

## What happened on Day 4 of creation?

This correction to be included in the 1<sup>st</sup> reprinting, 2<sup>nd</sup> Edition.



**I made a mistake.**

**Isn't that the best way to start?**

**Unfortunately, I knew this information at one time and it just slipped my mind. Oh well.**

On page 60 of the book, *Creation Days Rearranged*, I make the case for interchanging, rearranging, Day 3 and Day 4 of creation. It is a simple argument: Plants were created on Day 3 and the sun was created on Day 4. Any 5th grader

could tell you it must be backwards. At some time in the far distant past, a scribe must have written a few lines of the story wrong, which was repeated for hundreds of years. A mistake anyone could make.

But in the last few months (after publication), I began to wonder if the creation arrangement was correct, and I had it wrong. Is that possible? A nagging in the back of my mind; a prompting by the Holy Spirit. But if rearranging the days is not the answer, what is? I was haunted by the thought, *What if it is actually written correctly?* And if it is written correctly, how do we reconcile a world of plants without a sun to nourish them? Last night (3 Sept 2017), as I put my head on the pillow, the answer flooded into my mind, as if the dam had broken, and I knew the answer (and at the same time, realized I had known it at one time in the past). I got up and began typing. Here is the result.

Traditionally, people argue that the sun was created on Day 4 and then give all sorts of absurd ideas about how plants managed to survive without it. But in verse 1, we read, "*In the beginning, God created the heavens and the earth.*" The word *created* in the Hebrew is *bara*. On Day 1, in verse 3, we read that God spoke Light into existence, which means he created the stars—on Day 1.

**Here's where it gets fun: *Our sun is just another star.***

**Now this is important: *On Day 4, the sun was not created again.***

The Day 4 narrative begins at verse 14: “*And God said, Let there be lights in the expanse of the sky to separate the day from the night.*” It does not say he specifically created the sun and moon at this time. Likewise, in verse 16, it says, “*God made two great lights—the greater light to govern the day and the lesser light to govern the night.*” In verse 3, it says God spoke stars into existence, but in verse 16, it says God *made* (The Hebrew word here is *asah*), which does not mean created. It means accomplished, or do, or work for, or act with effect. For example, I *made* him do it, does not mean I created him. The sun was already there, created along with all stars in verse 3—on Day 1. Now, on Day 4, God gives this particular star—our sun—a task, something specific to do in relation to this planet—govern the day.

You see, our sun is already there, giving light to the earth, nourishing the plants created on Day 3, while warming the land and seas. Our sun was created on Day 1. On Day 4 something new happens: Rotation, orbits, constellations. It seems like the earth began to rotate, so that day and night come into being—the 24-hour day. The moon orbits the earth, “*the lesser light to govern the night.*” And along with the rotation of the planet, God makes Earth orbit the sun, so we now have the standard year and seasons. “*Let them serve as signs to mark seasons and days and years.*” These signs are how we mark time—all on Day 4. On Day 4, God gives the sun and moon tasks as the earth begins to rotate and orbit the sun, creating day, night, years, seasons, and our way of telling time.

Verse 16, “*He also made the stars.*” Like the sun, God *made* the stars do something, because they were already created on Day 1. The specific notation that these stars “*in the expanse of the sky*” give their light to the earth—along with the sun and moon—would introduce the idea of constellations—stars in recognizable groups and images. And constellations are important, because the Gospel message has been written there since the beginning (Romans 1:20). The zodiac—12 constellations, starting with Virgo—the virgin giving birth, and ends with Leo—the Lion of Judah. (Bullinger, E.W. *The Witness of the Stars*. London: Eyre and Spottiswoode, 1895). I would even suggest that God explained the stars to Adam, showing him how they made pictures and told a story—the story of everything important.

I apologize if my earlier rearrangement of the creation days *made* you crazy.