

DAY ONE 'LIGHT'

Genesis is written to teach the origin of mankind upon the earth. The six days of restoration shows the chronological order of God changing the conditions of the pre-adamic earth from uninhabited to inhabited conditions (1:2).

“When you send your Spirit, they are created, and you renew (chadash / piel impf) the face of the earth.” (Psa.104:30)

This lesson will study SIX aspects of DAY ONE LIGHT.

- 1. Day one (yom echad) is a cardinal number and not an ordinal number. It established the principle of chronological order of days. Therefore it must be translated DAY ONE and not FIRST DAY.**

All of the other days are given the ordinal number. Day One starts the order of restoration of the earth to be inhabited by mankind. However, it is not called DAY ONE until God's work is finished (1:5).

- 2. There were four divine activities (elohim / plurality or Godhead) on Day One Light -“Let there be light (or); and there was light.” (2 Cor.4:6; Heb.11:3; Psa.33:6; 119:105; 148)**

- § God said (amar / kal impf. 3ms of Godhead / God the Father)
- § God saw (raah / kal impf)
- § God separated (badal / hiphil impf)
- § God called (qara / kal impf) and (qara / kal pf)

These four divine activities leave no room for a self-existing universe.

“Let there be light” is the jussive use (mild command in Semitic language) of hayah (kal impf). It refers to the wish or will of God (Ps.33:9).

After Day One, the earth was no longer covered with chaotic darkness. However, it was covered with water. Day One Light replaced the hovering work of the Holy Spirit (Gen.1:2).

- 3. God gave vocabulary terms to creation for us to learn on Day One.**

“He called the light (or) day (yom) and the darkness (choshek) He called night (layelah).”

Vocabulary terms show an important divine feature of the thing named to the habitation of the earth for mankind.

While a name given by man expresses the impression made upon his human mind, a name given by God gives the exact reality of the thing named.

The vocabulary of the first order of creation/ restoration is taken from the light – “He called the light day.”

As a result of Day One light, every day of restoration will begin in light. Every day that is except Day One.

4. The light of Day One came from God Himself (Rom.4:17) [bara principle]. Some refer to it as concentrated Light. It is the Light of God.

“**God is light**; in Him there is no darkness at all. If we claim to have fellowship with Him yet walk in darkness, we lie and do not live by the truth. But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus, His son, purifies us from all sin.” (1 John 1:5-7)

“Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.” (James 1:17)

“Praise the Lord, O my soul. O Lord my God, you are very great; you are clothed with splendor and majesty. He wraps himself in light as with a garment.” (Psa.104:1-2)

Light is the reflected glory of holiness of God. “Who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To Him be honor and might forever. Amen.” (1 Tim.6:16)

5. Day One Light is not solar light of Fourth Day (1:14-19). Day One light will be needed for the first three days of restoration.

Day One Light will outlast the solar light of the Fourth Day (Rev.21:23-25; 22:5; Isa.60:19/ New heaven and earth).

Therefore, Day One Light has light material not light bearers as in Fourth Day. God’s light is the material substance in contrast with the darkness of Gen.1:2 (Dan.2:22). The darkness of Gen.1:2 was absence of God’s light. Each has a special realm of activity (Satan and God) (Col.1:13; Acts 26:18).

Saul of Tarsus had an encounter with a flash of the divine light in Acts 9:3, 8-9, 17-18. Christians are children of this light because of positional truth (John 8:12; 2 Cor.4:4; Acts 26:18; Eph.5:8; 2 Tim.1:10).

6. The repetition of evening and morning during the restoration reminds us that God was removing divine discipline from the chaotic earth of Gen.1:2.

“There was (hayah / kal impf) evening (ereb) [getting darker] and there was (hayah / kal impf) morning (boqer) [getting lighter].” Day will consist of evening and morning.

Each new day begins in God’s light. It will not be until the Fourth Day that we have sunset and sunrise. Yet evening and morning was established prior to it.

The point of termination for each day is evening. It will become the Hebrew system for a day (sunset to sunset/ Lev.23:32). If the earth is rotating, it is doing it without a solar system.

“By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” (Heb.11:3 / NAS)