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2026 Missouri Message Series: “Man’s word versus God’s Word”

Part 2— A lot Can Happen in a Day



**G**od is omnipotent (all powerful), omniscient (all knowing) and omnipresent (everywhere at once). God as Sovereign Creator/Ruler can act in any way He chooses, but it will be consistent with His Holy Nature. With that said, a lot can happen in a “day” when it is God who is working. Remember, from last week...God created time!

On the other hand, mankind declares, “*Not enough hours in a day!*”

**RECAP FROM LAST WEEK**

Genesis 1:1

**“In the beginning God created the Heavens and the earth”.**

“In the *Beginning*” (*Be/reshith*), “*beginning*” pronounced (*ray-sheeth*) is the first word of the Hebrew text of Genesis and the Hebrew name for the Book. It literally means, “*A point in time which is the beginning with nothing prior*”. The next word we looked at was “*created*” (*bā·rā*) which is only ever used of the work of God. What God created He called into existence from that which had no existence. Only God can create, and He created everything from nothing. As we read from *Romans 4:17*, God “***calls into being things that were not***”. The secular community exhibits faith in evolution/millions of years which reveals their religion of humanism. They view everything coming from nothing. Rather, the universe designed and created out of nothing reveals the biggest God of all, as recorded in the Word of God: the Bible.

Rev. Matt D. Goodsell



## LONG AGE THEORIES

### THE LIES WE ARE TOLD

The first major attempt in the 1800's to harmonize the Biblical account of creation is the "Gap-Theory". It is claimed that there is perhaps several billions of years that exists between Genesis 1:1 and Genesis 1:2. The most popular Gap theory claims that Satan ruled the earth and led a rebellion against God resulting in a flood, called Lucifer's flood. This in order to support their false assumptions into the fossil record. Thus, verse 2, they claim is the beginning of a literal 6 days of creation. They adhere to a "ruin and reconstruction idea". "According to Hebrew scholar's time cannot be inserted between verse 1 and 2, because verse 2 does not follow verse 1 in time. Grammatically the Hebrew in verse 2 describes verse 1." It does not follow in time, such as we see in the rest of Genesis, ie. Day 1, Day 2, etc. "In other words, verse 2 describes the conditions of the earth when it was first created", "without form and void". Other positions, such as the "Day-Age" view attempt to insert millions of years and evolution into the days of creation, beginning with Genesis 1:3-5. They claim that a day is like a thousand years (2 Peter 3:8). The problem with this application is that exegetically, it has nothing to do with creation at all, but the context is the return of Christ. They seem to miss the point that millions of years is not found in Scripture. What is taking place is eisegesis, reading into the Scripture something that is not there.

(Quotes taken from: Ham, K. 2013 "Six Days" p.115-117, Master Books, Green Forest, AR)

## THE PROBLEM TODAY

The way Scripture is intended to be read and understood is by reading it in its most natural sense and by allowing Scripture to interpret Scripture. However, many secularists today and even some Christian schools, teachers and universities, commit the sin of eisegesis especially when it comes to evolution/millions of years. In other words, they use their own preconceived ideas, and ideas outside of Scripture to determine the meaning of a passage.

Their starting point is not God's Word but man's fallible word. They "draw in" to a passage instead of "drawing out". E.g. Gap Theory, Theistic Evolution etc.

Opposite to eisegesis is exegesis which is the explanation or interpretation of a text using the text and not reading culture and man's ideas into a passage it was never intended to mean.

## THE IMPLICATIONS

The New Testament writers inspired by the Holy Spirit taught from a literal view of Genesis and referencing Genesis.

Paul writes in *Ephesians 5:31*, "**For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.**"

Jesus Himself quotes *Genesis 2:21-24* in *Matthew 19:4-6*, "**Haven't you read, he replied, 'that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one**

**flesh'? 'So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate.'**"

➔ What is the implication of reading man's Word/ culture of the day into this passage?

➔ If one believes in Jesus' mission, why do they not believe Jesus when He quotes directly from Genesis concerning marriage?

➔ Could you identify the motive why someone would not view Genesis as historical narrative?

