

Genesis 1:1-2:4

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June 2007

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Translation

Gen. 1:1 In the beginning [of the universe, setting the clock in motion] God created out of nothing the heavens and the earth.

Gen. 1:2 But the earth became waste and void [ruined & despoiled], including darkness [sinister gloom] upon the surface of the primeval ocean. Then [initiating restoration] the Spirit of God hovered above the surface of the waters.

Gen. 1:3 And then God verbally commanded: “Light, come forth,” and light came forth [penetrating the darkness].

Gen. 1:4 Moreover, God enjoyed looking at the light: a truly good [advantageous, useful] thing. Then God separated the interval of light from the interval of darkness.

Gen. 1:5 And God named the light, day, and He named the darkness, night. Then it became evening, and then it became morning: one day.

Gen. 1:6 And then God verbally commanded: “Atmosphere, come forth from the midst of the waters, and become a space [wall or interval] between the waters [in the upper atmosphere] and the waters [on the surface of the earth].”

Gen. 1:7 And God restored the atmosphere and separated with a space [interval or expanse] the waters which were underneath the atmosphere [on the surface of planet earth] from the waters which were above the atmosphere [water vapor and clouds]. And it became just so [as originally designed].

Gen. 1:8 And God named the atmosphere [expanse], heavens. And evening came forth and then morning came forth: the second day [of restoration].

Gen. 1:9 Then God verbally commanded: “Waters underneath the atmosphere [on the surface of planet Earth], be gathered together in one place, and dry land appear.” And it became just so [as originally designed].

Gen. 1:10 And God named the dry land, earth, and the accumulation of the waters He named seas. And God enjoyed looking at a truly good thing [beautiful and necessary for man’s ability to inhabit the planet].

Gen. 1:11 Then God verbally commanded: “Earth, sprout fresh vegetation; seasonal plants, keep on producing seed; fruit trees, keep on bearing fruit, with seed on the inside according to species, above the ground.” And it became just so [as originally designed].

Gen. 1:12 And the earth brought forth fresh vegetation, seasonal plants kept on producing seed according to species, and the fruit tree kept on bearing fruit with seed on the inside according to species. And God enjoyed looking at a truly good thing [beautiful and necessary for man’s ability to inhabit the planet].

Gen. 1:13 And evening came forth and then morning came forth: the third day [of restoration].

Gen. 1:14 Then God verbally commanded: “Luminaries, come forth into the upper atmosphere of the heavens to separate the interval day [sun] from the interval night [moon, stars, planets] and become signs [reminders of extraordinary events] and appointed times [seasons], as well as days and years.

Gen. 1:15 Also, become luminaries in the upper atmosphere of the heavens for the purpose of providing light [shining] upon the earth.” And it became just so [as originally designed].

Gen. 1:16 And God restored from existing materials two great luminaries: the larger and more intense luminary [the sun] with dominion over the day and the smaller and less intense luminary [the moon] with dominion over the night, including the stars.

Gen. 1:17 And God placed [arranged] them [the luminaries] in the upper atmosphere of the heavens for the purpose of providing light upon the earth,

Gen. 1:18 And to exercise dominion over the day and the night, and to separate the interval of light from the interval of darkness. And God enjoyed looking at a truly good thing [beautiful and necessary for man’s ability to inhabit the planet].

Gen. 1:19 And evening came forth and then morning came forth: the fourth day [of restoration].

Gen. 1:20 Then God verbally commanded: “Waters, swarm with living, breathing, swarming things [marine life], and winged creatures [birds & insects], fly around above the surface of the earth in the lower atmosphere of the heaven [sky].”

Gen. 1:21 Now God created out of nothing huge whales and every kind of living, breathing, swarming thing [marine life] which the waters are teeming with according to their species, and every kind of winged creature [birds & insects] according to species. And God enjoyed looking at a truly good thing [beautiful and necessary for man’s ability to inhabit the planet].

Gen. 1:22 And God blessed them, commanding: “Reproduce and become numerous, and fill the waters in the seas. And flying creatures [birds & insects], become numerous above the earth.”

Gen. 1:23 And evening came forth and then morning came forth: the fifth day [of restoration].

Gen. 1:24 Then God verbally commanded: “Earth, bring forward the living, breathing creature according to species: the domesticated animal [cattle, sheep] and reptile and wild beast upon the earth according to species.” And it became just so [as originally designed].

Gen. 1:25 And God made according to a previous pattern [in the original Gen. 1:1 creation] the non-hooved animal [lion, wolf, squirrel] on the earth according to species, and the hooved animal [cattle, sheep, horse] according to species, and all types of reptile on the earth according to their species. And God enjoyed looking at a truly good thing [beautiful and necessary for man’s ability to inhabit the planet].

Gen. 1:26 Then God said: “We [Father, Son, Spirit] will make according to a pattern, man, according to Our [Trinity] image, after Our [Trinity] likeness, and let them have dominion over the fish of the sea and over the flying creatures [birds & insects] of the sky and the hooved animals [cattle, sheep, horses] and over all the earth and over all the reptiles which creep upon the earth.”

Gen. 1:27 Then God [Jesus Christ] created man out of nothing according to an image. According to the image of God He created him out of nothing. Male and female He created them out of nothing.

Gen. 1:28 And God blessed them and God commanded: “Be fruitful and become numerous and fill [populate] the earth. In addition, subdue it and rule over the fish of the sea and the flying creatures [birds & insects] of the sky and every animal which creeps upon the earth.”

Gen. 1:29 Then God announced: “Behold, I have given to you every green plant which yields seed, which exists upon the surface of the entire earth, including every kind of tree which yields fruit with seed. It [earth’s vegetation] will be food for you.

Gen. 1:30 And to every animal of the earth and to every flying creature [birds & insects] of the sky and to every thing which creeps on the earth which has life: every kind of green plant for food.” And it became just so [as originally designed].

Gen. 1:31 And God enjoyed looking at everything which He had made according to pattern [divine design] and considered it [the entire creation] a truly good thing in the highest degree. And evening came forth and then morning came forth: the sixth day [of restoration].

Gen. 2:1 And so the heavens and the earth were completed, including all the hosts [the sun, moon, and stars in the heavens as well as the living creatures on earth].

Gen. 2:2 And by the seventh day God completed the work [restoration] which He had made according to pattern [divine design], and then He ceased on the seventh day from all the work which He had made according to pattern [divine design].

Gen. 2:3 And God blessed the seventh day and sanctified it, because He had ceased from all the work which God had created out of nothing or had made according to pattern [divine design].

Gen. 2:4 These are the generations [original creation and restoration] of the heavens and the earth, from when they were created out of nothing [the original creation in Gen. 1:1] to the day when the Lord God [Yahweh Elohim] made the earth and the heavens according to a pattern [end of the restoration in Gen. 2:1].

Introductory Remarks

The translator performs for others, at the price of dispersal and relative devaluation, a task no longer necessary or immediate to himself. But there is also a proprietary impulse. It is only when he “brings home” the simulacrum of the original, when he recrosses the divide of language and community, that he feels himself in authentic possession of his source. Safely back he can, as an individual, discard his own translation. The original is now peculiarly his. (G. Steiner) I have endeavored to the best of my ability to stick to a Genesis translation and account after “making the original my own,” rather than use the text as a base of operations for apologetics. I do not like the “apologetic mentality” that is so prevalent when you read many commentaries on Genesis. Everyone is threatening or being threatened by those with opposing viewpoints. And to my dismay, I found that evolutionists (mostly unbelievers) are not the only ones who are downright mean and deceitful; I found accidental as well as deliberate misrepresentations of some Genesis viewpoints even among Christian scholars. My own viewpoint changed somewhat during my studies, something that doesn’t happen very often. This did not occur through any bullying or long-winded debates with friends. As usual, if I found something valuable along the way, I included it in my Translation Notes. If I found somebody else with a valuable contribution to make, I quoted them in my Relevant Opinions section. Occasionally I may warn you of heretical viewpoints, but I’m more interested in the truth (exegesis centric) than with all the deviant variations from the truth (apologetics centric) ... I use the Hebrew Masoretic text for my primary translation, but because the Greek Septuagint (LXX) is quoted frequently in the New Testament, even by our Lord Jesus Christ, I supplement my translation with Greek grammar and

syntax. Sometime the Greek language offers greater detail into moods and tenses than Hebrew. I also like to engage the Latin Vulgate, because it occasionally offers a closer link to the English language when the meaning of some words is vague. (LWB)

What difference does all this make? It is important because the question of cosmogony is closely related to one's entire world view. One's world view lies behind every decision a person makes. (B. Waltke) There are many views of the book of Genesis. As you will soon find out, I am a Gap Creationist who uses the same anti-evolution arguments as the Young-Earth Creationist. Yes, there are even different world views within Christianity. Therefore it should not surprise you to know that these two schools of thought (as well as others) oppose each other "vigorously." Young-Earth Creationists think Gap Creationists compromise Scripture by allowing the intrusion of science. Gap Creationists think Young-Earth Creationists compromise the verbal inspiration of Scripture in order to make their apologetic efforts against evolutionists easier. Gap Creationists also think Young-Earth Creationists are sorely deficient in their understanding of satanology, angelology and demonology. Both of these schools think the other viewpoints abandon sound hermeneutics and add other literature to the completed canon of Scripture. So you see, one's world view is going to be extremely important in how you understand Genesis 1. In my opinion, if your Christian world view is centered on evangelism and apologetics, you will probably approach Genesis as a Young-Earth Creationist. If your Christian world view is centered on the latest scientific theory and how you can make it compatible with Scripture, you will probably approach Genesis as a Scientific Creationist or a Theistic Evolutionist. If your Christian world view is centered on exegesis and categorical Bible doctrine, you will probably approach Genesis as a Gap Creationist (two divergent streams). Perhaps these generalizations do not fit your world view at all. What I hope to persuade you is that a correct exegesis of Genesis will lead you to Gap Creationism - without inserting evolutionary theory into the canon of Scripture. The only way I'm going to accomplish this feat is by setting a baseline that we can operate from.

This doctrine (of the interval or gap) has, indeed, been taught since the earliest days of the Church, as shown by Dr. Molloy in his book on "Geology and Revelation," chapter 9, and appendix. He quotes, amongst early Fathers, the opinions of Basil, Chrysostom, Ambrose, all of whom noted this gap. They were followed in the middle ages by the Venerable Bede, Peter Lombard, Hugo of Saint Victor, Thomas, Perrerus, and Petavius. Modern writers who have pointed out the same facts are too numerous to even name. Thus we see how, long before geology was even heard of as a science, it was clear to commentators that the structure of the opening verses of Genesis was such that nobody could insist that the world began to exist only six days before Adam. It was pointed out, over and over again, that there was an interval between the first creation and the commencement of the Six Day's works. "How long that interval may have lasted," said old Petavius, "it is absolutely impossible to conjecture." (L. Davies) If you want to understand why I have chosen Gap Creationism over Young-Earth Creationism, you are going to have to dive deep into the Hebrew with me. For instance, here's one sample quote of many that is very important when we get to the 2nd verse in the Bible. (LWB) I myself referred the point that "hayah" could be translated "became" to Professor T. Jollie Smith, some time ago, who kindly replied saying: "I think that verses 1 and 2 in Genesis One may legitimately be separated ... *Hayah* does generally mean "became" or "came to pass."

Its use as a mere copulative *is* most extraordinary.” So we accept a “most extraordinary” reading if we take “hayah” to mean “was” in the second verse of Genesis. The Rev. J.I. Munro further shows that the Hebrew structure indicates the pluperfect, the *vav* being separated from its verb. (L. Davies)

There are two things that need to be understood before tackling the first chapter of Genesis. The first is non-biblical and is known far-and-wide as the theory of evolution. The second is biblical and encompasses three bodies of theological truth: satanology, angelology and the extremely important Biblical axiom called verbal plenary inspiration. Why does a person need to understand the theory of evolution if it is non-biblical? It is important because there are several interpretations of Genesis being proposed today by those who hope to harmonize or synergize Christianity and evolutionism. Many Christians believe they are compatible. As a proponent of “creation, chaos, and restoration,” I do not believe the two are compatible. There are some within my “creation, chaos, and restoration” school of thought who disagree. They see a possible fit for evolutionary theory into the “gap” between Gen. 1:1 and 1:2. This is the view I once held before exegeting Genesis 1:1 to 2:4. This has led an opposing group, the “young-earth creationists,” to attack my school of thought mercilessly. As you will see, I am quite familiar and supportive of my “young-earth creationism” friends, but only when they are engaged in apologetics against evolutionism. They are quite capable and energetic on this front. But their exegesis of Genesis is sorely deficient; it departs from verbal plenary inspiration in the very first verse and never stops. My conclusion after studying all the various views is that the real center of the Genesis debate is between two groups: the Young-Earth Creationists and the Gap Creationists (Creation, Chaos, Restoration). The other theories violate too many exegetical principles to remain viable options. (LWB) Young-Earthers believe that God first created the earth as a flooded mud ball in the dark, and then proceeded to decorate it. Gap proponents ask the question: Why did God’s perfect creation as described in Gen. 1:1 become a flooded mud ball in the dark in the first place? (www.christiangeology.com) So while I believe in “creation” and a “young earth,” I am not a “young-earth creationist.” That is a term adopted by a particular school of thought that sees Gen. 1:2 as a continuation of a singular creation account. That position cannot be supported by Scripture, as we shall see. It can only be held by compromising verbal plenary inspiration, and by neglecting what I would call a “full-orbed” systematic theology in the two previously mentioned areas of satanology and angelology. So before we get started on the text of Genesis, let’s familiarize ourselves with the basics of evolution, verbal plenary inspiration, satanology and angelology. (LWB)

Evolutionary Theory

If one wishes to *believe* in evolution, it is a free country, but he must believe it strictly as a matter of faith; there is no scientific evidence for evolution that cannot be explained at least as well, and usually better, by creation. Evolutionists allege that evolution is a proved scientific fact, based on a multitude of scientific proofs, but they are unable to document even one of these supposed proofs! Not only could Darwin not cite a single example of a new species originating, but neither has anyone else, in all the subsequent century of evolutionary study. The billions of known fossils have not yet yielded a single unequivocal transitional form with transitional structures in the process of evolving ... The basic reason why there is no scientific evidence of

evolution in either the present or the past is that the law of increasing entropy, or the 2nd law of thermodynamics, contradicts the very premise of evolution. The evolutionist assumes that the whole universe has evolved upward from a single primeval particle to human beings, but the 2nd law of thermodynamics says that the whole universe is running down into complete disorder ... Apart from its necessity as a support for atheism or pantheism, there is clearly no scientific evidence for evolution. To believe that chance processes could somehow produce life from nonlife requires a high degree of credulity. Leading British scientist Sir Fred Hoyle said in 1981, "The notion that the operating programme of a living cell could be arrived at by chance in a primordial organic soup here on the Earth is evidently nonsense of a high order." No one in all recorded history has ever seen an instance of real evolution, from one type into a more complex type. What we see is always horizontal change within the types and unbridged gaps between the types, exactly as predicted from the creation model. (H. Morris, G. Parker)

Until about a century ago, most persons living within Western culture found their answer to the question of cosmogony in the first words of the Bible. But today their descendants turn more and more to encyclopedias or other books on universal knowledge ... In place of God they find a cloud of gas, and in place of a well-organized universe they find a blob of mud. Instead of beginning with the Spirit of God, the new story begins with inanimate matter which, through some blind force inherent in the material substance, brought the world to its present state during the course of billions of years. This substitution of matter for spirit accounts for the death of Western civilization as known about a century ago ... All answers which attempt to explain the origin of the universe are essentially faith positions. The answer is beyond the range of empirical proof. So the question might be asked: "Why should we accept your faith position instead of ours?" It is important because the question of cosmogony is closely related to one's entire world view ... and one's world view lies behind every decision a person makes ... Unfortunately, when we turn to the theologians we discover that those who study the Scriptures have not as yet established a consensus of opinion regarding the meaning of the first two verses of the Bible. (B. Waltke) The increased focus of recent decades on creationism, creation science, origin science, and theistic science has created a climate in which old questions are raised anew with specific focus and additional sophistication ... The short time in the creation account is under debate on the basis of the current naturalistic theory of evolution. The contrast is between the short time of the creation account and the long ages demanded by naturalistic evolution ... Extra-biblical considerations led some interpreters to depart from the literal meaning of creation "days." (G. Hasel)

Some of the options for translating, understanding and interpreting Genesis 1 will be rejected up front because they were derived by reading the false religion of evolutionism into the Bible. What has happened in the last 100 years or so, is that some Christians have been bullied into adding another book to the Bible. The Bible has 66 books; these interpreters have added a 67th book called "The Book of Evolution" or "The Origin of the Species" and all the passages in Scripture are then interpreted based on this new book. To put it quite plainly, that is eisegesis, not exegesis. The first thing that is jettisoned by the introduction of this intrusive lens is the inerrancy of the Scriptures. To say this is a slippery slope is a gross understatement. Once this anti-biblical intrusion is allowed through the door, virtually everything you believe as a Christian comes into question. And that is the point. Evolution is a religion that embraces a lot of tenets

from other religions. The only religious tenets it outright rejects are those related to Christianity. Their matter of faith is directly opposed to Christian faith, which is really the crux of the conflict. The big difference between the object of the two faiths, however, is that “God is not a man, that He should lie” (Num. 23:19). The atheistic, deistic, and agnostic scientist will accept virtually any interpretation of scientific data as long as it does not support what the Bible teaches. In other words, they will accept almost any postulate as long as God is not involved in the process. Obviously I have a problem with that! (LWB) One of the major achievements of the Protestant Reformation was the return to Scripture. This means Scripture is in no need of an external key for interpretation ... External meaning must not be superimposed upon it. The Bible is to be read in its literal and grammatical sense. (G. Hasel) Those who overlay some form of evolutionary theory upon inerrant Scripture have already abandoned one of the most basic and important rules of biblical interpretation. (LWB)

Creationism is religion. Evolutionism is religion. Science is a tool used by both. The battle is not between religion (creationism) and science (evolutionism), but between two religions – two worldviews. The worldview of each determines how the data obtained by science is interpreted. The idea that evolution is science is a con job ... Contrary to popular belief, the data greatly favors creationism. Either the world came into existence billions of years ago and man came from a mud puddle, or God created the universe and everything in it thousands of years ago. Both cannot be true. The option is one of belief. You can either believe what God says in the Bible, the God Who knows everything and was there during creation ... or you can believe what sinful men say that contradicts the Bible, men who do not know everything and who were not there during creation. (K. Ham) At present, the intermediate views (scientific creation & theistic evolution) are the most popular ideas of origins among Christian churches. They are appealing because they permit one to accept a significant proportion of evolutionary theory while still preserving the concept of God as being involved in creation. These intermediate views can be adopted only by yielding a significant degree of scriptural integrity to the concepts of evolutionary interpretation while having to go beyond these latter views to include God (though demeaning to Him). These require one to abandon the purely naturalistic explanations as usually presented in science texts. (A. Roth) And it would be wrong to let science elevate an understanding of Genesis which is not antecedently plausible on hermeneutical grounds alone. (J. Moreland)

Everyone knows Christianity is a religion. Its basic beliefs have been ridiculed by atheists and agnostics for centuries. Few people understand that evolution is a religion, too. The proponents of evolution have perpetrated one of the biggest lies and con-jobs on humanity in human history – that evolution is science and not a religion. But do you realize what evolution truly is, stated in utmost simplicity?

Here is the evolutionary formula for making life:

[Dirt + water + time = living creatures.](#)

Here is the evolutionary formula for making a universe:

Nothing + nothing = two elements + time = 92 natural elements + time = all physical laws and a completely structured universe of galaxies, systems, stars, planets, and moons orbiting in perfect balance and order. (V. Ferrell)

If you don't think these evolutionary formulas constitute a religion which requires incredible faith, then there is really nothing left on this topic that we can share with each other.

There are three essential areas into which evolution cannot move and which evolution cannot solve. It cannot bridge the gap from nothing to something. It cannot bridge the gap from something to life. It cannot bridge the gap between life and humanity. (J. McGee) The idea of life beginning spontaneously is a matter of faith on the part of the biologist. (G. Kerkut) The only way any person could believe such gutter nonsense is by a tremendous act of faith. It takes far more faith to believe this theory than it does to believe in a Creator. And that's the point: it's all about faith, the world view that follows that faith, and how the physical universe is interpreted by that world view. These world views cannot be synergized; they are mutually exclusive. Evolutionists can embrace some of the naturalistic, godless religions – such as Taoism, Buddhism, some sects of Hinduism, etc. – but they can never embrace Christianity. (LWB) One thing that evolutionists all have in common is the rejection of Christianity in general and the biblical creation account in particular. Almost without exception, evolution as a theory was formed by atheists, agnostics and deists. Until the 20th century, virtually no professing Christian believed in the theory of evolution. (T. Mortenson) Evolution is basically an attempt to explain the origin of life from matter and energy without the aid of know-how, concept, teleonomy, or exogenous (extra-material) information. It represents an attempt to explain the formation of the genetic code from the chemical components of DNA without the aid of a genetic concept (information) originating outside the molecules of the chromosomes. This is comparable to the assumption that the text of a book originates from the paper molecules on which the sentences appear, and not from any *external* source of information – external, that is, to the paper molecules. And chance is believed to have synthesized this genetic information into matter. (A. Smith) Chance, then, is the evolutionary creator. And this is not religion? (LWB)

It is not possible to fully comprehend Lorenz' attitude (that “religious convictions are unscientific and therefore intellectually regressive”) without being aware of his semi-religious bearing toward Darwinism. His attitude, where this subject is concerned, is not unusual and for this reason merits closer inspection as an important sociopsychological phenomenon of our present culture ... When the theory of evolution destroyed the picture of God as the Supreme Creator, our trust in God as the Almighty Father of man also vanished ... Some of them proclaimed a new God, evolution, and worshipped Darwin as his prophet ... Darwin had unfolded the great truth concerning the origin of man; all human phenomena deserving of economic, religious, moral, or political approach and explanation were to be understood from the viewpoint of evolution. This semi-religious attitude toward Darwinism is also revealed by the expression ‘the great designers’ which Lorenze applies to selection and mutation ... [He] even uses the word in the singular and speaks of the ‘great designer,’ thus approaching the analogy to God even more closely ... The religion of social Darwinism belongs to the most dangerous elements within the thoughts of the last century. It aids the propagation of ruthless national and racial egoism by establishing it as a norm. If Hitler believed in anything at all, then it was in the

laws of evolution which justified and sanctified his actions and especially his cruelties. (E. Fromm)

Not only is evolution a religion, but it is a religion that is not based on faith in facts. First, “there is no geological evidence for concentrated organic pools on the early earth. Even if there were such pools, dilution processes would have held the build-up of complex organic molecules to a level far too small for life to evolve ... Second, whenever we have the opportunity to observe an organism through successive periods of geological time, we find that it appears fully formed, that it has no clear ancestors, that there are no bridges between it and other organisms, and that it does not change even though the species must have lived through numerous environmental changes. This evidence has led many evolutionists to abandon neo-Darwinism and opt for punctuated equilibrium – the view that organisms evolve abruptly without several, gradual transitional forms, and that this sudden change is followed by a long period of stasis or lack of change. But punctuated equilibrium appears to be empirically equivalent to creationism as far as the fossil record goes.” (J. Moreland) The overriding supremacy of the myth of Darwinian evolution has created a widespread illusion that the theory of evolution was all but proved 100 years ago and that all subsequent biological research – paleontological, zoological and in the newer branches of genetics and molecular biology – has provided ever-increasing evidence for Darwinian ideas. Nothing could be further from the truth. The fact is that the evidence was so patchy 100 years ago that even Darwin himself had increasing doubts as to the validity of his views, and the only aspect of his theory which has received any support over the past century is where it applies to microevolutionary phenomena. His general theory, that all life on earth had originated and evolved by a gradual successive accumulation of fortuitous mutations, is still, as it was in Darwin’s time, a highly speculative hypothesis entirely without direct factual support and very far from that self-evident axiom some of its more aggressive advocates would have us believe. (M. Denton)

I would remind you that, after all these years in which so many people have been hunting up and down the world for 'the missing link' between animals and men, among all the monkeys that the wise men have examined, they have never discovered one who has rubbed his tail off, and ascended in the scale of creation so far as to take his place as the equal of our brothers and sisters of the great family of mankind. Mr. Darwin has never been able to find the germs of an Archbishop of Canterbury in the body of a tom cat or a billy goat, and I venture to prophesy that he will never accomplish such a feat as that ... I do not know, and I do not say, that a person cannot believe in Revelation and in evolution, too, for a man may believe that which is infinitely wise and also that which is only assinine. In this evil age, there is apparently nothing that a man cannot believe ... Such dreams are children of an idle, restless brain, begot of nothing but vain fantasy; which is as thin of substance as the air, and more inconstant than the wind ... In after ages, according to the “development theory,” we shall doubtless have a gorilla lecturing on Mr. Spurgeon. (C. Spurgeon) Evolution is the great “escape mechanism” of modern man. This is the pervasive philosophic principle by which man either consciously or sub-consciously seeks intellectual justification for escape from personal responsibility to his Creator and escape from the “way of the Cross” as the necessary and sufficient means of his personal redemption. (Whitcomb, Morris)

The naturalistic world view parades as an objective exercise of the intellect but is really the display of a rebellious spirit pretending to be self-sufficient and omniscient, cloaking itself in the garb of an unselfish humanitarianism that is entirely deceiving and self-deceived. Naturalism or scientific materialism is, in fact, a false religion, based on a faith which, like the Christian faith, is supported by a creed and a hierarchy (evolution and the contemporary evolutionary authorities), and is every bit as dogmatic and narrowminded as it rightly accuses the medieval church of having been. It, too, has its “scriptures,” the pronouncements of its recognized authorities. It believes in miracles and has its shrines (and its sacred bones): and it has its prophets and its martyrs. In short, it is simply another religious world view, for man is indeed incurably religious. Only, it is pretending not to be religious and has so far been highly successful in maintaining the pretense. The mantle of the Inquisition sits uneasily upon the shoulders of the scientific establishment. Now the question is, Which religious world view is the most reasonable one? An examination of the evidence shows increasingly that the truth lies clearly in the Christian world view, in the view reflected in Isaiah 45:18. (A. Custance)

As modern scientific views of the origin of the universe have radically changed, interpretations of the Genesis creation account have been shaped to fit them ... Many Christians have felt torn between an allegiance to the Bible and a recognition of the findings of modern science – a tear that is neither necessary nor helpful ... Yet if we are to understand Genesis 1 correctly, we must first read it on its own terms – without trying to reconcile it with current scientific views. (J. Sailhamer) I would go one step further than Dr. Sailhamer. First, scientific data does not contradict the Genesis creation account. Only the interpretation of that scientific data by the religion of evolution contradicts the Genesis creation account. Second, if you use the latest scientific “trend” to interpret Scripture, you are really going to have problems. Historically, a scientific trend once determined that the earth was flat. A later trend (Ptolemaic system) determined that the earth was round, but that it was the center of the universe and the sun and other planets revolved around it. [Whether astrologers acknowledge it or not, astrology is based on planet earth being the center of the universe]. These were the prevailing scientific “beliefs” until Copernicus in the 16th century proposed that the sun was the center of our galaxy. (LWB)

My point is that in the last century or more, some interpretations of Genesis 1 have been twisted to accommodate the views of a competing religion – evolution. And this has been done in spite of the fact that the biblical creation and global flood accounts are a far better interpretation of the scientific data. There is no end to evolutionary nonsense, because if something doesn't fit, all they have to do is write an addendum to their last failed canon. If we are going to canonize the 67th “Book of Evolution,” why not add a 68th called “Book of Life on Mars” and a 69th called “Book of UFO's”? There are modern scientists who hold to these beliefs as well. (LWB) The problem of origin provokes more violent controversy, wild theories, and wide disagreement than any other. Always there is the inclusion of men's hypotheses, and as a result there is a babble of voices that has drowned out the clear voice of God. Actually, there are two extreme groups who have blurred the issue, and they have muddied the waters of understanding by their dogmatic assumptions and assertions. One group is comprised of the arrogant scientists who assume that biological and philosophical evolution are the gospel truth. The other group is comprised of the young and proud theologians who arrogate to themselves the super-knowledge that they have discovered how God did it. They write and speak learnedly about some clever theory that

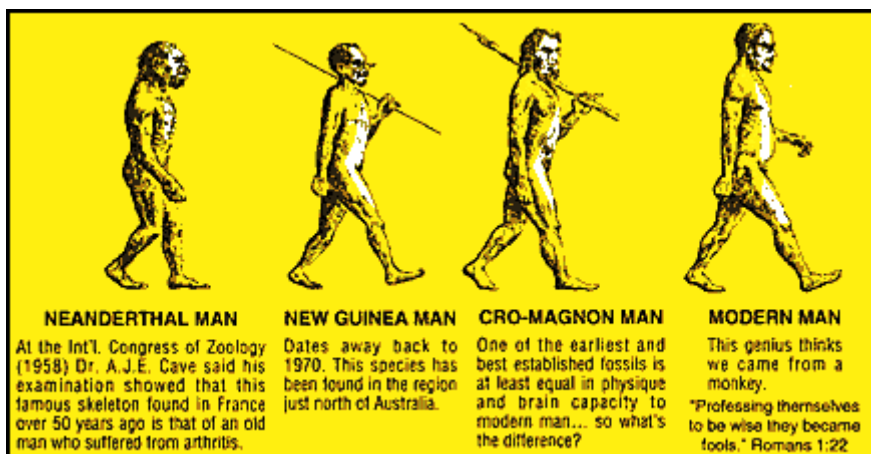
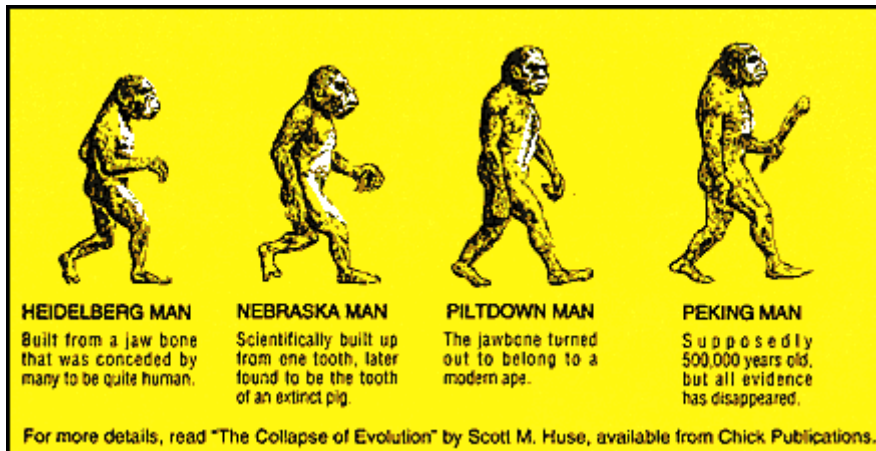
reconciles science and the Bible. They look with disdain upon the great giants of biblical exposition of the past as being Bible dwarfs compared to them ... There are a great many theories as to how the world began, but all of them can be boiled down to fit into a twofold classification: one is creation, and the other is speculation. All theories fall into one of these two divisions. (J. McGee)

We should make it a general rule not to read the discoveries or theories of modern science into the thought of ages long past. The inspiration responsible for the Bible has absolutely no interest in this ... The exposition must never become dependent on the scientific views, often quite uncertain, reached at any particular time. Nor may our motive ever be at all costs to harmonize the Biblical story of creation with modern thinking ... From the scientific point of view also we must urge great caution before we claim to have established "absolute certainties." Even the fact that a new theory involves the displacing of a predecessor proves that there is no theory which satisfies all scientists, which does justice to all the discoveries of science and which has, therefore, found general acceptance ... We must also avoid the idea that, if we can establish certain harmonies between the Bible and science, we have "proved" the truth or the Divine inspiration of Scripture. (E. Sauer) The theory of evolution is comprised of many different theories in our day, and some of the most reputable scientists of the past, as well as of the present, reject evolution. So we can't put down the theory of evolution as being a scientific statement like $2 + 2 = 4$. What science are we talking about? In the year 1806 Professor Lyell said that the French Institute enumerated not less than 80 geological theories which were hostile to the Scriptures, but not one of these theories is held in our day. (J. McGee)

Broad concordists of the last ten years are increasingly attempting to interpret the "days" in the Genesis creation account in non-literal ways, in order to bring about harmony between the long ages called for by the evolutionary theory and the time implications of the biblical record of divine creation in Genesis 1 ... The decisive question which emerges is whether the reassessment becomes a superimposition of a meaning on the biblical text on the part of concordists and others – a meaning which is alien to the meaning found in Scripture within its own context ... For those who accept full biblical authority this should lead to a reassessment of the conclusions drawn from the interpretation of data in nature by the scientist ... at the very least by leading us to reassess whether all the conclusions drawn from a scientific theory are warranted, or in some cases to ask whether the theory as a whole is suspect ... Suffice it to say that if Scripture is understood to be the result of divine revelation and written under inspiration, it would have a dimension of authority not found in the so-called book of nature ... There is a vast difference between asking new questions of Scripture and superimposing meaning on Scripture. (J. Hasel) There is no reason to demand an extensive time period in the days of creation in Genesis, except the desire to be in conformity with the contentions and demands of the evolutionary school of geology ... It is only necessary to acknowledge that the days of Genesis are genealogical ages IF the evolutionists are right! (H. Rimmer)

When a theologian accepts evolution as the process used by the Creator, he must be willing to go all the way with it. Not only is it an orderly process, it is a continuing one. The creative process of evolution is not to be interrupted by any supernatural intervention ... Theistic evolution is probably the most unreasonable tenet of all theories. It is almost an unreasonable tenet and an illogical position. There are those today who are trying to run with the hare and with the hounds. They would like to move up with the unbelievers, but they also like to carry a Scofield Bible under their arm. My friend, it is difficult to do both. It is like that old Greek race in which a contestant rode with one foot on one horse and the other foot on another horse. It was marvelous when the two horses kept on the same route. But, believe me, when one of the horses decided to go in another direction, the rider had to determine which one he was going with. That is the condition of the theistic evolutionist. He ordinarily ends up riding the wrong horse, by the way ... Who created the universe? God did. When? I don't know, and nobody else knows. Some men say one billion years ago, some say two billion, and now some say five billion. I personally suspect that they are all pikers. (J. McGee) God is not constantly tinkering with His creation over millions of years. (T. Mortenson) A slavish genuflection to the latest trends in academia seduces our leaders into conformity. (R. Sproul)

The battle over the age of the Earth is fundamentally a worldview conflict. (T. Mortenson) We have allowed ourselves to be brainwashed into avoiding any interpretation of the past that involves extreme and what might be called "catastrophic" processes. (D. Ager, an evolutionary, atheist geologist) We all have the same facts, but we have completely different assumptions. Philosophic naturalists are blinded because of their presuppositions. (T. Mortenson) In all its bearing upon Scriptural truth, the evolution theory is in direct opposition to it. If God's Word is true, evolution is a lie. I will not mince the matter: this is not the time for soft speaking. (C. Spurgeon) It is said among us, "If we continue to maintain that God created the world in six days, we will not be granted academic respectability." To which we must reply, well, who cares? Why should we care that the guardians of the academy believe we are not intellectually respectable? They believe that the moose, the sperm whale and the meadowlark are all blood relatives. Why do we want their seal of approval? It is like asking Fidel Castro to comment on the economic viability of Microsoft. (D. Wilson) The probability of life originating from accident (evolution) is comparable to the probability of the unabridged dictionary originating from an explosion in a print shop. (Edwin Conklin) If you would like to explore the scientific facts behind some of these bold statements, please refer to the RESOURCES section at the end of this study. The best apologetic work I found during my studies was an inexpensive paperback called "The Evolution Handbook" by Vance Ferrell, published by Evolution Facts, Inc. The 2006 version presents "over 3,000 scientific facts which annihilate evolutionary theory, including 1,350 scientific quotations or references, 43 pages of illustrations, a research guide, and a complete index."



