

The days of creation of heaven and earth

by Jorge Guedes



1. Creation of heaven and earth

The heaven (first heaven) and the earth were created in the beginning but it does not state whether this was part of day one or before day one. Day one may therefore be after the heaven and earth was created, and if so, we do not know how long it was before the Holy Spirit manifested into the darkness (night) to shine God's light (day) to conclude day one in order to start transforming the earth and creating its creatures. As there was no sun to define days, it is impossible to determine the intervening time. This, however, is not an issue because it does not invalidate the truth of the scriptures, whether we believe in one concept or the other.

Most scholars believe that heaven and earth was created on day one because darkness came first—symbolising the evening when God created the Heaven and the Earth—and then the light was manifested by the Holy Spirit, symbolising the morning or day, to separate darkness from light, [Genesis 1:1-5](#). As the sun had not yet been created, we could say that God's light was symbolic of the day and one revolution of the earth would represent one full 24-hour day.

Genesis 1:1-5

- 1 In the beginning God created the heaven and the earth.
- 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
- 3 And God said, Let there be light: and there was light.
- 4 And God saw the light, that it was good: and God divided the light from the darkness.
- 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

The days of creation of heaven and earth

by Jorge Guedes

God's purpose is not that mankind knows exactly how old the Universe and Earth are, but rather, that we understand that creation was for mankind's habitation and to prosper through knowing God who is the light and life of the world, because not to know God is to be in darkness/death. Darkness or night always leads us down the wrong path which is why Jesus said that He is the light of the world, and that we must work while it is day because at night we stumble, ([John 8-12](#), [John 11:9-10](#)).

[John 8-12](#)

¹² Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

[John 11:9-10](#)

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

Did Jesus mean that He could not do any work or miracles at night? No, he was pointing back to the days of creation, where He was the light (presence, power, and knowledge) that was required to be manifest in order to transform and populate the earth. Therefore, He was also telling them that while He was in the world, the light (Jesus, who shined out of darkness in the beginning), symbolised by day, was available to work, but when He was gone, the darkness (night) would make people stumble because they do not have the light (day/Jesus) with them. In other words, it is imperative that we believe in Jesus and walk by the spirit to do the works of God, for He is the light (day), but without the spirit we stumble because we are in the darkness (night). We can then understand that creation in *Genesia 1* was not based on it being day or night due to sunlight, but because it was God's light (day) that did the creating and transforming, but the withdrawal of His presence resulted in darkness (night) where nothing can be created or transformed. Now, God's work on each “day” could still be working in parallel or in tandem with a literal day, except that it was His light and not sunlight that was required to create or transform the earth. We see God's light working in tandem with a literal day on days five and six, because those were the only two days where the sun was available for 24 hours.

The most compelling reason in understanding that God's light (presence, power, knowledge) is what is required to create and transform anything, is [2 Corinthians 4:6](#), where it is clear that God manifests the same light that He manifested in the beginning for creation, in mankind to transform their hearts, which is why we have to be born again by the spirit. When we are born again by the spirit, our dormant or corrupt spirit is regenerated, and the Holy Spirit comes to dwell in the believer as a guarantee of our salvation, who gives us the light of the knowledge of God. In other words, the Holy Spirit will always assist us in the transformation process as we learn the Word of God (the source of mankind's light) until the day of salvation at Jesus's reappearance. We also see that the light comes from having the knowledge of God, therefore the Word of God (Jesus) gives us light.

The days of creation of heaven and earth

by Jorge Guedes

2 Corinthians 4:6

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The light shining in our hearts is the same light that shone in the six days of creation, when God shone His light to create or transform the earth. We must therefore realise that days of creation is actually based on God's presence or light (day), and God's absence or dark (night). The question is whether God's presence and absence coincided with or operated in tandem with one of earth's revolutions to complete one day and night (full 24-hour day). The sun being available for days five and six may indicate that to be true. Although the sun existed in days five and six, God's presence (light) still had to be present to create and transform.

We see from this that day and night is symbolic, where day or light is God's knowledge, presence, and power to create or transform, and night or darkness is lack of God's knowledge, presence, and power to create or transform.

The days of creation of heaven and earth

by Jorge Guedes

2. The days of creation as one physical day

Most people believe that the day and night in Genesis 1 is based on a literal 24-hour day. This is possible because God can create anything, within any timeframe, according to His pleasure, which most believers accept as spiritually logical and true. However, I do not believe that it is that simple, as God desires mankind to seek for truth, which is why I decided to write this when I got the revelation that Jesus refers to people working during the day as being productive because He is the light, but stumbling at night because the light is not with people, as described above.