*Primary consequence*  
*Undermines the foundation of the atonement!*

## THE MEANING OF DAY

The word translated to 'day' in Genesis is **yôm**, which is a unit of time reckoned from sunset to the next sunset, including two or more segments (morning and evening) about 24 hours (Ge 1:5).<sup>1</sup> This Hebrew word can have different meanings based on context just like we have in English, but in Genesis it is clearly referring to a literal 24-hour day for the days of creation. A Hebrew Lexicon is where one would discover the meaning of Hebrew words, and regardless of Lexicons, older and more modern, **yôm** in the days of creation in Genesis is a day, a literal 24 hr. period.

Also, when **yôm** is used to indicate a 24-hour day, it is accompanied by some combination of morning, evening and a number and that is exactly what we have numerous times.

*Genesis 1:8, "And there was evening, and there was morning—the 2nd day."*

<sup>1</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.



This just fits perfectly the historical narrative of the Genesis account that is to be read as literal history.

### KEY DISCUSSION POINTS

The common denominator of any other interpretation has at its core the attempt to fit millions of years into Genesis.

Any long ages interpretation of Genesis is going to place death, disease, suffering and thorns before the Fall.

If death before the Fall of mankind was declared “good” by God on the various days of creation, can God then be good?

➔ Why would evolutionists want to entertain millions of years of life before today?

➔ What are the theological implications of presenting death before the fall of man in Gen. 3:1?

➔ What is the heart of the issue?

*Jeremiah 17:9*

**“For The heart is deceitful above all things and beyond cure. Who can understand it?”**

### DAY ONE OF CREATION

*Genesis 1:2*

**“Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.”**

### KEY WORDS

The “earth” (‘ē·rēṣ) is the surface of the earth, where humankind lives, the world we live in.<sup>2</sup> Now the earth at this point is

“formless” (tō·hû) - having no regular form or shape and lacking an order of arrangement.<sup>3</sup> According to a Hebrew Lexicon “formlessness” or “emptiness” is a state of empty space and so nothingness. Also, not having a shape, implied to be a state prior to order and form.<sup>4</sup> Although the etymology is also unclear for “tōhû”, it occurs sufficiently in the Old Testament (twenty times) to indicate its meaning. It refers to an unproductive, uninhabited land or has the sense of futility and nonexistence.<sup>5</sup>

“Empty” (bō·hû) or the “void” is an emptiness that shows lack of order.<sup>6</sup>

Together these two words refer to an unproductive, uninhabited land or has the sense of futility and nonexistence. We shall see that three days are given to making the uninhabitable earth productive, and three days concern filling the uninhabited earth with life.

When it comes to Genesis the O.T. and N.T. writers testified to the historical account of creation.

*Jeremiah 4:23*

**“I looked at the earth, and it was formless and empty; and at the heavens, and their light was gone.”**

Jeremiah in this verse was proclaiming judgment upon apostate Judah. So devastating is the judgment upon Judah that Jeremiah instinctively thinks of the state of primeval chaos, eclipsing the celestial luminaries and making the earth return to its primitive barrenness before the creative word emerged.<sup>7</sup>

<sup>2</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>3</sup> Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

<sup>4</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>5</sup> Mathews, K. A. (1996). *Genesis 1-11:26* (Vol. 1A, p. 131). Nashville: Broadman & Holman Publishers.

<sup>6</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

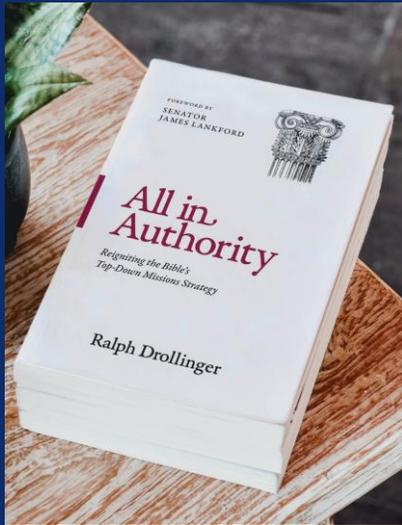
<sup>7</sup> Harrison, R. K. (1973). *Jeremiah and Lamentations: an introduction and commentary* (Vol. 21, p. 76). Downers Grove, IL: InterVarsity Press.