I believe that God acted creatively, in the most distinct and positive manner conceivable, throughout the whole of geological history, introducing new species as they became appropriate, and removing others when they ceased to be. No laboratory experiment can ever hope to elucidate this creative process, as I understand it ... He did not start it off, and then withdraw from any further direct interference in it except on very rare and special occasions when miracles occurred, having assured Himself, as it were, that it would end up as He planned. God was not merely nudging events ... Orderly preparation is everywhere apparent to the eye of faith; and throughout the whole process God has, I believe, combined creative activity with providential superintendence over the works of His hands. But I think we need a new term to describe this providential creative superintendence, and I am proposing that we call it "Supernatural Selection." Among living creatures, offspring differ from their parents, and this fact provides a means whereby select lines may be encouraged and unwanted lines may be allowed to disappear. If this occurs by accident, it is termed "Natural Selection." Natural Selection is a purely fortuitous process involving no conscious direction as its strongest proponents see it. Artificial Selection depends upon the presence of man and cannot therefore have been operative prior to his appearance. But I believe there is evidence that the progress of forms from simple to complex has not been by chance but by design. This process has resulted, I suggest, from the operation of Supernatural Selection, a form of selection which has the purposefulness of Artificial Selection,

but also introduces supernatural forces. Supernatural Selection differs from the other two in that it is a creative process whereby are introduced *entirely new forms* and therefore, presumably, new genes and new gene combinations. The natural order is not the *cause* of this introduction of novelty, but it is rather the *condition* of it. By combining these three kinds of selective processes – natural, artificial, and supernatural – I believe we have a much better account of the way in which God prepared the earth for the coming of man. (A. Custance)

I believe there was a gap of unknown time between Gen. 1:1 and 1:2. I do not hold to this gap theory because I want to fit evolutionary ages into Scripture. I believe correct exegesis demands this point of view. Moreover, I reject the entire concept of evolution from beginning to end; it has no objective, verifiable support and it contradicts Scripture. The fossil records support the global flood scenario, not evolution. I believe there was a gap between Gen. 1:1 and 1:2 because it is the most accurate exegetical option. The six-day creation theory does not take into account many important exegetical considerations in the first two verses in Genesis. This places me in the “gap” school of thought (sometimes referred to as restitutionists or restorationists), but with a view of evolution (totally rejected) and the global flood (explains fossils) as shared by the six-day (young-earth) creationist. The 1st and 2nd laws of thermodynamics should be proof enough that evolution is a ridiculous notion. If that is not enough, geology in general and fossils in particular support the global flood (catastrophic) scenario rather than the “uniformitarian” theory (evolution) of vast geologic ages. I dismiss atheistic and theistic evolution because “the world did not come about by chance happenings over long periods of evolutionary history” nor is the occasional intrusion of God to “make things happen” an acceptable exegetical option according to the Genesis account. The six days were literal 24-hour days and not some unknown, allegorical duration of time. Even the genealogies of the Bible are rejected when one adopts evolution. What do those seemingly endless genealogies in Scripture have to do with evolutionary theory? Think about it for a minute. If man descended from primordial slime to invertebrates, from invertebrates to vertebrates, and from these small mammals all the way to apes - and the genealogy of the humanity of Jesus Christ is traced in Scripture through Mary - then *our Lord in His humanity is made to descend from a monkey*, and beyond. I cannot think of anything more blasphemous and satanically inspired. (LWB)

Verbal Plenary Inspiration

Traditionally, the church has taught the plenary inspiration of the Bible. Simply stated, this is the doctrine that (1) God gave and guaranteed all that the Bible writers had to say on all of the subjects they discussed, and (2) He determined for them by inward prompting (plus providential conditioning and control) the manner in which they should express His truth. In this way, Scripture was written exactly as He planned, and thus is as truly His Word as it is man’s witness. Both of these teachings come from Scripture itself. (*Bible Almanac*, J. Packer) The Biblical teaching of inspiration is the mother and guardian of all the others. (*Studies in Theology*, L. Boettner) An unsound view of the inspiration of Scripture is bound to countenance unsound views, produce distorted teachings or serious gaps in essential doctrinal systematization, or offer a temptation to plausible but unsound scientific or philosophic theorizings ... The doctrine almost universally rejected today on the basis of alleged philosophic, scientific, historical, archaeological and linguistic difficulties involved, is called *verbal plenary inspiration*. It is

sometimes called the dynamic view. This view holds that the superintendency of the Holy Spirit rendered the writers of Scripture infallible in their communications of truth and inerrant in their literary productions. Yet it leaves room for the fullest play of the personality, style and background of the individual authors. By verbal inspiration is signified that in the *original writings* the Holy Spirit led in the choice of each word used ... Absolute freedom from error must be attributed to the original copies of the inspired writers, i.e., the absolute inerrancy of the Autographs ... There are no proved facts of science that necessitate abandonment of the Scriptural doctrine of inspiration ... its alleged scientific inaccuracies are much less formidable than the liberal or neo-orthodox interpreter would have us believe. (*Unger's Bible Dictionary*)

“It is written.” This is the Lord’s first ministerial utterance. Could language tell us more pointedly and plainly that we are again on the same battlefield in which the truth of God’s Word is at stake? “It is written.” What was written? What can be written but *words*? How can it be possible to have writing apart from *words*? And yet there are those that tell us that the Bible *contains* the Word of God, but that it is not *the* Word of God. That its thoughts are inspired, but not its words. But again we ask, How can thoughts be written down without words? It is by words, and only by words that thoughts can be made known. “It is written” closed the mouth of Satan and all his ministers (2 Cor. 11:15), though men’s mouths will be open and vent their blasphemies until they are closed in judgment. (E. Bullinger) “All Scripture is God-breathed,” the outbreathing of God. This “breathing” into the writings, or superintending over the writings, was an act both verbal and plenary. It was verbal in that the Holy Spirit guided in the choice of the words, which cannot be separated from thoughts. The Bible’s inspiration was also plenary in that it extended to every portion of the Bible. As a result it is infallible in truth and final in authority ... When we speak of inspiration of the Bible, we do not mean that the *writers* were inspired but that the *words* themselves were inspired, that is, they were God-breathed. In some sense God infused His life into the words of the Bible so that they are actually His ... If we believe the Bible is *verbally* inspired, we believe every word of Scripture is important. Some words and sentences may not hold the same degree of importance over other words or sentences in the Bible, but all words and sentences in the Bible serve a purpose. Otherwise why would God have included them? Only grammatical interpretation fully honors the verbal inspiration of Scripture. If a person does not believe the Bible is verbally inspired, then it is inconsistent or at least strange for him to give much attention to the words of Scripture. (R. Zuck)

The aim of biblical exegesis is to determine what the text of Scripture itself says and means, and not to read something into it. Thoughts are expressed through words, and words are the building blocks of sentences. Therefore to determine God’s thoughts we need to study His words and how they are associated in sentences. If we neglect the meanings of words and how they are used, we have no way of knowing whose interpretations are correct. The assertion, “You can make the Bible mean anything you want it to mean,” is true only if grammatical interpretation is ignored. (R. Zuck) But that is exactly what is happening with reference to the creation account in Genesis. Almost every theory being proposed is ignoring verbal plenary inspiration and is forcing the Bible to mean something other than what the *words* in the original language demand. (LWB) Wherever five “advanced thinkers” assemble, at least six theories as to inspiration are likely to be ventilated. They differ in every conceivable point, or in every conceivable point save one. They agree that inspiration is less pervasive and less determinative than has heretofore been

thought, or than is still thought in less enlightened circles. They agree that there is less of the truth of God and more of the error of man in the Bible than Christians have been wont to believe ... They agree only in their common destructive attitude towards some higher view of the inspiration of the Bible. (B. Warfield) One of the examples I will present later shows how many translators take three different Hebrew words in the same sentence and ignoring verbal plenary inspiration, they make them all synonyms with essentially no difference in meaning. This is an inexcusable practice according to the view of inspiration held from the very foundation of the Church, and especially so since the Protestant Reformation. (LWB) Despite these attempts to introduce lowered conceptions, the doctrine of the plenary inspiration of the Scriptures, which looks upon them as an oracular book, in all its parts and elements, alike, of God, trustworthy in all its affirmations of every kind, remains today, as it always has been, the vital faith of the people of God, and the formal teaching of the organized church. (B. Warfield)

Every seminary and Bible college I have attended holds to verbal plenary inspiration in its statement of faith, but there are those within those walls who do not hold to it in practice. They “raise their right hand” and agree that every word in Scripture is the product of the creative breath of God, but many of them then breath-in their own exceptions to the rule – as if they are imminently qualified to correct what the Holy Spirit obviously didn’t mean when He breathed-out Genesis 1. If you’re wondering where I’m headed with this, let me put it this way: “asah” does not equal “barah” does not equal “yatsar” does not equal “banah” in the Genesis account. Partial or selective verbal inspiration is no inspiration at all. Some of them have made Darwin an inspired biblical writer; others have preferred to “soften” their view of inspiration from words to just thoughts or direction. They have to do this, or abandon their pet creation theory. (LWB) The effort to modify the teaching in Scripture as to its own inspiration by an appeal to the observed characteristics of Scripture, is an attempt not to obtain a clearer knowledge of what the Scriptures teach, but to *correct* that teaching. And to *correct* the teaching of Scripture is to proclaim Scripture untrustworthy as a witness to doctrine. The procedure in question is precisely similar to saying that the Bible’s doctrine of creation is to be derived not alone from the teachings of the Bible as to creation, but from the facts obtained through a scientific study of creation ... Who does not see that underlying this whole method of procedure – in its best and in its worst estate alike – there is apparent an unwillingness to commit ourselves without reserve to the *teaching* of the Bible, either because that teaching is distrusted or already disbelieved; and that it is a grave logical error to suppose that the teaching of the Bible as to inspiration can be corrected in this way or otherwise than by showing it not to be in accordance with the facts? The proposed method, therefore, does not conduct us to a somewhat modified doctrine of inspiration, but to a disproof of inspiration; by correcting the doctrine delivered by the Biblical writers, it discredits those writers as teachers of doctrine. (B. Warfield)

How do I apply my belief in verbal plenary inspiration to my exegesis of Genesis? If the Holy Spirit uses different Hebrew words in the same pericope (and in some cases outside of Genesis, in the same sentence), I automatically assume there is a difference in meaning between those words even if I don’t yet understand what those differences are. The last thing I would ever do is call them all synonyms with no shades of different meaning. To me, that is dishonoring to the Holy Spirit and to the writers who penned the words in Scripture – not to mention the centuries of painstaking effort by scribes whose career was to make sure every jot and tittle was copied as

originally penned. Ultimately, my “high” view of inspiration is what made me choose the Gap Creationist viewpoint of the Genesis account over the Young-Earth Creationist viewpoint. To paraphrase Warfield, I am not bound to harmonize the alleged phenomena of evolutionary theory with Bible doctrine; nor am I bound to strain my exegesis of certain words in certain passages to make it easier to debate evolutionists; nor am I bound to make different Hebrew words mean the same thing in order to preserve an understanding of the creation account that I learned when I was 5-years old and am not willing to question as an adult. Every word of Scripture is God-given, the product of His creative breath. They are breathed-out to communicate truth to mankind. They are not tossed-out indiscriminately in nursery rhyme formation. They are carefully chosen by Deity, therefore it behooves us to understand every possible nuance of every single word in the original languages. Critics of verbal plenary inspiration will, of course, scorn all facts related to the differentiation of words. But if the words are not inspired, the thoughts behind the words are not infallible. And if the words and thoughts are not infallible, why bother studying them for a lifetime? If I did not hold this high view of inspiration, I would not have majored in the biblical languages in seminary; I would have selected an English translation and sold my Greek and Hebrew textbooks to the highest bidder.

Satanology & Angelology

In order to understand the “gap” between Gen. 1:1 and 1:2, it is prudent to review some basic theological tenets of satanology and angelology. Correct exegesis of these and related passages show a dramatic change in planet earth between these two verses. Until the formation of the Young-Earth Creationist movement, virtually all of the leading creationists endorsed either the Gap or the Day-Age interpretation of Genesis. I reject the Day-Age interpretation because it violates basic hermeneutical principles by allegorizing passages of Scripture which are literal. I hold to the Gap interpretation of Genesis - for a number of exegetical reasons, but also for theological reasons related to the rebellion, fall and judgment of Satan and his angels. (LWB) As the leader of this rebellion against God, Lucifer became Satan, the adversary of God. In judgment God cast down Satan along with his fallen angels to one tiny planet in the universe, Earth (Ezek. 28:17-18). A state of war existed, with earth as the central battlefield ... God’s judgment also extinguished the lights in the universe, the arena of the angelic conflict. An absence of light means an absence of heat. Without heat the waters covering the earth were frozen. After Satan’s hordes destroyed the planet, God flooded its surface, then packed it in ice. Beneath the ice everything was chaos (tohu wabohu); above the ice, darkness. (R.B. Thieme, Jr.) This is a short summary of what happened during this “gap” of unknown duration. Since the earth was created perfect in verse 1 and became chaos in verse 2, something catastrophic must have happened. That catastrophic “something” was the beginning of the prehistoric angelic conflict which centered on Satan and his fallen angels. (LWB)

Some commentators object to an angelic conflict on earth because in Romans 5:12 it says, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” The idea is that sin entered the world when Adam sinned, and Adam’s sin began death, so Satan’s fall could not have been before Adam’s fall. This interpretation is only true if you ignore the meaning of the word “world” in context. (LWB) Death entered this world, our world, when Adam sinned, about 6,000 years ago, and Adam was

the first man who sinned ... Adam was the first man to sin, but he was not the first living creature to sin. Death entered into the present *world* when Adam sinned, but death already existed at a point in time before Adam sinned, in a *world* on the face of the earth before Adam. Some object, asking, "If Satan sinned and fell first, why wasn't he given credit for bringing sin upon the world of Adam and Eve? Now think about that. Adam's fall is recorded in Genesis, but Satan's is not! Did Satan get a free pass for rebelling, but God socked it to Adam and his seed for just eating from a forbidden tree (Adam's sin was also rebellion)? You do not read about Satan's fall in the Genesis narrative because he did not fall during this present *world* ... The Scriptures say that the "serpent" tempted Eve and caused her and Adam to sin. If the serpent tempted the man and woman to sin against God, then the serpent was disobedient and evil before Adam and Eve. And if the "serpent" was evil before Adam fell, then the spirit of the serpent would have had to have sinned against God at some point of time before Adam sinned. Got that? Therefore, if death comes by sin (Romans 6:23 and James 1:15), an eternal rule, and the serpent was a sinner before Adam, then death already existed ... and it existed in a *world* before Adam and Eve sinned. It was Adam's disobedience which allowed death to enter the newly-formed pristine world. It was Lucifer's disobedience and rebellion which allowed death to enter the original, ancient world. (G. Johnson)

The philosophy that there was no sin before Adam contradicts the Word of God. If this philosophy was true, the Bible would have to proclaim that Eve tempted Lucifer (Satan) to sin, not that he tempted her ... Hell was first prepared for the devil and his angels, not Adam and Eve. If there was no sin before Adam, then why wasn't hell prepared for Adam and Eve, instead of the Devil and his angels (Matt. 25:41, 23:15)? This, again, disintegrates the false theory that there was no sin or death before Adam as Young-Earth people advocate. (M. Younce) It appears from Gen. 3:4-5 that the "sons of god" (we are assuming here the ones who had not followed Lucifer in rebellion) had access to the new world and were known to Adam and Eve. Otherwise, where did their knowledge of "gods" come from? It seems that the innocent and sinless man and woman were familiar with other beings in their world known as "gods," and they must have been some kind of marvelous creatures to behold in their goings and comings; otherwise, why would the serpent use such as comparison to tempt her? This passage also shows that evil was lurking there and that a clear distinction had already been made between "good and evil" (Gen. 1:4) in the new world, although Adam and Eve were blind to it in their initial innocence ... By their transgression Satan regained control of the Kingdom, and the power of death entered full force into and upon the world of mankind. Because Adam was the appointed steward of the new world, all the creation of that new world was subjected to death through his act of disobedience (Hebrews 2:14). Through deceit Lucifer, now Satan, regained control of the newly regenerated physical realm of the Kingdom of Heaven (Luke 4:5-7). The Lord Jesus Christ, through His sacrificial death on the cross and His resurrection from the dead, reclaimed the title and ownership of the Kingdom of Heaven. And one day, in the not too distant future, He will come back to take possession of what is rightfully now His ... That is what the Bible says. If you don't get this point clear in your mind, it is not possible to understand the full Scriptural picture [of Genesis 1:1-2]. (G. Johnson) So let's move on from the notion that death did not exist in a world *before* Adam and Eve. This is simply not true and shows a sore lack of knowledge about satanology and angelology. (LWB)

God created and still creates everything in a state of perfection: why then, in the beginning, should He have created the universe in a state of desolation, of confusion, of disorder, of gloom, reserving to Himself to impart to the same universe afterward order, proportion, symmetry, light, art, and beauty? This is, to my belief, inconceivable ... If, therefore, in the first day of creation there was chaos, there must have been some sin, its primary cause. If, at the beginning of things, a universe existed that was covered by darkness, confusion, embraced by destruction, immersed in the dark waters of an abysmal chaos, we may ask where sin was, and whose sin it was which caused all that. Who sinned, that the universe, created by God in perfect beauty, should be reduced to such a ruin? Who was the primary cause of such a disaster? Man certainly was not the cause of all this, because man was not yet created ... God, through the mouth of His prophet, affirms in Isaiah 45:18 that He did not create the earth to be chaos, but to be inhabited. Chaos, therefore, is due to another cause, not to God. Not a few interpreters in the days of Augustine (A.D. 400) explained the first verse in this manner: that God, in a first time or moment of time, created heaven and earth in a state of completion and perfection, with all those ornaments and embellishments that were congenial to them; and in a second time God, in six days, recreated or reconstructed the earth, or better, our solar system, which, owing to a mysterious, appalling and sudden catastrophe, had fallen into the power of darkness, confusion, desolation, gloom, emptiness and chaos ... This interpretation of the first verses of Genesis was held and taught by many Christian writers in the day of Augustine ... The present writer is a professor of Chemistry and a Geologist, and he challenges any scientist to maintain, in the face of hard facts, the false theory of evolution. (G. Bartoli)

The text of Genesis 1 reveals the sovereignty of the God of creation. Since everything that exists in the universe was made by Him, it must therefore be under His control. The impact of this truth in the ancient world would have been staggering. It was a world plagued by the worship of false gods ... The text also reveals the activity of God in redemption. At the beginning there was darkness over the deep, and there was waste and void; but at the end there was a marvelous creation at rest, blessed and sanctified by God. This creation narrative traces how God transformed the chaos into the cosmos, turned darkness into light, and altered that which was unprofitable to that which was good, holy, and worth blessing ... The analysis of the beginning of the account, 1:1-2, has been debated over the years. The problem concerns the relationship of the clauses in verse 2 to the statement in verse 1. In the Hebrew text the clause beginning verse 2, “now the earth was waste and void,” clearly begins with a disjunctive rather than a conjunctive or sequential formation. This construction signifies that verse 2 is not the result of or a development from verse 1. Consequently, many scholars have posited a gap between the verses, allowing for the fall of Satan between the original creation and the chaos reported in verse 2. This view suggests that the creation of our universe was a recreation following a chaos ... It is worth observing that “waste and void” in verse 2 gives a key to the six days of creation, the first three correcting the waste or formlessness, and the next three correcting the void or emptiness ... Out of the darkened chaos God sovereignly and majestically created the entire universe in six days, bringing about perfect order and abundant fullness for people to enjoy and to rule, and then blessed and sanctified the seventh day, which marked the completion of creation. (A. Ross)

So how and why did chaos mar the original creation? That is where satanology and angelology come into play. (LWB) Revelation regarding Satan begins with that dateless period between the

perfect creation of the heavens and earth (Gen. 1:1) and the desolating judgment which ended that period, when the earth became waste and empty (Gen. 1:2, Isa. 24:1, Jer. 4:23-26). One passage, Ezekiel 28:11-19, deals at length with Satan and his relation to that age. In this passage, Satan is given the title “The King of Tyrus.” Like the Messianic Psalms – wherein the psalmist apparently is referring to himself, though statements are made and conditions described that could be connected only with the Messiah, the Son of God – so here that which is addressed to “The King of Tyrus” is, by its character, seen to be a direct reference to the person of Satan ... Every sentence of this extended passage is a distinct revelation and is worthy of long and careful study. It describes much of the early and latter career of Satan. Twice is his creation referred to. In verse 15 it is stated that he was created perfect ... He is said also to have been in “Eden the garden of God,” which is evidently another Eden than that which Satan appeared as a serpent. The Eden of Genesis was one of verdure and cosmic beauty, while this is an Eden of “stones of fire.” No king of Tyrus was ever in either of the Edens mentioned in the Bible. The title belongs most evidently to Satan. The whole passage suggests a position of great authority for which he was created and anointed; a position from which he fell, drawing with him a host of beings over whom he had governing influence and power. (L. Chafer) Some think that when this world was created and fit for habitation Satan was placed in charge of it, and it was then, as Isaiah declares, that Satan said in his heart the “five I wills” – and that is was for this presumptuous act that the “pre-Adamite world” became a chaos, and “without form and void,” as described in Gen. 1:2. This would justify the claim of Satan that this world belongs to him, and that he had the right and power to transfer the “kingdoms of the world” to Christ, if He would only acknowledge Satan’s supremacy. And it accounts for the persistent war Satan is waging against the Almighty to retain his possession of the earth. (C. Larkin)

The original creation of the earth in Gen. 1:1 was to be occupied by Lucifer and the angels. This creation is what God is speaking about in Job 38:2-7 ... We do not know how long it was from the time Satan and the angels were created until they were given the earth, which was designated as Satan’s throne. We do not know how long Satan occupied the earth before iniquity (sin) was found in him. We do not know the length of time from God’s creating the original earth beautiful, until He judged Satan’s sin – therefore rendering the earth a waste, desolation and uninhabitable, being in total darkness and covered with water, as found in Gen. 1:2. We do not know how long the earth remained in this desolation until God decided to remodel it for human habitation in Gen. 1:2b-23. The “young earth” advocates do not want you to believe God’s Word concerning this, as they claim this only supports the time needed for evolution and supports their opponents ... AIG does not believe these Scriptures; therefore, the Gap Period of Time is modified in their minds to a theory, instead of factual truth. (M. Younce) However, it is held by many students [including myself] that the original creation of the universe (Gen. 1:1) was followed by the fall of Satan (Isa. 14:12ff) and the ruin of God’s handiwork. It is possible that there is a “gap” between 1:1 and 1:2, so that we may read verse 2, “And the earth *became* without form and void ...” Isa. 45:18 states that God did not create the earth “in vain” (Hebrew “without form”) so that the chaotic condition of the earth must have been caused by judgment. Ezek. 28:11-19 suggests that Lucifer, the highest of God’s created beings in this original creation, wanted to take the place of God; and this brought about the judgment. We find Satan already at work in Genesis 3, so that his fall had to take place earlier. This means that the creative activities of Genesis 1 are really a restoration of the ruined universe. (W. Wiersbe)

The revelation concerning Satan begins with the dateless period between the creation of the heavens and the earth in that perfect form in which they first appeared (Gen. 1:1) and the desolating judgments which ended that period, when the earth became waste and empty (Gen. 1:2) ... As there is one archangel among angels that are holy [Michael], so there is one archangel among angels that are unholy [Lucifer, the Anointed Cherub that Covereth, Satan]. Rev. 12:7-9 relates a casting out of Satan from heaven to the earth and, as there described, it is evidently future. Job 1:6, however, presents Satan going “to and fro in the earth.” (L. Chafer) Another revelation next in importance is that of his crime which is clearly set forth in Isaiah 14:12-20. Has Satan ever fallen from heaven? The Word of God alone can answer this question. There are seven passages which should be considered in this connection: Ezek. 28:16, Isa. 14:12, Job 1:6, Luke 22:31-32, Eph. 6:11-12, Rev. 12:7-9, and Luke 10:18. (L. Chafer) The highest of all the angels, Lucifer, decided that he wanted to be like God. When God removed this rebellious angel from his position of authority, Lucifer gathered a group of other angels (Ezek. 28:11-19) and led them in a revolt against God ... Scripture indicates that about a third of the angels followed him in his rebellion (Rev. 12:4). These fallen or unholy angels are referred to in the Scriptures as demons, evil spirits, or unclean spirits. (T. Ice, R. Dean, Jr.) With reference to Satan’s authority over the cosmos, the statement is direct and final. He is said to be the god of this age, the prince of this world, the one who energizes the children of disobedience, the one rightly styled the power of darkness, and the wicked one in whose authority the whole cosmos resides. In like manner, it is said of Satan’s throne – the throne of the earthly sphere – that it is on the earth (Rev. 2:13) ... In these latter times his ancient system of spiritism has revived under the guise of investigation and under the patronage of scientific men. (L. Chafer)

Above man is another world, the world of a higher order of beings, the angels of God. They are the tenants of the universe and have access to that which is above the heavens ... There are different ranks in that angelic world above. (A. Gaebelien) Angels are living beings of the highest position and greatest consequence in the universe. They are more than mere powers emanating from God. (L. Chafer) It is not explicitly stated in Scripture that angels were created, nor are they mentioned in the creation account (Gen. 1-2). That they were created is, however, clearly implied in Psalm 148:2,5. The angels, as well as the celestial objects mentioned in verses 3 and 4, are declared to have been created by the Lord. This also seems to be asserted in Col. 1:16. (M. Erickson) It is assumed from Col. 1:16-17 that all angels were created simultaneously ... Since they do not marry, nor are given in marriage, it is assumed there is no increase or decrease in the number of these heavenly beings ... It is revealed that some of the angels “sinned” and that they “kept not their first estate” (2 Peter 2:4, Jude 1:6). These fallen angels must in the end account to the One whom they repudiated. (L. Chafer) Lucifer, who may have been one of the archangels, became a transgressor. Other angels took part in the rebellion and so he became the author of the first lawlessness, the author of sin ... The Creator had given to Lucifer and the angels under him a fixed abode. He was not satisfied with it. He aimed at heaven itself ... Can we possibly locate the original habitation of this mighty angel? It was a place covered with clouds, for he desired to ascend “above the clouds.” We cannot speak dogmatically about it, but inasmuch as this globe existed once with a gigantic creation, and judgment came upon it, plunging it into death and chaos, it is not unreasonable to draw the conclusion, that the

original earth must have been the part of the universe where Lucifer had his throne. Certainly the judgment by which the original earth was visited postulates a reason. (A. Gaebelein)

God created the earth not in vain, or void. If He created it not in vain, or waste, or void, then the original creation must have *become* so by some catastrophe. What was that catastrophe? The Scripture is not silent regarding it. In Ezekiel 28:12-19 we have a description of Lucifer, who, through his fall, became Satan ... We have reason to believe from Ezekiel 28 and Isaiah 14, that God had made Lucifer the head of the original creation; and that his fall and degradation brought about the catastrophe that caused the original creation to become waste and void. (L. Talbot) The general conviction was that all angels were created good, but that some abused their freedom and fell away from God. Satan, who was originally an angel of imminent rank, was regarded as their head. The cause of this fall was found in pride and sinful ambition. (L. Berkof) In French there is a common expression which translates our idea of “topsy turvy” – it is “tohu-bohu – an expression transliterated from the Hebrew of the second verse of Genesis. (D. Barnhouse) The unspecified time period between Gen. 1:1 and 1:2 - due to God’s judgment on the earth rendering it uninhabitable, until His remodeling it for man’s habitation beginning in Gen. 1:2b - is known as the Gap Principle, not a theory. This time period, along with the original creation, is what the “young-earth” advocates attempt to do away with. The length of time the angels resided on the original creation until Satan’s rebellion is not given. In reality, this unspecified time period has no relativity to the “young earth” advocates, because they deny God’s Word concerning the foregoing. (M. Younce) In both old and more recent times there have been God-enlightened men who in this connection have expressed the conjecture that the work of the six days of Genesis 1 was properly a restoration, but not the original creation of the earth, and that originally man had the task, as a servant of the Lord and as ruler of the creation, in moral opposition to Satan, to recover for God the outwardly renewed earth, through the spreading abroad of his race and his lordship over the earth. As the vice-regent of God, man is to gradually reconquer the whole earth. (E. Sauer)

How does the Gap Principle which I believe work out exegetically? Let’s weigh the evidence together as we proceed with Genesis 1:1.

CHAPTER 1

LWB Gen. 1:1 In the beginning [of the universe, setting the clock in motion] God created out of nothing the heavens and the earth.

KJV Genesis 1:1 In the beginning God created the heaven and the earth.

TRANSLATION HIGHLIGHTS

The first words of the Bible are “in the beginning,” which is a reference to the beginning of the universe which was effected in time. What beginning are we talking about? Is it the beginning of God, the beginning of the universe, the beginning of angels, or the beginning of man? It does not refer to “the” beginning with reference to God, because God was eternal – before time – having no beginning. God the Father (Deut. 33:27), God the Son (John 1:1-2, 14), and God the Spirit (Heb. 9:14) existed in eternity past before time was created. The universe is not eternal; it had a beginning. It does not refer to the beginning of angels, because they are not mentioned anywhere near this passage. Man hasn’t been created yet, so this beginning is not related to man. That leaves us with the option of the beginning of the universe, as attested by the words “heavens and earth.” When did the clock start ticking? Man’s beginning (clock) started when he was created. [There is a theory that this could be translated as “sky and land” instead of “heavens and earth.” But heavens is in the plural, which would include all the other planets, stars, galaxies and such – it cannot be limited to the sky, i.e., the upper atmosphere over planet earth. Could the word “sky” include planets in other galaxies? It is a possibility. “Earth” could be translated as “land,” but when used in conjunction with the “heavens” it refers to our planet and not just *terra firma*.]