One of the most compelling reasons I hear from Christians is that death only started after mankind sinned, and therefore no animals could have died before this, because everything was made very good. In other words, if everything was made good, then there was no death, and therefore animals could not have existed for millions or billions of years prior to the six days of creation, as many deaths would have taken place. They also use the fact that fossils of ancient animals found, were mostly as a result of the flood in Noah's time, which is true, but that does not indicate or prove that animals did not exist many years prior to the six physical days of creation. I am not saying animals did or did not exist many years prior to sin, but am saying that we need to look at it more diligently.

My analysis, however, is that animals would not have died prior to mankind's sin, because there would not have been decay or corruption on the earth, [Romans 8:19-11](#). In other words, we have incorrectly assumed that death was always around for animals, even before mankind sinned, and thus they could not have lived for millions of years because there would have been death, invalidating the fact that God created everything "very good". The conclusion then is that the days of creation must be a 24-hour period, however, the assumption that animals died prior to mankind's sin, but that no animal will die between day 5 when they were created, and the day in which mankind sins, is not realistic. If we believe that animals may potentially die before sin entered the world, then it is possible that some may have died between day five and when Adam and Eve sinned, which invalidates the argument, because the potential for any animal to die was real, even within a short period of time, though more would die for longer periods of time.

[Romans 8:19-11](#)

19For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22For we know that the whole creation groaneth and travaileth in pain together until now

We see in Romans 8 verse 20 that creation (earth and its creatures) was subject to vanity (useless or futile) which took place after mankind sinned, for God subjected the earth and its creatures to the same destiny as mankind. This proves that there was no decay or death before mankind's sin, and therefore animals did not die either. Today though, the creature awaits the sons of God to be manifest so that it can be delivered from bondage of corruption, meaning

The days of creation of heaven and earth

by Jorge Guedes

that the earth and its creatures are waiting for mankind to wake up and smell the roses because they desire to be delivered from bondage of decay or death. This indicates that animals could have lived many years prior to mankind's sin without dying, and thus, the work of God's creation would still be very good until mankind sinned. Therefore, death of animals before mankind sinned, which is not true, is not a good argument to prove that night and day was a literal day.

The Hebrew word *yôm* is also used to indicate that it is a literal 24-hour day, especially when using the day and night phrase as used in Genesis 1. Nevertheless, there is also another truth, in that *yôm* can also be defined figuratively as a "space of time", depending on its use. From what I discussed above, we see that a day of creation is not really a physical day and night, especially in the first four days as there was no sun, because it is God's light (Jesus's presence) symbolic of day to create and transform, and then Jesus's absence that symbolises night to denote that He is finished creating or transforming in that day. Therefore, although day and night can indicate a 24-hour day, the symbolism behind day, being God's light, may bring a different connotation to the word. This does not mean to say that I believe one way or the other, but am extremely curious about how it would work if a day of creation was not a literal day. Also, I cannot imagine God being in a hurry to speed up creation, but could be wrong about that. This is why I am attempting to put the next chapter together to see the possibility behind a day being an undefined period of time or a space of time.

H3117 יֹם yôm yome

From an unused root meaning to be hot; a day (as the warm hours), whether literally (from sunrise to sunset, or from one sunset to the next), or figuratively (a space of time defined by an associated term), (often used adverbially): - age, + always, + chronicles, continually (-ance), daily, ([birth-], each, to) day, (now a, two) days (agone), + elder, X end, + evening, + (for) ever (-lasting, -more), X full, life, as (so) long as (. . . live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, X required, season, X since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), X whole (+ age), (full) year (-ly), + younger.

The days of creation of heaven and earth

by Jorge Guedes

3. A day as an undefined period or space of time

A day of creation could represent an undefined period, especially if we accept that it actually represents God's presence and absence for a particular "day" of creation. Example, God rested on day seven, therefore, He neither created nor transformed anything, but for spiritual reasons, day seven is still ongoing as God waits for mankind to enter His rest through faith in Jesus Christ, who is the light of the world. Peter also states that a day for the Lord can be a 1,000 years, and a 1,000 years in scripture symbolises the full complement of time in which something is accomplished or completed, or symbolises the total number of something such as the 1,000 hills in [Psalm 50:10](#). Does God only have a thousand hills of cattle, or does it mean the total number of hills of cattle, regardless of the number? The latter, of course.