## FOUNDATIONS TO SCRIPTURE BIBLICAL GENRES

The message of all biblical genres of literature is in one way or another dependent on the reality of specific historical events proclaimed in the Bible. It is not accidental that by far the largest genre of biblical literature is that of historical narrative (found in most of Hebrew narrative, the Gospels, Acts, and to some extent in the Prophets, Psalms, and Epistles). The faith of Israel and the faith of historical Christianity is founded not in lofty ideas or ideals but in God’s acts in human history.<sup>1</sup> Without naming every book of the Bible, genres within the Scriptures include historical narrative that includes Law such as the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) & Judges, Kings etc, prophecy (major and minor prophets), wisdom & poetry (Psalms, Proverbs), Gospel (Matthew, Mark, Luke & John) epistle (Paul’s letters) and Apocalypse (Revelation). Now there is some crossover when it comes to some books of the Bible, but this is a sound place to classify books of the Bible. Most biblical scholars seem to agree that Hebrew historical narrative, prophecy, wisdom, gospels, and epistles are major biblical genres. There is disagreement, however, about law, parables, psalms, apocalyptic literature, and the book of Acts. When it comes to hermeneutics (the branch of knowledge that deals with interpretation) it is crucial that a student of God’s Word identify the genre of a Bible book to better interpret God’s Word as a whole. Today, with such obvious attacks on the authenticity, accuracy and inerrancy of God’s Word it is imperative that we understand the clear meaning of historical narrative.

1. (Greidanus, S. (1988). *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (p. 24). Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company.)

ALL IN AUTHORITY-THE  
BIBLICAL BLUEPRINT



In *All In Authority*, Ralph Drollinger makes a compelling case for the pressing mission of reaching our nation’s political leaders — both at the state and national levels — with the transformative news of the Gospel. Ralph’s ministry has encouraged my personal spiritual life, and I pray this book will help spark a movement to restore our nation”.

— MICHELE BACHMANN,  
FORMER U.S.  
CONGRESSWOMAN



No form and no light and back to Day 1, before God said, “*Let there be Light*”.

“*Darkness*” (*hō-šēk*) is not a primordial threat or a menacing evil in Hebrew tradition for God demonstrates his authority over it by naming it and it is the Lord who made it as a part of his “*good*” creation. Therefore, darkness is not meant to infer anything evil here, but rather—the absence of light.<sup>8</sup>

“*Deep*” (*t’hôm*) is best taken as part of the earth and not as a distinctive entity. It is an area below the surface of bodies of water, a dark, inaccessible, inexhaustible, and mysterious place.<sup>9</sup> It was that place that God opened up for the worldwide flood of Noah’s day in tandem with the floodgates of heaven.

*Genesis 7:11*  
“*In the six hundredth year of Noah’s life, on the seventeenth day of the second month—on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened.*”

The “*Spirit*” (*rûah*) of God was hovering over the earth. (*rûah*) is sometimes rendered as “*wind*” or “*breath*”. Yet Spirit is the correct translation here as the Hebrews could well appreciate the theology: God was sovereignly superintending the condition of the earth and preparing the way for his creative word. “*Breath*” comes with the spoken Word of God. We expel breath when we speak and indeed God is about to speak. And all this was happening over the waters! One of the essentials of life is which covers

much of the earth’s surface and is the primary component of the human body. Life cannot be sustained more than a few days without it.<sup>10</sup> The adult human body is made up of roughly 60 % water. What an observational scientific fact that is supported by the historical science of the Bible.

➔ Have you ever been dehydrated?

➔ Have you ever been dehydrated from the spiritual waters of life?

In the beginning, when God first created the heavens and the earth, water was created before light, dry land, or vegetable, animal, and human life.

**2 Peter 3:3-5**, “*Above all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, “Where is this ‘coming’ he promised? Ever since our ancestors died, everything goes on as it has since the beginning of creation.” But they deliberately forget that long ago (Long time) by God’s word the heavens came into being and the earth was formed out of water and by water.*”

➔ *Try as best as you can:* Imagine a formless, absence of life blob of matter that had in its mix life sustaining water.

**Verse 3**, “*Let there be light*”. The light was not the Sun, as the Sun, moon and stars are not created until the 4th day. However, the effect of this light organized for 3 days is the period of 24 hours that we now enjoy; that consists of daytime and nighttime.

JESUS is the Light of the World, and Jesus as the eternal Word of God is in every event in the creation.

<sup>8</sup> Mathews, K. A. (1996). *Genesis 1-11:26* (Vol. 1A, pp. 133–134). Nashville: Broadman & Holman Publishers.

<sup>9</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>10</sup> Elwell, W. A., & Reitzel, B. J. (1988). Water. In *Baker encyclopedia of the Bible* (Vol. 2, p. 2132). Grand Rapids, MI: Baker Book House.