Does the Hebrew word for “beginning” refer to a point in time or an indefinite period of time? Did God create the universe in an instant or over billions of years? Christians with a *large* view of God believe He created the universe in an instant. Christians with a *small* view of God believe He created the universe over perhaps billions of years. Until the religion of evolution appeared on the scene, “in the beginning” was always understood as an instantaneous event. Why would omnipotent God require billions of years to create anything, when He could call things into existence by merely commanding it to be so? Arguments for the use of “beginning” as an indefinite period of time are coincidentally as recent as the religion of evolution. No surprise there. So who is importing mental baggage into the etymology of the word “beginning,” those leaning towards an instantaneous creation or those who lean towards a long period of unknown duration? By itself, it could be used either way, which is one of the reasons why this first word of the Bible has been tortured so frequently by those with no respect for it. But in conjunction with the Qal Perfect tense, it is a completed event not a continuing process. Obviously every word is important in this chapter. In my opinion, all of the “old age” schools of thought use the 67th Book of Evolution to determine their interpretation of “beginning” in Gen. 1:1 as an unknown duration of time. Most of them push this allegorical anti-hermeneutic into the rest of the chapter as well.

In this first verse of the Bible is the declared originator of the universe: God. God is plural in the Hebrew and singular in the Greek. The plural “elohim” in the Hebrew is to be preferred, as it highlights the work of the triune God in creation. God spoke and the universe came into existence (Ingressive Aorist tense) in a split-second. The original creation did not take six days, let alone six billion years. The Hebrew “barah” for “created” means to create out of nothing. The Qal Fientive points to an action; the Perfect tense of Completed Action points to exactly that. The heavens and the earth were created as a completed action in a single moment in time; it did not take millions or billions of years to form or develop. There are some expositors who think God created the universe over a period of time instead of in an instant. An origin or starting point for something man creates takes time, but time didn’t start until the universe came into existence.

It's a puny god that takes time to create something out of nothing. The word for "created" here (barah) is only used in Scripture with God as the subject. The ability to create something in an instant deserves its own verb! It is in the singular in both Hebrew and Greek. The combination of the plural (subject) and the singular (verb) point to the Trinity, in which there is one God in three persons – a unity of divine essence. "Barah" is only found two more times in Genesis 1 - with reference to animals in verse 21 and humans in verses 26 and 27. Verse 1 is therefore concerned with the original creation while the remaining "creation" passages refer to the restoration or reshaping of the earth after its destruction during Satan's fall.

There are four words often translated as "create" or "make" in Genesis. If you believe in verbal plenary inspiration, and I do, then there are differences in the meaning of each of these words – however subtle they might seem at first. God is not in the business of just "throwing different words out there" for no reason. One of the main critiques of the Gap theory of Genesis actually says: "It is our conclusion, therefore, on the basis of their interchangeable usage, both in Genesis and in many instances throughout the Old Testament, that "asa" and "bara" must be regarded as interchangeable, particularly when describing the general creative action of God." It's hard for me to mince words here. Bible teachers who hold to such a low view of inspiration ought to be horse-whipped. This flippant treatment of different words in the original text of Scripture is inexcusable. If God uses the word "asa" 117 times in Genesis, "bara" only 6 times, "banah" 14 times, and "yatsar" 5 times – there's a good reason why He didn't have Moses use the word "asa" all 142 times. God is not trying to confuse us, He is not tossing out synonyms willy-nilly, and this is not a crossword puzzle we are filling in here. There is a reason each one of these words was selected by the Spirit through Moses, and if we let them speak for themselves instead of mixing them in a blender and pouring them into the text without distinction, we might learn something important. This idea of "interchangeable usage" makes me fighting mad! God created the universe out of nothing. Unlike us, He did not rent a truck and head for Home Depot. He provided His raw materials out of nothing by an act of divine power.

I have only studied a few languages, but I am confident that context helps determine the usage of words in all languages. Some words have closely related but different meanings. However, "the influence of the Holy Spirit extends beyond the direction of thoughts to the selection of words used to convey the message. The work of the Holy Spirit is so intense that each word is the exact word which God wants used at that point to express the message." (M. Erickson, J. I. Packer) This is part of the verbal theory of inspiration, which is important to the preservation of revelation in Scripture. If you don't hold to this high theory of inspiration, often referred to as "God-breathed," then you can't be trusted to teach anything accurately in Scripture. There have to be exegetical ground rules for us to work from, and there are. With that in mind, here are some statistical facts on the *differentiating* usage of these four words in Genesis. I narrowed my Hermeneutics search to Genesis deliberately, because expanding it to the entire OT would require an entire volume rather than a short paper. If you extend a word study too far, it should be understood that you can commit a fallacy called *semantic anachronism*: reading the meaning of a word in later literature back into earlier literature. If you want to expand your study of these words to other books in the OT, by all means pursue it to your heart's content. It's also important not to appeal to an unknown or unlikely meaning of a word, an accusation often hurled by the same group of individuals who do not see any important distinctions in these words to begin

with. There are plenty of etymological debates out there; I'm not going to get into one here. Bottom line: there is a plethora of scholarly support for the translation of these four words as I present them below.

Asa: used 117 times in Genesis – to restore or make something according to a pattern

Barah: used 6 times in Genesis – to create something out of nothing; only God can do this

Banah: used 14 times in Genesis – to build or sculpt according to precise specifications

Yatsar: used 5 times in Genesis – to form or restore something out of pre-existing materials

The use of barah, asa, and yatsar in the same verse in Isaiah 45:18, as well as the word “tohu” from Gen. 1:2 is of paramount importance to understanding the opening chapter of Genesis. After reading dozens of thick commentaries on Genesis 1, it was a small 50+ page booklet by R.B. Thieme, Jr. that brought this important parallel verse to my attention. Before I cover this passage, let me ask you a question concerning the importance of verbal plenary inspiration. If these words are all “interchangeable” and nothing truly different exists between them, why did God the Holy Spirit through Isaiah use three different Hebrew words in this passage when they allegedly all mean the same thing? Was He trying to impress us with His knowledge of synonyms? The answer is: They do not mean the same thing in the creation account in either Genesis or Isaiah. There is a distinction between each and every one of them. “Four verbs describe the Creator’s work: He initiated (created), moulded (fashioned, as a potter) until all was done (made), and imparted stability (established) to the finished work. (J. Motyer) Here’s how they work together in Isaiah 45:18 and Genesis 1:1-2,7 to show creation, chaos and restoration.

Isaiah 45:18

For thus saith the LORD that created the heavens;

- * Barah (ברא): Create out of nothing

God himself that formed the earth and made it

- * Yatsar (יצר): Form or mold like a potter
- * Asah (עשה): Restore from existing Materials, make according to pattern

He hath established it, he created it not in vain,

- * Barah (ברא): Create out of nothing
- * Tohu (תהו): Waste, chaos

Gen. 1:1-2,7

In the beginning God created the heavens and the earth.

- * Barah (ברא): Create out of nothing

And God made the firmament,

- * Asah (עשה): Restore from existing materials, pattern

And the earth was without form, and void;

- * Tohu (תהו): Waste, chaos

He formed it to be inhabited:

* Yatsar (יצר): Form or mold like a potter

I *am* the LORD; and *there is* none else.

“The prophet Isaiah explicitly states that God did not create [barah] the original earth a wasteland [tohu]. The initial creation of the universe was perfect in every respect. The phrase “heavens and the earth” (Gen. 1:1) is a Hebrew idiom for an organized, orderly cosmos, not the disorderly chaos of Gen. 1:2. Later, because of the tumultuous upheaval resulting from the satanic revolt, God judged the primordial earth and covered it in darkness (Gen. 1:2). It became an uninhabitable wasteland. God then restored and formed [yatsar] the earth for the habitation of humanity.” (R.B. Thieme, Jr.) Genesis 1:2 compared with Isaiah 45:18 rules out God initially making the Earth as a formless mud ball, then turning on the work lights and starting the decorating process. (www.christiangeology.com)

In the Genesis account, God created out of nothing (barah: ברא) three things:

- Gen. 1:1 - the universe, i.e., heavens and the earth
- Gen. 1:21 - every sea, land, and air creature
- Gen. 1:27 - man, i.e., the human soul

The use of the verb “barah” disproves the theory of evolution in all three cases. Neither the universe, creatures, nor human beings “evolved” from existing materials. God created them all “out of nothing.” Either Scripture is false and God is a liar, or evolutionism is a false religion and atheistic man is a liar.

Do not pass over this passage lightly. Do not let a superficial handling of these various Hebrew verbs by translators or commentators with an agenda fool you. Do not fall for the false assumption that because these verbs are used differently in other passages that they are always synonyms with no difference in meanings between them. When God placed these three different verbs in the original language in the same passage of Scripture, He was not playing games with your mind or trying to trick you. He was trying to convey important, differentiating truths about His original creation, the chaos that followed, and the eventual restoration as we know it today.

God was not alone during the creation. The morning stars, or angelic host (Job 38:4-7), had been created prior to Gen. 1:1. They were not participants in creation, but only spectators. God is the sovereign Creator of everything that exists, including the angelic host. The “heavens and the earth” were originally created for the angelic host, not mankind. They “shouted for joy” because they had “places to go, things to do, and angels to see.”

Where wast thou [Job] when I [God] laid the foundations of the earth? declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;
When the morning stars [angels] sang together, and all the sons of God [angels] shouted for joy?
Job 38:4-7

How do I know the morning stars or sons of God were angels? If the heavens and the earth had not been created yet, man had not been created yet either. Who or what else was around between eternity past and the creation of the heavens and earth? It's not as though we have many options to choose from! It's also important to notice that the two categories of angelic beings are either singing or shouting for joy. There were no signs of any discontent at this point, which has led many translators (including myself) to the conclusion that Satan and his angels had not yet rebelled.

RELEVANT OPINIONS

The first verse of Genesis takes into account the time (in the beginning), the will (God), the power (created), the space (the heavens), and the materials (and the earth) involved in the origin of the universe. (A. Custance) As if cast in bronze these words stand there defying all atheism, pantheism and materialism, whether originating from heathen or modern philosophical speculation ... In the beginning was not chaos; in the beginning was God. Spirit has precedence over matter. This is the first thought contained in this wonderful Biblical account ... God called the world into being out of nothing ... After the first verse follows the narrative of six days' work, through which God brought a wonderful world into being out of the *tohu-wa-bohu*, the "without form and void." (E. Sauer) It was not God's intention in Genesis 1:1 to provide a detailed account of how the universe came into existence, but merely to reveal sufficient information for man's understanding of God's power in creation. (R.B. Thieme, Jr.) The rest of the chapter is *not* an elaboration of Genesis 1:1; rather, it is an account of a different and subsequent act of God. (J. Sailhamer) He created it, that is, made it out of nothing. There was not any pre-existent matter out of which the world was produced. (M. Henry)

The original condition of this primary creation was vastly different from the state in which we view it in the next verse. Coming fresh from the hands of their Creator, the heaven and the earth must have presented a scene of unequalled freshness and beauty. No groans of suffering were heard to mar the harmony of the song of "the morning stars" as they sang together (Job 38:7). No worm of corruption was there to defile the perfections of the Creator's handiwork. No iniquitous rebel was there to challenge the supremacy of God. And no death shades were there to spread the spirit of gloom. God reigned supreme, without a rival, and everything was very good. (A. Pink) The verb rendered "created" (*barah*), found 44 times in the OT, is used only for God's activity and denotes the production of something fundamentally new, by the exercise of a sovereign origination power, altogether transcending that possessed by man. (Driver) It contains the idea both of complete effortlessness and creation *ex nihilo*, since it is never connected with any statement of the material. (Von Rad) These words are similar and their meanings often overlap. You might assume that this makes the three words identical in meaning. However, this is not the case. They are distinct words having distinct shades of meaning ... Pay close attention to how these words are used in Scripture. They can all be applied to the same item but they emphasize different aspects of the act. In some cases, the difference may be minor. In other cases, the distinction is very important. (D. Reagan)

“Bereshith” divides eternity past from the beginning of the universe. Prior to Genesis 1:1 no universe existed; there was no matter, no energy, no time, nothing but the triune God and His angels. Verse one breaches the barrier of eternity to proclaim the sudden origin of the universe ... God spoke and the universe instantly came into being. (R.B. Thieme, Jr.)

Genesis 1 affirms that God alone is eternal and that all else owes it origin and existence to Him ... In fact, the biblical creation account can be viewed as a sort of polemic against atheism. Genesis 1:1 makes it clear that the world is not eternal; the universe did not create itself. The world had a beginning and it had a Creator. (J. Sailhamer) This is a wide difference between “creating” and “making;” to “create” is to call into existence something out of nothing; to “make” is to form or fashion something out of materials *already* existing. A carpenter can “make” a chair out of wood, but he is quite unable to “create” the wood itself. (A. Pink) The Bible does say that in six days the Lord “made” heaven and earth, but there is a difference between the words “made” and “created.” “To create” is to bring into existence out of nothing. “To make” is to take pre-existing matter and change its form. The latter is what the Lord did in six days. (L. Talbot)

In Genesis 1, the Holy Spirit would have us weigh each word and phrase, for He is writing with great precision ... Genesis 1 is a statement of origins, and science knows nothing of origins. Science is concerned with how things go on and has nothing to say as to how they begin. Science can measure the laws that now govern in the material universe, but those laws do not explain how the whole process was started ... Men today would rather believe Darwin than Moses. They forget that the science of Kepler, Copernicus, and Sir Isaac Newton is obsolete today and that the theories of today’s scientists will be just as archaic in ten or twenty years. Scientists have what they call “a five year half life.” That is, in five years half of what is now “known” to be fact will be proved false and will be replaced by new theory. Our knowledge of the universe is in such a state of flux, we should challenge anyone who claims that Genesis 1 is “unscientific.” (J. Phillips) “A philological survey of the initial sections of the Bible,” says Dr. Pye Smith, “brings out the result that the first sentence is a simple, independent, all-comprehending axiom, to this effect, that matter, elementary or combined, aggregated only or organized, and dependent, sentient, and intellectual beings have not existed from eternity, either in self-continuity or succession, but had a beginning; that their beginning took place by the all-powerful will of one Being, the self-existent, independent and infinite in all perfection; and that the date of that beginning is not made known.” (E. Hitchcock)

No scientist witnessed the creation of the universe or the origin of life. These beginnings lie outside the province of scientific observation and verification. Today’s theories can be revised or destroyed by tomorrow’s discoveries. Whenever hypotheses and conclusions cannot be verified, science degenerates into the realm of speculation. Scientific conclusions are no more valid than their premises. (R.B. Thieme, Jr.) This opening sentence repudiates atheism, for it postulates the existence of God. It refutes materialism, for it distinguishes between God and His material creation. It abolishes pantheism, for it predicates that which necessitates a personal God. (A. Pink) Heaven and earth have not

existed from all eternity, but had a beginning; nor did they arise by emanation from an absolute substance, but were created by God. This sentence, which stands at the head of the records of revelation, is not a mere heading, nor a summary of the history of the creation, but a declaration of the primeval act of God, by which the universe was called into being ... In the Qal "barah" means *to create*, and is only applied to a divine creation, the production of that which had no existence before. (Keil & Delitzsch)

That a production entirely new, a really creative act, is related in this verse, and not merely a renovation or reconstruction of old and previously existing materials, is evident, not only from the whole of the subsequent context, but from the summary of the processes described in the subsequent portions of this narrative, where a different word is used, denoting "made," "reconstituted," "arranged." The first term signifies to bring into being, the other points only to a new collocation of matter already in existence. (R. Jamieson) The inspired writer does not say that in the beginning God created the elementary or cosmic matter, out of which, afterward He made heaven and earth: the Bible simply states that God in the beginning created the heavens and the earth. I wonder how Christian believers dare place an artificial interpretation on the clearest words of Genesis. They have no right to do so. Why then, give another and farfetched interpretation to the first verse of Genesis? The Septuagint interpreters translate the second verse in such a manner as to let us understand that between the first and second verses intervened a very long time; or at least, that between the five verses there was a break, a literary gap, a suspension of meaning. (G. Bartoli)

If the verses of Genesis 2:4-6 have any meaning, they undoubtedly mean that the creation of the heavens and the earth occurred in a single day, yes, in a single instant, and that the universe appeared suddenly, in a state already of full growth, ripeness, beauty, loveliness, immortal youth. And in order to make it the more unmistakable and intelligible, there is distinctly and positively excluded, from the range of possibility, the appearance of the plants and of the herbs as due to rain from the sky or from man's work: because it had neither as yet rained upon the earth, nor had man yet been created. Genesis 2:4-6 is not a mere repetition of a summary of the first chapter; they are an explanation of the first verse of the first chapter. (G. Bartoli) Whatever may have been the original meaning of the word "barah," it seems certain that in this and similar passages it is used of calling into being without the aid of preexisting material. The Hebrew writers give it this sense, and Rabbi Nachman declares that there is no other word to express production out of nothing ... We are told that in the beginning God created the heaven and the earth; but the Scriptures never affirm that He did this in the six days. The work of those days was, as we shall presently see, quite a different thing from original creation: they were times of restoration, and the word "asah" is generally used in connection with them. "Asah" signifies to make, fashion, or prepare out of existing material. (G. Pember)

According to the teaching of this venerable document, the visible universe neither existed from eternity, nor was fashioned out of pre-existing materials, nor proceeded forth as an emanation from the Absolute, but was summoned into being by an express creative fiat. (T. Whitelaw)

Gen. 1:1 In the beginning (Loc. Time; origin, starting point) God (Subj. Nom., plural: Trinity) created out of nothing (בְּרֵא, Qal Fientive Perf.3MS, Completed Action; ποιέω, AAI3S, Ingressive, Dramatic; produced, manufactured) the heavens (Acc. Doub. Dir. Obj., Heb: plural, heavens; Gk: singular; sky, upper atmosphere) and (connective) the earth (Acc. Doub. Dir. Obj.; land, ground).

^{BGT} **Genesis 1:1** ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν

^{WTT} **Genesis 1:1**
 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת
 הָאָרֶץ

^{VUL} **Genesis 1:1** in principio creavit Deus caelum et terram

^{LWB} **Gen. 1:2** **But the earth became waste and void [ruined & despoiled], including darkness [sinister gloom] upon the surface of the primeval ocean. Then [initiating restoration] the Spirit of God hovered above the surface of the waters.**

^{KJV} **Genesis 1:2** And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

TRANSLATION HIGHLIGHTS

The heavens and the earth were originally created out of nothing. But one of them - the earth - entered into another temporary state. That state is called “chaos” in a multitude of ancient cosmogonies (especially Egyptian and Babylonian, but also Jewish), in spite of W. Fields’ assertions to the contrary. The word “void” occurs in other passages in Scripture (Jer. 4:23, Isa. 34:11, Nahum 2:10), all referring to some form of judgment. Even if the judgment is not always upon the creation, it is judgment nevertheless. Is it possible that “tohu” refers to destruction and judgment in these verses and creation in this verse? I don’t think so. “Void” means the earth at this time had no inhabitants; it was empty and frozen. Without light, there was no heat; without heat there was no life. In this condition, the earth could not support life. But God created the earth “not in vain, He formed it to be inhabited.” Obviously the earth as it was in Gen. 1:2 was not aligned with the original creation as spoken of in Isaiah 45:18. When the angels (morning stars) sang together in Job 38:7 when the earth was originally created, do you suppose they sang in the dark? What did they have to be excited and happy about when the earth was waste and void, including darkness and gloom upon the primeval ocean? The answer is obvious: a catastrophe had occurred.

The verb “haya” is translated “became” as a reference to the transition from its original state in verse 1 to the chaotic state in verse 2. The Qal Perfect (Hb.) or the Descriptive Imperfect (Gk.) point to this detrimental condition so soon during the earth’s infancy. Young-earth creationists do not like the translation of “hayah” in this verse as “become,” opting instead for “was.” That

isn't difficult to understand, since by accepting the legitimate translation as "become" their viewpoint begins to unravel. Let's compare the structure of another passage in Genesis (4:2) with Gen. 1:2.

"And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground."

"And the earth was without form, and void;"

The verb in all three underlined examples is "hayah." In the case of Abel and Cain, we understand that there is a period of time between their birth and when they eventually became a "keeper of the sheep" and a "tiller of the ground." Notice I used the legitimate translation of "hayah" as "became." They did not come out of the womb and begin keeping sheep and tilling the ground, as the translation "was" would indicate if you forced this translation upon the text. At some point in time during their youth, one became a keeper of the sheep and one became a tiller of the ground. If you don't allow for a gap in time from the moment they were born to the day they began their career, as represented by "became" instead of "was," you have babies in diapers entering the ancient workforce! In the same manner, there is a period of time between the original creation of the earth (1:1) and when it became without form and void (1:2).

Also contrary to non-GAP proponents, man was not the first to live on planet earth. The original earth in verse 1 was designed to be the home/domain of the angelic creatures before many of them rebelled (Job 38; Isa. 45). The revolt of Satan and his followers brought judgment upon the earth before man was created. "Darkness" or "gloom" are a reference to divine judgment, in this case bringing an orderly earth to a state of chaos. To treat verse 2 as a mere continuation of the activity "begun" in verse 1 defies the tenor and meaning of nearly every word in the first half of the passage. The "young-earth creationists" are glossing over, even completely ignoring, the text at hand. "Barah" or creating out of nothing occurs in verse 1 but is not used again until God creates certain creatures in verse 21 and man in verse 27. Everything from verse 2 through 19 is about refashioning the earth after God's judgment due to Lucifer's sin. An earth that is covered by water in 1:2 as part of divine judgment must be refashioned for human habitation. God will rearrange land and water in 1:6-7 as part of his renovation.

Still, young-earth creationists do not accept the doctrine that Satan and his angels existed and were judged during this unknown period of time. When were they created then? If there is no gap in time here, "the devil could predate man by no more than five days." (D. Reagan) That requires a lot of things to happen between Day 1 of the creation and the fall of Adam. Did Lucifer only serve God as the anointed cherub that covereth (Ezek. 28:11-15) until the fall of Adam? Did Lucifer fall from pride (Isaiah 14:12-15) between Day 1 and the fall of Adam? Did the angels all join him in the fall (Matt. 25:41) after Day 1 and before the fall of Adam? Did God prepare everlasting fire for the devil and his angels (Matt. 25:41) after Day 1 and before the fall of Adam? That is, of course, possible – but not very likely. Even more unlikely, is the reference to that "old serpent" in Revelation 12:9 and 20:2. If Satan was created on Day 1 and man was created on Day 5, Satan would only have been 5 days older than Adam. Is a mere 5 days sufficient to earn him the title of that "old" serpent? I think not. "When Satan shows up in the

Garden of Eden before the fall of man, he is already the serpent and is in opposition to God. If Satan had some previous rule over the world (Luke 4:5-8), when did he practice this rule?" (D. Reagan) If there was no gap, it was certainly a short rule. When John 8:44 calls Satan a murderer from the beginning and 1 John 3:8 says he sins from the beginning, when was this beginning? Without a gap, this means he was a sinner from the very beginning of the six-day creation. If that is true, then he must have been created a sinner and a murderer, since these things happened "from the beginning." But Ezek. 28:15 said he was created perfect from his creation and no iniquity was found in him. I'll tell you when all this happened: it happened during an unknown period called the gap in Gen. 1:2.

The disjunctive accent (*rebhia*) at the beginning of this verb indicates a pause which should be emphasized when reading this passage. It must not be completely overlooked or summarily dismissed, but must be combined within the context of a changed condition. Context combined with grammar rules the day, as it should. The problem is that the two prominent sides which debate on this passage see completely different contexts. If you don't see a drastic change in "majestic flow" from verse 1 to 3 and what follows, we will never agree on context. There is a profound tension, tenor, flavor – call it what you will – in Gen. 1:2, that cannot be ignored and swept under the carpet. I am convinced that if you have a thorough background in angelology, satanology and demonology, you are or will become a Gap creationist. Contrary to my friends who are young-earth creationists, there is more here than meets the eye, and dismissing it because it "renders debate with evolutionists more difficult" is not good exegetical practice.

I find it nearly impossible to believe that "ruach" could mean "wind" as opposed to "Spirit" in this verse. I see no way to link "wind" to "God" in either a restoration or a creation context. A howling wind does not create or restore anything; if powerful enough it only destroys or brings chaos. One of the ministries of the Spirit is that of renewal. In Psalm 104:30, "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth," the Spirit is said to "renew" the face of the earth. The Spirit is also said to "renew" man in Titus 3:5. This renewal ministry is the same type of work the Spirit is performing in the second half of this verse, when He hovers over the surface of the waters. The passage does not say He created these waters; the passage says the Spirit "hovered over" waters that already existed. You can't renew something that doesn't already exist! And if words mean anything, darkness – a symbol of evil all throughout Scripture – is not good. "Hovering" is a way of saying He surveyed the scene in preparation for a huge remodeling effort, the ultimate "makeover." The first thing you do after any kind of destruction is to assess the damage.

The original paradise of Gen. 1:1 entered darkness and required renewal by divine means. Darkness is the result of divine judgment in many passages of Scripture, including Gen. 1:2. There was supernatural darkness over Egypt during the reign of Pharaoh. There was supernatural darkness at the crucifixion. There will be supernatural darkness at the Second Advent. There will be supernatural darkness in the Lake of Fire. God is light; in Him is no darkness. Darkness is a state of cursing, not blessing. Darkness was not part of the original creation; it was a judgment that was remedied when the re-creation began. There is also the sense of cursing in the use of the Hebrew "tehom" for abyss or the deep. The common Hebrew word for sea is "yam," but the word "tehom" is used to emphasize the sinister nature of the deep, the subterranean realms

below. Again, the restraining ministry of the Holy Spirit is needed over the sinister, subterranean (and perhaps satanic) ocean deep.

RELEVANT OPINIONS

God did not create “the land” in Genesis 1:2-4a; He has already created the land and the rest of the universe “in the beginning” in Genesis 1:1. In the remainder of the chapter, God is at work *preparing* the land for human habitation ... Human beings were *not* created “in the beginning” with the rest of God’s creation. Human beings were “latecomers” according to the biblical account ... Human beings arrived on the scene very recently in geological history, fully developed culturally and linguistically. (J. Sailhamer) A great catastrophe lay between the first and second verses of the Bible changing the first creation into chaos. The earth, which had emerged without a blemish out of the hand of God, became, as a result of Satan’s rebellion, a desert ... A new creation was necessary before man, created in the image of God, was appointed to be ruler upon the earth. After this had taken place “God saw everything that He had made, and behold, it was very good.” (Von Viehbahn, Germany) When God created heavens and earth in the beginning, everything took place without disturbance in harmony and holiness, and God committed this earth to Satan to administer. Through Satan’s rebellion he, and also his whole kingdom, came under God’s judgment. Satan wanted to be like God. Envy and pride were his sins ... in the gap between verses 1 and 2 of Genesis 1 belongs the fall of Satan with all the powers that followed him. (Von Huene, Professor of Paleontology, University of Tübingen)

With the fall of Satan, there was associated the ruin of his realm, as was the case with the fall of man, only on a smaller scale (Gen. 3:18). As did sinful man, so Satan as the first result of his fall drew the part of creation entrusted to him into alienation from God ... The existence of death and destruction upon the earth before the fall of man is fully compatible with the teaching of Scripture. Only it must all be traced back to the primeval fall of Satan. The original root of all suffering in the creation is that cosmic revolution, the revolt of Satan against God and the consequent introduction of disharmony and destruction into the region of the universe which the Creator had entrusted to him who had at the first been a prince of light ... The dominion which death exercised over the whole creation already in the pre-human primeval age had its foundation in the fact that the satanic revolt against the omnipotence of God had already had its effects in the whole living creation before the formation of man. A curse lies therefore over the whole creation originating from the satanic power which has brought the living world of creation under the slavery of mortality ... It is clear from the indications in Scripture that the earth was not immediately withdrawn from Satan’s sphere of activity by the work of the “six days” of creation. Its preparation for man did not effect its absolute perfection. No immediate banishment of the demonic powers from the earth and its surroundings was associated with the conclusion of the work of creation. In the time that followed also they were able to continue their activity in some way or other upon the earth. (E. Sauer)

Originally man was to reconquer the whole earth as God’s viceroy. When God created a world of light, the heavens, Lucifer and his host rebelled against Him. God did not spare the angels. On their dwelling place, however, not “waste and void” – a chaos that resembled the morning after a battle – God created something new, planting there a garden of Paradise out of which a new

being, created in His likeness, should gradually occupy the whole earth, and win it back for God. (F. Bettex) According to the Restitution Theory of creation, the fall of Satan took place between the first and second verse of Genesis 1. The world, originally created beautiful and perfect by God, as a result of Divine judgment and the destructive power of the evil one became *tohu-wa-bohu* (waste and void). The subsequent work of the six days was therefore not the real, original “creation” of the world itself, but a work of restoration. This so-called Restitution Theory is not a product of modern speculation. Traces of it are to be found in Christian literature as early as the time of Augustine (c. 400) ... Since the beginning of the nineteenth century it has spread very widely ... Most of them consider the “six days” to be literal days of twenty-four hours. (E. Sauer) Although I appreciate Sailhamer’s use of a consistently literal hermeneutic, I do not agree with his hypothesis that “preparing the land” was a reference to the Promised Land, first localized in the Garden of Eden and eventually expanding to the nation of Israel. (LWB)

The advocates of the Restitution Theory ask the following questions. Is not all unconditioned creation always a revelation? Must not therefore the creation of the world, in its innermost nature, have been from the first a setting forth of the glory of the Creator-God? Is it not completely unthinkable that a dark, waste and empty world should ever have proceeded immediately from the creative hand of the God of light, order and fullness of life? A God who does not think chaotically will surely not create anything chaotic. Hence a chaos cannot have existed before the cosmos by Divine direction ... The Restitution Theory also emphasizes that the combination of words “tohu-wa-bohu” occurs only in two other OT passages (Isaiah 34:11, Jeremiah 4:23-26), and in both of them it means a destruction which is the result of a divine judgment. (E. Sauer) It is also significant that in Isaiah 45:18 the Bible says, “For thus saith the Lord that created the heavens ... that formed the earth, and made it; He established it, He created it not a waste (tohu), He formed it to be inhabited.” (LWB) It is clear that the second verse of Genesis describes the earth as a ruin; but there is no hint of the time which elapsed between creation and this ruin. There is room for any length of time between the first and second verses of the Bible. The whole process took place in preadamite times ... and consequently, does not at present concern us. (G. Pember) I now not only insist upon the “restoration hypothesis” as the only one consistent to Scripture, but I also claim the literal truth and marvelous consistence to physics of the descriptions in the early verses of Genesis. (L. Davies)

How is it conceivable that the hosts of the heaven would have rejoiced at the foundation of the earthly world and would have shouted for joy, full of worship and admiration for God’s creative glory, if this creation had at the first been formless and empty, desolate and chaotic? After all it is God Himself who bears witness to these songs of angelic joy at the very laying of the foundation stone, at the very beginning of the earthly creation spoken of in Job 38:4-7. (E. Sauer) In “six days,” that is, literal days of twenty-four hours duration, the Lord completed the work of restoring and refashioning that which some terrible catastrophe had blasted and plunged into chaos. (A. Pink) The clauses in verse 2 are apparently circumstantial to verse 3, telling the world’s condition *when* God began to renovate it. It was a chaos of wasteness, emptiness, and darkness. Such conditions would not result from God’s creative work (*barah*); rather, in the Bible they are symptomatic of sin and are coordinate with judgment. (A. Ross) Dr. McCaul has shown that the verb “*hayah*” (was) is, in some twenty places in this chapter, used as equivalent to “became,”

and that elsewhere it has the same signification without a following '*lamed*' (in Isaiah 44:5, 9). That the earth was not originally desolate seems also to be implied in Isaiah 45:18. (R. Jamieson)

Certainly the earth, on the morning of its creation, must have been vastly different from its chaotic states as described in Gen. 1:2. "And the earth was without form and void" must refer to a condition of the earth much later than what is before us in the preceding verse. It is now over a hundred years ago since Dr. Chalmers called attention to the fact that the word "was" in Genesis 1:2 should be translated "became," and that between the first two verses of Genesis 1 some terrible catastrophe must have intervened. That his catastrophe may have been connected with the apostasy of Satan, seems more than likely; that some catastrophe *did* occur is certain from Isaiah 45:18, which expressly declares that the earth was not *created* in the condition in which Genesis 1:2 views it. What is found in the remainder of Genesis 1 refers not to the primitive creation, but to the *restoration* of that which had fallen into ruin. Genesis 1:1 speaks of the original creation; Genesis 1:2 describes the then condition of the earth six days before Adam was called into existence. To what remote point in time Genesis 1:1 conducts us, or as to how long an interval passed before the earth "became" a ruin, we have no means of knowing. (A. Pink) The gap theory itself, as a matter of exegesis, antedated the scientific challenge. (D. Payne) It is a notable fact, which has been pointed out times without number, that there is a totally indefinite gap between the first two verses of Genesis. Nor is this all, for the language of the second verse further implies that it does not at all refer to a primitive condition of the world, but to a late and ruined condition ... Satan's fall appears to belong to the tragic interval between the first two verses of Genesis. There is nowhere else that it can so well be placed ... The second verse of Genesis clearly implies that at least one former creation had been wrecked before our own was brought into existence during the Six Days ... A close analogy exists between the events of the Six Days and the Redemptive methods of God where sinners are concerned; a fact which seems strongly, if indirectly, to confirm the "restoration hypothesis," since the world of Genesis 1:2 has to be put in parallel with ruined man. (L. Davies)