[Psalm 50:10](#)

For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

I understand that Peter used the phrase, "*one day is with the Lord as a thousand years, and a thousand years as one day*" in [2 Peter 3:8-9](#), to apply to the end times because that was the context in which the statement was made. This essentially means that God's timing is unlimited and thus He can decide when Jesus's reappearance will take place, which I am sure has already been planned and will take whatever time God has decided for final salvation. In other words, God's timing is not based on man's timing, therefore, mankind should not make ridiculous assumptions just because God seems to be delaying Jesus's reappearance, as some scoffers were prone to believe by saying that things have continued as always. We see here again that the 1,000 years for Jesus's reappearance is symbolic of when God's purpose for mankind's redemption is complete, but this itself does not prove or disprove that a day in Genesis 1 is either an undefined period or a 24-hour day, thus we need to investigate further.

[2 Peter 3:3-9](#)

- 3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
- 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
- 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
- 6 Whereby the world that then was, being overflowed with water, perished:
- 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.
- 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.
- 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

The fact that the 1,000 years is similar to a day for the Lord, or vice-versa, does not mean that it only applies to the end times, and therefore it should also be considered in the days of creation,

The days of creation of heaven and earth

by Jorge Guedes

specifically because the day is symbolic of God's light, which may or may not coincide in tandem with a literal 24-hour day, as discussed beforehand. The symbolic meaning of 1,000 is clear, as many scriptures can make sense of it, such as; satan being bound in chains for 1,000 years, coinciding with the millennial reign of Christ; mankind not being able to live up to 1,000 years; or the cattle on a 1,000 hills. After all, was God in a hurry to create and transform everything so that a day must be strictly a 24-hour day, or did He allow things to take their normal natural course of life? [Genesis 2:4-6](#) seems to indicate that God allowed things to take their natural course, because the herbs had not grown, in which case mankind would not have enough to eat for a period of time unless God provided for Him, which is extremely likely, but what about the animals? Though 24 hours to grow vegetation to feed animals is highly unlikely, God can do all things because He manifested His powerful presence all around the earth, and remember that there was no death. Again, it is hard to decide whether a day in Genesis 1 is either an undefined period or a 24-hour day.

[Genesis 2:4-6](#)

4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,
5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.
6 But there went up a mist from the earth, and watered the whole face of the ground.

Furthermore, if a day is strictly specific to a 24-hour day, then why is day seven lasting from the day God entered His rest until mankind enters God's rest, but the six days of creation are each a 24-hour period, and yet the Word of God uses the same Hebrew word representing "day" in all seven days of creation/rest. Much of the church says that God did not close off the seventh day because it is not stated similarly to the six days of creation with the statement, "and the evening and the morning were the seventh day". This is contradictory, if we take the view that *yôm* (day) means a strict 24-hour period, therefore, we must agree that the seventh day cannot be an undefined period of time, i.e. it should also be strictly a 24-hour day. However, the seventh day is not clear and thus we cannot prove that a day in Genesis 1 is either an undefined period or a 24-hour day.

If we do not accept that day seven is a 24-hour day, then the other six days can also potentially be interpreted as undefined periods of time. Do we see the confusion? Nevertheless, from above we see that the first six days are symbolic of God's light that He manifests to create or transform the earth and to create its creatures, therefore, they could be undefined periods of time, because a day (light) for God could be 1,000 years, either based on God's light and timing which coincides with the revolutions of the earth when there was no sun, or with the actual night and day based on the sun. Having said this, it is still difficult to prove whether a day is an undefined period of time or a literal 24-hour day because God can do anything He desires.

I also discerned, correctly or incorrectly, that no person lived beyond 1,000 years from Adam until the time of Noah, symbolising that mankind did not attain the 1,000 years required to complete their spiritual development, at which point God would have transformed their flesh bodies into glorious bodies, which was, and still is God's aim for mankind. In other words, mankind's sin came short of God's glory, for all have sinned. Nevertheless, even this does not

The days of creation of heaven and earth

by Jorge Guedes

prove the concept of day in Genesis 1, however, it does continue to show that the number 1,000 has the meaning to indicate “whatever time it takes to see the completion of an event”, or “the total amount of something”, but does not necessarily mean exactly 1,000 years or number of things.

I believe scripture is accurate about how long mankind has lived (+- 6,000 years) as they were created on the last day of creation, where the account of mankind starts in Genesis, and then continues until the book of Revelation, where currently, mankind is in the midst of the end times, until Jesus reappears. Mankind was created after the trees, plants, birds, and sea creatures due to dependency on them for sustenance, but God did not give mankind animals to eat, however, the Word of God tells us in [Genesis 2:4-6](#) that the seed was not in the ground, and had not grown, meaning that food was not yet available. Therefore, how did the food grow so quickly to sustain mankind and animals? Only God can answer that because He does not say that He fed mankind until there was enough plants. Because God can do anything, we cannot make any assumptions. We are therefore without the necessary information to make good timescale decisions as God sustained man and there was no death.

God also said that what He created was good, therefore, death was not yet apparent when He created mankind, confirmed by [Romans 5:12](#) that says death passed onto all men after Adam sinned, i.e. there was no death before Adam. Note, it does not say that death was passed onto land animals, birds, or sea creatures, though I believe it did because [Romans 8:20-22](#) speaks of the creature being subject to corruption which would only take place after mankind sinned. It is therefore not inconceivable that birds and sea creatures lived long lives without dying before mankind sinned, as death would only take place after the fall in Eden. Therefore, the fact that animals only died after mankind sinned does not prove that the earth is only 6,000 years old, and thus a day in creation could be longer than a literal 24-hour day. Therefore a day here being an undefined period does not contradict scripture, but does not prove that a day is a literal 24-hour day or an undefined period of time.

[Romans 5:12](#)

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

[Romans 8:20-22](#)

²⁰ For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

²¹ Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of od.

²² For we know that the whole creation groaneth and travaileth in pain together until now.

Undefined periods of time can either be based on a chronological approach or on an overlapping approach. In a chronological approach, days would follow each other, one day at a time, until God has completed the process to His liking, where in an overlap approach, days could start concurrently at certain stages of one or more of the other days, and therefore timing could be accurately planned. The problem with an undefined period of time in a chronological approach is that the timing of dependencies are important as certain things require others to be

The days of creation of heaven and earth

by Jorge Guedes

available, otherwise they die. As a simple example, darkness is fine for many tree and plant seeds to germinate, however, all plants and trees would die sooner or later because of a longer period of darkness for trees and plants to grow because they need the sun for photosynthesis, unless God's Spirit maintained the plants and trees for extended periods, but this would rule out a 24-hour day, especially because scripture indicates that plants took their natural course in development, therefore, plants would die without the sun, unless God used the overlapping approach of undefined periods of time or sustained them Himself by His mere presence.

I would rule out days with undefined periods of time with a chronological approach, then the most probable explanation is that God made the days with "undefined periods" in Genesis to overlap with each other, meaning that God could have started day three for trees and plants and then started day four concurrently afterwards to get the sun to provide nourishment for the trees and plants. I believe that days 1, 2, 3, and 4 could run concurrently as long as they started once their dependency has been established on one of the other days. Then even birds and sea creatures could also overlap with days 3 and 4 as long as the creation is done in an order based on each creature's dependency on each other. Then evening and morning could be symbolic of an undefined period of God's presence, and the periods could have different lengths of time.

Having said that, it shows that humans always revert back to the way we see things today, based on the flesh through the five senses. Unfortunately, we are still carnal, but if we understand that there was no death prior to sin, then we must assume that the environment was very different to today as God's Kingdom on earth (Eden) was not subject to decay, and thus we cannot comprehend the creation of life then, as we have not had exposure to the same environment, where God sustained everything for mankind until they sinned.

The days of creation of heaven and earth

by Jorge Guedes

4. Conclusion

Jesus used day (light) and night (dark) to represent his presence or absence when creating or transforming the earth or living creatures because He is the light of the world. Certainly, Jesus has shone the same light in mankind's hearts, that He shined in the six days of creation, to change us from the inside out. The focus therefore should be on Jesus who provides all our needs by the spirit to become more like Him. I believe that God purposely did not give us all the details of creation to prevent mankind from focusing on the wrong issues, though we still try, but gave us enough to understand that God is over all creation, and upholds all of creation, and that God and heaven is everywhere, and therefore can be accessed via the spirit.

It is therefore not important whether a day is a literal day or an undefined period of time, as the scriptures do not adequately convey this. We should therefore focus on attaining God's rest, by living in the light, so that the Holy Spirit can quicken our mortal bodies so that we can be transformed into glorious bodies at Jesus's reappearance.

The important thing to know is that God manifests His light (presence, wisdom, and power) when creating or transforming the earth and populating it with living creatures, which is far more important for our spiritual progress than the creation of the Universe, which is why being born again by the spirit is imperative. I therefore am not concerned about how long it took God to create the Universe as it does nothing for mankind from a spiritual perspective. Our focus should be Jesus Christ as our light and life, and to be led by the spirit and the Word of God.