*John 1:1, “In the beginning was the Word, and the Word was with God, and the Word was God.”*

We build the very fundamental truth that Jesus is God and the Spirit is God from the first verses of Genesis. Genesis is so crucial to our right interpretation of all the major doctrines of Christianity.

*John 1:3, “Through him all things were made; without him nothing was made that has been made.”*

*Hebrews 1:2, “But in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.”*

And there we have it... the 1<sup>st</sup> day!

### **DAY TWO OF CREATION**

*Genesis 1:6-8, “And God said, “Let there be a vault between the waters to separate water from water.” <sup>7</sup>So God made the vault and separated the water under the vault from the water above it. And it was so. <sup>8</sup>God called the vault “sky.” And there was evening, and there was morning—the second day.”*

Vault (*raqia'*) pronounced (raw-kee-ah), also expanse, firmament is an area of atmospheric space, either relatively close to the ground or in the upper limit of the sky and heavens.<sup>11</sup> Though to the modern mind the expanse of the sky is a void of empty space, it is perceived as a “solid” space (hence firmament) and is so a kind of base to hold up highly heavenly objects such as water.<sup>12</sup> So, God called the vault “sky”. In the ancient world, the sky was seen as a dome-like barrier between heaven and earth.

➔ What ever happened to all that water above the firmament? The first rain recorded is at the time of the flood.

*Genesis 7:4a, “Seven days from now I will send rain on the earth for forty days and forty nights.”*

Before then a different hydrologic cycle was in place for the familiar sky with its clouds and rainfall was not yet in evidence: only a continual up surging.<sup>13</sup>

*Genesis 2:5, “the Lord God had not sent rain on the earth.”*

*Genesis 2:6, “But a mist (streams) used to rise from the earth and water the whole surface of the ground.”*

However, not all agree on this! One argument by Bodie Hodge in “A Flood of Evidence” suggests that as the stars are meant for light and mapping seasons then if a canopy were liquid water, its various forms like mist or haze would inhibit seeing those stars.

### **DAY THREE OF CREATION**

On the third day God created grass (ground vegetation), herbs (bushes and plants) and trees (large woody plants and fruit-bearing trees). In the same way that Adam was created as an adult, so to the trees were created as full grown trees and the whole universe was made as a functioning entity, complete and fully developed, right from the beginning.

➔ Does pollination argue against theistic evolution due that insects were not created until the 6<sup>th</sup> day?

If one entertains God created over millions of years, then plants cannot pollinate to produce.

#### Life Verse

**1 Corinthians 2:2, “For I resolved to know nothing while I was with you except Jesus Christ and him crucified”.**

<sup>11</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>12</sup> Ibid

<sup>13</sup> Kidner, D. (1967). *Genesis: An Introduction and Commentary* (Vol. 1, p. 64). Downers Grove, IL: InterVarsity Press.

## ESSENTIAL TO LIFE



### Water – H<sub>2</sub>O

We are told so often today to drink more water. Health authorities commonly recommend eight 8-ounce glasses, which equals about 2 liters, or half a gallon. But Why? Water is important because it is essential to life on earth. Humans can only live three days without water, though it is possible to live weeks without food. Water is especially valuable for human health, medicine, agriculture and industry. The human body itself is made up mostly of water. The Bible speaks of water in three different ways: as a material resource (God made water a part of His good creation, and He exercises sovereignty over it as in Gen. 1–2, as a metaphor (“*may he be like rain falling on a mown field, like showers watering the earth*”- Psalm 72:6) and as a theological spiritual symbol (Ezekiel spoke of water as a symbol of renewal in the age to come (47:1–12). Vitaly Jesus spoke about Living Water.

*John 4:14, “but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.”*

*John 7:37b-39a, “Jesus stood and said in a loud voice, “Let anyone who is thirsty come to me and drink. <sup>38</sup>Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.” <sup>c</sup> <sup>39</sup>By this he meant the Spirit, whom those who believed in him were later to receive.”*

**HAVE YOU RECEIVED TRUE SPIRITUAL WATER?**

PASSAGE OF THE WEEK

Romans 1:18-23

“The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness, <sup>19</sup>since what may be known about God is plain to them, because God has made it plain to them. <sup>20</sup>For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse. <sup>21</sup>For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. <sup>22</sup>Although they claimed to be wise, they became fools <sup>23</sup>and exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles.”



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