"Waste and void" cannot describe an intermediate state in God's work of creation. Not only does the syntax (waw disjunctive) argue against that sequence, but Isaiah 45:18 states that God did not make this world as a waste (tohu) ... In the first part of Gen. 1:2, there is an ominous, uncomfortable tone. The clauses describe not the results of divine creation but a chaos at the earliest stage of this world. It is not the purpose of Genesis to tell the reader how the chaos came about, any more than it is interested in identifying the serpent in chapter 3. The expositor must draw some conclusions from other passages with similar descriptions. If one can posit that the fall of Satan (Exek. 28) brought about the chaos in God's original creation, then Genesis 1 describes a re-creation, or God's first act of redemption, salvaging His world and creating all things new. But Genesis is more interested in God's work as Creator, and so the circumstantial clauses report the chaos only briefly ... The activity in 2b belongs to the Spirit of God, not an awesome wind sweeping across the waters, as some have translated it; the verb "hovering" argues against such a rendering. This verb basically means "flutter, fly;" it is used in Deut. 32:11

to describe an eagle stirring up the nest, fluttering over its young. In much the same way, the unformed, lifeless mass of the watery earth was under the care of the divine Spirit, Who hovered over it, ensuring its future development. (A. Ross)

The series of attempts to explain the relationship between verses 1 and 2 syntactically show clearly that grammar alone offers no solution ... commentaries use arguments from syntax to come to quite opposite conclusions ... Syntactically perhaps both translations are possible, but not theologically ... Von Rad's method of argument puts us in too great a danger of determining the meaning of the text from convictions already held. One can maintain this objection even if one agrees with Von Rad's conclusion. A purely theological argument is dubious because a different theological point of view could demand that a different explanation was equally necessary. Theological arguments alone cannot decide the problem. (C. Westermann) There is something fearful about this pair of words ... the alliteration of *tohu* and *bohu*. Both the sound and the meaning of this combination of words are fearful. (F. Delitzsch) Darkness is not to be understood as a phenomenon of nature but rather as something sinister. Darkness has different meanings and is related to different situations: animals panic when there is a darkening of the sun; but they are aware of the difference between a darkness which protects existence and a darkness which threatens it, between darkness which is part of the natural order and the darkness of chaos. It is the latter that is intended in Gen. 1:2. (C. Westermann)

It may be seen that nature every where distinctly informs us that the commencement of the present order of things cannot be dated at a very remote period; and it is remarkable that mankind every where speak the same language with nature ... I am of opinion with M. Deluc and M. Dolomieu, that if there is any circumstance thoroughly established in Geology, it is that the crust of our globe has been subjected to a great and sudden revolution, the epoch of which cannot be dated much farther back than five or six thousand years ago. (G. Cuvier) It does not seem inconsistent with the authority of the sacred historian to suppose that after recording in the first sentence of Genesis the fundamental fact of the original formation of all things by the will of an intelligent Creator, he may pass, *sub silentio*, some intermediate state whose ruins formed the chaotic mass he proceeds to describe, and out of which, according to his farther narrative, the present order of our portion of the universe was educed. (W. Conybeare) A period may have intervened between that first creative act and the subsequent six days' work ... Dr. Dathe, who has been styled, by good authority, a cautious and judicious critic, renders the first two verses in this manner: "In the beginning God created the heavens and the earth; but afterwards the earth became waste and desolate." If such translations as these be admissible, the passage not only allows, but expressly teaches, that a period intervened between the first act of creation and the six days' work. (E. Hitchcock)

Anadiplosis (repetition of beginnings) is the very first Figure employed in the Bible. And it is used to call our attention to, and emphasize, the fact that, while the first statement refers to two things (the heaven and the earth), the following statement proceeds to speak of only one of them, leaving the other entirely out of consideration. Both were created "in the beginning." But the earth, at some time, and by some means, and from some cause

(not stated) became a ruin: empty, waste, and desolate. Now whatever may be the meaning of "tohu," is expressly stated in Isa. 45:18 by Him who created the earth, that "He created it not *tohu*." Therefore it must at, and after some subsequent period of unknown duration, have fallen into the ruin which the second verse declares and describes. (E. Bullinger) That which at first was so fair was now marred, and what was very good became very evil. The light was quenched and the earth was submerged beneath the waters of judgment. That which was perfect in the beginning became a ruin, and darkness abode upon the face of the deep. Profoundly mysterious is this, and unspeakably tragic. A greater contrast than what is presented in the first two verses of Genesis 1 can hardly be conceived. (A. Pink) If the meaning of "ruach" is "spirit," this would be an argument in favor of separating the third sentence of verse 2 from the other two and referring it to some positive intervention of God, and not to the description of chaos. (C. Westermann)

God did not create the earth as it is portrayed in the description that has commonly been called chaos. The first and second verses are separated by an interval ... That we have every right to translate the verb by the continuing form "became" is amply demonstrated by the fact that this precise form is thus translated in other parts of the OT, as for example, "Lot's wife looked back and she *became* a pillar of salt." This is very satisfying to the heart. If a perfect God should create a very imperfect world, chaotic, waste and desolate, a wreck and a ruin, it would be a violation of one of the great spiritual principles, stated by the Holy Spirit Himself in James 3:11: "A fountain cannot send forth sweet water and bitter." The answer is that there is a vast difference between the original creation of the heavens and the earth, and the subsequent formation, fashioning and restoration of that same earth which had been turned into chaos ... We have every right to argue from analogy that the original creation, long before Adam's remade world was cursed because of earlier sin, fell into chaos because of the righteous judgment of God upon some outbreak of rebellion. We believe that there is sufficient light in the Word of God to give us *more* than a few details. (D. Barnhouse) Hebrew scholar Robert Dick Wilson said that the term "tohu wa bohu" literally means "desolation succeeding previous life." Ruin, tragedy, and desolation have swept in a chaotic upheaval over the planet that had previously been formed. The earth had become covered with water, shrouded with darkness, wasted, untenanted, and desolate. "Then said God." Re-establishing an ancient order is sometimes a more complicated process than creating a new one. (H. Rimmer)

The creation of the "Original Earth" was in the dateless past. It was doubtless a most beautiful earth, covered with vegetation and inhabited with fish and fowl and animal life, and probably with human life [LWB: Sorry, have to disagree with him about human life]. How long it continued in this condition we are not told, but an awful catastrophe befell it - it became "FORMLESS AND VOID," and submerged in water and darkness. Gen. 1: 2. That it was not originally so we know from Isa. 45:18 (R.V.). "Thus saith the Lord that created the heavens; he is God; that formed the earth and made it; He established it, He created it NOT A WASTE, he formed it to be inhabited." (C. Larkin) Certainly, the earth, on the morning of its creation, must have been vastly different from its chaotic

state as described in Genesis 1:2. "And the earth was without form and void" must refer to a condition of the earth much later than what is before us in the preceding verse. (A. Pink) I admit that many of the early proponents of the gap compromised with modern science in their beliefs and teachings. They used the gap to explain the geological ages, the fossil record and the existence of dinosaur skeletons. Obviously, this was wrong. There is no reason to bow to modern science in any of these areas. Creation with apparent age and Noah's flood could easily explain the geological structures as we have them. However, a weak argument in favor of a position is not reason to reject it. The gap I am talking about is not a scientific accommodation, but a biblical doctrine. (D. Reagan)

The opening verse of Genesis speaks of the Creation of the heavens, and the earth, in the undefined beginning. From this point we may date the origin of the world, but not the origin of man. For the second verse tells of a catastrophe - the earth became a ruin, and a desolation. The Hebrew verb *hayah* (*hayah* = to be) here translated was, signifies not only "to be" but also "to become," "to take place," "to come to pass." When a Hebrew writer makes a simple affirmation, or merely predicates the existence of anything, the verb *hayah* is never expressed. Where it is expressed it must always be translated by our verb to become, never by the verb to be, if we desire to convey the exact shade of the meaning of the Original. The words *tohu va-bohu* (*tohu va-bohu*), translated in the A.V. "without form and void" and in the R.V. "waste and void" should be rendered *tohu*, a ruin, and *bohu*, a desolation. They do not represent the state of the heavens and the earth as they were created by God. They represent only the state of the earth as it afterwards became - "a ruin and a desolation." This interpretation is confirmed by the words of Isaiah 45:18, "He created it not *tohu* (a ruin): He formed it to be inhabited (habitable, not desolate)." This excludes the rendering of Gen. 1:2 in the A.V. and the R.V. as decisively as the Hebrew of Gen. 1:2 requires the rendering of *hayah* by the word "became" instead of the word "was," or better still "had become," the separation of the *vav* from the verb being the Hebrew method of indicating the pluperfect tense. (M. Anstey)

Did any of the writers of the Bible, who lived before geology existed, or had laid claims for a longer period previous to man's creation, adopt such a translation? We have abundant evidence that they did. Many of the early fathers of the church were very explicit on this subject. Augustin, Theodoret, and others, supposed that the first verse of Genesis describes the creation of matter distinct from, and prior to, the work of six days. Justin Martyr and Gregory Nazianzen believed in an indefinite period between the creation of matter and the subsequent arrangement of all things. Still more explicit are Basil, Caesarius, and Origen. It would be easy to quote similar opinions from more modern writers, who lived previous to the developments of geology. But I will give a paragraph from Bishop Patrick, who wrote 150 years ago [1790's]. "How long all things continued in mere confusion after the chaos was created, before light was extracted from it, we are not told. It might have been, for anything that is here revealed, a great while; and all that time the mighty Spirit was making such motions in it, as prepared, disposed, and ripened every part of it for such productions as were to appear successively in such spaces of time as are here afterwards mentioned by Moses, who informs us, that after things were digested and made ready to be wrought into form, God produced every day,

for six days together, some creature or other, till all was finished, of which light was the very first.” (E. Hitchcock)

Although this view has been discredited by many in the past few decades, I believe that a great catastrophe took place between verses 1 and 2. As far as I can see, there is an abundance of evidence for it ... I believe that the entire universe came under this great catastrophe. What was the catastrophe? We can only suggest that there was some pre-Adamic creature that was on this earth. And it seems that all of this is connected with the fall of Lucifer, son of the morning, who became Satan, the devil, as we know him today. I think all of this is involved here, but God has not given us details. (J. McGee) To many theologians the state of verse 2 should be evaluated as “good.” But this evaluation is inconsistent with the biblical viewpoint. The poets of Israel likened it to a monster. The remains of that state are still seen in the surging seas threatening life. The situation of verse 2 is not called good. Moreover, that state of darkness, confusion, and lifelessness is contrary to the nature of God in whom there is no darkness. He is called the God of light and life, the God of order. (B. Waltke) The original creation of the heaven and earth is covered in the first verse of Genesis. Only God knows how many ages rolled by before the ruin brought by Lucifer fell upon the earth, but it may have been an incalculable span of time. Nor can any student say how long the period of chaos lasted; there is not even a hint given. But let us clearly recognize in these studies that Moses, in the record of the first week of creation, is telling the story of God’s reconstruction; rather than the story of an original creation. (H. Rimmer)

The first and by far the most important evidence [for the gap theory] is its exegetical or biblical base ... The disjunctive accent “rebhia” serves to inform the reader that there is a break in the narrative at this point and that he should pause before going on to the next verse. The “rebhia” might also indicate that the conjunction that begins verse 2, a *waw*, should be translated “but” rather than the more common “and.” This has bearing on how the second verse should be translated, because, as we will see, it could be rendered “But the earth became a ruin.” It is also possible that the verb is to be taken as pluperfect with the meaning, “But the earth had become ...” In Custance’s judgment the word should be translated “became” unless there are reasons to the contrary. Custance claims that there are at least seventeen cases of this in Genesis alone, in the KJV – Gen. 3:1, 3:20, 21:20, and 37:20 are some samples ... The words “tohu waw bohu” may be verbal clues to a preadamic judgment of God on our planet ... an important text in Isaiah 45:18 says that God did not create the world a ruin ... These arguments have not been taken seriously enough by those who oppose the theory ... There are texts that suggest, not always clearly, that there was an earlier fall of Satan, followed by a judgment on Satan and those angels who sinned with him. That he is called “the prince of this world” seems to have a relationship to it. Is it not possible, even reasonable, that he may have ruled the earth’s history – if there was such a period? And if this is so, couldn’t a fall and judgment fit between Gen. 1:1 and 1:2? If not there, where does this Fall come in? (J. Boice)

The elementary or shapeless matter, called also chaos by the Bible, is described as “without form and void, and darkness was upon the face of the deep.” The sacred writer

beheld the earth in wasteness and emptiness, shut up in gloom ... All the ancient books of the nations record the Biblical chaos, and describe it more or less in the same manner, eg. Hesiod in his "Metamorphoses." But as usually happens, poets as well as philosophers exaggerated and distorted the Biblical conception of chaos. The chaos of the Babylonian, Vedic, Persian, Egyptian and Greek poets is by far stranger, more grotesque and horrible, than the Biblical chaos ... Adhering closely to the Bible in the verse just quoted, and referring to other summary descriptions or allusions found in other books of Scripture, the chaotic state of the earth, as described in the second verse, may properly be compared to a colossal ruin, a cosmic destruction, a world cataclysm, the efficient and concomitant cause of which was water, which submerged and drowned in its bosom an entire world ... But was chaos, as described in Genesis, really the object of the divine creation? The answer is absolutely negative. It is absurd to think that God ever wished to create chaos or that He really did create it. Chaos is confusion, darkness, a disorderly mass of numberless things, drowned and buried in a dark ocean of muddy waters. God could never create such a thing ... Being God, Infinite Order, Measure, Proportion, Beauty, He could not create wasteness, emptiness, gloominess, something that has neither order, measure, proportion or beauty. Chaos contains characteristics that are absolutely antagonistic to God ... Observe that when God proceeds to create, in six successive days, every thing in particular, He takes care to affirm that He "saw that it was good," i.e., perfect, beautiful, well proportioned, as the Hebrew word translated "good" means all this. (G. Bartoli)

As the Bible narrates the temptation and the fall of the first man, so it tells us of the fall of the rebellious angels. The prophets Isaiah and Ezekiel, under the symbols of the wicked kings of Babylon and Tyre, describe the sin and ruinous fall of the fairest star of the morning; of that sublime angel (Lucifer) who, from being the chief and leader of all angels, became the chief and leader of all rebellious spirits against God ... who (in Revelation) was banished from heaven and fell headlong upon the earth ... who was cast out into the earth, and his angels were cast out with him ... This marvelous narrative is not a myth nor an Eastern legend – it is the story of what happened in heaven before the creation of man; a story confirmed by the Infinite God in the person of Jesus when He said in Luke 10:18: "I beheld Satan as lightning fall from heaven." According to 2nd Peter, the world of that time perished. In what way did it perish? Submerged in the waters, replies Peter. These words describe the earth of the second verse of the first chapter of Genesis: the world which was overflowed with water and perished described by Peter is "the earth become desolate and chaotic and with darkness upon the face of the deep." The apostle here does not speak of the flood, but of the immense cataclysm in which in the beginning of time the world perished, or rather our heaven and our earth. He writes with regard to the flood in the 2nd chapter of the same epistle. Thus Peter teaches the doctrine of the general creation, in the first days, of heaven and earth in a state of perfection; he reminds us of the destruction of the cosmos, or our world, submerged beneath the waters; and he contrasts this primeval destruction with the last one, which will take place after the last judgment, only no longer by means of water but by means of fire. This is the true, the only true interpretation of the first verses of Genesis. (G. Bartoli)

Hardly had Satan destroyed the primitive creation than God reconstructed it anew. Hardly had Satan seduced the first man and ruined the first couple, than God intervened to save the human species, promising them a Redeemer ... Satan, before he sinned, was the god, the prince of our world; the earth and the solar system belonged to Satan because God had given them to him. What wonder, then, that Satan, having become rebellious and evil, revenged himself by destroying the first beautiful creation of God? [I believe God judged the original creation, not that Satan destroyed it.] This description has ever been the stumbling-block of scientists, Christian as well as unbelieving. Scientists radically adulterate the idea of the Biblical chaos, and then, having perverted it at will, they build up their own hypothesis! They turn the Biblical chaos into an elementary matter, containing as in a germ all things, from the chemical atom of dead matter to the primordial cell of living plants and to the ovules of animals. Now in the second verse of Genesis nothing is said to warrant all this. The Biblical chaos, as already stated, is “a great dark ocean.” It does not possess any order and distribution of parts, has no embellishments, does not contain formed bodies, nor light, nor heat, nor any movement whatever ... The Biblical chaos was not primitive matter, co-eternal with God, and containing as in a germ all things; but it was a world in dissolution, a world fallen into a ruinous state. (G. Bartoli) The sun’s light is withdrawn between the first two verses of Genesis. Once grant that proposition, and everything else fits into place in the most remarkable manner. The complete darkness of Gen. 1:2 is foreign to the pristine creation of Job 38:4-7, where the morning stars, at least, are found to be already in existence, and presumably shining. That this darkness was due to a withdrawal of the sun’s, and other lights, appears also to be indicated in Jer. 4:23-26 ... It also seems noticeable that this doctrine, that the darkening of the sun is a supreme mark of God’s anger, runs right through Scripture and appears to be integral to it ... The darkening of the sun is integral to the greater demonstrations of God’s anger; and it seems to be a deeply significant fact that when our divine Lord took upon Himself the wrath which our sins had earned, the sun was darkened from the 6th hour of the day. (L. Davies)

In Satan’s primal rebellion it seems that he drew with him a great multitude of lesser celestial beings (Matt. 25:41, Rev. 12:4). These fallen angels are divided into two classes: (1) those that are free, and (2) those that are bound. Those that are free are abroad in the heavenlies under the prince-leader Satan, who alone of the fallen spirits “is given particular mention in Scriptures.” He is called Beelzebub, prince of the demons (Matt. 12:24), Satan and his angels (Matt. 25:41), and the dragon and his angels (Rev. 12:7). The unconfined wicked spirits under Satan’s kingdom and dominion, who are his emissaries and subjects (Matt. 12:26) and who are so numerous as to make his power practically ubiquitous, seem to be identical with the demons. If Satan’s angels and the demons are not identical, the no other origin of demons is anywhere explicitly revealed in Scripture. Satan’s methods of activity and his highly organized empire of roving spirits in the heavenlies are set forth in Ephesians 6:11-12. The serried spirits can be none other than his angels or demons with different stations of rank and responsibility, who are the unseen though real agents behind the visible human actors in the great world drama enacted in his wicked world system ... The fallen angels that are bound, on the other hand, are those described by Peter and Jude, as ostensibly guilty of such enormous

wickedness as no longer allowed them to roam the heavenlies with their leader Satan and the other evil angels, but plunged them down to the strictest and severest confinement in Tartarus, to (II Peter 2:4) “pits of darkness, to be reserved unto judgment.” That this angelic incarceration cannot be connected with the original rebellion of Satan and the fall of angels is obvious. (M. Unger)

“The detailed history of creation in the first chapter of Genesis,” says Dr. Chalmers, “begins at the middle of the second verse; and what precedes might be understood as an introductory sentence, by which we are most appositely told, both that God created all things at the first, and that afterwards – by what interval of time it is not specified – the earth lapsed into chaos, from the darkness and disorder of which the present system or economy of things was made to arise.” (E. Hitchcock) “It appears to be admitted by critics,” says Professor Silliman, “that the period alluded to in the first verse of Genesis, ‘in the beginning,’ is not necessarily connected with the first day. It may, therefore, be regarded as standing by itself, and as it is not limited, it admits of any extension backwards in time which the facts may require.” (ibid) With his initial act of sin and rebellion, death and corruption, like leaven, began to permeate the physical cosmos that was under Lucifer’s stewardship to rule. It started in Eden, the Garden of God on the Earth [an Eden previous to the one inhabited by Adam and Eve], and spread like a cancer. Because Lucifer was the steward of the whole creation under heaven when he fell, all things under his rule were also subjected to corruption ... And it is the universe’s eventual cold, dark, and completely dead condition that the Spirit describes in the words of the time period of Gen. 1:2. (G. Johnson)

The Young Earth advocates refuse to acknowledge the mistranslation of the Hebrew verb “hayah” as “was” instead of “became” or “had become.” The reason is, should they acknowledge and concede to the correct translation from the Hebrew text, it would blow to pieces, like an atom bomb, their false hypothesis of a young earth ... The young earth philosophy has no credibility when compared to the light of God’s Word. After reading a volume of their material from several different men, in my opinion, I deplore their trickery, shrewdness and deceit used to advocate their hypothesis. (M. Younce) The earth was without form and void--or in "confusion and emptiness," as the words are rendered in Isa 34:11. This globe, at some undescribed period, having been convulsed and broken up, was a dark and watery waste for ages perhaps, till out of this chaotic state, the present fabric of the world was made to arise. The Spirit of God moved--literally, continued brooding over it, as a fowl does, when hatching eggs. The immediate agency of the Spirit, by working on the dead and discordant elements, combined, arranged, and ripened them into a state adapted for being the scene of a new creation. The account of this new creation properly begins at the end of this second verse; and the details of the process are described in the natural way an onlooker would have done, who beheld the changes that successively took place. (R. Jamieson)

I am inclined to think that, by their fall, the angels displaced the vast masses of waters that undoubtedly exist above our sky. That immense weight of water displaced the earth’s axis, broke it to pieces, and thus literally destroyed the earth. This havoc was effected

through water, not by fire. The entire Bible is filled with this idea ... The waters which, at the deluge, drowned all men, were the ministers of God's wrath against humanity; here the waters are rebuked by God and chased away by Him. These waters are the ministers of Satan's spite against the Almighty. The primitive earth was created by God most beautiful and perfect; our earth, as Scripture says in 2 Peter 3:5, was made to stand "out of the water and in the water: whereby the world that then was, being overflowed with water, perished." Fossils are, to my belief, a vestige, a trace, a sign, a relic of that awful catastrophe, brought about by the wickedness of Satan and of his rebellious angels. (G. Bartoli) Something went wrong and a catastrophic judgment brought that older world to a disastrous end, leaving it ruined and desolate, as Gen. 1:2 describes it. Then followed a recreation at a tremendously accelerated rate, over a period of six literal days, at the end of which, as for a jewel, the setting was reconstituted. Man was then created to be the star of the piece and to dominate the stage thereafter. (A. Custance) "And the Spirit of God brooded upon the face of the waters." Here we have the *principium*, the *beginning* of the creation – of that creation, we mean, which is recording in the opening chapter of our Bibles. (T. Lewis)

Essentially the work of creation is a correction of chaos. Emptiness, formlessness, darkness, and the deep are replaced or altered with a creation that is pronounced good and is blessed by God ... Genesis gives no explanation of the chaos, but we may gather from the words used and from parallel passages that it was a judgment on rebellion, that Satan was somehow involved, and that oppressive evil existed instead of the fullness of life ... The second section of the book of Genesis explains what became of the creation: through the beguiling temptation, evil invaded and enslaved the human race. Everything in God's perfect order was devastatingly altered. Accordingly, we could entitle this section (2:4-4:26) "The Second Chaos: The Fall and Its Results." (A. Ross) "But" would be the correct translation because in the Masoretic Text there is a small mark that is technically known as a "rebhia." This mark indicates that there is a break in the thought - in this case, between verse 1 and verse 2. In other words, stop and think or consider before reading verse 2, because there is a change that has taken place. At the end of verse 1, this mark appears in the Masoretic Text, showing a change of thought in verse 2 from verse 1 ... The Young-Earth advocates want you to disregard the Hebrew and other Scriptures that expose their philosophy. (M. Younce)

Grammatically speaking, we are on much firmer ground in translating "but the earth" rather than "and the earth." This rendering to which the actual language of the verse points so insistently (despite all speculation to the contrary) has produced more head-scratching for those who hold to the summary interpretation. But for those who are willing to follow where the Word of God actually leads, it is an unmistakable sign post, one which points inescapably to a definite gap between the Bible's two initial verses, a hiatus in the action which demands attention and invites investigation. Clearly, something dramatic must have transpired to account for this stark contrast between verses one and two. The Genesis Gap, therefore, is unmistakably present in the original Hebrew, representing a clear interruption in the narrative between God's original, perfect creation of the world, and His subsequent re-creation of a world ruined by Satan's revolt ... Many

creative (and misleading) translations have been offered in an effort to remove the difficulties caused by a literal translation of the phrase *tohu-wa-bohu* (ruined and despoiled). For the description of earth in a clearly devastated condition causes obvious problems for the summary-statement interpretation of verse one: since God created only perfection, how and why and when could the earth have come to be so ravaged if no gap is to be understood between verses one and two? (R. Luginbill) The whole structure of the 2nd verse of Genesis shows that it does not describe an *original* but a *ruined* state of the world. Jeremiah 4 confirms this, and also shows that this ruined state was correlated with a “darkness” which was also not primeval, but which the “safest” exegesis would explain as being due to a *withdrawal* of heavenly lights. (L. Davies)

The Hebrew disjunctive particle (׀) can be used in “a statement which it introduces which may be separated by a considerable and even protracted interval from the course of events narrated in the preceding sentence, without any notice being taken of there being such a chasm. Accordingly it is rendered in various ways; and while its common signification as a copulative is “and,” intimating a continuity of thought, it is sometimes used in an adversative sense for “but” and “yet.” (R. Jamieson) Accents indicate the breaks and connections between the words of the sentence. For ordinary purposes of reading, it will be enough to recognize the accents that mark the main breaks in the sentence – the main disjunctive accents ... In reading the text aloud, the disjunctives ought carefully to be observed. They do not always accord with our notions of where pauses in the flow of thought or speech ought to come ... We must welcome every hint of significance that tradition offers. The delicate as well as the grosser meanings expressed by the accents make them indispensable aids to the fuller appreciation of this charged text. (M. Greenberg) In Luther's Bible, published in Wittenburg, 1557, there is a figure 1 placed against the third verse as indicating that here began the creation of the Mosaic world. Professor E. J. Young remarks upon the pause: “The word (at the end of verse 1) is separated from what follows by means of the disjunctive accent Rebhîa, and so we are to let our thoughts dwell upon it before passing on to (what follows).” The fact is also referred to by Jamieson, Fausset and Brown in their “Commentary: Critical, Experimental, and Practical,” Ceilings, Glasgow 1871, Vol.1, Gen. - Deut., p.3: “In many Hebrew MSS there is the usual mark of a pause.”

In the Massoretic Text in which the Jewish scholars tried to incorporate enough "indicators" to guide the reader as to correct punctuation there is one small mark which is technically known as Rebhia which is classified as a "disjunctive accent" intended to notify the reader that he should pause before proceeding to the next verse. In short, this mark indicates a "break" in the text. Such a mark appears at the end of Genesis 1.1. This mark has been noted by several scholars including Luther. It is one indication among others, that the initial waw (׀) which introduces verse 2 should be rendered "but" rather than "and", a disjunctive rather than a conjunctive. (A. Custance) The Midrash indicates an early belief among ancient Jews regarding an Pre-Adamite world that suffered a demonic overthrow and destruction. In addition the Targum of Onkelos illustrates that certain punctuation (Rebhia) for a "disjunctive accent" and therefore the use of "waw"

which opens verse 2 should be rendered "but" rather than "and", a disjunctive rather than a conjunctive. In addition Akiba ben Joseph, a Rabbi (50-135 A.D.), wrote the Sefer Hazzohar. This Rabbinical writer illustrates a commonly held belief during the first century Judaism in his comments regarding Genesis 1:2: "These are the generations (ie., this is the history of) of heaven and earth. Now wherever there is written the word 'these' the previous words are put aside. And these are the generations of the destruction which is signified in verse 2 of chapter 1. The earth was Tohu and Bohu. These indeed are the worlds of which it is said that the blessed God created them and destroyed them, and, on that account, the earth was desolate and empty." So as you can see an ancient Rabbi, more highly school in ancient Hebrew than you or myself, found such meaning very viable in the Hebrew text of the Torah. (C. Hall)

Paul Isaac Hershon, in his Rabbinical Commentary on Genesis, writes something that would reinforce such an interpretation: "And the earth was desolate and void." The earth will be desolate, for the shekinah will depart at the destruction of the Temple, and hence it is said: "And the Spirit of God hovered upon the face of the water;" which intimates to us that even although we be in exile (after the destruction of the Temple) yet the Torah shall not depart from us; and therefore it is added: "And God said. Let there be light." This shows us that after the captivity God will again enlighten us, and send us the Messiah...." Here Hershon compares the ruined Temple and his belief that God would restore it, to God's restoration of the ruined earth. My point is the interpretation presently known as the "Gap-Theory" is an ancient one held by those who spoke and understood Hebrew most eloquently. I feel the ancient Rabbinical sources and their understanding of the Hebrew language allows for the Gap-Theory quite well. Of course, they never called it the "Gap-Theory," in their minds it was simply the history of creation. (C. Hall) The ancient work known as The Book of Light, or Sefer Hazzohar, sometimes simply Zohar, was traditionally ascribed to one of Akibals disciples, a certain Simeon ben Jochai. In this work, which thus represents an opinion held towards the end of the first century and the early part of the second, there is a comment on Gen. 2.4-6 which, though difficult to follow, reads thus: "These are the generations (ie., this is the history of...of heaven and earth....Now wherever there is written the word "these" the previous words are put aside. And these are the generations of the destruction which is signified in verse 2 of chapter 1. The earth was Tohu and Bohu. These indeed are the worlds of which it is said that the blessed God created them and destroyed them, and, on that account, the earth was desolate and empty." (<http://www.creationdays.dk/withoutformandvoid/1.php>, O. Madsen)

Now was the time to put an end to the devil's experiments, to turn out the lights in the universe, and to leave the adversary and his followers quaking in expectation of what was to come. God Almighty executed an awesome judgment upon the pre-historic earth, and that judgment occurred in the "gap" between Genesis 1:1 and 1:2 ... The Lord's solution was something that Satan and his followers did not expect in their wildest imaginings: the complete re-creation of the heavens and the earth, accompanied by the creation of something completely new: Man, a creature who would be God's means of exposing all of Satan's slanderous lies, a creature who, while possessing obvious limitations, had what

Satan and his demons coveted most: a physical body to house his spirit ... Without understanding these matters, it is impossible to fully grasp all the implications of the working out of the Lord's plan through the ages, and, therefore, of our purpose and mission here on earth. The assumption that Gen. 1:1 is of a piece with the seven days of re-creation that follow is an error that undermines proper understanding of these extremely important scriptural teachings. (R. Luginbill) Verse 2 in the Hebrew is apparently circumstantial to verse 3. It tells the earth's condition *when* God began to re-create it, and specifically to separate light from chaotic darkness. God did not create it in this state. It was reduced to this condition because it was the theater where sin began in God's originally sinless universe in connection with the revolt of Lucifer (Satan) and his angels. The chaos was the result of God's judgment upon the originally sinless earth. (M. Unger)

Violent convulsions must have taken place upon it, for it was inundated with the ocean waters: its sun had been extinguished: the stars were no longer seen above it: its clouds and atmosphere, having no attractive force to keep them in suspension, had descended in moisture upon its surface: there was not a living being to be found in the whole planet ... In three days from the extinction of the sun there would, in all probability, not be a vestige of animal or vegetable life on the globe; unless it were among deep-sea fishes and the subterranean inhabitants of the great limestone caves. No animal or vegetable could resist the frost for an hour, any more than it could live for an hour in boiling water. From this description we may form some idea of the ruin which befell the preadamite world. Of its main features there is a graphic portrayal in a grand passage of Job, in which the folly of contending with God is enforced by an obvious reference to Satan's rebellion and its consequences: Job 9:4-7. The terrific convulsions by which the earth was shattered and destroyed are almost placed before our eyes in this sublime description. The extinction of the sun is plainly indicated, and also the veiling of the stars, so that the thick darkness was relieved not even by their scanty lights. Then in the following verses (8-10) the patriarch alludes to the reconstruction of the Six Days. (G. Pember)

The earth, covered by the ice pack, was void of life. Only God could generate life in a barren world. Restoration from chaos began with the renewing activity of God the Holy Spirit. The grace of God would transform chaos into order ... God the Holy Spirit warmed and moved over the frozen earth, melting the water to prepare the earth for restoration and habitation. (R.B. Thieme, Jr.) The Hebrews use "tohu" and "bohu" when they designate anything empty and confused, or vain, and worth nothing. Undoubtedly Moses placed them both in opposition to all those created objects which pertain to the form, the ornament and the perfection of the world. (J. Calvin) It seems conclusive that if the earth was not created void but to be inhabited in the beginning, then it must have been made so by some later calamity or judgment. It is accepted by many Bible-believing Christians that the fall of Satan through rebellion with a host of angels may have caused the great change in the earth from a cosmos to a chaos ... We see a world created to be inhabited changed to chaos, confusion, darkness and emptiness. Just how long from "the beginning" to this great cosmic change, no man knows and no revelation tells ... This cosmic age might be identified as from "The Beginning to the Great Calamity." (J. Gerig)

Where did Satan and sin originate? There is no room in the seven days for the creation of angels, much less the angelic fall producing original sin and the fallen angels or demons. (M. Unger) The beginning of this work of restoration in both the natural and spiritual spheres is the brooding Spirit. (W. Scroggie)

“Ruahh” is sometimes taken to mean a “wind of God,” a mighty wind. This, however, is less likely than “Spirit,” as it does not appear that the atmosphere was now created. (G. Bush) 2 Peter 3:5-7 is not a reference to Noah’s flood. There are only two places in the entire Bible where the Earth is flooded by water. One, of course, is at the time of Noah’s flood in Genesis 7. The other is at Genesis 1:2 where it speaks about the condition of the Earth at the time just before God said, “Let there be light.” If 2 Peter 3:5-7 is a cross-reference to Genesis 1:2, then the Holy Spirit is calling your attention to something very significant that millions of “Young Earth” Creationists are blindly overlooking.

Specifically, that a glorious ancient world that God created in the distant past (Gen. 1:1), had long since been utterly destroyed, plunged into deep darkness, and overflowed by a raging flood of great waters on a universal scale at the time of Genesis 1:2. The seven-days of Genesis, which follow, chronicle God’s methodology of restoring the heavens and the Earth and repopulating the world with living creatures, including modern man. There is a time gap between the first two verses of the Bible.

(www.christiangeology.com) The word “was” can be translated “became” – “the land had become waste and void.” Support for that view is seen in Isaiah 45:18 ...

Unquestionably many passages of Scripture have depths of meaning that can be only faintly seen on the surface. (J. Phillips)

The original words “tohu wa bohu,” though rendered adjectively, are real substantives, employed in several cases where the object of the writer is to express in significant terms the idea of *dreariness* and *desolation*, particularly as the effect of divine judgments in laying waste a country or city. See to this purpose, Jer. 4:23, Psalm 107:40. In Isaiah 34:11, they are rendered *confusion* and *emptiness*. They are in fact the very words which a Hebrew writer would naturally use to express the wreck and ruins of a former world, if such an one were supposed to have existed. In the present connection they refer wholly to the surface of the earth, and imply a desolate, dreary, hideous waste, without order or beauty, inhabitant or furniture. This verse is probably to be considered as descriptive of the state and appearance of the globe antecedent to the commencement of the six days’ work, so that in the order of sense, it is in reality prior to the first ... “Was” in this instance, we hold to be more correctly translated by “had been,” or perhaps “had become,” in consequence of changes to which it had been subject in the lapse of ages long prior to the period now alluded to ... As to the condition or history of our planet, during the ages that may have intervened prior to this period, no information is given, because it did not fall within the scope of the objects of a divine revelation. (G. Bush) The chaos, whatever may have been its origin and history, was not creation, or any part of the creation. (T. Lewis) Creation is order, so it is nonsense to speak of God as the creator of chaos or non-order. (J. Scullion)

There is evidence of a cataclysmic judgment upon a pre-Adamite earth, no doubt to the thought of in connection with a defection and apostasy among the angels. All the characteristics of Satan as an ominous personality, antagonistic to God and to man, are virtually contained in the paradisaic serpent, and the account of the fall ... The demonology of the Book of Genesis, especially that of the earlier chapters, preserving as it does, the history of the earth's earliest ages, is remarkably complete in its essential elements, despite its simplicity and undevelopment ... A pre-Adamite race is thought of as existing on the original earth (Gen. 1:1), under the governorship of Satan in his unfallen state, as "the anointed cherub that covereth" (Ezekiel 28:14). This pristine sphere is, moreover, viewed as the scene of Satan's revolt (Isa. 14:12-14), and the invasion of sin into the moral universe, resulting in an awful cataclysm which reduced it to chaos. The members of the pre-Adamite race, whom Pember describes as being "men in the flesh," were somehow involved in the rebellion, and, in the ensuing catastrophe, suffered the loss of their material bodies, becoming "disembodied spirits," or demons. The oft recorded fact that demons are continually seizing upon the bodies of men to try to use them as their own is taken as confirmatory evidence that demons are disembodied spirits, and that their intense desire for re-embodiment indicates that the intolerable condition of being unclothed, for which they were not created, is so overpowering (Luke 8:32) that they will even enter the bodies of swine. (M. Unger)

Whatever may be meant by verse 2, it is clear that it is not a detailed account of the work of God spoken of in verse 1, for the earth was created, as the heaven, in perfect beauty and order. Chapter 1 is not, then, an account of the original creation; that we have exclusively in verse 1 ... The word "create" (bara) means out of nothingness to bring something. Two other words, "made" and "formed" (asah and yatsar) are used in this chapter and the next; it is very important to mark in what connection they occur ... It is worthy of note that the first of these three words occurs exactly where the evolutionary theory has never been able to bridge a gulf. The evolutionary process demands a primal fact, from which everything goes forward. It cannot supply it. It is supplied by the declaration: "In the beginning God created." Verse 2 may be more strictly rendered: "But the earth became waste and empty, and darkness (banishing light) was upon the surface of the abyss." This clearly is subsequent in time to the previous statement, for we are told that it "became" so, and if other confirmation were needed we would turn to Isaiah 45:18. A few important things appear to us to be tolerably certain: (a) That between these two verses an inconceivably vast period of time elapsed, during which the earth was brought into a state of utter ruin. (b) That during this period Satan and his hosts fell, and that the havoc which was wrought on the earth was, in some sense connected with them. (c) That this ruin involved the destruction of all animal and vegetable life, which certainly existed on the pre-Adamite earth. (W. Scroggie)

"At a recent epoch," says Dr. Pye Smith, "our planet was brought into a state of disorganization, detritus, or ruin (perhaps we have no perfectly appropriate term), from a former condition. And it pleased the Almighty, wise and benevolent Supreme, out of that state of ruin to adjust the surface of the earth to its now existing condition – the whole extending through the period of six natural days." (E. Hitchcock) "My firm persuasion

is,” says Dr. Harris, “that the first verse of Genesis was designed, by the divine Spirit, to announce the absolute origination of the material universe by the Almighty Creator; and that it is so understood in the other parts of holy writ; that, passing by an indefinite interval, the second verse describes the state of our planet immediately prior to the Adamic creation, and that the third verse begins the account of the six days’ work.” (ibid) “Our best expositors of Scripture,” says Dr. Daniel King, of Glasgow, “seem to be now pretty generally agreed, that the opening verse in Genesis has no necessary connection with the verses which follow ... The work of the six days was not, according to this view, a creation in the strict sense of the term, but a renovation, a remodeling of pre-existing materials.” (ibid) “That a very long period,” says Dr. Pond, “how long no being but God can tell, intervened between the creation of the world and the commencement of the six days’ work recorded in the following verses of the first chapter of Genesis, there can, I think, be no reasonable doubt.” (ibid) The weird effect of the language [in this verse] is very impressive. (J. Skinner)

Observe, dear Friends, the state of the world. It is said to have been “without form and void. And darkness was upon the face of the deep.” Such is the state of every human heart till God the Holy Spirit visits it. So far as spiritual things are concerned, the human heart is in a state of chaos and disorder. There is no thought of faith, of love, of hope, of obedience - it is a spiritually confused mass of dead sinfulness in which everything is misplaced. It is void or utterly empty. Search the human heart through and it is true of it as Paul says, “In me, that is, in my flesh, dwells no good thing.” Over the whole, as in the old creation a thick darkness reigns, comparable to that of Egypt - a darkness that might be felt. This is true of all men ... They are still darkness, naturally, until God the Holy Spirit comes to renew them. In the whole world, whether it is among kings, statesmen, or Divines, there is not one who has so much as a spark of spiritual light unless he has received it from above. And he can only have received it from above through Him who is “the true Light which lights every man which comes into the world,” who is enlightened at all. Dark, dark, dark is the whole of humanity - it dwells in the black darkness of sin and must perish there unless the same Divine power which said, “Let there be light,” of old, shall bestow spiritual light ... The expression translated, “moved upon,” conveys in the original the idea of a bird brooding over its nest. The Holy Spirit mysteriously quickens the dead heart, excites emotions, longings, desires. (C. Spurgeon)

Demons are certainly to be traced back to the fall of Satan and the angels, which the book of Genesis assumes as background material in the same way it assumes the existence of God as background material. It cannot validly be charged that there are no demons in the opening book of the Bible. In any event or upon any possible inference based on revealed facts, they are there, whether as fallen angels, or as the disembodied spirits of a pre-Adamite race, or as the result of the cohabitation of angelic beings with antediluvian women. In the book of Genesis the author assumes the existence of demons just as plainly as he assumes the existence of God or the fall of Satan and his angels ... Sin itself began in heaven with “Lucifer, son of the morning,” the highest and most exalted of heaven’s created beings, who became Satan when he led a celestial revolt that spread to myriads of the angelic beings (Isa. 14:12-20). But Satan was not created evil. As Dr.

Lewis Sperry Chafer points out, revelation concerning this eminent being begins with his sinless career, embracing the “dateless period” between the perfect creation of the heavens and the earth in Genesis 1:1 and the catastrophic judgment upon this planet in Genesis 1:2 (Jere. 4:23-26), which is, in all likelihood, to be connected with his fall. One passage, Ezekiel 28:11-19, despite contention to the contrary, obviously transcends reference to the “prince of Tyre,” or to Adam in Eden, and embraces a splendid and detailed portrait of Satan’s person in his primevil sinless glory. (M. Unger)

Gen. 1:2 **But** (disjunctive accent *rebhia*, ,expressing a contrast) **the earth** (Subj. Nom.; the heavens are untouched) **became** (הָיָה, Qal Perf.3S, Pluperfect; εἶμί, Imperf.AI3S, Descriptive) **waste** (Pred. Nom; ruin, confusion, unreality) **and** (connective) **void** (Pred. Nom.; despoil, emptiness), **including** (adjunctive; also, likewise) **darkness** (Subj. Nom.; gloom, sad situation, divine judgment) **upon the surface** (Prep. Gen.; face) **of the primeval ocean** (Adv. Gen. Ref.; deep sinister sea, subterranean cavernous water, underworld abode of the dead or demons). **Then** (consecutive) **the Spirit** (Subj. Nom.; רוּחַ) **of God** (Poss. Gen., Masc. plural: אֱלֹהִים) **hovered** (רָחַף, Piel Factitive Ptc.FSA, Continuous Action Past Time, incubated, fluttered, suspended over, moved over; ἐπιφέρω, Imperf.MI3S, Descriptive, Inceptive, brought upon, inflict) **above the surface** (Prep. Gen.; face) **of the waters** (Adv. Gen. Ref.).

^{BGT} **Genesis 1:2** ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος καὶ σκότος ἐπάνω τῆς ἀβύσσου καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος

^{WTT} **Genesis 1:2** וְהָאָרֶץ הַיְתֵהָ תְהוֹ וְבָהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

^{VUL} **Genesis 1:2** terra autem erat inanis et vacua et tenebrae super faciem abyssi et spiritus Dei ferebatur super aquas

^{LWB} **Gen. 1:3** **And then God verbally commanded: “Light, come forth,” and light came forth [penetrating the darkness].**

^{KJV} **Genesis 1:3** And God said, Let there be light: and there was light.

TRANSLATION HIGHLIGHTS

God did not create light in this verse. Light was already created in the original creation in verse one. In fact, there is no verb for “create” or “make” in this verse at all. Light was simply commanded to “come forth” from the darkness. Light already existed, but under the judgment of God it was not allowed to penetrate the darkness He had placed over the earth in 1:2. The passive voice in God’s command to “come forth” (LXX) points to the inability of light to

perform its natural function over the earth until God gave it permission to do so. Now God gives an already existing light (not the sun or reflective light of the moon and stars) to shine through the darkness. God is light, and the absence of God is darkness. So perhaps this light was emanating from God Himself, but was restricted from penetrating the darkness of a judged earth. In any case, light was, in effect, given permission or allowed by God to shine again. This darkness was primarily physical, but it was also spiritual. Lucifer and the fallen angels with him were losing control of planet Earth.

The plural “elohim” and the singular in the verb once again point to the Trinity in unison with the Father doing the talking. The injunctive or imperative of command coming from deity means the action is not a mere desire or wish, but a divine fiat that must come about immediately. “He speaks, and it is done; He commands, and it stands fast.” His word is equivalent to His will. The ingressive aorist (LXX) of the command points to its inception, while the culminative aorist (LXX) points to the inevitable conclusion – light penetrated the darkness on earth. “The works of Satan and his servants are works of darkness; but He that doeth truth, and doeth good, cometh to the light, and coveteth it, that his deeds may be made manifest.” (John 3:21) Even the rabbis understand this light to be something other than the sun or other heavenly bodies. Since light was not “created” in this passage, it already existed. I believe God Himself was that light.

Revelation 22:5 in the KJV says, “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light: and they shall reign for ever and ever.” There is a light, therefore, that emanates from God and is separate from the light of the sun. This light never goes out, but God was able to prevent it from penetrating the darkness on planet earth. In Revelation 21:22-25 in the KJV, there is an entire city coming down out of heaven, the New Jerusalem, “and the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there.” Of course I wasn’t alive during Genesis 1:3, but I believe it was the non-created light of God that illuminated the earth through the darkness and gloom, not the sun.

RELEVANT OPINIONS

This light, which is distinct from that radiated later on from the sun, disperses the darkness that enshrouded the Deep. (J. Hertz) There are several things that I would like to call to your attention. In Exodus 20:11, it reads “For in six days the Lord made heaven and earth, the sea, and all that in them is ...” There is nothing in that verse about creating. It says “made;” God is taking that which is already formed and in these six days He is not “creating” but He is re-creating. He is working with matter which already exists. (J. McGee) God’s work of restoration in the six days of Genesis 1 gives some idea of the state of chaos in which the world existed during the second cosmic age ... God moved into action to bring order out of chaos ... The absence of light does not in no wise mean their non-existence, but rather their failure to give light because of the chaotic conditions of the universe. (J. Gerig) The whole globe was covered with water, on the surface of which the Spirit of God was already brooding. Then, startling the deep silence, and pealing over the black floods of ruin, was heard the thunder of the voice of the Almighty, and the

command went forth, “Light be.” Instantly it flashed from the womb of darkness, and illumined the rolling globe; but only to reveal an overspreading waste of waters. (G. Pember)

The Bible shows again and again that light and darkness signify mutually exclusive realms, especially in spiritual matters of good and evil. Throughout Scripture light is the realm of God and the righteous; darkness is the domain of the Evil One and death. Light represents that which is holy, pure, true, life-giving, and gladdening. (A. Ross) God never said He created light on the first day or the fourth day. Nowhere do you find the word “created” concerning this in the English text, nor can you find it in the Hebrew Masoretic Text. The Hebrew for “created” is “bara” and is not found used in reference to the First or Fourth Day of remodeling the earth. (M. Younce) Undoubtedly this light existed in reality from the creation referred to in the first verse of Genesis. By some act of omnipotence, God in remaking the original creation and establishing the present order disseminated the darkness so that through its appalling gloom the first gleam of light shines ... There are many sources of light apart from sunlight itself: the aurora borealis, phosphorus in the depths of the sea, glowing bodies of myriads of living creatures, the lightning bug, radioactive particles, etc. (H. Rimmer)

Without light and the warmth which flows from it no plant or animal could thrive. (Keil & Delitzsch) First the activity of the Holy Spirit and now the spoken Word. No less than ten times in this chapter do we read: “and God said.” God might have refashioned and refurnished the earth without speaking at all, but He did not ... These two are inseparably joined together – the activity of the Spirit and the ministry of the Word of God. (A. Pink) When God’s judgment rendered the earth without form and void, it also included withdrawing the light and leaving the earth in total darkness. There were two light “switches,” so to speak, that had to be shut off. Therefore, the sun, moon, and stars, which had previously been created, were to light the original creation. God had rendered them inactive, thus shutting off the first “switch” of light. Yet, God’s light from Himself would have radiated an ever-enveloping and continuous light upon the original creation. God, therefore, threw the second “switch,” placing a barrier by His Word, refraining His light from illuminating the earth, thus leaving it in a chaotic condition and completely surrounded by darkness, as found in verse 2 of Genesis One. (M. Younce)

He willed and appointed it, and it was done immediately ... It was exactly as He designed it, and it was fit to answer the end for which He designed it. It was useful and profitable; the world, which now is a palace, would have been a dungeon without it. (M Henry) The darkness persists within the area allotted to it by God, until at the consummation night disappears. (D. Payne) Light first shone at the bidding of God, and movement began when the Spirit of God, the strong wind of God, shook its mighty wings over the face of the abyss. The earth was still there, but covered by an immense quantity of water, part of which afterward God raised above the firmament or solar sky. Light, sun, moon and planets really existed within the radius of chaos, but, owing to the vast masses of water in which they lay buried, they had become quite invisible. Thus God did not create light on the first day, but He ordered it to become visible, to appear, that being the meaning of the Hebrew word in the third verse of Genesis. (G. Bartoli) It is deserving of particular notice that the substantive verb is used here, and not either “created” or “made.” It was a manifestation of what had been previously in existence. (R. Jamieson)

This “light” of the First Day must be carefully distinguished from the “light-holders” of the Fourth, since the word used conveys in itself no idea of concentration or locality. Nevertheless, the light must have been confined to one side of the planet, for we are told that God at once divided between the light and the darkness, and that the alternation of day and night immediately commenced. In past times infidels have scoffed at the idea of light being called into existence independently of the sun. And certainly it does seem difficult to conceive that Moses could have anticipated science by so many centuries except upon the one supposition that he was instructed by the Spirit of God, Who is not circumscribed by the limits of human knowledge. But now science also has discovered that the sun is not the only source of light; but that the earth itself, and at least one other planet in our system, may under certain conditions become self-luminous. (G. Pember) Since the sun is only later introduced as the immediate cause of light, the chronology of the text emphasizes that God is the ultimate source of light. (B. Waltke)

What this light was is not easy to say. (J. Gill) God’s words are not only legislative, they are executive. When God speaks, it is done. (J. Phillips) The sacred writer having in verse 2, described the condition of the globe in its pre-existing chaotic state, now enters upon the details of that stupendous process by which the whole was reduced into order, and converted into the grand fabric of the heavens and the earth as they now appear. The first step was giving visibility to light. (G. Bush) It will be at once inferred from what has been said before, that we do not regard this as denoting the creation of light for the first time as an absolute substance. The mention of the previous darkness of the chaos suggests a simpler, and yet a no less interesting and sublime meaning. (T. Lewis) We have seen the construction of the universe in verse 1, the convulsion of the earth in verse 2, and now we come to the construction of the earth in six days. (J. McGee)

It is necessary to distinguish from the six days’ work, what has been strangely confounded with it, the primitive creation of the first chapter and verse, and the ruin into which it had fallen when “without form and void, and darkness on the face of the deep.” This used to be, and I suppose may still be called, the common view; and yet the more one looks at the passage the more it seems impossible to make such a mistake. For plainly the work of the six days begins with this: ‘God said, ‘let there be light;’ and there was light.’ But as plainly the earth, although waste and desolate, was there before that, not created then. Moreover the words “without form and void,” for which “waste and desolate” would be preferable as a reading, imply distinctly a state of ruin, and not of development; while a passage in which the first of these terms is used asserts expressly that the Lord did not create the earth so. Nor can it be said that the exigencies of a geological difficulty have forced such a construction of the opening words of this account. Augustine, who knew nothing of such a difficulty, long ago decided for it from the mere force of the language used. The requirement of it by the mere typical view I am just now advocating, is independent of it also, and yet quite as urgent; for it makes the six days’ work a remoulding of a former lapsed creation, the *new* birth, as we may call it, of a world. How plainly significant is that, at once! And such a view of it the words themselves necessitate. There was, then, a primary creation, afterward a fall; first, heaven

and earth, in due order; then earth under a deep of salt and barren and restless waters. What a picture of man's condition, as fallen away from God! How complete the confusion! How profound the darkness! How deep the restless waves of passion roll over the wreck of what was once so fair! The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. Then mark how the new birth begins: "The Spirit of God moved or brooded upon the face of the waters. And God said, "Let there be light." From the Spirit and the Word it comes: we are born of the Spirit; we are born of the incorruptible seed of the Word of God. And the entrance of Thy Word gives light. How faithfully this beginning of the creative work depicts that more mighty still in the human soul, and assures of what then for us in the counsels of divine wisdom. (F. Grant)

When the Divine light comes in, we discover that we are fallen in Adam and are terribly undone! We can see neither our state, nor our sin, nor our Savior without light. The great truths of Heaven, Hell, and immortality are not clearly perceived till the light shines on them ... Light was created on the first day, not on the third, fourth, or sixth, but on the first day. And one of the first operations of the Spirit of God in a man's heart is to give light enough to see his lost estate and to perceive that he cannot save himself from it but must look elsewhere ... Speak of what your free will can do - of what your creature ability can do - alas, these can do nothing whatever for you! They will plunge you deeper and deeper into the blackness of darkness forever. But into the light of God you never can come and never will come, unless that eternal voice shall say, "Let there be light." ... While light was conferred in connection with the mysterious operation of the Holy Spirit, it was unaided by the darkness itself. How could darkness assist to make itself light? No, the darkness never did become light. It had to give place to light, but darkness could not help God. If your understanding could resolve darkness into its elements, can you see anything in it which can help to bring the day? If you can, I cannot. Look at your own fallen nature - is there anything there which could assist in the great work of salvation? If you think so, you know not yourself. The power which saves a sinner is not the power of man ... As this light was unassisted by darkness, so was it also unsolicited. There came no voice out of that thick darkness, "Oh God, enlighten us!" There was no cry of prayer, no note of desire that God would send light - the desire and the thought began with Deity, not with the darkness. He said, "Let there be light," and there was light. The first work of Divine Grace in the heart does not begin with man's desire, but with God's implanting the desire. Dear Hearer, if you desire to be saved by Grace, God gave you that desire, for you could never get so far as that apart from Him! Your darkness can be darkness and that is all it can be! It cannot long for, or aspire after light. (C. Spurgeon)

Gen. 1:3 And then (waw consecutive; next) God (Subj. Nom., plural: אֱלֹהִים) verbally commanded (אָמַר, Qal Fientive Imperf.3MS, Injunctive Command; said, speech, verbal fiat; λέγω, AAI3S, Dramatic): "Light (Subj. Nom.), come forth (הָיָה, Qal Stative Imperf.3MS, Injunctive Command; γίνομαι, APImp.3S, Ingressive, Dramatic, Command, Deponent), " and (consecutive) light (Subj.

Nom.) **came forth** (היה, Qal Fientive Imperf.3MS, Customary; γίνομαι, AMI3S, Culminative, Deponent).

^{BGT} **Genesis 1:3** καὶ εἶπεν ὁ θεός γενηθήτω φῶς καὶ ἐγένετο φῶς

^{WTT} **Genesis 1:3** וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר:

^{VUL} **Genesis 1:3** dixitque Deus fiat lux et facta est lux

^{LWB} **Gen. 1:4** Moreover, God enjoyed looking at the light: a truly good [advantageous, useful] thing. Then God separated the interval of light from the interval of darkness.

^{KJV} **Genesis 1:4** And God saw the light, that *it* was good: and God divided the light from the darkness.

TRANSLATION HIGHLIGHTS

God was not acting in a haphazard fashion when He commanded light to come forth. Because God was and is light, He enjoyed looking at this light (Qal Fientive Imperfect tense). He was pleased with the results; it was exactly as He had planned. He observed its splendour, pondering over the drastic difference light is from darkness. This light He brought forth was truly an advantageous and useful thing. It was a beautiful contrast to darkness and gloom. Light and darkness are not equal from the very start, since God is pleased with light but says nothing about darkness. If God “enjoyed looking at” this light, could the light have emanated from Himself? Maybe yes, and maybe no. I have found nothing in Scripture (yet) that would enable me to be dogmatic on the nature of this light.

The next thing in God’s plan was to split this light and darkness into two distinct periods of time and spheres of activity. He divided them (Hiphil Causative Imperfect tense) one from the other. They would never be present at the same time; they could no longer be intermixed. One always gives way to the other. It was not His plan to get rid of darkness entirely, but to alternate the two as a stark contrast between the divine and the devilish, between good and evil. “For what fellowship has light with darkness?” The light would always be there as a reminder of the divine sphere of operation, while darkness would be there as a reminder that the evil rebellion of Satan was also present. God allows light to coexist with darkness, good with evil, elect angels with fallen angels, and elect mankind with unbelievers.

RELEVANT OPINIONS

God began restoration with the creation of elemental, physical light, not light from an illuminating body or a reflector. Light is a radiant energy which makes the existence of life possible. Darkness cannot sustain plant, animal, or human life. The ice pack which had acted as a swaddling band around the earth had been melted ... God declared the light to be good, but not the darkness. This evaluation is an anthropomorphism to explain to mankind God’s attitude toward His own creation. (R.B. Thieme, Jr.) The creation of light was no annihilation of darkness, no transformation of the dark material of the world into pure light. (Keil & Delitzsch) God saw the light that it was good. It was exactly as He designed it, and it was fit to answer the

end for which He designed it. It was useful and profitable; the world, which is now a palace, would have been a dungeon without it. It was amiable and pleasant. “Truly the light is sweet” (Eccl. 11:7). “It rejoices the heart” (Prov. 15:30). What God commands He will approve and graciously accept; He will be well pleased with the work of His own hands. (M. Henry)

Here God is introduced by Moses as surveying His work, that He might take pleasure in it. But he does it for our sake, to teach us that God has made nothing without a certain reason and design. (J. Calvin) The light and its goodness cannot be separated from God’s attentive regard ... The praise of the creator is a continuation of the recognition by the creator. (C. Westermann) From the beginning God’s people would thus learn that God makes divisions ... between the holy and the profane ... between the Holy Place and the Most Holy Place ... between Israel and the nations. (A. Ross) God the great artist is pictured admiring His handiwork. (G. Wenham) One of the first lessons which God intends us to learn from the night is a larger respect for wholesome renovation. (C. Simeon) The word for “darkness” used here presupposes previous light. A distinction is drawn in verses 3 and 14 between “light” and “light-holder,” showing how slow we have been in coming to recognize that light may, and does, exist apart from the sun. (W. Scroggie) God examined and judged the newly finished product, investigated its nature and its properties, contemplated its uses, admired its excellences, and noted its correspondence with His own divine idea. (T. Whitelaw)

Another interesting idea on the source of the light (other than the 3rd heavens) is offered by Erich Sauer. “According to the cosmological theories of science the gaseous mass out of which the systems of suns and stars later developed had a very high temperature of many thousands of degrees Centigrade. Hence the whole of matter in the universe must, in its first stages, have been a single, glowing mass, a great, fiery “light.” Consequently light existed, according to the teachings of modern astro-physics, for immensely long periods before the sun, moon, and stars came into being. “The simple man,” writes a contemporary scientist, “sees in our sun the source of light which floods our earthly world. By himself he cannot possibly come upon the idea that light in nature is not absolutely dependent upon the sun ... And yet in the Genesis account it is assumed that light is independent of the sun!” Dr. Broadman was therefore not unjust when he asked in his book “Creative Week,” “Why will the Academy vote Moses a blunderer for declaring that light existed before the sun appeared, and yet vote Laplace a scientist for affirming precisely the same thing?” The French physicist, Jean Baptiste Biot, was himself driven by this astounding agreement to make the statement, “Either Moses was as profoundly instructed in the sciences as is our century, or he was inspired.” (E. Sauer)

Christ is the light. Because the Bible begins and ends by describing an untainted world that is filled with light but no sun and shows God as the source of light, it was fitting that Jesus called Himself the light, saying, “Whoever follows Me will not walk in darkness, but will have the light of life” (John 8:12). It was an audacious claim because as Jesus spoke these words He was standing in the temple treasury by the massive extinguished torches that had burned that very night in the ceremony of the Illumination of the Temple, which celebrated the Shekinah glory that led Israel for forty years in the wilderness. This divine-light declaration ultimately identified Him with the giver of light in Genesis 1. The grand point is that it is Christ the light, Christ the Creator, Who brings order out of the dark chaos of our lives – Who brings form to the chaos of

our lives. (R. Hughes) “Saw” is a metaphor for God’s spiritual perception. (B. Waltke) “And God divided the light from the darkness.” Beloved, the moment you become a Christian, you will begin to fight. This is very true, because a Believer is a double man. There are two principles in him. At first there was but one principle, which was darkness. Now light has entered and the two principles disagree. So observe this separation ... My dear Brethren, what God has divided, let us never unite. God has set an everlasting distance between the sheep and the goats - let us do the same. (C. Spurgeon)

Man’s fallen nature is a very chaos, “without form and void,” with darkness thick and sevenfold covering all. The Lord begins His work upon man by the visitation of the Spirit, who enters the soul mysteriously and broods over it, even as of old He moved upon the face of the waters. He is the Quickener of the dead soul. In connection with the Presence of the Holy Spirit, the Lord sends into the soul, as His first blessing, light. The Lord appeals to man’s understanding and enlightens it by the Gospel. The heavenly light reveals to man his obligations to God and his forgetfulness of them. It shows him the evil of sin, his own guilt, consequent danger and the impossibility of his escaping from that danger by any efforts of his own ... The light which broke in upon the primeval darkness was of a very mysterious kind, and came not according to ordinary laws, for as yet neither sun nor moon had been set as lights in the firmament ... No gracious light ever will or can come to any man except directly from God Himself. There was no latent light in

the chaotic mass of world. There was no brilliance to be developed out of the primitive darkness. It was necessary that Jehovah should interpose and that His fiat should pour in light firm above. O heart of man, you are darkness itself, but in the Lord is your light found! The light came instantaneously. Six days were occupied in furnishing the earth, but a moment sufficed for illuminating it. God works rapidly in the operation of regeneration—as with a flash, He darts light and life into the soul. The operations of Grace are gradual, but its entrance is instantaneous. (C. Spurgeon)

Gen. 1:4 **Moreover** (emphatic; as a matter of fact), **God** (Subj. Nom.) **enjoyed looking at** (ראה, Qal Fientive Imperf.3MS, Customary, observed, pondered; ὀράω, AAI3S, Constative; saw) **the light** (Acc. Dir. Obj.), **a truly** (emphatic; indeed, definitely) **good thing** (Pred. Nom.; beautiful, advantageous, useful). **Then** (consecutive) **God** (Subj. Nom., אלהים) **separated** (ברל, Hiphil Causative Imperf.3MS, Injunctive, split, divide, detach; διαχωρίζω, AAI3S, Dramatic) **the interval** (Acc. Extent of Time; space) **of** (Prep. Acc.) **light** (Abl. Separation) **from** (Prep. Acc.) **the interval** (Acc. Extent of Time; space) **of darkness** (Abl. Separation).

^{BGT} **Genesis 1:4** καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους

וַיִּרְא וַיִּבְרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיִּבְרָא אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: ^{WTT} **Genesis 1:4**

^{VUL} **Genesis 1:4** et vidit Deus lucem quod esset bona et divisit lucem ac tenebras

^{LWB} **Gen. 1:5** And God named the light, day, and He named the darkness, night. Then it became evening, and then it became morning: one day.

^{KJV} **Genesis 1:5** And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

TRANSLATION HIGHLIGHTS

Everything in life has a name; some names end up quite technical. God named the light and the darkness: day and night, respectively. Both names describe a period or duration of time associated with either light or darkness. The combined period or duration of alternating darkness and light became equivalent to one measurable day. When darkness arrived, it became (Qal Stative Imperfect) evening. When light arrived (Qal Stative Imperfect), it became morning. The terms evening and morning are points in time. So God was fixing two starting points, and two durations of time, as equivalent to one day. This measure of time has been the customary measure of a single day ever since. This was exactly how He planned and completed (Culminative Aorist tense) this alternation of night and day. Notice that one day begins with darkness or night instead of with light or day. This maintains the accuracy of the narrative, in that darkness was present before light was called forth. And because darkness often represents the presence of evil and light often represents the presence of God, this measured duration of time was called a “day” instead of a “night.”

So far, God has not mentioned the sun, moon or stars. This light is not coming from any of these sources, so it is not technically correct to call this the first sunset and the first sunrise. That’s getting the cart before the horse! Since this light is probably coming from God Himself, from the 3rd heavens where His abode was located, the duration of light and darkness as seen from a location on earth means the planet is rotating on its axis. The 24-hour day was now in place, in spite of the fact that the sun is not yet being utilized as the source of light or the measurement of time. It is the rotation of the earth that separates darkness from the outside source of light, not the lumination of the sun. This eliminates the day-age theory often espoused by those who try to insert evolutionary theory into Scripture. The sun, moon and stars do not need to operate in order for a 24-hour day to begin. Only two things need to be in place: a source of external light and a rotating planet. The descriptive term “yom” for day was set according to God’s time clock for man. The Decalogue uses the 6-days of restoration and the 7th day of rest as the basis for the Sabbath.

Of course I understand that there is a passage in Scripture that says “a day is as a thousand years,” and in some contexts a “day” can indeed mean something other than a 24-hour period of time. But the context in this verse is unequivocally one complete rotation of the earth on its axis, and as we shall soon see, that complete rotation is a 24-hour duration. Yes, there are some who suggest that the earth originally rotated on its axis at a snail’s pace, so to speak. They concede that one day at this point in time is one revolution of the earth, but they believe the original rotation was in “slow motion” compared to what it is today. It could have been revolving so slow

and to allow thousands or millions of years between each rotation. When light is present, things on earth were growing; when darkness was present, an ice age was occurring and everything died. That's an interesting idea if you are a science fiction buff, but God is going to "string" seven of these "days" together in a chain and define them as a week. Six days of restoration are joined with the numerals 1-6, and the day on which God rests is called the 7th day. We use this as our normal 7-day week of 24-hours. Besides, how would the vegetation on the third day survive during the alleged years of darkness? How long can a seed survive in frozen condition? How long can insects that assist in pollination survive? Plants and animals could not survive the aeons of "down time" required by the day-age theory.

RELEVANT OPINIONS

As God separated and distinguished aspects of His creation He used specific vocabulary to express those distinctions. The first distinction was "day" and "night." This precedent for crafting nomenclature emphasizes the importance of vocabulary for thinking and conceptualization. In subsequent revelation the words and terms used by God the Holy Spirit enabled mankind to think precisely about the doctrine communicated by God. Words, vocabulary, and categories were thus established from the inception of the restoration as necessary for thinking and indispensable for understanding God. (R.B. Thieme, Jr.) Surely there is no sign or hint within the narrative of Genesis 1 itself that the author thought his "days" to be irregular designations – first a series of undefined periods, then a series of solar day – or that the "days" be bounded with "evening and morning" could possibly be understood as long aeons of time. His language is plain and simple, and he speaks in plain and simple terms of one of the most common elements in humanity's experience of the world. (J. Stek)

The author of Genesis 1 could not have produced more comprehensive and all-inclusive ways to express the idea of a literal "day" than the ones that were chosen. There is a complete lack of indicators from prepositions, qualifying expressions, construct phrases, semantic-syntactical connections, and so on, on the basis of which the designation "day" in the week could be taken to be anything different than a 24-hour day. The combinations of the factors of articular usage, singular gender, semantic-syntactical constructions, time boundaries, and so on, corroborated by the divine promulgations in such Pentateuchal passages as Exodus 20:8-11 and Exodus 31:12-17, suggest uniquely and consistently that the creation "day" is meant to be literal, sequential, and chronological in nature ... This uninterrupted sequence is divinely planned and ordained as the rhythm of the time for each successive week. The Genesis account not only links each day to a sequential numeral but it also sets the time boundaries by "evening and morning." (G. Hasel) If each day was 1000 years long, then the plant life made on the 3rd Day would have been in the dark for 1000 years until there was sunshine made on the 4th Day. (www.christiangeology.com) The constantly recurring sentence which concludes the work of each day plots the regular rhythm of the passage of time, and gives to the account the character of an event in linear time which links it with history. (C. Westermann)

The first day did not consist of the primeval darkness and the origination of light, but was formed ... by the first interchange of evening and morning ... The interchange of light and darkness took place as soon as the dark chaotic mass began to rotate ... The time occupied in the

first rotations of the earth upon its axis cannot, indeed, be measured by our hour-glass; but even if they were slower at first, and did not attain their present velocity till the completion of our solar system, this would make no essential difference between the first three days and the last three. (Keil & Delitzsch) The cardinal number (one) is used instead of the ordinal (first) in this passage ... the cardinal is mentioned in all the others (second, third, etc.). It has been shrewdly conjectured that the use of the cardinal for the first day may have been adopted to show that the existence of a day then was not an occurrence out of the course of nature, but only that one was singled out and particularized as a starting-point for the rest. (R. Jamieson) It is evident that the last three days are clearly controlled by the sun, which is created on the fourth day, and all of them are described in the same terms used for indicating the nature and the course of the first three – a strong argument that the first six days were alike in length and in nature and normal days of twenty-four hours. (H. Leopold)

Doubtless the word “day” is sometimes used of prolonged periods, as in the expression “the day of temptation in the wilderness,” and many others. But whenever a numeral is connected with it, the meaning is at once restricted thereby, and it can only be used in its literal acceptance of the time which the earth takes to make one revolution upon its axis. It is, therefore, clear that we must understand the Six Days to be six periods of twenty-four hours each ... If a geologic age is assigned to the word “day,” was each geologic age divided into two long intervals, one all darkness and the other all light? And if so, what became of the plants and trees created in the 3rd day or period, when the evening of the 4th day set in? They must have passed through half a speculum of total darkness, not even cheered by that dim light which the sun, not yet manifested, supplied on the morning of the 3rd day. Such an ordeal would have completely destroyed the whole vegetable creation, and yet we find that it survived, and was appointed on the 6th day as the food of man and animals ... If believers would keep to the plain statements of the Bible, there would be very little for infidels to cavil at; but as soon as they begin to form theories, and twist revelation into agreement with them, they expose themselves, and, still worse, the Scriptures, to ridicule. (G. Pember)

By naming the positive life-support systems (light, atmosphere, and land) as well as their counterparts (darkness and chaotic water), God shows His sovereignty over even the negative elements of the precreated state ... One might translate this “Evening came, and then morning.” (B. Waltke) There can be little doubt that here “day” has its basic sense of a 24-hour period. The mention of morning and evening, the enumeration of the days, and the divine rest on the seventh show that a week of divine activity is being described here. (G. Wenham) If the days refer to geological periods or ages of time, then we must believe that these periods were made up of alternating ages of light and darkness. If this be true, then our earth has been the planetary victim of many cataclysmic judgments as well as may divine restorations. This seems untenable in the light of the total account. (J. Gerig) Do you remember how it was with you when the light invaded the little world within you? I remember well the inward battle and sore conflict in my own case. What struggles! What contentions! What conflicts my soul endured when the light first broke in upon nature’s night! My darkened heart rebelled against the light, hating to have its deeds reprov’d. But the light would not be extinguished or turned aside. Backed by the Divine fiat, it pierced its way until I joined the company to whom it is said, “you were sometime darkness, but now are you light in the Lord.” (C. Spurgeon)

As yet the light had not been divided from the darkness and the boundaries of day and night were not fixed. And it is so in young beginners - they hardly know which is Grace and which is nature, what is of themselves and what is of Christ - and they make a great many mistakes. Yet the Lord makes no mistake of that which His Grace has placed in them! They have so little discernment that they see and do not see, for they see men as trees walking, but God sees them clearly enough. It is neither day nor night with them - they are in a fog and lack power of discernment - but the Lord discerns them, for He knows them that are His ... Your ignorance of terms and names, your confusion of mind and childish misapprehensions will not provoke the Lord or make Him overlook the Grace which He has worked in you. The sooner you can distinguish between things that differ, the better, but meanwhile the Lord distinguishes what is in you and loves the light which He has given you, for He never made a Grace which He did not love, and never worked a work in the soul of man which He did not approve! ... The light which came from God was good in its measure. There was neither too much of it nor too little. If the Lord had sent a little more light into the world we might all have been dazzled into blindness, and if He had sent less we might have groped in gloom. God sends into the new-born Christian just as much Grace as he can bear - He does not give him the maturity of later years, for it would be out of place ... Do not degenerate into the elder brother's spirit, I pray you. You must grow older in years, but endeavor to remain young at heart. There is a tendency to look for far too much in young converts and to expect in them a great deal more than we shall ever see. This is wrong. We shall not do them much good by criticizing them, but we may greatly benefit them by encouraging them. There is nothing like a cheer to a fellow when he feels faint and weak. Give the weak brother a cheer, I say! When you meet with a young Believer who is tossed about, give him a cheer! Give him a hearty cheer! Tell him some choice promise! Tell him how the Lord helped you. Your few words may not be much to you, but they will be very much to him. (C. Spurgeon)

Gen. 1:5 And (continuative) God (Subj. Nom.) named (אָקָרָה, Qal Fientive Imperf.3MS, Descriptive, called; καλέω, AAI3S, Constative) the light (Acc. Dir. Obj.), day (Acc. Appos.), and (connective) He named (אָקָרָה, Qal Fientive Imperf.3MS, Descriptive, called; καλέω, AAI3S, Constative) the darkness (Acc. Dir. Obj.), night (Acc. Appos.). Then (consecutive) it became (הָיָה, Qal Stative Imperf.3MS, Customary; γίνομαι, AMI3S, Culminative, Deponent) evening (Pred. Nom.; dusk), and then (consecutive) it became (הָיָה, Qal Stative Imperf.3MS, Customary; γίνομαι, AMI3S, Culminative, Deponent) morning (Pred. Nom.): one (Nom. Measure, cardinal numeral) day (Nom. Appos.).

^{BGT} **Genesis 1:5** καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα μία

וַיִּקְרָא אֱלֹהִים לְאֹרֶךְ יוֹם וְלַחֹשֶׁךְ לַיְלָה וַיִּקְרָא אֱלֹהִים לְאֹרֶךְ יוֹם אֶחָד: פ
^{WTT} **Genesis 1:5**

^{VUL} **Genesis 1:5** appellavitque lucem diem et tenebras noctem factumque est vespere et mane dies unus

^{LWB} **Gen. 1:6** And then God verbally commanded: “Atmosphere, come forth from the midst of the waters, and become a space [wall or interval] between the waters [in the upper atmosphere] and the waters [on the surface of the earth].”

^{KJV} **Genesis 1:6** And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

TRANSLATION HIGHLIGHTS

Then God made His next verbal command (Qal Imperfect) to the atmosphere. Come forth (Injunctive Command) from the midst of the waters! And the atmosphere became (Dramatic Present tense) a space or interval between a body of water in the upper atmosphere and another body of water on the surface of the planet. The Latin word “firmament” has confused many people on what this expanse actually was. This is not the creation of land; it is the separation of atmospheric gases from two layers of H₂O. Prior to this command the surface of the planet was completely covered by water and what we call “the air we breathe” was also saturated with water vapor and could not sustain life. Obviously in order for plants and animals to live on earth there must be an atmosphere they could breathe.

RELEVANT OPINIONS

On the second day God formed the atmosphere, a layer of gases separating an upper layer of water from the lower, surface waters. The Hebrew word “raqiya” means an expanse from the cognate verb meaning “to spread out.” This expanse is described elsewhere in Scripture as a transparent pavement of sapphire (Ex. 24:10), strong as a molten mirror (Job 37:18), spread out like a tent curtain, a canopy covering the earth (Psalm 104:2, Isaiah 40:22). Such vivid imagery portrays the properties of the atmosphere blanketing the earth. (R.B. Thieme, Jr.) Firmament designates the sky according to its appearance as a canopy, or vast tent, spread by God about His chambers. By this separation the atmospheric heaven and the waters on earth were distinguished, a first step in bounding the deep. (M. Kline) For an adequate understanding, it must be remembered that Hebrew has no word for gas, a relative modern coining. (H. Ellison) “Raqiya” means an expansum, or the spreading out of the air, which surrounds the earth as an atmosphere ... There is nothing in the poetic similes of Psalm, Job and Isaiah to warrant the idea that the heavens were regarded as a solid mass. (Keil & Delitzsch) Up to this point the atmosphere may have been like a dense fog; there may have been little visibility and very little light shining through. With the creation of the expanse God thus set a division between the cloud masses above and the waters below. (A. Ross)

The work of the second day is to provide an empty space around the circumference of the earth, that the heaven and earth may not be mixed together ... For the first time, a separation was ordained, whereas a confused admixture had previously existed ... Since God has created the clouds, and assigned them a region above us, it ought not to be forgotten that they are restrained by the power of God, lest, gushing forth with sudden violence, they should swallow us up – and

especially since no other barrier is opposed to them than the liquid and yielding air, which would easily give way unless this word prevailed. (J. Calvin) The waters above the firmament are the mists and clouds that come down to earth in the shape of rain. The waters on the earth are the rivers and seas. (J. Hertz) The waters above the firmament must have been in the form of a vast blanket of invisible water vapor, translucent to the light ... but productive of a marvelous greenhouse effect upon the earth. Such a canopy of water or vapor was the primary source of Noah's flood. (H. Morris) The waters above the heavens are simply the clouds which provide rain for those dwelling in the land. (J. Sailhamer) Early cosmogonies describe it for the most part as the separation of heaven from the earth. (C. Westermann)

Before any reconstruction of the heavens and Earth could begin, God had to do something with all that water scattered across space (Gen. 1:2). That is why the Bible says the waters were divided. It was the first order of business after the Lord God turned on the work lights (Gen. 1:3) and began to clear up the mess. (www.christiangeology.com) A limitless expanse is as accurate a description of the majestic vault of sidereal space as human tongue can frame. (M. Younce) The amount of vapor continually suspended in the air above us is estimated at 54 trillion, 460 billion tons! Water is 773 times the weight of air, so that gives some idea of the power required to separate the waters from the waters. The annual precipitation, in the form of rain and snow, that falls upon the earth is the equivalent of 186,000 cubic miles – enough to cover the entire earth to a depth of three feet. The supply of water above the earth is maintained by evaporation – the constant lifting of water from the earth into the atmosphere by the power of the sun. We take all of that for granted. (J. Phillip) It is a well-known scientific fact that the atmosphere by its weight upon the waters of the sea keeps them down, and by its pressure against our bodies keeps them up; but it is certain that not solidity but expansiveness is the idea represented here. (T. Whitelaw)

Gen. 1:6 And then (consecutive) God (Subj. Nom.) verbally commanded (אָמַר, Qal Fientive Imperf.3MS, Injunctive Command; said, speech, verbal fiat; λέγω, AAI3S, Dramatic): "Atmosphere (Subj. Nom., vault of heaven, expanse), come forth (הִיָּה, Qal Stative Imperf.3MS, Injunctive Command; γίνομαι, APImp.3S, Ingressive, Command, Deponent) from the midst (Dat. Measure; middle) of the waters (Gen. Place), and (continuative) become (הִיָּה, Qal Stative Imperf.3MS, Descriptive; εἶμι, PAImp.3S, Dramatic) a space (Prep. Acc.; interval, wall) separating (בָּרַל, Hiphil Ptc.MSA, divided, singled out; διαχωρίζω, PAPtc.NNS, Descriptive, Modal) the waters (Abl. Separation; in the upper atmosphere) from the waters (Abl. Separation; on the surface of the planet)."

^{BGT} **Genesis 1:6** καὶ εἶπεν ὁ θεὸς γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος καὶ ἐγένετο οὕτως

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבַדֵּיל בֵּין מַיִם לַמַּיִם: ^{WTT} **Genesis 1:6**

^{VUL} **Genesis 1:6** dixit quoque Deus fiat firmamentum in medio aquarum et dividat aquas ab aquis

^{LWB} **Gen. 1:7** And God restored the atmosphere and separated with a space [interval or expanse] the waters which were underneath the atmosphere [on the surface of planet earth] from the waters which were above the atmosphere [water vapor and clouds]. And it became just so [as originally designed].

^{KJV} **Genesis 1:7** 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.

TRANSLATION HIGHLIGHTS

God restored (Qal Imperfect) the atmosphere according to His pattern. He did not create the atmosphere out of nothing (barah), but rather restored it (asah) to the condition it was in when it was originally created in Gen. 1:1. He also separated (Hiphil Causative Imperfect) the waters on the surface of the earth from the waters in the upper atmosphere by this space or expanse. This division or separation of the waters is explained by the prepositions “underneath” and “above” to further clarify the location of the atmosphere as we know it today. Why does God verbally command the atmosphere to separate the waters in verse 6 and then refashion or rearrange this very thing to happen in verse 7? This verse was added to show that God did not “create” the atmosphere out of nothing, but rather refashioned it. It is a very important distinction that Moses wanted to emphasize after the divine command was made in the prior verse. He also adds the short phrase “And it became just so.” This adverb takes you back to Gen. 1:1 when the atmosphere was originally created. God has now restored it to its original design before it was judged in Gen. 1:2.

RELEVANT OPINIONS

The verb being used here is “asah” which means to make, prepare, or arrange, which shows that the atmosphere was not now for the first time brought into existence by the will of God; but that it was cleared of the dense mists which, previous to the second day, had surrounded the globe ... Previous to the dawn of this day, the atmosphere being saturated with an excess of humidity, the watery vapors fell so low as to press upon or come in contact with the surface of the earth. There was no boundary line; the one appeared to merge into the other. Now God made or prepared the firmament by the expansive influence of heat, so that it carried up the lighter parts of the waters which overspread the earth’s surface, and kept them suspended in the visible heavens. (R. Jamieson) The expanse was not created from nothing on the second day; it was made by God on that day ... Earlier we saw that the Hebrew term “made” means “to set aright” or “make suitable.” This is what the writer wants to bring out in the apparent repetitions in verses 6 and 7. When we note these features of the text, we suddenly see that these narratives have “depth.” They tell of past events and speak directly to contemporary readers about those events. (J. Sailhamer) The text reports that it happened as decreed: “and it was so.” The word “so” is much stronger than it may seem. (A. Ross)

May we pause to refresh your memory concerning the meaning of the Hebrew words of “create” and “made.” Create is the Hebrew “bara” and means creating or bringing into existence something that had not previously existed. “Made,” on the other hand, is the Hebrew “asah” and means “to manufacture, to form, to release from restraint, or reassemble.” The Holy Spirit wanted it known that this expanse had previously been created and was in use with the original creation. Remember, your “Young-Earth” advocates do not want you to believe this. God was now going to use the firmament to divide the waters, making two bodies of water, the atmospheric and the terrestrial. (M. Younce) Indeed, both the heavens at large and the earth had already been created in Genesis 1:1. This interpretation is strengthened both by the fact that rather than “creating” the firmament from nothing, the language of Gen. 1:7 specifies that God “made” it from something. Therefore, since there was already a universe, the formation of this firmament can only be seen as an act of re-creation. (R. Luginbill)

What is the relationship between “barah” and “asa” to each other? It is noteworthy that Moses [priest] does not replace “asa” with “barah” on every occasion. This means that Moses, in his choice of words for God’s creative action, is aware that he is at the same time a theologian of his age as well as one who has a tradition which he has to pass on. And so it is just as important for Moses to retain “asa” in certain places as it is to prefer “barah” in others. This has not been noticed for the most part. (C. Westermann) The firmament existed within the expanse of chaos; so it was not created (Hebrew, barah) but raised up, caused to return to its place, where it divided the waters of the earth from the waters which the Bible constantly affirms to exist above the sky. (G. Bartoli) The creation of the expanse dividing the waters is not called “good,” because the work of God with the water is not yet completed. (A. Ross) Without a clear body of atmospheric air between the waters, human life could not have existed. And equally without the watery clouds swimming in the atmosphere, both vegetable and animal life would perish. (T. Whitelaw)

Gen. 1:7 **And** (explanatory) **God** (Subj. Nom.) **restored** (עָשָׂה, Qal Fientive Imperf.3MS, Descriptive, made according to a pattern; ποιέω, AAI3S, Dramatic) **the atmosphere** (Acc. Dir. Obj., expanse) **and** (connective) **separated** (בָּרַל, Hiphil Causative Imperf.3MS, Descriptive, divided; διαχωρίζω, AAI3S, Dramatic) **with a space** (Prep. Acc., expanse) **the waters** (Abl. Separation) **which** (Nom. Appos.) **were** (Heb: ellipsis, Gk: εἶμι, Imperf.AI3S, Descriptive) **underneath** (Prep. Gen.) **the atmosphere** (Gen. Place; on the surface of planet earth) **from the waters** (Abl. Separation) **which** (Nom. Appos.) **were** (ellipsis) **above** (Prep. Gen.) **the atmosphere** (Gen. Place; water vapor & clouds); **and** (continuative) **it became** (הָיָה, Qal Stative Imperf.3MS, Descriptive) **just so** (Adv.; the same way, as originally designed).

^{BGT} **Genesis 1:7** καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ ὕδατος ὃ ἦν ὑποκάτω τοῦ στερεώματος καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος

וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם

^{WTT} **Genesis 1:7**

אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי-כֵן:

^{VUL} **Genesis 1:7** et fecit Deus firmamentum divisitque aquas quae erant sub firmamento ab his quae erant super firmamentum et factum est ita

^{LWB} **Gen. 1:8** And God named the atmosphere [expanse], heavens. And evening came forth and then morning came forth: the second day [of restoration].

^{KJV} **Genesis 1:8** And God called the firmament Heaven. And the evening and the morning were the second day.

TRANSLATION HIGHLIGHTS

Then God named (Qal Imperfect, Descriptive) the atmosphere, heavens. There is, of course, a first heaven (earth's atmosphere), a second heaven (outer space), and a third heaven (the abode of God). But this is what exists now, not what existed at this time. God used the plural "heavens" to include everything above the waters on the surface of the earth. That included the newly refashioned atmosphere, the canopy of water vapor, and the universe beyond. Heavens, therefore, was a generic term. And the evening came forth, followed by the morning, and the second day of restoration came to a close. This is another 24-hour day, as evening and morning are again one rotation of the earth. The expression "it was good" that is in the LXX is not in the Hebrew Masoretic text. At this point in time, the Lord does not call the 2nd day of restoration "good" because his ultimate creation, man, would not be able to live on the water or fly in the air. He reserves this phrase for future passages when He has made the surface of the earth suitable for man to live on.

RELEVANT OPINIONS

Again God demonstrated the importance of conceptualizing through nomenclature and vocabulary by naming the expanse "heaven." In verse 8 "heaven" refers to the earth's atmosphere, the first heaven. In other contexts "heaven" may also refer to the universe, the second heaven, or the throne room of God, the third heaven (2 Cor. 12:2). The cycle of light and darkness concluded the second day of restoration. (R.B. Thieme, Jr.) Originally there was no distinction between heaven as part of the world and heaven as the god of heaven or as the dwelling of a god or gods ... God is on the other side of heaven just as the earth is on this side. (C. Westermann) The term "good" in this chapter is not a statement about the inherent worth of God's work but about the divine purpose of His work. In this chapter something is considered "good" only if it directly benefits mankind. (J. Sailhamer)

There is no divine commendation of the work of the second day, presumably because its work was completed on the third day. (H. Ellison) In the highest sense of the term this word denotes the place of the divine residence; but it is frequently and familiarly applied to designate that aerial canopy that surmounts the earth. (R. Jamieson) The firmament is a type of the wall of partition between God and man. It is similar to the veil or curtain which was between the Holy Place and the Holy of Holies, through which only the high priest could enter to make the

atonement. In other words, there was nobody from the profane world below who was going to get up to the Third Heaven through the firmament until Jesus made the way. (G. Johnson)

Gen. 1:8 And (continuative) God (Subj. Nom.) named (אָקָרָא, Qal Fientive Imperf.3MS, Descriptive, called; καλέω, AAI3S, Constative) the atmosphere (Acc. Dir. Obj.; beyond the surface of the earth), heavens (Acc. Appos.). And (consecutive) evening (Subj. Nom.) came forth (הָיָה, Qal Fientive Imperf.3MS; γίνομαι, AMI3S, Ingressive, Deponent) and then (consecutive) morning (Subj. Nom.) came forth (הָיָה, Qal Fientive Imperf.3MS; γίνομαι, AMI3S, Ingressive, Deponent): the second (Nom. Measure; ordinal) day (Ind. Nom.).

^{BGT} **Genesis 1:8** καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρανὸν καὶ εἶδεν ὁ θεὸς ὅτι καλὸν καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα δευτέρα

וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם שֵׁנִי: פ

^{VUL} **Genesis 1:8** vocavitque Deus firmamentum caelum et factum est vespere et mane dies secundus

^{LWB} **Gen. 1:9** Then God verbally commanded: “Waters underneath the atmosphere [on the surface of planet Earth], be gathered together in one place, and dry land appear.” And it became just so [as originally designed].

^{KJV} **Genesis 1:9** 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.

TRANSLATION HIGHLIGHTS

Then God issued a verbal fiat (Injunctive Command) to the waters and to dry land. He commanded the waters on the surface of the planet to gather together (Niphal Reciprocal Imperfect). This gathering or collection is the equivalent of “congregating” together in the Latin and in the Greek is represented by “synagogue.” Not only was the water to come together but it was commanded to do so in one location or region. This could mean two different things. Either the waters were “assembled” or “congregated” together into oceans, lakes and rivers, or all the waters were gathered together in one place so that all the dry land would appear in another place. The second half of His command was for dry land to appear out from the gathered waters.

There is a choice to make depending on how literal you interpret the cardinal “one” – as a single location or as representative of one domain (water) separated from another domain (land). It’s hard to imagine all the water on one side of the planet and all the dry land on the other side of the planet. But imagination is not a rule of thumb for interpreting Genesis. I believe the numeral “one” in this context means the waters gather together and dry land gathers together into separate domains. The two cannot be successfully commingled; eventually they will separate into their

respective physical boundaries. Job 38:8 presents a poetic version of this same occurrence. This happened just the way He designed things originally, which is expressed by the Qal Stative “and it became just so.”

RELEVANT OPINIONS

On this day God established the seas and oceans. He restricted the waters to specific areas and dry land appeared ... God’s command included the establishment of permanent boundaries for the waters. The assemblage of the waters into depressions and basins on the earth’s surface caused the continents to emerge ... Though often violent and turbulent, the oceans remain within their boundaries. Floods, tidal waves, and storms may temporarily ravage the land, but the water always recedes to its appointed boundaries. (R.B. Thieme, Jr.) In what way the gathering of the earthly waters in the sea and the appearance of the dry land were effected, whether by the sinking or deepening of places in the body of the globe, into which the water was drawn off, or by the elevation of the solid ground, the record does not inform us, since it never describes the process by which effects are produced. It is probably, however, that the separation was caused by both depression and elevation. With the dry land the mountains naturally arose as the headlands of the mainland. But of this we have no physical explanations, either in the account before us, or in the poetical description of the creation in Psalm 54. (Keil & Delitzsch)

Previously the earth had been submerged, buried beneath the waters. But now the land is raised above the level of the seas; there is resurrection, the earth appears. (A. Pink) Instead of the confusion which there was in verse 2 when earth and water were mixed in one great mass, behold, now, there is order, by such a separation as rendered them both useful ... The waters which had covered the earth were ordered to retire, and to gather into one place, namely, those hollows which were fitted and appointed for their reception and rest. (M. Henry) The import of the clause is, not that the terrestrial waters were to form one vast unbroken expanse of ocean – for they were to be gathered together in such a manner as to form many “seas,” – but that the sea should occupy one place, and the dry land another; each should have its respective domain assigned to it ... Job 38 conveys an impression that the change was effected, not by a slow and gradual process, but with the violent impetuosity of an overwhelming torrent; in fact, done rapidly, and in a manner poetically described by the forcible shutting of a door ... perhaps by volcanic convulsion. (R. Jamieson) God decreed boundaries for the waters. (J. Hertz) The waters didn’t gather into “many places,” but only “one place.” (J. Sailhamer)

The earth is not “made” by God as was the firmament; it is rather set free by being separated from the water. There is no creation command by which the earth comes into being. (C. Westermann) The waters were drained off the earth, directed to their proper channels, and caused to run as by line to their appointed place; and the solid parts of the earth became dry, and appeared in sight. (F. Gaebelein) Moses was making no ignorant statement. We now know that, although the continents are divided, the seas occupy one bed. So God set to the sea its bounds ... Twice every day, since the dawn of creation’s third day, the tides of the earth have owned the sovereignty of God. (J. Phillips) The waters were for the most part congregated together in one vast body, instead of being universally diffused over the face of the earth. This is the state of things we now contemplate; the various great seas and oceans constituting in fact but one body

of water called in different regions by different names, as the Atlantic, Pacific, Indian, Southern, etc. (G. Bush) Notice that the solid earth is treated as already pre-existing in fully appointed shape, under the waters of the first two days, since it is simply “seen” when those waters are drawn off on the third day. (L. Davies) The “one place” is in contrast to an implied “every place” when the waters covered the whole earth. (G. Wenham)

Gen. 1:9 Then (consecutive) God (Subj. Nom.; אֱלֹהִים) verbally commanded (רָצַח, Qal Fientive Imperf.3MS, Injunctive Command; said, speech, verbal fiat; λέγω, AAI3S, Dramatic): “Waters (Subj. Nom.) underneath (prep.; below) the atmosphere (Gen. Place; on the surface of planet Earth), be gathered together (קָוָה, Niphal Reciprocal Imperf.3MP, Injunctive Command, collect; συνάγω, APImp.3S, Dramatic, Ingressive, Command) in one (numeral, cardinal) place (Acc. Place; meet in one location, area, region) and (continuative) dry land (Subj. Nom.) appear (רָאָה, Niphal, Reciprocal, Imperf.3FS, Injunctive Command, exhibit; ὁράω, API3S, Ingressive).” And (continuative) it became (הָיָה, Qal Stative Imperf.3MS, Descriptive) just so (Adv.; the same way, as originally designed).

^{BGT} **Genesis 1:9** καὶ εἶπεν ὁ θεός συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν καὶ ὀφθήτω ἡ ξηρὰ καὶ ἐγένετο οὕτως καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν καὶ ὤφθη ἡ ξηρὰ

וַיֹּאמֶר אֱלֹהִים יְקוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם ^{WTT} **Genesis 1:9**
אֶל־מְקוֹם אֶחָד וַתֵּרָאֵה הַיַּבְשָׁה וַיְהִי־כֵן:

^{VUL} **Genesis 1:9** dixit vero Deus congregentur aquae quae sub caelo sunt in locum unum et appareat arida factumque est ita

LWB Gen. 1:10 And God named the dry land, earth, and the accumulation of the waters He named seas. And God enjoyed looking at a truly good thing [beautiful and necessary for man’s ability to inhabit the planet].

^{KJV} **Genesis 1:10** And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it* was good.

TRANSLATION HIGHLIGHTS

God once again used technical vocabulary by naming (Qal Imperfect) the dry land, earth, and the accumulation of waters, seas (Latin: aqua & maria = aquamarine). Again, the gathering of the waters is described using the derivatives “synagogue” in the Greek and “congregation” in the Latin. As discussed in the previous verse, this “gathering together” was in “one place.” That *one place* when combined with the idea of *synagogue* or *congregation* could point to all the great oceans as one large body of water – excluding inland bodies of water like lakes, rivers and

streams. Fresh water would presumably come about when the first rainfall entered the picture. At this point, the only thing described is a separation of waters in the upper and lower atmosphere and dry land appearing. Maybe inland waters were included and maybe not.

“And He enjoyed looking at this truly good thing.” Why have so many verses passed by before this comment was made? Because now there was dry land for man to live on and an atmosphere for him to breathe. It was not only beautiful, but highly advantageous and necessary for plants, animals and eventually mankind to live upon. Since dominion over the earth would soon be given to man, His reason for acknowledging this restoration as “good” is because of man’s future inhabitation. The last phrase could be translated “And God saw that it was good” if the verb “was” is added by way of ellipsis and the “good” is identified in the nominative case as presented in the LXX. It is a matter of perspective. The emphasis could be on God enjoying His restorative work, or it could be focusing on the outcome of His work, or both.

RELEVANT OPINIONS

Again God exercised His sovereignty over the earth and oceans by naming them. God then expressed the perfection of His creation by pronouncing it good for mankind. (R.B. Thieme, Jr.) To show His sovereign dominion over His creation, God gave names to the light, to the darkness, to the firmament, to the dry land, and to the gathered waters. He called them Day, Night, Heavens, Earth, and Sea, respectively. To understand the significance of this act of naming the parts of the creation it must be realized that in the Semitic world the naming of something or someone was the token of lordship. In so doing He showed that He was Lord of all. (B. Waltke) The sea, an intensive rather than a numerical plural, is the great ocean, which surrounds the mainland on all sides, so that the earth appears to be founded upon seas (Psalm 24:2). Earth and sea are the two constituents of the globe, by the separation of which its formation was completed. (Keil & Delitzsch)

The whole chaos, that was a turbid fluid, a mixture of earth and water, a rude of unformed mass of matter, was called earth before; but now that part of the terraqueous globe, which was separated from the waters, and they from it, is called “earth,” which has its name in the Arabic language from its being low and depressed; the lighter parts having been elevated, and moved upwards, and formed the atmosphere; the grosser parts subsiding and falling downwards, made the earth, which is low with respect to the firmament, which has its name in the same language from its height, as before observed ... Though there was but one place into which they were collected, and which is the main ocean, with which all other waters have a communication, and so are one; yet there are divers seas, as the Red Sea, the Mediterranean, Caspian, Baltic, etc. or which are denominated from the shores they wash, as the German, British, etc. and even lakes and pools of water are called seas, as the sea of Galilee and Tiberias, which was no other than the lake of Gennesaret. (F. Gaebelien)

The very prominent place which the bestowment of such names occupies in a narrative so brief and general – especially the circumstance of God Himself assigning them, while the work of originating appropriate names to things after His creation was devolved upon Adam – affords a strong presumptive argument in favor of the opinion that God gave these names amongst the

elementary lessons taught to man, who, instead of being left to invent language by the slow and unaided exercise of his natural powers, had the important gift imparted to him from the first, and was thus enabled to hold communion with his Maker. (R. Jamieson) The earth was good as a fitting stage for the drama of human history. (J. Hertz) Man is not a water creature, even though there are evolutionists who think we came from the sea and from seaweed, and others who think we came out of a slop bucket! How absurd can they possibly be? (J. McGee)

Gen. 1:10 And (continuative) God (Subj. Nom.) named (נָקָה, Qal Fientive Imperf.3MS, Descriptive, called; καλέω, AAI3S, Constative) the dry land (Acc. Dir. Obj.), earth (Acc. Appos.; territory, ground), and (connective) the accumulation (Acc. Dir. Obj.) of the waters (Obj. Gen.) He named (נָקָה, Qal Fientive Imperf.3MS, Descriptive, called; καλέω, AAI3S, Constative) seas (Acc. Appos.). And (continuative) God (Subj. Nom.) enjoyed looking at (הִשָּׂה, Qal Fientive Imperf.3MS, Customary, observed, pondered; ὁράω, AAI3S, Constative; saw) a truly (emphatic; indeed, definitely) good thing (Acc. Dir. Obj.; beautiful, advantageous, useful to mankind).

^{BGT} **Genesis 1:10** καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσεν θαλάσσας καὶ εἶδεν ὁ θεὸς ὅτι καλόν

וַיִּקְרָא אֱלֹהִים לַיַבֹּשֶׁה אֲרֶץ וְלַמְקוֹה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: ^{WTT} **Genesis 1:10**

^{VUL} **Genesis 1:10** et vocavit Deus aridam terram congregationesque aquarum appellavit maria et vidit Deus quod esset bonum

^{LWB} **Gen. 1:11** Then God verbally commanded: “Earth, sprout fresh vegetation; seasonal plants, keep on producing seed; fruit trees, keep on bearing fruit, with seed on the inside according to species, above the ground.” And it became just so [as originally designed].

^{KJV} **Genesis 1:11** And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

TRANSLATION HIGHLIGHTS

God then commanded (Qal Imperfect Injunctive) the earth or dry land to sprout (Hiphil Causative Imperfect) fresh vegetation. In the case of fresh vegetation, the LXX uses the Ingressive Aorist to point to the vegetation initially coming forth from the ground. This vegetation encompassed all plant life that is not seasonal, because in the next command, God orders seasonal plants to keep on producing (Hiphil Causative Imperfect) seed. The LXX switches here to the Iterative Present tense, which means God commands the process of seeds bringing forth new plant life to continue unabated into the future. So far, He has brought forth year-round plants and seasonal plants to cover the earth. Seasonal plants which produce seed

encompasses all plants with seeds on the outside. Then God commands fruit trees to keep on bearing fruit above the earth. He singles out fruit trees because this is part of man's original diet when he is created. Fruit trees are qualified by the phrase "according to species," since man would enjoy a variety of fruit to eat: apples, oranges, peaches, pears, nuts, berries, etc.

The word "lemino," often translated "kind," means plants (and in this example, fruit) comes forth according to species. There is no such thing as the "transmutation of species" as theorized by evolutionists. Not one example of this has ever been found. Every supposed example brought forth by zealous defenders of evolution have been proven to be within the same species. The LXX used the Iterative (or Durative) Present tense to make this a continuous action into the future. Plants, as well as animals in subsequent verses, will continue to reproduce within or according to their species until God says otherwise. This set of commands happened just the way He originally designed things, which is expressed by the Qal Stative "and it became just so." Plants were originally designed to reproduce according to their own species by the use of seeds. This system which He developed in Gen. 1:1 has now been restored to planet earth.

RELEVANT OPINIONS

Upon God's second mandate on the third day the unadorned, lifeless landmass was clothed with a luxuriant verdant carpet ... In grace God provided an abundance of food and fodder to sustain life on earth ... All vegetation is seed-bearing. Verse 11 emphasizes their ability to reproduce after their own kind. Plant life – herbs and trees – sprouted from the earth and propagates within its own species ... This does not negate microevolution which is development, change, or cross-breeding within a species. Different breeds of dogs may develop, but the result, whether Norwegian elkhound or Cairn terrier, is still a dog. Dogs do not produce cats; oak trees do not produce apples; no random activity over countless millennia can cross the boundary between species. (R.B. Thieme, Jr.) Vegetation is a subdivided whole, not an unorganized mass. As long as the earth exists, every single one of the millions of plants must belong to its species as part of the organized whole. The most unprepossessing piece of grass or strip of moss is part of God's coordinated world; each in its own species fits into the ordered whole. (C. Westermann) Fertility is a self-perpetuating process decreed by God, a created capacity from the true Lord of life. (A. Ross) In the first plant, the seed is not particularly noted because it is not obvious to the eye. In the second the seed is the marked feature ... Life appeared upon the earth, not in some struggling, fragile, lonely form, but in a variety and with a prodigality that staggers the imagination. It is estimated that there are more than 100,000 species of plant life on the globe, and that there are more than 5,000 different forms of grass alone. (J. Phillips)

Genesis 1:11 took place on the 3rd day when God was remodeling the original creation. There is to be noted that nothing on the 3rd day was created on the 3rd day ... When Lucifer and the angels (as we know them today) inhabited the original creation, it flourished with grass, herbs, and fruit trees, etc. The seed was in itself upon the earth, just as it is today. When God judged the earth, which was brought about by Lucifer's rebellion, the earth was completely covered with water and "without form and void," as stated in Gen. 1:2. The seed of the grass, herb and fruit trees were still in the ground; but, could not grow or reproduce due to complete darkness and the earth being completely covered with water. Now, notice what the Word of God says in respect to the

plant life. Let me ask you, how can the earth “bring forth” something it doesn’t already have? The original creation had the seed of plant life within itself. These seeds lay dormant for, possibly millenniums, or ever millions of years. God had removed the two obstacles which prohibited the growth of all plant life. Water was replaced with dry land and light replaced darkness ... The seeds of botany were now liberated from God’s curse on the 3rd day of His remodeling of the earth ... The seed was already in the ground. This is why the Holy Spirit never used the word “barah,” i.e., “created” with the 3rd day, because the seeds of botany were already in the original creation. (M. Younce)

The basic command for all living things was that each reproduce “after its kind.” The expression occurs ten times in Genesis 1. It is the rock upon which the whole theory of evolution perishes. God has decreed that there be no change from one kind to another kind. There may be mutation and change within any given kind, but no kind is changed into another kind. The principles of genetics have firmly established the fact that inherited life characteristics are implanted in the genes ... Man, of course, has tinkered, in recent years, with the genetic structure of various organisms in the hope of producing artificial evolution. Nearly all the mutations thus produced have proved harmful, lethal, or useless to the original organism. After spending billions of dollars in research, enlisting the skills of thousands of scientists, investing countless hours in laborious testing, the verdict remains the same: “After its kind.” (J. Phillips) These three classes embrace all the productions of the vegetable kingdom – the young, tender green, which shoots up after rain and covers the meadows and downs, is a generic name for all grasses and cryptogamous plants. Yielding or forming seed, is used as a generic term for all herbaceous plants, corn, vegetables, and other plants by which seed-pods are formed. Not only fruit trees, but all trees and shrubs, refers to bearing fruit in which there is a seed according to its kind. (Keil & Delitzsch)

Gen. 1:11 **Then** (consecutive) **God** (Subj. Nom.) **verbally commanded** (אָמַר, Qal Fientive Imperf.3MS, Injunctive Command; said, speech, verbal fiat; λέγω, AAI3S, Dramatic): “**Earth** (Subj. Nom.; ground, land), **sprout** (נָשַׁךְ, Hiphil Causative Imperf.3FS, Injunctive Command, become green; βλαστάνω, AAImp.3S, Ingressive, Command) **fresh vegetation** (Acc. Dir. Obj.; new grass, tender buds); **seasonal plants** (Subj. Nom.; herbs, cereals), **keep on producing** (זָרַע, Hiphil Causative Ptc.MSA, Imperative; σπείρω, PAPtc.ANS, Iterative & Durative, Imperative) **seed** (Cognate Acc.); **fruit** (Descr. Nom.; seeds on the inside) **trees** (Subj. Nom.), **keep on bearing** (הָשִׁיב, Qal Fientive Ptc.MSA, Imperative, producing; ποιέω, PAPtc.ANS, Iterative, Imperative) **fruit** (Acc. Dir. Obj.), **with seed** (Acc. Gen. Ref.) **on the inside** (Loc. Sph.) **according to species** (Adv. Acc.; kind), **above the ground** (Gen. Place). **And** (continuative) **it became** (הָיָה, Qal Stative Imperf.3MS, Descriptive; γίνομαι, AMI3S, Culminative, Deponent) **just so** (Adv.; the same way, as originally designed).

^{BGT} **Genesis 1:11** καὶ εἶπεν ὁ θεός βλαστησάτω ἡ γῆ βοτάνην χόρτου σπείρον σπέρμα κατὰ γένος καὶ καθ' ὁμοίότητα καὶ ξύλον κάρπιμον ποιοῦν καρπὸν οὐ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς καὶ ἐγένετο οὕτως

^{WTT} **Genesis 1:11**
וַיֹּאמֶר אֱלֹהִים תְּדַשְׁא הָאָרֶץ דְּשֵׁא עֵשֶׂב
מִזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינֵו אֲשֶׁר זֶרַע־בוֹ
עַל-הָאָרֶץ וַיְהִי-כֵן:

^{VUL} **Genesis 1:11** et ait germinet terra herbam virentem et facientem semen et lignum pomiferum faciens fructum iuxta genus suum cuius semen in semet ipso sit super terram et factum est ita

^{LWB} **Gen. 1:12** **And the earth brought forth fresh vegetation, seasonal plants kept on producing seed according to species, and the fruit tree kept on bearing fruit with seed on the inside according to species. And God enjoyed looking at a truly good thing [beautiful and necessary for man’s ability to inhabit the planet].**

^{KJV} **Genesis 1:12** 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*.

TRANSLATION HIGHLIGHTS

Verse 12 is a recapitulation of the commands God gave in verse 11. Everything happened instantaneously and according to divine design. The earth brought forth (Hiphil Causative Imperfect) fresh vegetation, the seasonal plants continued to produce seed, and the fruit tree continued to bear fruit with its seed on the inside. “Bring forth” is not equivalent to creation out of nothing. And most important, this “bringing forth” was all done according to kind (phylum or species). Twice this phrase is hammered home, as if the Holy Spirit was anticipating the ridiculous attacks on Scripture by evolutionists. And once again, because the vegetation and fruit would provide food for man, God enjoyed looking at the next stage of His restoration. There is another reason I haven’t mentioned for placing my emphasis on God “enjoyed looking at” a truly good thing He had just restored, as opposed to the outcome of what He just restored.

Some believers have asked why it took six days to restore the earth from its chaotic state in Gen. 1:2. Obviously He could have restored the entire planet instantaneously, just like He originally created it in Gen. 1:1. But to take something He previously judged because of Satan’s rebellion, and to restore it in stages, would allow Him time to enjoy bringing order out of chaos. Anyone who has cleaned up an ugly mess should understand the brief pause of accomplishment and enjoyment afterwards. We also should enjoy looking at the truly good thing He restored for us. It should paint a picture for man and the fallen angels that restoring something out of chaos, a state of rebellion and sin, is a matter to be pondered and meditated on. It is a good thing to understand the severity of our sin and the glory of His forming us new again, the depth of our depravity and the redemption and new nature given to us. The idea of six days work and one day of rest for man has already been mentioned, with this restoration in Genesis as the pattern.

RELEVANT OPINIONS

Plant life is not necessarily dependent on sunlight. This has been the subject of much mockery by the sceptic, but again the Period theory has an answer. The living substance of plants, which includes chlorophyll, requires for its nourishment in addition to the carbon dioxide in the air, water and the necessary salts from the earth, also the action of certain rays of light. But it would be false to think that these must be sun-rays. Experiments have shown that a large section of the spectrum of sunlight is completely ineffective in a plant's process of assimilation. It needs practically only the light of the red, orange and yellow rays. Therefore the botanist Professor Dennert declares, "A light which contained only these rays would therefore suffice for this process. It follows that it is foolish and shortsighted to hold that the sun as such is indispensable for plants ... It would rather have been possible that at the beginning a more general, light-giving, glowing mass of matter in space fulfilled the present role of the sun for plant-life." (E. Sauer) Now God is putting plant life here because man, until the flood, was a vegetarian. Man will eat nothing but fruit and nuts. (J. McGee)

The specific phrasing "after their kind" is used by the Spirit in describing the Lord's regenerative work. There is no room for evolution. (www.christiangeology.com) To this day botanists use a similar division dividing plants into *acotyledons*, the seedless plants, *monocotylidons*, the seed-bearing plants, and *dicotylidons*, the fruit-bearing plants. That system of classification, the fruit of centuries of research, was written by Moses onto the Bible's very first page. (J. Phillips) "After its species" was applied to the herb, noticed previously, as it is mentioned afterwards in connection with the lower animals as well as man; and it is particularly worthy of notice that this mark of distinction is made and repeated in all the successive parts of the narrative relating to the creation of organic life, thereby clearly announcing it to be a universal law, established both in the vegetable and animal world, that distinctions of species entered into the original plan of the Creator. (R. Jamieson)

Chemicals don't come alive by their own power spontaneously, even when they are lined up correctly. Life comes into being only by the power of God. Life cannot pull itself into being out of non-living materials, no matter how suitable conditions for such a transition exist or are made. The power of God brought the life of plants into being. (A. Zimmerman) What God has distinguished and created distinct, man ought not to confuse. (G. Wenham) While there is now no generation of organic existences from lifeless matter, the world of plants originally came into existence through the earth being miraculously fertilized by the Word of God. (F. Delitzsch) Much as talented Japanese garden artists shape and distribute their reflecting pools, rounded islands, curved stone bridges, so on a large scale God raised the dry land above the waters which He called Earth, and spread around it the five connected oceans which He called Seas. (A. Zimmerman)

Gen. 1:12 **And** (continuative) **the earth** (Subj. Nom.) **brought forth** (**NS'**, Hiphil Causative Imperf.3FS; ἐκφέρω, AAI3S, Culminative) **fresh vegetation** (Acc. Dir. Obj.), **seasonal plants** (Subj. Gen.) **kept on producing** (עָרַב, Hiphil Causative Ptc.MSA, Continuous Action; σπείρω, PAPtc.ANS, Iterative & Durative, Modal) **seed** (Acc. Dir. Obj.) **according to species** (Adv. Acc.; kind, phylum), **and**

(connective) the fruit (Acc. Spec.) tree (Subj. Acc.) kept on bearing (עָשָׂה, Qal Fientive Ptc.MSA, Continuous Action; ποιέω, PAPtc.ANS, Iterative, Durative, Modal) fruit (Acc. Dir. Obj.) with seed (Acc. Gen. Ref.) on the inside (Loc. Sph.) according to species (Adv. Acc.; kind, phylum). And (continuative) God (Subj. Nom.) enjoyed looking at (הִשְׂתַּחֲוֶה, Qal Fientive Imperf.3MS, Customary, observed, pondered; ὁράω, AAI3S, Constativ; saw) a truly (emphatic; indeed, definitely) good thing (Acc. Dir. Obj.; beautiful, advantageous, useful to mankind).

^{BGT} **Genesis 1:12** καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου σπείρον σπέρμα κατὰ γένος καὶ καθ' ὁμοιότητα καὶ ξύλον κάρπιμον ποιοῦν καρπὸν οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς καὶ εἶδεν ὁ θεὸς ὅτι καλόν

וַתִּזְצַץ הָאָרֶץ דְּשֵׂא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה פְרִי אֲשֶׁר זֶרְעוֹ-בּוֹ לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי-טוֹב:

^{VUL} **Genesis 1:12** et protulit terra herbam virentem et adferentem semen iuxta genus suum lignumque faciens fructum et habens unumquodque sementem secundum speciem suam et vidit Deus quod esset bonum

^{LWB} **Gen. 1:13** **And evening came forth and then morning came forth: the third day [of restoration].**

^{KJV} **Genesis 1:13** And the evening and the morning were the third day.

TRANSLATION HIGHLIGHTS

And the evening came forth, followed by the morning, and the third day of restoration came to a close. This is another 24-hour day, as evening and morning are again one rotation of the earth on its axis.

RELEVANT OPINIONS

During the first three days the triune God had separated light from darkness, divided the waters from the dry land, and blanketed *terra firma* with vegetation. God had brought order out of chaos, reversing the desolation and emptiness (*tohu wabohu*) of the earth. (R.B. Thieme, Jr.) Plants are able to assimilate inorganic materials (minerals) and to change them into organic substances, into carbohydrates, i.e., sugar and starch. An animal on the other hand can live only from organic food, i.e., from that which is either living or has previously lived. Consequently the existence of animals presupposes the earlier existence of plants. Animals cannot come into being and live unless plants are already there ... The Biblical record of the third day does not mention only the first, small beginnings of plant life, but also its first, large, obvious forms, i.e., not only grass and plants, but also fruit-bearing trees. (E. Sauer) The space of 24-hours ran out, and were

measured by the rotation of the body of light and heat around the earth or of the earth upon its axis. (F. Gaebelien) Trees came into existence before their seed, and their fruit was produced in full development, without expanding gradually under the influence of sunshine and rain, due to the work of divine omnipotence. (Keil & Delitzsch)

It did not happen fortuitously, that herbs and trees were created before the sun and moon. We now see, indeed, that the earth is quickened by the sun to cause it to bring forth its fruits; nor was God ignorant of this law of nature, which He has since ordained: but in order that we might learn to refer all things to Him, He did not make use of the sun or moon. He permits us to perceive the efficacy which He infuses into them, so far as He uses their instrumentality; but because we are wont to regard as part of their nature properties which they derive elsewhere, it was necessary that the vigour which they now seem to impart to the earth should be manifest before they were created ... If therefore we inquire, how it happens that the earth is fruitful, that the germ is produced from the seed, that fruits come to maturity, and their various kinds are annually reproduced; no other cause will be found, but that God has once spoken, that is, has issued His eternal decree; and that the earth, and all things proceeding from it, yield obedience to the command of God, which they always hear. (J. Calvin)

Gen. 1:13 And (consecutive) evening (Subj. Nom.) came forth (היה, Qal Fientive Imperf.3MS; γίνομαι, AMI3S, Ingressive, Deponent) and then (consecutive) morning (Subj. Nom.) came forth (היה, Qal Fientive Imperf.3MS; γίνομαι, AMI3S, Ingressive, Deponent): the third (Nom. Measure; ordinal) day (Ind. Nom.).

^{BGT} **Genesis 1:13** καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα τρίτη

^{WTT} **Genesis 1:13** וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ

^{VUL} **Genesis 1:13** factumque est vespere et mane dies tertium

^{LWB} **Gen. 1:14** Then God verbally commanded: “Luminaries, come forth into the upper atmosphere of the heavens to separate the interval day [sun] from the interval night [moon, stars, planets] and become signs [reminders of extraordinary events] and appointed times [seasons], as well as days and years.

^{KJV} **Genesis 1:14** 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:

TRANSLATION HIGHLIGHTS

Then God issued a verbal fiat (Injunctive Command) to various luminary bodies to come forth (Qal Imperfect tense) into the realm of the heavens above the upper atmosphere of the earth. Their purpose was to divide day from night. Day, of course, is related to the sun; night is related to the moon, stars and planets. Each of them provide their own kind of light, either directly or reflectively. They also serve other purposes. The stars were used to announce the birth of Christ (Matt. 2:2, 24:29, Luke 21:25, Jer. 10:2, Joel 2:30) and to paint the plan of redemption in the

heavens. I am not referring to astrology and the signs of the zodiac, which are both false and condemned as sin by God. Please refer to books by Seiss and Bullinger for complete details on how the stars portray redemption in the sky. These luminous bodies are also used to separate the seasons from each other (spring, summer, fall, winter) so those involved in agriculture know when to plant and harvest their crops and those involved in navigation may guide their air, water or land craft to their desired destinations. A day is measured by one completion rotation of the earth on its axis. A year is measured by one complete rotation of the earth around the sun. These luminaries were also used to create and align our calendar.

RELEVANT OPINIONS

Throughout the first three days God furnished the light that shone upon the earth without energizing any illuminating agents. Then on the fourth day, God concentrated the elemental light into luminiferous bodies ... Since these luminaries were included in “the heavens” created in verse one, the reference in verses 14-15 is to the restoration of light to these heavenly bodies. Though the stars may be thousands or millions of light years from the earth, their light appeared instantly on the earth. (R.B. Thieme, Jr.) These luminaries or lamps are mentioned because of the function they were to fulfil as the guides to the great and fundamental rhythms of life, which have a greater importance for the animal than for the vegetable creation. (H. Ellison) The fourth day is occupied in the making of celestial ornaments; their purpose is to indicate time. (T. Robinson) God didn’t create the sun and moon at this time. They were already up there. God just brought them around into position. (J. McGee)

The sun is not in the atmosphere – it is far beyond it – but appears to be in the heavens. Likewise, it is possible to interpret the passage with the meaning that the sun, moon, and stars now appeared for the first time, not that they were only now brought into existence. (A. Ross) God is not said to have created these light-holders on the Fourth Day ... Its lamp had been extinguished, and on the Fourth Day God gave or restored it the capacity of attracting and diffusing the light-material, by the exercise of which power its photosphere was quickly formed. (G. Pember) The atmosphere being completely purified, the heavenly bodies were now unveiled in all their glory in the spacious sky ... The sun, moon, and stars existed previously to the fourth day, being included in the original creation of the heavens, of which they are uniformly declared, in the Scripture style, to be integral parts (Deut. 4:19, 17:3, Job 38:4-7). And this ruling of the day and night does not imply the endowing of these heavenly bodies with any astrological influences. (R. Jamieson)

The wise men read the heavens to determine the time and place of the Savior’s birth and claiming with Paul that all of creation points to the redemptive work of Christ. The whole Gospel of Christ can be seen in the stars. (J. Seiss) The major constellations, planets and stars are viewed as being vehicles of God’s natural revelation and are examined with a view to deciphering their message to us. (E. Bullinger) On this fourth day God spoke and said, “Let the light containers be released from restraint and be secured in the firmament of the heaven.” (M. Younce) It seems to me very significant that the restoration of the sun’s light is postponed until the fourth day after work upon earth begins. The terrific business of freeing the atmosphere, loosening the frozen waters of ocean and land, and restoring vegetable life to the latter, are all

attributed to direct and miraculous action of God *upon the earth*, before attention is turned to those heavenly lights which may support the mechanism of life, but could neither have created it nor have rapidly performed such tasks as these. (L. Davies)

The earth at this stage is preparing to become the supporter of vegetable organizations, and the abode of animal and rational life. But for the perfect development of these, if not for their origination, there is needed the orderly arrangement of seasons, and the regularly adjusted light and heat of some great luminary – in other words, an apparatus by which there might be brought out these shorter subordinate cycles of activity and repose, of production and reproduction, through which nature would be aided in consummating the work of succeeding periods. For vegetable life alone they might not be necessary, especially in its earlier stages, but for the animal and the human they became absolutely indispensable. Even for the rational they furnish an aid which in our present state of being becomes of the highest importance. Their vicissitudes are required for the regularity of the physical growth; their harmonious divisions of times are to exert a deeply modifying influence upon the laws of thinking and upon the mental development. The creation of such seasons was to be the work of the fourth period immediately after, if not simultaneous with the first birth of vegetation, and before the production of the reptiles, the earthly animals, and man. (T. Lewis)

Gen. 1:14 **Then** (consecutive) **God** (Subj. Nom.) **verbally commanded** (אָמַר, Qal Fientive Imperf.3MS, Injunctive Command; said, speech, verbal fiat; λέγω, AAI3S, Dramatic): "**Luminaries** (Subj. Nom.), **come forth** (הִיָּה, Qal Fientive Imperf.3MS, Injunctive Command; γίνομαι, AMImp.3P, Ingressive, Command, Deponent) **into the upper atmosphere** (Loc. Sph.; expanse, firmament) **of the heavens** (Gen. Place) **to separate** (בָּרַל, Hiphil Causative Inf. Purpose, divide; διαχωρίζω, APInf., Dramatic, Purpose, part) **the interval** (prep.) **day** (Gen. Extent of Time; sun) **from the interval** (prep.) **night** (Gen. Extent of Time; moon, stars, planets), **and** (connective) **become** (הִיָּה, Qal Stative Perf.3CP, Instantaneous Action; εἶμί, PAImp.3P, Descriptive, Command) **signs** (Pred. Acc.; memorials, reminders, monuments to extraordinary events) **and** (connective) **an appointed times** (Pred. Acc.; seasons), **as well as** (adjunctive) **days** (Acc. Time) **and** (connective) **years** (Acc. Time).

^{BGT} **Genesis 1:14** καὶ εἶπεν ὁ θεὸς γενηθήτωσαν φωστῆρες ἐν τῷ στερεώματι τοῦ οὐρανοῦ εἰς φαῦσον τῆς γῆς τοῦ διαχωρίζειν ἀνὰ μέσον τῆς ἡμέρας καὶ ἀνὰ μέσον τῆς νυκτὸς καὶ ἔστωσαν εἰς σημεῖα καὶ εἰς καιροὺς καὶ εἰς ἡμέρας καὶ εἰς ἐνιαυτοὺς

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם ^{WTT} **Genesis 1:14**
 לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים
 וּלְיָמִים וּשְׁנָיִם:

^{VUL} **Genesis 1:14** dixit autem Deus fiant luminaria in firmamento caeli ut dividant diem ac noctem et sint in signa et tempora et dies et annos

^{LWB} **Gen. 1:15** Also, become luminaries in the upper atmosphere of the heavens for the purpose of providing light [shining] upon the earth.” And it became just so [as originally designed].

^{KJV} **Genesis 1:15** And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

TRANSLATION HIGHLIGHTS

God adds another purpose for commanding the luminaries in the upper atmosphere of the heavens to become operational (Instantaneous Action) once again. They are to provide light (Hiphil Causative) upon the earth, either causing it as bearers, or being the instruments of conveying or dispensing it by reflection. The sun will obviously provide this light during the day, while the moon and stars will provide their muted light during the night. This set of commands happened just the way He originally designed things, which is expressed by the Qal Stative “and it became just so.”

RELEVANT OPINIONS

Photosynthesis, the process by which green plants synthesize carbohydrates from carbon dioxide and release oxygen back into the atmosphere, uses light as its energy source. (R.B. Thieme, Jr.) Both earthly and heavenly bodies are all subject to the will of the Creator. They are witnesses to the glory of God (Ps. 19) – and no more. To look to the sun or the stars should direct the true believer’s thoughts to the Creator. But humans most often rejected the Creator and worshipped the creation, as stated in Romans 1. (A. Ross) God had previously created these bodies for the purpose here mentioned, but they had not hitherto been able to answer the ends of their formation on account of the turbid state of the atmosphere. (G. Bush) When God judged the original creation and rendered it “without form and void,” the light-holders, the sun, the moon, and stars were of no more use and were restrained and rendered inoperative. Their original purpose for which they were created was now useless as there was no life of any kind left on the earth to support. (M. Younce)

Gen. 1:15 Also (adjunctive), become (היה, Qal Stative Perf.3CP, Instantaneous Action; εἶμι, PAImp.3P, Descriptive, Command) luminaries (Pred. Acc.) in the upper atmosphere (Loc. Sph.; expanse, firmament) of the heavens (Gen. Place) for the purpose of providing light (אור, Hiphil Causative Inf. Purpose, shining, illuminative; φαίνω, PAInf., Descriptive, Purpose) upon the earth (Gen. Place).” And (continuative) it became (היה, Qal Stative Imperf.3MS, Descriptive; γίνομαι, AMI3S, Culminative, Deponent) just so (Adv.; the same way, as originally designed).

^{BGT} **Genesis 1:15** καὶ ἔστωσαν εἰς φαῦσιν ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς καὶ ἐγένετο οὕτως

וְהָיוּ לְמֵאוֹרוֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵיר
עַל-הָאָרֶץ וַיְהִי-כֵן:
^{WTT} **Genesis 1:15**

^{VUL} **Genesis 1:15** ut luceant in firmamento caeli et inluminent terram et factum est ita

^{LWB} **Gen. 1:16** And God restored from existing materials two great luminaries: the larger and more intense luminary [the sun] with dominion over the day and the smaller and less intense luminary [the moon] with dominion over the night, including the stars.

^{KJV} **Genesis 1:16** 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.

TRANSLATION HIGHLIGHTS

Moses elaborates a bit on the luminaries, telling us that God restored them from existing materials (Qal Fientive Imperfect). They were originally created in Gen. 1:1, but they were judged in Gen. 1:2 and ceased to function as designed. He refashioned them at this time, the larger and more intense luminary being the sun, the smaller and less intense luminary being the moon. As previously mentioned, the Hebrew word “barah” in Gen. 1:1 means created out of nothing. The Hebrew word in this verse is “asah,” which means to refashion out of existing materials. The sun has authority over the day; the moon has authority over the night (Latin: nocturnal). During the night, the stars (Latin: stellar) accompanied the moon in providing reflective light on the earth (Latin: terra). God has not created anything new (out of nothing) since Gen. 1:1. There has been no use of “barah” since, including this passage. It has all been God separating already existing materials, remodeling what He had previously judged, and naming the various elements in their restored format.

Every time you read someone who is speaking to this verse and he says “God created,” they are inserting their theory into the text. The original language does not support this assertion. His word, whether it is a verbal command or His will in action, is not always equivalent with the creative word. The word in this passage is “asah” and is equivalent to His restorative word. You will come across many scholars who insist that God’s command is equivalent to creative acts only, deliberately leaving out the equally valid claim that God’s command is also equivalent to restorative acts as well. This should not come as a surprise to anyone. Man was created perfect, fell into sin, and is restored at the moment of regeneration (and eventually resurrected). We are but echos of what happened in the original earth: creation, the chaos that followed, and the restoration that God is accomplishing through the majority of Genesis chapter One.

RELEVANT OPINIONS

This brief description of the restoration of the universe stands in marked contrast to the detailed account of the restoration of the earth. That the Holy Spirit uses such brevity to describe this vast accomplishment indicates the limited significance of outer space in human history. The earth is

the focus of God’s creative work in preparing a habitation for mankind, the central figures in the angelic conflict. Despite man’s speculation and attention given to the existence of extraterrestrial life, the Bible mentions only angels as inhabiting outer space. (R.B. Thieme, Jr.) The sun and moon are called great, not in comparison with the earth, but in contrast with the stars, according to the amount of light which shines from them upon the earth and determines their rule over the day and night ... The sun and moon are the two great lights, the stars small bodies of light; the former exerting great, the latter but little, influence upon the earth and its inhabitants. (Keil & Delitzsch)

The stars are mentioned last and without explanation, because they play a subordinate part in the life of man, as compared with the sun and moon. (J. Hertz) We are next told that God made or prepared – not created – the stars also; that is, apparently, so altered or modified the firmament, perhaps by the concentration of light into the sun, that the stars then first appeared, or re-appeared, in it. For that they had been previously created we have positive proof. (G. Pember) There are more stars in space than there are grains of sand on all the seashores of all the world. God dismisses it all as of little account. God is more interested in people than He is in planets, more interested in souls than He is in stars. (J. Phillips)

The philosophy of the “Young Earth” advocates concerning this fourth day is that the greater light (sun), the lesser light (moon) and the stars never existed prior to the fourth day; but rather, were *created* on the fourth day. Their philosophy and/or hypothesis is fraudulent and diametrically opposed to God’s Word. They seem reluctant to accept, acknowledge, or differentiate between the two different Hebrew words translated into our English as “made” and “create,” although the Holy Spirit used the Hebrew word “barah” for *created* and a different Hebrew word “asah” for *made*, since both have a different meaning. Maybe the “Young Earth” advocates should have inspired the Old Testament writers, instead of the Holy Spirit, since they adhere not to the Holy Spirit’s choice of words. Failure to recognize the difference between *created* and *made* is the result of their philosophy and false hypothesis founded upon the outright denial and rejection of God’s Word ... It is a sad plight when some of these “Young Earth” advocates spend more time excavating in the ground than they do digging into the Word of God. Their hypothesis is disastrous, as they continually try to adjust the Bible to fit their findings. (M. Younce)

Gen. 1:16 **And** (continuative) **God** (Subj. Nom.) **restored from existing materials** (עָשָׂה, Qal Fientive Imperf.3MS; ποιέω, AAI3S, Dramatic) **two** (cardinal numeral) **great** (Acc. Measure; large, intense) **luminaries** (Acc. Dir. Obj.): **the larger and more intense** (Acc. Measure) **luminary** (Acc. Appos.; sun) **with dominion over** (Adv. Acc.; rule, authority) **the day** (Gen. Extent of Time) **and** (connective) **the smaller and less intense** (Acc. Measure) **luminary** (Acc. Appos.) **with dominion over** (Adv. Acc.; rule, authority) **the night** (Gen. Extent of Time), **including** (adjunctive; also, as well as) **the stars** (Acc. Appos.).

^{BGT} **Genesis 1:16** καὶ ἐποίησεν ὁ θεὸς τοὺς δύο φωστῆρας τοὺς μεγάλους τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας καὶ τὸν φωστῆρα τὸν ἐλάσσω εἰς ἀρχὰς τῆς νυκτός καὶ τοὺς ἀστέρας

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים ^{WTT} **Genesis 1:16**
אֶת־הַמְּאֹר הַגָּדֹל לְמִנְשַׁלַּת הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן
לְמִנְשַׁלַּת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

^{VUL} **Genesis 1:16** fecitque Deus duo magna luminaria luminare maius ut praeesset diei et luminare minus ut praeesset nocti et stellas

^{LWB} **Gen. 1:17** And God placed [arranged] them [the luminaries] in the upper atmosphere of the heavens for the purpose of providing light upon the earth,

^{KJV} **Genesis 1:17** And God set them in the firmament of the heaven to give light upon the earth,

TRANSLATION HIGHLIGHTS

Moses elaborates yet again on the central purpose (Hiphil Causative) of the luminaries – to provide light for man. In verse 16 they were fashioned out of existing materials; in this verse they are arranged in orbit. They were placed in the upper atmosphere of the heavens for the express purpose of providing light from their relative positions in the heavens. They had an exact location; any place closer or farther away would have eventually burned or frozen mankind alive. Nothing about the placement of these luminaries was left to chance.

RELEVANT OPINIONS

The precise distance of the moon also affects tides, a vital aspect of earth's environment. (R.B. Thieme, Jr.) When the sun and the moon are set in the firmament, they are given three further functions: to give light, to rule, to separate. (C. Westermann)

Gen. 1:17 And (continuative) God (Subj. Nom.) placed (נתן, Qal Fientive Imperf.3MS, set, arranged) them (Acc. Dir. Obj.; the luminaries) in the upper atmosphere (Loc. Sph.) of the heavens (Gen. Place) for the purpose of providing light (אור, Hiphil Causative Inf. Purpose, shining, illuminative; φαίνω, PAInf., Descriptive, Purpose) upon the earth (Gen. Place),

^{BGT} **Genesis 1:17** καὶ ἔθετο αὐτοὺς ὁ θεὸς ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς

וַיִּתֵּן אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאָרֶץ ^{WTT} **Genesis 1:17**
עַל־הָאָרֶץ:

^{VUL} **Genesis 1:17** et posuit eas in firmamento caeli ut lucerent super terram

LWB **Gen. 1:18** And to exercise dominion over [regulate] the day and the night, and to separate the interval of light from the interval of darkness. And God enjoyed looking at a truly good thing [beautiful and necessary for man's ability to inhabit the planet].

^{KJV} **Genesis 1:18** 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.

TRANSLATION HIGHLIGHTS

Perhaps it sounds repetitive, but the luminaries were also arranged in the upper atmosphere of the heavens for the purpose of regulating (Qal Fientive Infinitive) the day and the night, as well as to separate (Hiphil Causative Infinitive) that interval of time occasioned by light from that interval of time occasioned by darkness. Because the sun and moon would provide light by day and by night for man, God enjoyed looking at this stage of His restoration.

RELEVANT OPINIONS

With the completion of this work, God pronounced it good, the perfect distribution of light upon the surface of the earth. (R.B. Thieme, Jr.) And this ruling of the day and night does not imply the endowing of these heavenly bodies with any astrological influences, but simply that they were now appointed to the important and necessary office of serving as luminaries to the world, and regulating their motions and their light the alternations of day and night, as well as as the progress and divisions of time. (R. Jamieson) To rule the day means to regulate the day as to its commencement by its rising and as to its close by its setting; to be, as it were, a presiding power over the day and its various transactions and events. (G. Bush)

Gen. 1:18 And (continuative) to exercise dominion over (מִשַׁל, Qal Fientive Inf. Purpose, govern, regulate; ἄρχω, PAInf., Durative, Purpose, rule) the day (Gen. Extent of Time) and (connective) the night (Gen. Extent of Time), and (continuative) to separate (בָּדַל, Hiphil Causative Inf., Purpose, divide; διαχωρίζω, APInf., Dramatic, Purpose, part) the interval (prep.) of light (Gen. Extent of Time) from the interval (prep.) of darkness (Gen. Extent of Time). And (continuative) God (Subj. Nom.) enjoyed looking at (רָאָה, Qal Fientive Imperf.3MS, Customary, observed, pondered; ὀράω, AAI3S, Constative; saw) a truly (emphatic; indeed, definitely) good thing (Acc. Dir. Obj.; beautiful, advantageous, useful to mankind).

^{BGT} **Genesis 1:18** καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτὸς καὶ διαχωρίζειν ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκοτὸς καὶ εἶδεν ὁ θεὸς ὅτι καλόν

וְלִמְשַׁל׃ וְלִמְשַׁל׃ ^{WTT} **Genesis 1:18**
וּבְיָמֵם וּבְלַיְלָה וּלְהַבְדִּיל בֵּין הָאֹר
וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי-טוֹב:

^{VUL} **Genesis 1:18** et praeessent diei ac nocti et dividerent lucem ac tenebras et vidit Deus quod esset bonum

^{LWB} **Gen. 1:19** **And evening came forth and then morning came forth: the fourth day [of restoration].**

^{KJV} **Genesis 1:19** And the evening and the morning were the fourth day.

TRANSLATION HIGHLIGHTS

And the evening came forth, followed by the morning, and the fourth day of restoration came to a close. This is another 24-hour day, as evening and morning are again one rotation of the earth on its axis. But there is a big difference this time: the 24-hour day is measured by the sun instead of the light God had supplied beforehand.

RELEVANT OPINIONS

The celestial luminaries, like all other things in the universe, were the creatures of God, occupying the places He assigned them, and performing their functions in subserviency to His will. (R. Jamieson) Thus the Fourth Day came to its close: all was now ready; the work of restoration was finished, and the habitation prepared. (G. Pember) The first four days of Genesis are not an original creation, but a remodeling process of already existing materials that had been held in restraint or bondage. That is why the Holy Spirit used the precise Hebrew words brought into our English language as “made” and “let” or “allow,” showing that these days were NOT involved as parts of the original creation in Genesis 1:1. (M. Younce)

Gen. 1:19 **And** (consecutive) **evening** (Subj. Nom.) **came forth** (הִיהָ, Qal Fientive Imperf.3MS; γίνομαι, AMI3S, Ingressive, Deponent) **and then** (consecutive) **morning** (Subj. Nom.) **came forth** (הִיהָ, Qal Fientive Imperf.3MS; γίνομαι, AMI3S, Ingressive, Deponent): **the fourth** (Nom. Measure; ordinal) **day** (Ind. Nom.).

^{BGT} **Genesis 1:19** καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα τετάρτη

^{WTT} **Genesis 1:19** וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רְבִיעִי: פ

^{VUL} **Genesis 1:19** et factum est vespere et mane dies quartus

^{LWB} **Gen. 1:20** **Then God verbally commanded: “Waters, swarm with living, breathing, swarming things [marine life], and winged creatures [birds & insects], fly around above the surface of the earth in the lower atmosphere of the heaven [sky].”**

^{KJV} **Genesis 1:20** And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

TRANSLATION HIGHLIGHTS

Then God issued a verbal fiat (Injunctive Command) to the waters and to winged creatures. First, He commanded the waters to swarm with large numbers of (Qal Fientive Imperfect) living, breathing, swarming things. What are these swarming things? It's all manner of marine life, from starfish to dolphins. Second, He commanded winged creatures, both birds and insects, to fly about (Polel Repetitive Imperfect) in the sky. So far, the dry land has vegetation but no animal life. But the waters and the air are full of life, fish and fowl if you will, and this life came into being instantaneously. "Nephesh" has many meanings, always determined by context, and in this case it means breath or breathing. Fish and fowl both "breathe" in order to "live." Water and atmosphere should not be construed as the origin of this life, but rather their respective habitats. Some have entertained the strained notion that both marine life and fowl came from the water. Others include crocodiles, snakes, etc. (Latin: reptiles) as part of marine life. I'm not buying that for the following reasons.

There have also been some questions about why He commands the water to swarm with marine life, but He doesn't command the atmosphere to bring forth winged creatures. Instead, He commands birds and insects to fly in the sky. And why does he command them to fly in the air, but not command fish to swim in the sea? In my opinion, there's a rather simple explanation. Marine life cannot live long out of the water; water is their home. So marine life doesn't need to be commanded to swim or creep in the water; what else can they do? This is why I restrict marine life to that which actually requires water in order to live. But birds and insects live on both land and air. They could, potentially, live on land altogether – like roadrunners and junebugs, for instance. So their command to fly in the air above land is more of a classification statement than a functional one. Now I'm not a zoologist, so if you can think of exceptions to the rule, don't press me on it! The Bible is communicating to us how various types of life began; it's not trying to be a biology textbook.

RELEVANT OPINIONS

On the fifth day God generated living creatures to fill the two newly restored earthly habitats, the crystalline ocean depths and the luminous atmosphere. (R.B. Thieme, Jr.) The waters swarm with life, manifested first in the creatures of the seas and oceans, then in the winged things that fly in the empty space between the earth and the heavens. (T. Robinson) Not only were they created with a rich variety of genera and species, but in large numbers of individuals. (Keil & Delitzsch) One should not give any particular significance to this grouping; it is just the simplest and most obvious way of distinguishing them from the land animals. (C. Westermann) The object of the writer is here seems to be to specify the respective elements assigned as the habitation of the fishes and the flying things. (G. Bush)

Gen. 1:20 **Then** (consecutive) **God** (Subj. Nom.) **verbally commanded** (אָמַר, Qal Fientive Imperf.3MS, Injunctive Command; said, speech, verbal fiat; λέγω, AAI3S, Dramatic): "**Waters** (Subj. Nom.), **swarm with** (שָׂרַץ, Qal Fientive Imperf.3MP, Injunctive Command, teem, innumerable; ἐξάγω, AAImp.3S, Ingressive, Command) **living** (Adv. Acc.; ζῶν, PAPtc.GFP, Descriptive, Modal), **breathing** (Descr.

Gen.), **swarming things** (Cognate Acc.; marine life), **and** (connective) **winged creatures** (Subj. Nom.; fowl, birds, insects), **fly around** (עָרַף, Polel Repetitive Imperf.3MS, Injunctive Command; πέτομαι, PMPTc.ANP, iterative, Deponent, Imperative) **above the surface** (Prep. Gen.) **of the earth** (Gen. Place) **in the lower atmosphere** (Acc. Place) **of the heaven** (Adv. Gen. Ref.; sky)."

^{BGT} **Genesis 1:20** καὶ εἶπεν ὁ θεός ἐξαγαγέτω τὰ ὕδατα ἕρπετὰ ψυχῶν ζωσῶν καὶ πετεινὰ πετόμενα ἐπὶ τῆς γῆς κατὰ τὸ σπερέωμα τοῦ οὐρανοῦ καὶ ἐγένετο οὕτως

^{WTT} **Genesis 1:20** וַיֹּאמֶר אֱלֹהִים יִשְׂרְעוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי רְקִיעַ הַשָּׁמַיִם:

^{VUL} **Genesis 1:20** dixit etiam Deus producant aquae reptile animae viventis et volatile super terram sub firmamento caeli

^{LWB} **Gen. 1:21** Now God created out of nothing huge whales and every kind of living, breathing, swarming thing [marine life] which the waters are teeming with according to their species, and every kind of winged creature [birds & insects] according to species. And God enjoyed looking at a truly good thing [beautiful and necessary for man’s ability to inhabit the planet].

^{KJV} **Genesis 1:21** And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

TRANSLATION HIGHLIGHTS

Moses now explains an extremely important concept by using the Hebrew word “barah” again. God created out of nothing all life in the oceans and the sky. None of these creatures developed from previously existing materials. They were created instantaneously by divine fiat and they were created by species (kind, phylum) from the very beginning. They did not evolve from primordial ooze. Evolution is completely destroyed as a viable theory in this passage by the Holy Spirit’s use of the Hebrew word “barah.” The only way it can remain in the Christian’s theological repertoire is by denying verbal plenary inspiration – by emptying the differentiating use of “barah” (created out of nothing) as opposed to using “asah” (created out of previously existing materials). This is a *done deal* to me. If the Holy Spirit has used the word “asah,” I might join hands with those GAP creation proponents who allow evolutionary theory to be inserted into the GAP of Gen. 1:2. But this and another use of “barah” shuts the door on that theory entirely, as well as to theistic evolution. The marine life and flying creatures in this passage did not exist in the original creation in Genesis 1:1.

The largest sea creature I can think of is the whale, so I prefer that translation to some of the centuries-old ideas of “sea monsters” or “dragons.” The idea of snakes comes from the Greek (herpetology) and the idea of crocodiles comes from the Latin (reptiles), but the Hebrew speaks of teeming, swarming things. Maybe such creatures were included in this stage of the creation,

but I think the phrase “which the waters are teeming with” restricts its use to marine life. Some commentators add the possibility that “winged” could include insects as well as birds. Some birds, as a matter of fact, live entirely on insects – so it makes sense that they would have been created as a food source for fowl. So I have no problem with that translation, although there are some insects I wish the Lord would have not included in the original creation! Because the waters and the sky were now inhabited by living creatures, God enjoyed looking at this stage of His restoration.

RELEVANT OPINIONS

Then the creative power of God was put forth, and the waters, which had hitherto been void of living beings, were commanded to swarm with the creature that has life ... The text does not tell us that these creatures were produced from the waters. The clause is still more grievously mistranslated, since the English is made to imply that even birds were formed from the same element ... In this verse both fish and fowl are merely commanded to appear in their respective elements without any hint as to their origin. (G. Pember) Here, *bara* emphasizes the direct exercise of divine creative power ... Then the Holy Spirit singled out the great sea creatures, the *tanninim*, which include various large water mammals, such as whales, porpoises, and dolphins. Along with the great sea creatures, God made every living thing in the sea ... God’s second command that day filled the air with every species of flying creature, *oph*. Every category was included, from swallow to swan, canary to condor, butterfly to bat. (R.B. Thieme, Jr.) Though the waters were lifeless in themselves, they suddenly teem with a living offspring. (J. Calvin)

This day marks the second appearance in the first chapter of Genesis of the word “bara,” which is “to create.” In many ways it is the most intriguing of the six days, as there was more variety of accomplishment on this day than any other. In this one brief span of time, the Creator originates, and places in motion and vital functioning, all the many varieties that dwell in the water, the entire realm of bird life, and the insect world as well. Thousands upon thousands of orders, families, genera, species and varieties fill the water and the air, and all are comprehended in the boundless expanse of the work of God on this one day. It is in connection with this appearance of biological life, quite naturally, that the word “bara” again makes its appearance ... If the preceding age, antedating the period of chaos, did have life in a sentient form, all of it would have perished in the catastrophe that wrecked that order, and no semblance of it could have survived the ice age of which Moses speaks. So that any life of the higher types, commonly called biological, to distinguish it from botanical, would have to be produced by specific and fiat creation at that particular moment. (H. Rimmer)

The word “created” lets us know that whales, all creatures in the waters and fowl never existed on, about or with the original creation, but only came into existence on the fifth day. (M. Younce) In like manner there still existed under the waters of chaos the seeds of herbs, plants, and fruit-yielding trees, because the appalling catastrophe, caused by water not fire, had not destroyed them; and so God orders the earth, no sooner had it emerged from the waters of the abyss, to bring them forth. Animal life, on the contrary, had been utterly destroyed in the great cataclysm, and so God, on the 5th day, proceeds to a new creation. In fact, the inspired writer uses here the creative word “barah.” The first creative act refers to primitive earth, and gives

scope for all geological ages; the second and the third refer to the earth's reconstruction and to the creation of its king, man. This and no other is the Biblical chaos, as described in the first chapter of Genesis. (G. Bartoli)

Remember, "created" is the Hebrew "bara," which means to create something which had no previous existence. This word is never used in the first four days of remodeling the earth for human habitation. Not until this fifth day is God going to create something that had no previous existence. It is in connection with this appearance of biological life that the Hebrew "bara" again appears. By the Holy Spirit's use of "bara," it is evident that no aquatic or bird life existed on the original creation. Should there have been, then God would have used the Hebrew "asah" instead of "bara." After their kind is in reference to these species reproducing offspring of the same species. (M. Younce) It is this present agreement with the divine record that the lowest forms of life began in the water that gives the evolutionary school the single semblance of logic it possesses. (H. Rimmer)

Gen. 1:21 **Now** (explanatory; that is, namely) **God** (Subj. Nom.) **created out of nothing** (בָּרָא, Qal Fientive Perf.3MS, Completed Action; ποιέω, AAI3S, Ingressive, Dramatic; produced, manufactured) **huge** (Acc. Measure; great, giant) **whales** (Acc. Dir. Obj.; sea monsters, dragons) **and** (connective) **every kind of** (Acc. Spec.; species, phylum) **living** (Descr. Gen.), **breathing** (Adv. Acc.), **swarming** (רָמַשׁ, Qal Fientive Ptc.FSA, Attributive) **thing** (Acc. Dir. Obj.; marine life) **which** (Acc. Gen. Ref.) **the waters** (Subj. Nom.) **are teeming with** (שָׂרַץ, Qal Stative Perf.3CP; ἐξάγω, AAI3S, Constative) **according to their** (Gen. Rel.) **species** (Acc. Spec.; kind, phylum), **and** (connective) **every kind of** (Acc. Spec.; species, phylum) **winged** (Acc. Spec.) **fowl** (Acc. Dir. Obj.; birds, maybe insects) **according to species** (Acc. Spec.; kind, phylum). **And** (continuative) **God** (Subj. Nom.) **enjoyed looking at** (רָאָה, Qal Fientive Imperf.3MS, Customary, observed, pondered; ὀράω, AAI3S, Constative; saw) **a truly** (emphatic; indeed, definitely) **good thing** (Acc. Dir. Obj.; beautiful, advantageous, useful to mankind).

^{BGT} **Genesis 1:21** καὶ ἐποίησεν ὁ θεὸς τὰ κήτη τὰ μεγάλα καὶ πᾶσαν ψυχὴν ζώων ἐρπετῶν ἃ ἐξήγαγεν τὰ ὕδατα κατὰ γένη αὐτῶν καὶ πᾶν πετεινὸν πτερωτὸν κατὰ γένος καὶ εἶδεν ὁ θεὸς ὅτι καλὰ

וַיִּבְרָא אֱלֹהִים אֶת־הַתַּיִמִּים הַגְּדֹלִים וְאֵת
 כָּל־נֶפֶשׁ הַחַיָּה הַרְמֹשֶׁת אֲשֶׁר שָׂרַצוּ הַמַּיִם לְמִינֵיהֶם וְאֵת
 כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

^{VUL} **Genesis 1:21** creavitque Deus cete grandia et omnem animam viventem atque motabilem quam produxerant aquae in species suas et omne volatile secundum genus suum et vidit Deus quod esset bonum

LWB **Gen. 1:22** And God blessed them, commanding: “Reproduce and become numerous, and fill the waters in the seas. And flying creatures [birds & insects], become numerous above the earth. “

^{KJV} **Genesis 1:22** And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

TRANSLATION HIGHLIGHTS

God conferred benefits upon (Piel Delocutive Imperfect) the marine life and flying creatures. This is a euphemism for providing them with reproductive apparatus. He blessed them, commanding them (Imperatival) to be fruitful and multiply (Qal Fientive Imperative). That isn't a bad translation, but I prefer the command to reproduce and become numerous. Marine life is ordered to fill the waters of the seas with their progeny (Gk: Iterative Present tense). Flying creatures, both birds and insects, are ordered (Injunctive Command) to become numerous in the sky above the earth. Marine life and flying creatures didn't come into existence until God created them. They didn't begin multiplying until he blessed them with the ability to do so.

RELEVANT OPINIONS

The sea and air creatures were each given their own means of procreation. Having originally created them, God then blessed their generative ability by commanding them to reproduce and multiply their own species. They were to populate the sea and the air with their offspring. (R.B. Thieme, Jr.) Fertility of life comes from the blessing of the true God. (A. Ross) The reproduction of plants, their seed and fruit-production is automatic; that of the animal kingdom is due to conscious will, and needs both divine authority and divine command. (T. Robinson) No blessing was bestowed upon the vegetation, because its growth is dependent upon sun and rain, and not upon its own volition. (J. Hertz) The imperative is not a command directed at the water animals; rather it has the effect of conferring something. (C. Westermann) The creatures which inhabit the waters are the most rapid multipliers in the world. (H. Rimmer) The word “blessed” means to be filled with the potency of life, overcoming defeat and death. God blesses the creatures to be procreative, in spite of death. (B. Waltke)

Gen. 1:22 And (continuative) God (Subj. Nom.) blessed (ברך, Piel Delocutive Imperf.3MS; εὐλογέω, AAI3S, Constative, conferred procreation benefits to) them (Acc. Dir. Obj.), commanding (אמר, Qal Infinitive Construct, Imperatival; λέγω, PAPtc.NMS, Dramatic, Imperatival): “Reproduce (פרה, Qal Fientive Imp.MP, Command, be fruitful; ἀξάνω, PMImp.2P, Iterative, Command, grow, increase) and (connective) become numerous (הרב, Qal Fientive Imp.MP, Command; πληθύνω, PPImp.2P, Iterative, Command, multiply), and (connective) fill (מלא, Qal Fientive Imp.MP, Command; πληρώ, AAImp.2P, Constative, Command) the waters (Acc. Place) in the seas (Loc. Sph.). And (connective) flying creatures (Subj. Nom.;

birds & insects), **become numerous** (רָבָה, Qal Fientive Imperf.3MP, Injunctive Command; πληθύνω, PPImp.2P, Iterative, Command, multiply) **above the earth** (Gen. Place)."

^{BGT} **Genesis 1:22** καὶ ἠϋλόγησεν αὐτὰ ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὰ ὕδατα ἐν ταῖς θαλάσσαις καὶ τὰ πετεινὰ πληθυνέσθωσαν ἐπὶ τῆς γῆς

וַיְבָרֵךְ אֱתֶם אֱלֹהִים לְאֹמֶר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרָב בָּאָרֶץ: ^{WTT} **Genesis 1:22**

^{VUL} **Genesis 1:22** benedixitque eis dicens crescite et multiplicamini et replete aquas maris avesque multiplicentur super terram

^{LWB} **Gen. 1:23** **And evening came forth and then morning came forth: the fifth day [of restoration].**

^{KJV} **Genesis 1:23** And the evening and the morning were the fifth day.

TRANSLATION HIGHLIGHTS

And the evening came forth, followed by the morning, and the fifth day of restoration came to a close. This is another 24-hour day, as evening and morning are again one rotation of the earth on its axis. And as mentioned on the fourth day of restoration, the 24-hour day is measured by the sun instead of the light God had supplied beforehand.

Gen. 1:23 **And** (consecutive) **evening** (Subj. Nom.) **came forth** (הָיָה, Qal Fientive Imperf.3MS; γίνομαι, AMI3S, Ingressive, Deponent) **and then** (consecutive) **morning** (Subj. Nom.) **came forth** (הָיָה, Qal Fientive Imperf.3MS; γίνομαι, AMI3S, Ingressive, Deponent): **the fifth** (Nom. Measure; ordinal) **day** (Ind. Nom.).

^{BGT} **Genesis 1:23** καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα πέμπτη

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי: ^{WTT} **Genesis 1:23**

^{VUL} **Genesis 1:23** et factum est vespere et mane dies quintus

^{LWB} **Gen. 1:24** **Then God verbally commanded: “Earth, bring forward the living, breathing creature according to species: the hooved animal [eg., cattle, horse, sheep] and reptile and non-hooved animal [eg., lion, wolf, squirrel] upon the earth according to species.” And it became just so [as originally designed].**

^{KJV} **Genesis 1:24** And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

TRANSLATION HIGHLIGHTS

Then God verbally commanded (Qal Fientive Imperfect) the earth to march out (Hiphil Causative Imperfect) the living, breathing creature according to species (kind, phylum). Marine life and flying creatures came first, now the terrestrial animals. “After their kind” means they did not descend one from the other (an evolutionary lie) but began as fully developed creatures (the chicken came before the egg) with the ability to reproduce only within their own species. The Hebrew word for “march out” or “lead forward” does not have the idea of origin or source, but rather the idea of parading each type of creature for divine inspection. Hooved animals (eg., cattle, sheep, horses) are up first in the parade. The various species of reptiles (including ground insects and worms) are next, and then the non-hooved animals (eg., lions, wolves, squirrels).

There is no such thing as a carnivorous animal at this time, so I do not agree with the distinction between herbivorous and carnivorous animals as posed by some commentators. For the same reason, I also do not agree with the distinction between domesticated and wild animals. In a sense, all animals at this time were domesticated, in that they did not eat each other. The diet of these animals, as well as man, is covered later in this chapter; every creature eats vegetation of some kind. All of these creatures are living, breathing creatures by the divine fiat of God. All of them are brought forward according to species (Qal Stative Imperfect). “And it became just so” means these things came to pass instantly and as originally planned.

RELEVANT OPINIONS

“It was good” signifies that the magnificent and diverse creation of the animal kingdom was complete and exactly as God intended. (R.B. Thieme, Jr.) The division of the animals is utilitarian rather than scientific. (H. Ellison) The singular is used collectively, to embrace the entire order. (R. Jamieson) All these creatures were graminivorous: for in the 30th verse the green herb alone is given to them for meat. Nor, of course, was man allowed to feed upon animal flesh: in the 29th verse his diet also is restricted to the seed-bearing herb and the fruit of trees. The present state of things, in which animal food is allowed and necessary to man, and carnivorous beasts, birds and fishes abound, testifies to a woefully disorganized and unnatural condition. (G. Pember) “Let the earth bring forth” cannot mean a direct participation of the earth in the creation of the animals – there is no sign of this in the action-account – but only that the animals belong to the earth. The earth with its variety of formations, surfaces and structures provides the living conditions for the different species of animals. (C. Westermann) This does not imply creative forces in the soil or in any of the physical elements. The 92 elements have been in existence from the very first verse in Genesis One. (M. Younce)

“Let the earth bring forth” does not imply creative forces in the soil or in any of the physical elements ... We have dealt casually in a previous chapter with the fallacy of the theory of spontaneous generation, and this day accentuates the impossibility of life arising by natural forces. The intelligent biologist who thinks his way through without diversion from known facts cannot but be amused at the childlike, ingenuous comments of the sponsors of this theory ... There is nothing in nature that is comparable to the miracle of sentient life. No growth, no reproduction, no generation and no quickening of inorganic matter has ever been demonstrated in any field of science whatever ... The basic law of biology is that life comes only from living

ancestry ... A school of unscientific die-hards insist that spontaneous generation was once possible. They say life began in a puddle of hot water. This is an ingenious attempt to evade the issue. It would be far more truthful to say that man has been in hot water ever since his appearance on the face of the earth, but he began in Eden's garden. (H. Rimmer)

Gen. 1:24 **Then** (consecutive) **God** (Subj. Nom.) **verbally commanded** (אמר, Qal Fientive Imperf.3MS, Injunctive Command; said, speech, verbal fiat; λέγω, AAI3S, Dramatic): "**Earth** (Subj. Nom.; land), **bring forward** (נס', Hiphil Causative Imperf.3FS, Injunctive Command, march out; ἐξάγω, AAImp.3S, Ingressive, Command, lead out) **the living** (Adv. Acc.; ζάω, PAPtc.AFS, Descriptive, Attributive), **breathing creature** (Acc. Dir. Obj.) **according to species** (Acc. Spec.; phylum, kind): **the hooved animal** (Acc. Appos.; cattle, sheep, horse) **and** (connective) **reptile** (Acc. Appos.; creeping thing) **and** (connective) **non-hooved animal** (Acc. Appos.; lion, wolf, squirrel) **upon the earth** (Gen. Place) **according to species** (Acc. Spec.)." **And** (continuative) **it became** (היה, Qal Stative Imperf.3MS, Descriptive; γίνομαι, AMI3S, Culminative, Deponent) **just so** (Adv.; the same way, as originally designed).

^{BGT} **Genesis 1:24** καὶ εἶπεν ὁ θεὸς ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ γένος τετράποδα καὶ ἕρπετα καὶ θηρία τῆς γῆς κατὰ γένος καὶ ἐγένετο οὕτως

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה ^{WTT} **Genesis 1:24**
 לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיֵּי-אָרֶץ לְמִינָהּ וַיְהִי-כֵן:

^{VUL} **Genesis 1:24** dixit quoque Deus producat terra animam viventem in genere suo iumenta et reptilia et bestias terrae secundum species suas factumque est ita

LWB Gen. 1:25 **And God made according to a previous pattern [in the original Gen. 1:1 creation] the non-hooved animal [eg., lion, wolf, squirrel] on the earth according to species, and the hooved animal [eg., cattle, sheep, horse] according to species, and all types of reptile on the earth according to their species. And God enjoyed looking at a truly good thing [beautiful and necessary for man's ability to inhabit the planet].**

^{KJV} **Genesis 1:25** And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it* was good.

TRANSLATION HIGHLIGHTS

God made the non-hooved (Latin: beast), hooved and reptilian (Gk: herpetology) animals according to a previous pattern (Qal Fientive Imperfect). The Hebrew word "asah" means made according to a previously existing pattern. God did not create these creatures out of nothing, because the Holy Spirit would have used the Hebrew word "barah" to communicate that. There

are three uses of “barah” in the first chapter of Genesis. In all three cases, it means “to create out of nothing.” In Genesis 1:1, the heavens and the earth were created out of nothing. They had not existed before this instantaneous creation by God. In Genesis 1:21, whales, marine life, and winged creatures were created out of nothing. They had not existed before this instantaneous creation by God. In Genesis 1:27, God created man in His image. Man had not existed before this instantaneous creation by God. Everything else in the first chapter of Genesis from the second half of 1:2 forward previously existed in the original creation in Gen. 1:1.

So instead of being “created from nothing,” they were refashioned from previously existing materials or made according to a pattern previously designed by God in the original creation in Gen. 1:1. In this context, the latter (according to a previous pattern) is preferred over the former. In other words, during the restoration, some things God created absolutely new for the first time (barah), and other things He refashioned or made a second time according to the same pattern He used once before (asah, yatsar) in the original creation. Nor was there any evolution involved in this process. Three times the phrase “according to species” is used to point to exact, divine specifications. The Lord leaves nothing to chance. Because these classifications of creatures were restored to the earth just as they were in the original creation in Gen. 1:1, God enjoyed looking at them once again. The animal kingdom was now complete - part of it the way it was in the original creation, another part of it created out of nothing for the first time.

RELEVANT OPINIONS

Notice carefully that God made the cattle, the beast of the earth and every creeping thing. The Holy Spirit did not use the word create (Hebrew: bara). Since “bara” means creating something which had no previous existence, whereas “made” (Hebrew: asah) is used as bringing something forth that had previously existed, by the use of the Hebrew word “asah,” the Holy Spirit let us know that these beasts, cattle and all manner of creeping things had previously existed on the original creation. Now God lets us know that these creatures are again going to inhabit the renovated earth where man is going to reside ... When “after their kind” is used with “made” in Genesis 1:25, this is referring to replenishing the renovated earth with the same animals and creatures God had created and placed on the original creation ... When God destroyed the original creation along with the beast of the earth, the cattle and every creeping thing, He rendered it a desolation, a wilderness and uninhabited. (M. Younce) