

God's Day-One Creation

A Type of the Word of God

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Abstract

Scriptural analysis reveals that in the beginning of time God initially *created* a single bounded body of invisible gaseous waters that filled a single spherically shaped area of deep space. Light was quickly *made* pursuant to a newly decreed *Law of Energy* and the timespan named Day was *established* by decree. On Day-Two God *made* and *established* a dividing firmament. That firmament initially was a firm decree made to divide the original single body of invisible gaseous waters into two distinct bodies of waters—face to face—one smaller spherically shaped body in the midst of and at the same time under and adjoining the remaining body. He then immediately named that dividing law, *Heaven* after only one of the two resulting bodies of invisible gaseous waters. On Day-Three God *formed* the Earth and *made* the earth's Seas from the waters under the firmament to manifest this visible earthly world. On Day-Four God *made* the heavenly lights, worlds, and all matter between them from the heavenly waters above. These things were each suddenly accomplished by the Word of God and were all plainly and reasonably described by that same Word of God so as to reveal both His power and His Godhead in those things that He *made*.

Keywords

Waters; creation; created; made; formed; established; firmament; inspection; 'eth; ve'et; earth; seas; hope; baptism

Introduction

In Isaiah 48:3, God declares:

I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.

God's *creation* is a truly *universal* term that collectively refers to all the things that God *suddenly* both *created* and *made* by *speaking* during His well described six-day work week. Those things that God made reveal both the power and the Godhead of the *Word of God* who was also individually referenced in Isaiah 48:16:

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

This amazing invitation to mankind reveals the Godhead as being ONE God having three operative capacities. The Lord GOD and His Spirit are the two senders. The speaker is clearly the Word of God—that Sent One—that one called, “me”—who we will find would later be *sent*, *made* visible flesh and blood upon this earth, and named Jesus, the Christ.

The apostle Paul said in Romans 1:18-20 that the invisible things of God are manifest in the visible things that He made—leaving unbelievers *without excuse* and subject to *the wrath of God*.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (My emphasis)

The cosmos full of the things that God *made* point to the invisible things of God. Moses, the Prophets, the writers of the gospels, the Apostles, and Jesus Christ Himself showed us numerous examples of God's power and Godhead through His *creating*, *making*, *forming* and *establishing* this cosmos. Those examples—some of which we refer to as types—are plainly written and duly recorded testimonies to His power and Godhead. They also help us to *understand* God's work of creation as well as His work of salvation for our benefit.

Created, made, formed and established

The words *created*, *made*, *formed*, and *established* are not necessarily interchangeable with each other. That prophet Isaiah was not senselessly mumbling those words in Isaiah 45:18:

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. (My emphasis)

The popular claim of many liberal theologians today is that these four words are used interchangeably—that they are merely synonyms—just another way of saying it. However, we will find that God and His inspired writers always used these four words in each of their own differing, but perfect literal usages. Meaningful speaking is the WORD of God’s specialty.

Created

The Hebrew word that was translated as *created* is [bara](#)¹—a verb and prime root that describes the primary work *method* of God in Genesis 1:1 as *bringing something new into existence from nothing*. Moses expressly wrote that God created three things on three different occasions—the first of which is the main subject matter for this paper:

1. Genesis 1: 1: In the beginning—beginning of Day-One—the heaven and the earth.
2. Genesis 1: 21: DayFive—a new moving creation—the fish and the fowl having life.
3. Genesis 1:27: Day-Six—in the image of and after the likeness of God—the spirit of man.

All three of these creation occasions yielded something new that was invisible to man’s sight. Yes, the heavenly bodies, this global earth, and the bodies of fish, fowl, and man, are now visible, but none of those things were *created* as being visible. We will quickly find that Scripture explicitly and consistently instructs that God used the additional work methods of *making*, *forming*, and *establishing*—each *suddenly* as described in Isaiah 41:3, supra—to manifest all the visible worlds, bodies of flesh, and even the light by which all things are seen.

Made

The word *made* in Chapters 1 and 2 of Genesis is translated from the Hebrew ['asah](#)² which means: *to do*, *to produce*, and *to be done*. *Made* indicates that a certain work project has been *completed as planned*. *Making* may consist of one or more of the methods of creating, forming, or establishing, but *to be made* means that all that project’s associated work processes have been completed as planned. *Made*, however does not require describing each of the tasks or presenting a list of all of the materials involved in completing that project. For example, to say, “I made a sail boat” is sufficient by itself to conclude that a certain entire ambitious *sail boat project* has been completed as planned without requiring a showing of its plan or plans, materials, methods, and tasks.

Formed

The word *formed* is translated from the Hebrew word [yatsar](#)³, a verb. *Yatsar* means *to form*, *fashion*, or *frame*. *Forming* is one of the very special *methods* used to *make* things. Things that have been *formed* or *transformed* are material things that have been given a new visible or physical manifestation or shape. The study of Physical Sciences is naturally very interested in the processes of *forming*. The Creator is appropriately described in Isaiah 29:16 as the *Potter* who has power over the clay to *make* and *frame* (or form) things as He sees appropriate:

Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

The *first mention* of the word *formed* is found in Genesis 2:7 to reveal that man's visible physical body was *formed*—not created—of the dust of the ground:

And the LORD God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul.

In Genesis Chapter Two, beginning with verse four, Moses more particularly describes God's creation work week of *making* the *generations* of the heavens and earth—often using the method of *forming*. Genesis 2:4 marks the beginning of the family tree of *the heavens and the earth*, or in other words, 'this is how the heavens and the earth were begat' (so to speak):

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, (My emphasis)

This '*generations of the heavens and of the earth*' is no less a genealogy of the created, made, and formed heavens and earth than is Chapter Five's *generations of Adam* a genealogy of the sons of Adam in the line of Seth to Noah through procreation. However, don't even think that natural evolution was involved here. Chapter two includes the revelation that, in addition to creating man on Day-Six as was revealed in chapter one, God also purposely *formed* the body of man out of the previously created, *made* and *formed* dust of the ground. Then later that same Day God *formed* woman of the earthy rib of man. So first the man and then the woman were completely *made* by God as planned—at different times of the day—even though they had been jointly *created* earlier on that same day as a single invisible spirit. That complex created spirit of man was both male and female and was named Adam, as we see in Genesis 5:1-2:

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. (my emphasis)

As God is one Eternal Spirit having three major operative capacities, man was similarly *created* as one complex spirit—like God—in *the likeness of God*. That created spirit of Adam had two major operative capacities—male and female. Angels are also spirits but they don't appear to be *created* with more than one operative capacity. Matthew 22:30 says that the angels *neither marry nor are given in marriage*—and obviously do not reproduce:

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

As part of *making* man and woman God apparently also assigned the male spirit (or the operative capacity thereof) to the man and the female spirit (or the operative capacity thereof) to the woman. After all this, they were brought back together as husband and wife by design to accomplish more things than one person could ever accomplish alone. Therefore the physical '*generations of the earth*' revealed in Genesis Chapter Two show that Adam—who was *created* complex spirit, *made* a living soul, and *formed* of the dust of the ground—was a first generation *earthy creature* as emphatically, simply, and straightforwardly stated by the inspired conclusion drawn by the rabbi/apostle Paul in 1 Corinthians 15:47:

The first man is of the earth, earthy . . .

Established

In Isaiah 45:18, supra, the Hebrew word *kuwn*⁴ is translated as *established*. *Kuwn* means: *to be firm, stable, established, enduring*. Established is commonly used to reveal that God's law, ordinance, dominion, authority, plan, or promise has been *firmly made of full force and effect*. Just because something is *established* doesn't mean that it is a material substance. Neither, if it is a plan or a promise, does it mean that it has already been physically brought to pass as we see in Genesis 41:32:

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

So establishing is inherently also a process of *making*—completing as planned—because once *established*, God's law, ordinance, dominion, authority, or plan is *completely made* of full force and effect. God's reliability additionally makes those established things certain and sure. Therefore, it is because they are *sure* that they are *made* of full force and effect. The actual planned material carrying out of God's plan or promise may come later, but the plan, decree or promise itself has already been *made* of full force and effect—its carrying out can be expected to be brought to pass in a timely manner through faith.

God's work phases and inspections

In the first chapter of Genesis God clearly and distinctly marked the completion of certain major work project phases during His Creation Work Week by recording their associated *inspections and approvals*. A very careful and diligent study of God's inspections reveals that He immediately inspected *physical or material projects* as He completed them. Every project that God did inspect was complete at the time that it was inspected. However, there is no record of God's inspecting and approving his *established* decrees, ordinances, covenants, or plans. Even though they were completely *made of full force and effect*, they, not being material things, neither required nor obtained God's inspection and approval. The Creator God is sovereign. His decrees, covenants, ordinances, and plans are complete, true, final, righteous, and sure.

Notice that God's account of the original Creation in Genesis 1:1 declares:

In the beginning God created the heaven and the earth.

Though God *created* the heaven and the earth at the beginning of the first day, He did not *inspect and approve* the earth that day because it was not yet complete. According to Genesis 1:4-5, on that first day God inspected and approved only the completed visible physical energy called *light* which we will find that He had completely *made and formed*:

And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Although the seas together with the earth were part of the original Day-One Creation, they were not inspected and approved by the *earth phase inspection* until the third day—the day that the physical seas and earth were actually *completed*—as revealed in Genesis 1:10-13:

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. . . . And the evening and the morning were the third day.

Genesis 1:11-13 shows that on that same third day God also *made* plant life (as more particularly described in Genesis 2:4-9) and He immediately inspected and approved that plant life project on that very same day.

. . . . And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

This was God's second inspection and approval on that third day. It was distinct from the inspection and approval of the previously completed earth and the seas recorded earlier that day. This distinction reveals that the *pattern of first making a project to completion then immediately inspecting and approving that project* has been firmly *established*.

God's final inspection

Of course all those finished and inspected seas, dry land earth, plants, and every single thing God made during His work week were also later inspected and approved as part of God's *final inspection* of the entire cosmos and its contents. Genesis 1:31 records that *final inspection and approval* on Day-Six of everything that He had *made* during His Creation Work Week:

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. (my emphasis)

Heaven or heavens?

Notice also that the King James Bible, the Douay-Rheims Bible, the Webster Bible, and other translated versions translated the word, *shamayim* in Genesis 1:1 as *the heaven*. However, in Genesis 2:1—at the end of Day-Six—they all three translated the same word *shamayim* as *the heavens*. This remarkable difference between the obvious singular usage in the very beginning and the obvious plural usage at the end of Day-Six demands our attention—and an explanation.

The two words, *shamayim* (heaven) and *'erets* (earth) that are used in Genesis 1:1 are also used for the same Genesis 2:1 nouns. However they are not to be construed in that latter portion as being a single joint body as they are in Genesis 1:1. The Genesis 2:1 nouns represent the many individual members of two divided subgroups—heaven and earth. Those members, which were precisely and uniquely *made* and/or *formed* throughout Creation Week, are small and large and they include stars, planets, moons, seas, atmospheres, etc. Accordingly, they are treated by most translations of Genesis 2:1 as non-definite nouns. They are the heavens (innumerable plural) and the earth. They are not to be perceived as *one body*

as when created, not *two bodies* as being the dual or the *two subgroups* of that one body, but rather a great quantity of *completely made* individually different *heavenly* and *earthly* things.

The Hebrew definite direct object flag

The Biblical Hebrew particle [‘eth’](#)⁵ (or ‘*et*’), has no direct translation to English, but its function was probably derived from the Hebrew ‘*owth*’, which means a *sign, mark, or token*. ‘*Eth*’, when placed before nouns in Biblical Hebrew, is used to *flag* or *mark* those nouns as being intended as *definite direct objects* of a certain verb. In Genesis 1:1 the Hebrew text shows that תַּחַּ (‘*eth*’) is placed before the noun *shamayim* (heavens) and וְעַרְבַּי (ve’*et* or, *and ‘eth*’) is placed before the noun ‘*erets*’ (earth) to *flag* or *mark* *shamayim* and ‘*erets*’ as being ‘joint’ definite direct objects of the verb, *bara* (created). Those direct objects can be viewed in their joint definite context as *that very one Creation* which consists of all the matter necessary to *make* and *form* all the hoped for finished masterpieces of Genesis 2:1, each of which will always be categorized in Scripture as being either *heavenly* or *earthly*—one of the two. That One Creation’s name—the *heaven and the earth*—provides the token identity of its twosome: (1) *the heaven* and (2) *the earth*, from which all of the Genesis 2:1 things were later *made* and *formed*—including the physical bodies of the fifth and sixth day *creations* of living fish, fowl, and man.

The waters: The original Creation

A careful study of Genesis also reveals that the only matter mentioned as existing on Day One was the *waters*. Moses introduces us to those waters in Genesis 1:2:

. . . And the Spirit of God moved upon the face of the waters.

The Hebrew word translated as *waters* in Genesis 1:2 is the noun [mayim](#)⁶. It is very important to recognize that *mayim* is the *Hebrew dual*—an inherent twosome—of a primitive noun that is used in a singular sense. This *dual-form* word that is used in a *singular sense* is just like the noun phrase *the heaven and the earth* of Genesis 1:1 that speaks of a single body containing two inherent parts or groups. The original Genesis 1:2 waters can and should be properly described as that single body of matter from which God over a period of six days *made* exactly two universally recognized classes of material things—*earthly* things and *heavenly* things—the twosome of this very special and respected Hebrew dual.

Although identified on Day One as that special Hebrew dual body, the waters were not yet physically divided as being ‘*the heaven*’ separate from ‘*the earth*’. The waters were still only [one large body of matter](#). (Kee, 2012)⁷ There was no distinguishable ‘*heaven*’ and there was no distinguishable ‘*earth*’—only a certain, ‘*the heaven and the earth*’.

One day later, on Day Two, God divided that single body of waters into two distinct bodies of waters—one *in the midst* of the entire deep while at the same time *under* the body above it. Thereafter, on Day Three, He used only that body of waters *under* the firmament to *make* the *earthly* world and its seas. On Day Four He used only that body of waters *above* the earth to *make* the numerous *heavenly* worlds while *stretching* them outward and *setting* them in their individual stretched out locations, orbits, and atmospheres.

The two faces on Day One

Genesis 1:2 identifies two faces that existed on the first day: (1) the face of the deep and (2) the face of the waters:

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.

A body's face is its outer surface. Some bodies have more than one face, such as a cube which has six surfaces. On Day One there was only one face of the matter (the waters) and one *face of the space* (the deep) that the waters filled.

A sphere is a three dimensional shape having breadth, depth, and height, but only one face.

The word, *set*, translated from the Hebrew, *chaqaq*^B, can mean: to *decree, inscribe, trace, mark out, engrave, portray or govern*. The *face of the deep*, referred to in Genesis 1:2, is described in Proverbs 8:25-27 as being definitely spherically shaped:

Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

This was looking back to Day One when God had already *created* 'the heaven and the earth,' but while as yet He had not *made* the "earth", the 'fields', or the 'highest part of the dust of the world'. The Creator used a *compass* to *set* the outermost bounds of the *depth*. That depth was that *deep* of Genesis 1:2. It was the three-dimensioned spherically shaped area of space that contained the entire creation. When you consider all the events that followed, it is only reasonable that on the first day all those waters spoken of in Genesis 1:2 filled that space or depth. This would mean that both the *face of the deep* and the *face of the waters* were faces in common. Those two faces would then have been located line upon line as one outer surface of the entire created universe. Therefore on Day One the waters were only one spherically shaped body filling only one spherically shaped area of (deep) space.

The inspired special instructive notation by Moses—first created and then made

God first *created* the waters from which all things were made on Day One. Next He divided those waters on Day Two. He then *made* the earthly world on Day Three (Genesis 1:9-13). Finally He *made* the heavens on Day Four (Genesis 1:14-19). It is important to notice that the earth was *made* one day before the heavens. Accordingly, in Genesis 2:4 Moses instructively reversed the phrase, *the heavens and the earth* while referring to the generations of the numerous bodies of the universe that God had previously collectively *created* as waters on Day One by stating that they are also *the earth and the heavens* that God completely *made* on Day Three and Day Four, respectively.

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. . . . (my emphasis)

Scriptural evidence for *mayim* being used for both gaseous waters and liquid waters

In Genesis 1:20-21—on God’s fifth work day—at that time when seas and rivers were already in place upon this fully formed earth under a stretched out heaven filled with heavenly worlds and lights—God inspired Moses to use the word *mayim* to describe both liquid waters and gaseous waters:

And God said, Let the waters (*mayim—the dual*) bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters (*mayim*) brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. (My insertion)

On Day Five, *mayim*—in perfect context—*graciously* brought forth two major categories of living creatures, (1) the fish of liquid waters and (2) the fowl of gaseous waters. *Liquid waters (mayim)* brought forth (became the habitat of) the fish of the earthly seas, rivers, etc. *Gaseous waters (mayim)* brought forth (became the habitat of) the heavenly fowl of the air.

Those fowl were *brought forth by the waters*, but they were also described in [Genesis 2:19](#)⁹ as being *formed* of the dust of the ground. So those fowl were not *formed* of the waters but rather they were—and are—*associated* with the waters because the waters are their habitat just like waters are also the habitat of the fish. Fowl are sanctified (set apart) from the earth by those invisible gaseous waters (air) that they are associated with and Fish are sanctified from the earth by the visible liquid waters that they are associated with. In contrast, *the earth brought forth* the grass, herb, and fruit tree ([Genesis 1:11](#))¹⁰ as well as the beast, cattle and creeping thing (Genesis 1:24)—all of which are *associated with the earth*.

Another example of Moses using *mayim* to indicate both liquid and gaseous waters is found in Genesis 8:1-3:

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

At the time of the Flood the earth’s surface was covered with earthly subterranean waters and earthly surface sea and river waters, together with much rainwater from heaven above the earth. That Flood’s rainwater is clearly distinguished as having come *down* from heaven (above) and not *up* from the earth (under) as some claim. God, who inspired Moses’ writings, knows “up” from “down”. Moses used the term, “*mist from the earth*” in Genesis 2:5-6 while showing us exactly how Genesis 8:2 would have been worded if that rain had come *up* from the earth rather than *down* from heaven:

. . . for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. (My emphasis)

Notice in Genesis 8:1-3, supra--after the flood—that God *made a wind to pass over the earth*. Some of those flood waters (*mayim*)—no doubt—remained upon or below the surface of the earth in the seas, rivers, fountains, etc. However, what is especially relevant here is that the rain waters (*mayim*) evaporated with the aid of that wind and returned to their gaseous state and to their lofty heavenly location—*from off the earth*—where they previously had been converted to the rain that had fallen, but those gaseous waters still retained their identity as *mayim*.

Jeremiah 10:13 confirms this by explaining that there is a multitude of waters (*mayim*) in the heavens that are replenished by the ‘*vapours*’ (gaseous waters) ascending from the earth, and that the LORD *makes* lightening with rain from those waters, and brings forth the wind from His treasures.

When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures

In Psalm 104:1-4 the Psalmist also agrees with Moses and with Jeremiah:

Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: Who maketh his angels spirits; his ministers a flaming fire:

The inspired Psalmist describes how that the LORD walks upon the *wings of the wind* which consists of the same gaseous waters that brought forth the winged fowl of the air. He says that the clouds are the LORD’s chariots. The LORD lays the beams of His heavenly chambers in the gaseous heavenly waters (*mayim*) upon which He walks, upon which His chariots ride, and upon which the Day-Five fowl of the air put their trust in to fly above the earth.

Therefore, according to [Genesis 1:20](#)¹¹ and [8:1-3](#)¹², and that inspired prophet in [Jeremiah 10:13](#)¹³, and that inspired psalmist in Psalm 104:1-4, gaseous waters and liquid waters are both *substantive waters* that are both described as *mayim* in Scripture. Since these passages each describe gaseous waters, then *mayim* might also describe gaseous waters in other places in Scripture—especially in Genesis 1:2, 1:6, 1:7, etc.

God’s use of the earth itself as an example of gaseous waters

Obviously on that first day—before the waters were divided—those waters must necessarily have been undivided by any material difference. Otherwise, the waters would have already been divided by that or those differences and there would have been no need for a dividing firmament. Therefore, the pre-divided waters must have all been *one and the same*. They must have been one body of evenly distributed waters throughout that entire *deep* of Genesis 1:2.

If we compare the properties of the Genesis 1:1 *created* earth with those of the very familiar completely *made* earth, we should be better able to understand the created earth’s original state and type of matter. This appears to be the precise reason that God inspired Moses to

instructively single out and describe the Day-One earth—one day before the waters were even divided—two days before the earth was even formed. Genesis 1:2: describes that earth as being *without form and void*.

And the earth was without form and void; and darkness was

Solid, liquid, and gas have been defined:

- *Solid*: A state of matter in which the relative motion of the molecules is restricted and they tend to retain a definite fixed position relative to each other. A solid may be said to have a definite shape and volume.
- *Liquid*: A state of matter in which the molecules are relatively free to change their positions with respect to each other, but restricted by cohesive forces so as to maintain a relatively fixed volume.
- *Gas*: A state of matter in which the molecules are practically unrestricted by cohesive forces. A gas has neither a definite shape, nor volume.

In Genesis 1:2, the phrase, “without form” is translated from the Hebrew word [tohuw](#)¹⁴ which means: *formlessness, confusion, unreality, emptiness, nothingness, empty space*. The word, *void*, translated from the Hebrew [bohuw](#)¹⁵, means *emptiness, void, and waste*. The word, *wind* that God used to evaporate the rain waters of the Flood in Genesis 8:1, supra, is translated from the Hebrew, [ruwach](#)¹⁶, a noun described as: 1) of heaven; 2) quarter of wind, side; 3) breath of air; 4) air, gas; 5) vain, empty thing. So the earth being *vain* and *empty* in Genesis 1:2 does not mean merely, “*desolate of life*”, as some claim. Rather, it additionally means that any attempt to identify *the earth* apart from *the heaven* would have been futile—vanity—like searching for a world made of invisible air in a universe made of the same kind of invisible air. The earth’s matter would have been somewhere in the cosmos, but locating it would have been impossible. You would not have been able to see the earth or to have been able to identify it as an individually positioned object separate from the heaven.

Without form, and void

Without form and void plainly and simply describes the original created earth as consisting of an elementary foundational *equally distributed* building material which had neither shape nor measureable volume. At that time you could neither stake out the earth’s shape nor measure its volume. Earth was clearly neither liquid nor solid. Rather, according to Hebrews 11:1-3, it was *understood* through faith in God’s Word by the Jewish elders who studied Moses to have been the same type and state of original *invisible* Day-One *substance* that was used to make all the *visible worlds* that were *hoped for*.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were

framed by the word of God, so that things which are seen were not made of things which do appear. (My emphasis)

Therefore, *we understand* that the LORD *made* the visible earth entirely of some invisible gaseous type *substance* such as air or some other form of a non-liquid and non-solid matter. Moreover, Moses clearly described that invisible matter as *the waters* even prior to the time when He gathered together those invisible gaseous waters to make the several visible liquid water Seas and to form that visible dry land *Earth*. Notice also that the writer of Hebrews above used this invisible matter as a type of God's Word by which all things are framed (formed).

The earth—made of invisible gaseous waters under the firmament

After the waters had been divided by the firmament, Genesis 1:9 narrows this discussion of matter to only a certain portion of those invisible gaseous waters—only those *under the heaven*:

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. (My emphasis)

So here is the *gathering together* of only the invisible waters 'under' the firmament **unto one place** that completed the *making* of this **one visible earthly world**. Notice that the *Seas (plural)* are instructively defined in Genesis 1:10 by the phrase, *the gathering together* of the waters:

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

As a result of this gathering together of the waters, *Earth* now has also been manifested and is now described as dry land which we know has a certain *form*. As Genesis 1:9-10 above infers and Psalm 24:1-2 below specifically instructs, the action of *forming* the visible Earth was also a result of the *gathering together of the waters*—just like the *making* of the several visible Seas:

The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas ("*the gathering together of the waters*"), and established it upon the floods. (My insertion from Genesis 1:10)

So the psalmist reveals that even the dry land earth was founded and established upon the same process that He used to make each of the several scattered liquid-water Seas which were part of that one earthly world now consisting of *unequally distributed matter*.

Throughout the Bible, all Scripture consistently insists that the liquid-water seas of the earth were *made*—not *formed*—as explicitly declared in Psalm 95:5:

The sea is his, and he made it: and his hands formed the dry land.

The Psalmist here properly ascribed the work method of *making*—not forming—to the sea because liquid waters have no *form*. This helps us to understand the loose molecular binding of a part of those gaseous waters to *make* liquid-water seas of the earth. He also properly ascribed the method of *forming* to the solid dry land which helps us to understand the more complex tight

molecular binding of a part of those gaseous waters to *form* the dry land of the earth which has a definite shape and a definite volume. God's perfection of word usage is consistent throughout all Scripture, So those gaseous waters under heaven were *gathered together*—some loosely to *make* the seas and others more rigidly to *form* the earth which was itself also founded upon *the gathering together of the waters*. Therefore, as of the end of Day Three, the remaining waters 'above' the firmament continued to be 'not yet stretched out' and 'not yet gathered together' evenly dispersed invisible gaseous waters that remained—up to Day Four—*without form and void* throughout the entire heaven above the new visible earthly world.

This world named Earth was *formed* and *made* in the midst of that large sphere of original invisible gaseous waters providing the earth with a very stable condition from the third day until the fourth day. Vital plant life had also been *made, inspected, and approved* on the third day. Up to Day Four the Spirit of God continued to periodically transform those gaseous waters above into His very special life sustaining light. That special light together with that thirst quenching watery mist that ascended up from the earth ([Genesis 2:5-9](#))¹⁷ provided perfect conditions for very rapid plant growth from Day Three to Day Four—unlike the raging and destructive flood conditions that would have existed if the original creation had consisted entirely of visible liquid water.

You can also be certain that God, having so well planned his creation thus far, took care of all the details to provide plants with all the necessary growing conditions for their initial rapid growth. Sufficient amounts of heavier third day made carbon dioxide were probably made available in or next to the surface of the earth for the short time necessary for the fig tree to expand its roots and to quickly produce that *early fruit* that Adam and Eve became so favorably familiar with. The fig tree was like a comfort blanket to them. They made clothes from the leaves of that fig tree attempting to cover their shame of nakedness that had resulted from their sin.

Making and establishing God's physical laws and ordinances

Notice in Isaiah 45:7 the method by which God claims that He actually brought light into existence on Day One:

I form the light and create darkness I make peace and create evil: I the LORD do all these things. (My emphasis)

In the above verse the LORD plainly and clearly explains to us that although He *created* darkness, He actually *formed* the light—an additional process to that of creating the matter. Light is energy which, according to God's law of matter and energy, cannot be *created* or *destroyed*—only *formed* or *transformed*. All matter with its potential to be transformed into energy already existed as a result of God's Day-One Creation. Any energy such as light could only have been *formed* or *transformed*—not *created*. All laws *established* by God on that first day concerning that matter and its energy would have been universal. Those laws would have applied to all of the future bodies which were to be made of that single body of original waters. The potential for transformation to light was already present in all those waters. Accordingly, God's law of energy has been consistently applied throughout the universe as a matter of design and as a matter of law. It has been a controlling law of this universe since Day One.

The universal law of energy appears to have been firmly established by the Word of God's decree when He said, Let there be light. The first actual forming of light appears to have been associated with the movement of the living Spirit of God upon the face of the original created waters pursuant to that law causing movement (spirit induced life) in those waters. From that time forward, movement in scripture indicates life as in Genesis 1:20-21, supra. God's forming of light pursuant to His law of energy is described in Genesis 1:2-5:

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. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

God's covenant with day and night

God physically *formed* light but He firmly *established* his '*covenant with day and night*' by decree and definition when He *divided* the light from the darkness. Notice the following:

- The original matter was *created* having the property of darkness. (Genesis 1:2)
- God *established* the law of energy by decree, and physically formed the light by the Spirit of God's movement upon the face of the waters. (Genesis 1:2-3)
- God *decreed* the law that divides the light from the darkness. (Genesis 1:4).
- God *named* the light, "Day", and the darkness, "Night" (Genesis 1:5). Now, the terms Day and Night have been automatically plugged into the law that divides because they are now both equal to light and darkness, respectively.
- God also *defined* the new time span as "*day*" (not night), which was obtained by His decree that appends the duration in time of one period of light to the duration in time of one period of darkness. This time-span—*day*—of course cannot be plugged into that dividing *covenant with day and night*.
- God gave us a record of His *inspection and approval* of the visible light that He saw (the light that He *formed*), but did not give such a record of any inspection and approval of His law of energy or of His law that divides light from darkness.
- The word, *day* now has two meanings: (1) the formed light named *Day* which was divided from the created darkness by God's covenant with day and night; and (2) the time span *day* consisting of one period of darkness together with one period of light.

Another law that divides

Genesis 1:6-8 awesomely declares:

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

It is important to note that as of Day Two the earth had not yet been formed. The making and stretching out of the heavens had not yet taken place. Two days later we might well have been able to call the firmament the “expanse”, or the “atmosphere”, but not at this time. Yes, even just one day later we might have been able to attempt to call the firmament “the crust”, but not at this time. The crust, the expanse, and the atmosphere were not *made* until Days Three and Four. Notwithstanding, this *firmament* was already firmly and completely *made* and *established* in the midst of the waters on Day Two. Its function was expressly declared to have been to divide one body of matter into exactly two bodies of matter—and it did just that. This *firmament* was *in the midst* of the waters and it divided invisible waters *above* the firmament from invisible waters *below* the firmament. Now that is an amazing and very exacting description.

The firmament: The ordinances of heaven and earth

The word, *firmament* is from the Vulgate *firmamentum*, which is based upon the Latin root *firmus* which simply means *firm*. *Firm* is also translated in Scripture from that wonderful Hebrew word, *kuwn* which we already know as *established*. We have already discussed how that God uses the word, *kuwn* to show us that by *firmly establishing* His decrees and ordinances He *makes* them of full force and effect.

Firmament is the word that was chosen to be used for the translation from the Hebrew word, [raqiya'](#)¹⁸ which is a masculine noun meaning *an extended surface*. Some believe that the *firmament* was the atmosphere, the earth's crust, or a solid dome supporting the heavenly worlds. However, that firmament on Day Two was initially a *firm law of God*—a decree—that set a new *firmly established* barrier consisting of two new surfaces in the midst of the waters to *divide* the waters from the waters—simple as that. The Day-Two firmament was *made* and *established* as a barrier to provide a new inner extended dome-like surface for the heavenly portion of waters and a new outer surface to distinguish the spherically shaped earthly portion of waters located inside and under the heavenly portion. This dual ordinance barrier effectively divided that single body of original invisible waters into only two invisible bodies of waters—heavenly and earthly—the *dual* mandated by the word *mayim*.

In Proverbs 8:24-29—at that notorious point in time before God *made* the earth and its liquid seas—while *heaven* was just being prepared—we see God's extraordinarily detailed description of His *establishing* that dividing *decree* containing the ordinances of heaven and earth:

When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the

dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

These verses highlight that *decree* and *commandment* of verse 29 by which God prepared the heavens and appointed the foundations of the earth. Therefore, the *raqiya'* (firmament), when it was decreed, can properly be described as a *hammered-out-thin non-material dividing plane* established by that firm decree as being the *ordinances* by which God both prepared the heavens and appointed the foundations of the earth—giving them each a new face.

That *dividing law of day and night* that we earlier discussed and this *dividing law of heaven and earth* are both perfectly joined and correctly described in Jeremiah 33:25-26 as the LORD's *covenant with day and night* and *the ordinances of heaven and earth* respectively:

Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Here, God references His two major dividing laws of His creation—His *covenant with day and night* and His *ordinances of heaven and earth*. These laws are His established basis of division for the entire material universe upon which He confirms His promise to manifest Immanuel as David's Son—that Jewish King of kings—who will rule in Israel upon David's throne.

The firmament was the only thing that was *made* (completed as planned) on Day Two. As we have previously seen, God's decreed laws, ordinances, and covenants are *completely made or established* at the time that they are decreed. As always, since the firmament was God's law—not a material object—which was *made* of full force and effect on Day Two, it did not require the LORD's recorded inspection and approval—and there was none.

What's in the name?

In Genesis 1:6-8, supra God made the firmament to divide the waters under the firmament from the waters above the firmament. As a result there were two distinct bodies of invisible gaseous waters. In addition, God immediately called that dividing law *Heaven* rather than *Earth* in honor of and equating it to only one of the two resulting bodies of divided waters. This was just like on Day One when He defined and named that new time span *day* rather than *night* in honor of only one of the two resulting light conditions. As a result of that name, "Heaven" this very *dividing law* itself has also been equated to only the substantive heavenly waters above—the *heaven*.

The dividing law had just been *instantiated* and *initialized* as the first instance of proof that Heaven above was now established apart from the *waters below*, is now given the name

Heaven to equate the law itself with the entire physical body of heavenly waters above, and now *rules* over the waters below that firmament.. *Heaven* has just been both physically and politically positioned above the other part of the Hebrew dual that will soon be named *Earth* and *Seas* on the very next day. This was as if God typically handed the scepter to *Heaven* and declared, “*Heaven rules as both lawgiver and judge over all the earth!*”

Heaven is quite obviously being used as a type of the earthly *Kingdom of heaven* over all the earth as highlighted in Matthew’s gospel which is self-identified as “*The book of the generation of Jesus Christ, the son of David, the son of Abraham.*” In that earthly kingdom, Jesus Christ—the Lion of the tribe of Judah—will return from heaven with His saints to *set the dominion of heaven in the earth* ([Job 38: 33](#))¹⁹ under heaven as King of Kings on David’s throne in Jerusalem over all the earth.

The *Kingdom of God*, on the other hand, is God’s spiritual kingdom—over all things, including the Kingdom of heaven—that *cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.* (Luke 17:20-21).

In support of this anointing *Heaven* as ruler over all the earth, the waters above are also more particularly described as being *stablished* in Psalm 148:4-6:

Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the LORD: for he commanded, and they were created. He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

Here, *stablished* is translated from the Hebrew word, [‘amad](#)²⁰, which means *to stand, take one’s stand*—even to *be appointed, ordained and established*. Surely, *Heaven* has been appointed *by a decree which shall not pass* appointing it the ruler over the earth even as the sun was appointed ruler over the day and the moon and stars were appointed rulers over the night.

The “*waters that be above the heavens*” are not a band of liquid waters stranded above the earth’s atmosphere or above all the stretched out galaxies of visible heavenly bodies—as some attempt to argue. Rather, the Psalmist is asking that praise be given to the name of the LORD by both the “*heavens of heavens*” (each heavenly body also has its own heaven) and the “*waters that be above the heavens*”—the same waters in which the Lord—who is over all things—“*layeth the beams of his chambers . . .*” (see page 10 regarding Psalm 104:1-4).

God’s calling the firmament *Heaven* was a very important event. He did not do away with His durable *covenant with day and night* when He named the time span *day* after only one of the two resulting light conditions constituting the first day. Line upon line, He did not do away with those steadfast and enduring *ordinances of heaven and earth* when He named the firmament *Heaven* after only one of the two resulting bodies of invisible gaseous waters. In each case God *established* His preference—*day* over *night* and *heaven* over *earth* respectively.

Making and forming the visible “things hoped for”

In Genesis 1:9, the verb phrase *gathered together* is translated from the verb, [*qavah*](#),²¹ which means: *to wait, look for, hope, and to bind together*.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

On Day Three—one day after God made the firmament—only the invisible gaseous waters *under* the firmament were *gathered together* (bound together) with the *hope* and *expectation* that the seas and the dry land earth that were *hoped for* would become visible though they were initially invisible at the time that the waters were first created and divided. Immediately after God made the earthly world (including the Seas) He visibly inspected and approved it as being both good and complete according to His plan.

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

Even as on Day Three when God gathered together gaseous waters to *make* the earthly world, on Day Four He also *made* all the heavenly worlds together with their individual atmospheres or heavens as described in Genesis 1:14-19:

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

God's Day Four project of unequally distributing the heavenly waters above was similar to His Day Three project of unequally distributing the earthly waters below. Line upon line the new direct and indirect lights would have also been *made* by the process of suddenly gathering together invisible gaseous waters into a variety of matter bodies and clusters. However, those bodies of lights and their heavens were also suddenly *stretched out*, as we see in Isaiah 45:12:

Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

The heavenly world's individual atmospheres were also stretched out thin—made extremely sparse—as we observe today. If any liquid waters would have been *made* on the formed bodies they would have very quickly evaporated. On the other hand, His decree to the earth's sea in Proverbs 8:29, supra that the waters should not pass his commandment, has preserved the earth's liquid waters. Therefore, the earth has a record of containing both seas and mankind, but the heavenly worlds have no record of containing either liquid-water seas or mankind.

The Creation reveals Jesus Christ's Power and Godhead

We have the Genesis account of creation together with the Prophets', the Psalmists', and now the New Testament writers' inspired insights concerning that account to help us understand the WORD of God's profound truths that glorify Jesus Christ in all things that God *made*. Notice the following vigorous requirements in Romans 1:20 which serve as a notice that we are to view Jesus Christ by typically viewing the things of His creation that He made and also by carefully observing *how* those things were made:

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Those visible things that are described in scripture as being *made* from invisible things, together with the prophetic and historic knowledge about Jesus Christ, provide us with good *understanding* as to how the invisible spiritual eternal Word of God, who is ONE with both God and the Spirit of God, was made the *Son of God / Son of man* through Abraham, Isaac, Jacob, and David, and named Jesus the Christ. Once again we are reminded that Hebrews 11:1-3 provides us with a solid *understanding* of God's purposeful and exact binding of invisible gaseous waters to *make* the visible things and worlds that were previously *hoped for*—all of which typify the power and the Godhead of Messiah—the LORD, *the Hope of Israel*.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Waters: a shadow, or type of the Word of God

We find exactly how and by whom the church is sanctified and cleansed in Ephesians 5:25-27:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word. . .

Notice that *the washing of water* is not accomplished by liquid water, but rather by "*he*" (Christ), and by "*the word*." The apostle Paul uses water here as a *type or shadow* of the Word of God.

The name transition

In Genesis 1:1-2 we find an obvious name transition from *the heaven and the earth*—created in verse one—to *the waters* of verse two. No express mention is made there in Genesis of the *waters* beginning of days. Rather, the *waters* were abruptly spoken of in verse two, thereby implying an eternal nature for purposes of those waters being typical of the eternal Word of God. Those *invisible* waters were *created*, but they were treated there at the beginning as though they were *eternal* waters even as God's Word was *invisible eternal* Spirit.

This was the very first recorded name change of many name changes throughout Scripture. When God confirms something or someone He gives it or them a spiritual and eternally

enduring *new name* to replace their old earthly name—such as Abraham from Abram, Peter from Simon, Paul from Saul, etc. So the *new name*—*waters*—will be seen as being preferred and enduring, whereas *heaven and earth* will not be seen as being so preferred and enduring.²²

Invisible gaseous waters typify the eternal Word of God

We read in Ezekiel 1:24-25:

And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

This portion of Scripture is speaking about certain sounds that the air—those invisible gaseous waters—made when four living creatures' wings flapped and moved that air. Notice that the prophet did not see those waters, but rather he heard the sound. It was *like* the noise of great waters, as the voice of the Almighty, the voice of speech. Moreover, there was an actual voice from the firmament that was over their heads. The invisible spiritual eternal living Word of God here is being *likened to* both the *fast moving air* and to the *firmament* above the earth.

John 1:1-2 declares:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

John 1:14 declares that this invisible Word who was the spiritual Creator/Maker and One with God was *made* to become the visibly manifest only begotten flesh and blood Son of God:

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John, the Baptist—that earthly man and forerunner to this Son of God—was sent to baptize with visible liquid water such as is found upon the earth. Jesus, who was sent from heaven above, was to baptize with the invisible Holy Ghost as is also plainly stated in John 1:33:

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

We know that Jesus did not baptize with the Holy Ghost until that noteworthy Jewish Pentecost following His death, burial, resurrection, and ascension. That Spiritual baptism was described in Acts 2:1-2 as follows:

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The Spirit here was not seen, but it certainly was heard—a sound from heaven as of a rushing mighty wind consisting of fast moving invisible gaseous waters. The description, “as of” clarifies that this was not an actual wind. The cloven tongues representing the ability to speak clearly and understandably in other tongues were also only “like as of” fire. Therefore, the wind here is merely being used as a type—an illustrative example—of the invisible, moving, living, and quickening Holy Ghost who is ONE with the Father and the Son—with whom all those Jewish believers of this new dispensation were now associated.

Liquid waters are a type of the LORD, *the hope of Israel*

The Hebrew word [miqveh](#)²³ was the masculine noun translated in Gen. 1:10; supra as *the gathering together* of those invisible gaseous waters to *make* the several Day-Three visibly manifest liquid-water seas. Miqveh means both (1) *hope, ground of hope*, things hoped for, outcome, and also (2) collection, collected mass. Well that same word—*miqveh*—is also used as a noun in Jeremiah 17:13 and is translated as ‘*the hope.*’ Notice how explicitly that ‘*the hope*’ applies to *Messiah*—that *one hoped for*—that *hope of Israel*—that *fountain of living waters*:

O LORD, the hope (*miqveh*) of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. (My insert)

Notice also that *miqveh* is clearly pictured as an *earthly* fountain of liquid waters under the firmament because those who forsake Him are written *in the earth*. So the fountain of gathered together living waters is a type of the LORD—that visible hope of Israel—that visible substance of things that had previously been hoped for—that evidence of Messiah in the flesh not previously seen although promised by the invisible Word of God as spoken by all the prophets.

The Jewish prophet Isaiah declared that Messiah was to be named *Immanuel* (God with us) being both the Son of God and the Son of man through Abraham, Judah, and David by being born in the flesh upon the earth of a Jewish virgin—an attention getting sign as we read in Isaiah 7:14:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Liquid waters—a secondary type of the flesh of man

In addition to primarily typifying the visibly manifest Word of God as the Son of God/Son of man, the (liquid) waters also secondarily typify the earthly flesh and blood sons of Adam (mankind) and their word (tongues). In John 3:5-8 Jesus clearly and expressly used both the birth of liquid water and the birth of the Spirit to explain the two births necessary to enter into the Kingdom of God:

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit

In verse five Jesus clearly likened anyone being born of the visible flesh upon the earth to being born of liquid water. However, in verse eight Jesus likened the *spiritual birth* to the invisible moving gaseous waters—again the invisible wind that *bloweth* and makes the sound:

. . . The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

So according to Jesus, every human on this earth must be born as a son of man in the flesh (earthy—typified by liquid waters) as well as be born as a son of the eternal Spiritual God (heavenly—typified by fast moving gaseous waters) in order to enter into the Kingdom of God.

Precept upon precept and line upon line in Revelation 17:15 we find:

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues.

These (liquid) waters most certainly typify the humankind that will be dwelling upon the earth during the *Great Tribulation*. They typify both the *word* and the *flesh* of earthy mankind.

John's liquid-water baptism and the baptism of the Holy Ghost

In John 1:31-32, John the Baptist plainly explained what his liquid-water baptism meant:

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

In John 3:31 John referenced the firmament's *division of the waters* in response to questions about the difference between his baptism and message and Jesus' baptism and message:

He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

John came baptizing with those moving liquid waters of Jordan in Israel destined for the Dead Sea. Even as liquid waters were uniquely manifest upon, and were *made* uniquely associated with the earth under the firmament, so also is the promised birth of the Son of God a promise of the Word of God being made flesh and growing up as a Jewish child under the Law of Moses. Jordan's winding lively waters that seek out the lowest of the lowlands rather than the mountain peaks and highlands speak of Jesus' seeking out the poor, meek, and lowly to nourish and heal rather than the rich, powerful, and lofty. Jordan is well known for absorbing the impurities, the salt, and the dirt of the earth while flowing to the Dead Sea. Then those waters evaporate as pure invisible gaseous waters—leaving the earth's impurities and minerals in the sea. This speaks of Jesus personally taking on Himself the sin of Israel (and of the whole world) to his death—leaving it there in His resurrection and ascension, as described in Micah 7:18-19:

Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

The heavenly Father was very specific in Matthew 3:16-17 as to the meaning and purpose of John's baptism of Jesus in those very moving liquid waters of Jordan being *to typify His Son*:

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

In [Acts 8:26-40](#) ²⁴, a certain eunuch was at Gaza returning home to Ethiopia from Jerusalem where he had traveled to *worship*. He asked Philip whether “the *arm of the LORD*” ([Isaiah 53:1](#)) ²⁵ was that prophet Isaiah or some other man. Philip continued on from that portion of Scripture to teach him that Jesus was Messiah—the Son of God / Son of man without sin—who justified many by His substitutionary death, was resurrected, and will later return in power to rule as King of Kings over all the earth because he had previously been obedient to the Father unto death. Then that eunuch asked Philip what would hinder him from being baptized in liquid water. Philip said, “*if thou believest with all thine heart, thou mayest.*” In verse 37 that precious soul declared exactly what it was—pertaining to liquid-water baptism—that he believed:

I believe that Jesus Christ is the Son of God.

Line upon line—before Jesus had yet died for sin—John specifically *instructed and taught* that his water baptism was to reveal that Jesus is *the Son of God* in the flesh and He is also *the Lamb of God, which taketh away sin*, as he plainly exhorted and instructed in John 1:29 – 34:

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. (My emphasis)

John was told to not go to the Gentiles—and he never did. He did continue to baptize with liquid water for a short time because the children of Israel had to be told that Messiah was alive in the flesh upon the earth under the firmament. The earthly Kingdom of Heaven was at hand. This was a welcome message to the Jews. They heard and happily believed this message pertaining to liquid-water baptism and many thousands of them were baptized.

However, at that time Jesus had additional work to do before He could reign as King of kings upon David's throne. He still had to accomplish all the work of being savior—the Lamb of God—for all humanity. It was this man—Jesus—who was born as the Son of man through Abraham, Jacob, Judah, and David that had to live without spot or blemish in the flesh under the law, suffer and die a sacrificial death for the sins of the world, rise from the grave, and ascend on high to be with the Father.

Only after all of that work in the flesh could He to return in His resurrected body to become the visible King of kings on earth. The Son of God was named, “Jesus”, not to show that He was the one who was to rule and judge as King of kings, but rather because He was the one *man* who could and would save His people from their sins, all as explicitly explained in Matthew 1:21:

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Accordingly, John—the friend of the bridegroom—insisted that he and his baptism and message that Jesus would reign as King upon the throne of David was to temporarily decrease. Jesus’ Holy Ghost Baptism pertaining to *eternal salvation* was to increase as we see in John 3:22-30:

And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.

John continues explaining the difference between his earthly liquid-water baptism and Jesus’ Spiritual baptism pertaining to everlasting life for the church—the Son’s bride—in John 3:31-36:

He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Matthew 4:12-17 tells us that Messiah the Prince of that promised earthly Kingdom upon David’s throne had also been telling those Jews to *repent: for the Kingdom of heaven is at hand*:

Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

There in Galilee Jesus also began to assemble His twelve disciples (followers) beginning with Peter and Andrew as we read in Matthew 4:18-19:

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men.

Jesus' disciples—only while following Him—were also to *fish for men* to be 'servants' in the earthly kingdom of heaven while they were baptizing with liquid water. *Fish* pertain to *liquid waters*, but Jesus—over all things—never did baptize with liquid water as we see in John 4:1-4:

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) He left Judaea, and departed again into Galilee. And he must needs go through Samaria.

The new dispensation

John 4:13-14 tells us that Jesus explained to a woman there in Samaria the difference between the liquid water of the well that Jacob gave them and the water that He would give them:

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

After Jesus impressed her with His in-depth knowledge concerning events in her life, they had the following verbal exchange concerning the *gospel of salvation—the gospel of the Kingdom of God*—as described in John 4:19-26:

The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

Jesus is referring to the spiritual gospel of salvation whereby men can become *sons of God* and not *servants of the king*. Jesus told her about the Father and the Holy Spirit while visually and personally introducing her to the Son. Eternal salvation has been made possible for all mankind under the firmament both for Jews under the law and for Gentiles without the law because the Word of God has been *made* the Son of God as the Son of man in the likeness of sinful flesh at a point in time under the Law to fulfill the law as we see in Galatians 4:4-7:

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into

your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The gospel of salvation necessarily involves God the Father, God the Word who is the Son, and God the Holy Spirit because God is One God operating in those three operative capacities. First the Word was sent do the work of the Lord God and His Spirit as the obedient Son of the Father. After the Son's resurrection and ascension, the Father and the Son sent the Holy Spirit to indwell believers to comfort them, to teach and instruct them, and to seal them as *eternal sons of God*. Ephesians 4:30 shows just how critically important the presence of the Holy Spirit indwelling us is to our eternal security while we are awaiting our bodily resurrection:

... grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Beginning with the twelve apostles including Paul believers—as sons of God—are to spiritually multiply in the earth followed by their actual bodily resurrection. An example of this is the fowl of the air that *may fly above the earth in the open firmament of heaven*, but must multiply *in the earth* ([Genesis 1:20-22](#))²⁶. In John 13:36—when Jesus was ready for his death, burial and resurrection—Peter and the rest of the apostles were told that they could not follow Jesus at that time, but that they would later—after they preached the gospel of the Kingdom of God.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

The great commission

In Matthew 28:16-20—*after* Jesus was raised from the grave—we find the following instructing and commissioning of the eleven chosen disciples (followers—fishers of men for the earthly kingdom)—now duly commissioned *apostles* (*sent ones to multiply in the earth as sons of God*):

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

The *baptizing* spoken of within this *great commission* means to *teach them* knowledge—to submerge them in the *name of* the Father, and of the Son, and of the Holy Ghost through the Word of God. Jesus told them to *teach* all nations—Jews and also Gentiles—*baptizing* them. They were not told to baptize in water, but rather in name of the Father, and of the Son, and of the Holy Ghost that are all three essential for them to understand the teaching of the good news of salvation by grace through faith in the Son of God and his righteousness. God has repeatedly declared this good news—line upon line—from the beginning of the original creation of God.

Paul was also an apostle—as of one born out of due time ([1 Corinthians 15:8](#))²⁷. He was clearly also a “sent one’ by Jesus. He was given the same instruction to teach all nations as were the

other eleven. We know that seemingly endless detail was given under the law of Moses for every one of its ordinances. If liquid-water baptism were now an ordinance for salvation—as some claim—we would find much written detailed instruction concerning that ordinance. We find no such ordinance or supporting instruction. We see no decree mandating liquid-water baptism. However notice how perfectly the great commission is carried out through *the baptism of teaching* by that apostle Paul—first as to the Godhead in Colossians 2:6-10:

As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: (my emphasis)

Then continuing in verses 11-15 as to how both spiritual circumcision and spiritual baptism under *salvation by grace through faith* are not ordinances—even for Gentile believers—but rather they are the righteous works of Jesus Christ *through the faith of the operation of God*:

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Accordingly, under *salvation by grace* we have no such ordinance or law. All ordinances that were against us have been *blotted out*. Even if liquid-water baptism ever was an ordinance for salvation—which it was not—then it is now blotted out. Do these religious ordinance pushers also push circumcision of the flesh upon Gentiles? Therefore physical water baptism is not an ordinance, but rather it is a type or a shadow used to *teach* men to identify with Jesus the Savior who is the Son of God / Son of man and ONE with the Father and the Holy Spirit dwelling in Him *bodily*. We are in the very best company when we are *complete in Him* (Col. 2:10, supra).

In Colossians 2:16-17 Paul further instructs the Colossians as to all types (or shadows) through his continued baptizing by teaching and immersing them in the knowledge of Jesus Christ the Son.:

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.

If believers' liquid water baptism were a necessary part of the *great commission* then we should also have a biblical record full of occasion after occasion of the apostles—including Paul—baptizing many people with liquid water. We have no such record. Rather, in 1 Corinthians 1:17

Paul—that duly commissioned apostle—disputed that entire notion by this one conclusive and informative statement:

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

Notice in 1 Peter 3:18-22 how that Peter—in full agreement with Paul—taught that proper baptism is a *like figure* of the salvation of the eight souls saved by water in the days of Noah:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Noah and his family were never dunked or sprinkled—not even a drop of water touched them. Rather, they were lifted above all judgment by those same liquid flood waters that judged the earth in Noah’s day. Those flood waters typify the Son of man who will someday visibly judge the earth under heaven with a rod of iron in ***the Day of the Lord*** described in Luke 17:20-25:

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. (my emphasis)

That *generation* rejected Him, but many thousands of Jews—a remnant—did receive Him.

Believers’ liquid-water baptism

There have only been a few instances of water baptism mentioned in scripture since that spiritual baptism on that Pentecost. The believing Eunuch was not mandated to be baptized—only permitted. A handful of others were mentioned. They too were not mandated to be water baptized under the great commission. We saw some of those mentioned in 1 Corinthians 1:14-16 just before Paul said that Christ sent him not to baptize, but to preach the gospel:

I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

A few other examples of liquid-water baptism do exist—mostly of Jews during their transition from the dispensation of the gospel of the Kingdom of heaven to the dispensation of the gospel of the Kingdom of God. Water baptism for believers is only a solemn attestation of their belief that Jesus Christ became the Son of God in the flesh and that salvation is only obtained by grace through faith in all of His work. Understanding the waters of Genesis Chapter One is very helpful to *understand* the “*power and the Godhead*” of the Savior and Messiah that was hoped for—the evidence of the Savior and Messiah as the Son of God in the flesh not previously seen.

The Son of God as Savior / The Son of man as Judge

God’s righteousness demands that the resurrected visibly manifest *Son of God / Son of man—in all points tempted like as we are, yet without sin* (Hebrews 4-15)—rather than the Spirit Father, is to be the final judge of all unbelievers, as declared in John 5:22-23:

For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

The Lord Jesus Christ will *save and resurrect* both believing Jews and Gentiles alike because He is the *Son of God*. However, that same Lord Jesus Christ will also *resurrect and judge* all those who do not believe because He is the *Son of man*, as is clearly stated in John 5:24-27:

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. (My emphasis)

Revelation 20:11-15 declares that *only* the spiritually dead unbelievers will stand to be judged *according to their works* before the great white throne judgment by the Word of God:

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

Believers’ names have already been written in the book of life. They will not be defendants at that *great white throne* to be *judged by their works*. They have already passed from death unto life through faith in the Word of God according to John 5:24, supra, and shall not come into condemnation. In John 6:63 Jesus clearly said that His words are spirit, and they are life:

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Therefore God has established only one requirement of earthy mankind for salvation—**man must believe His Word**. Unbelievers cannot inherit eternal life. Mankind cannot be saved by shaking Jesus' hand, giving Him a pat on the back, or taking a dunk in a baptismal. Anything that we think we can possibly do in the flesh will not profit us. We must simply *believe His Word* which is spirit and is life. All who believe will be made *spiritual eternal sons of God* and will be *reckoned* (imputed) as having God's very own most superior righteousness. Moreover, believers will not be charged (imputed) with any of their own vile sin, all as we see in Romans 4:1-8:

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.

Can only the circumcised (Jews) be saved? Are all the uncircumcised (Gentiles) lost? No is the resounding answer to both questions. Paul affirms this in Romans 4:9-11 by pointing out that Abraham was reckoned as being righteous by God before the sign of circumcision even existed:

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Types are inferior, but the Word of God—the Alpha and the Omega—is the real thing

Types in scripture are purposely shown to be inferior to the real thing. Jesus *typically* compared *heaven and earth* with his *words* in Matthew 24:35-36—warning us to never worship the type:

Heaven and earth shall pass away, but my words shall not pass away.

The Genesis 1:1 heaven and earth—that single body of invisible gaseous waters—that beginning of God's creation—is merely a type or shadow of the speaker—the Word of God—the Amen—the faithful and true witness—the beginning of the creation of God of Revelation 3:14:

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God . . .

Revelation 21:1-6 also tells us that the speaker—the *Word of God*—is *Alpha and Omega, the beginning and the end* who gives to him that is athirst of the eternal fountain of the *water of life freely*—even after the first heaven and the first earth with its seas have passed away.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. (My emphasis)

Conclusion

Therefore the invisible gaseous waters of Genesis 1:2, being the heaven and the earth of Genesis 1:1 (which shall pass away), have been firmly established by Scripture as being a primary type of the invisible eternal Spiritual Word of God (whose words shall not pass away), who was made the visible Son of God under the law (and under the firmament) as flesh and blood upon this earth (born of the liquid waters) at a certain point in time (when the fullness of the time was come—this day have I begotten thee). All things were made by Him, and without Him (and without the invisible gaseous waters) was not anything made that was made. In Him (and in the waters) was life, and the life was the light of men. And the light shined in darkness and the darkness comprehended it not, But as many as received Him, to them gave He power to become the sons of God (born of the Spirit), even to them that believe on His name—Lord Jesus Christ.

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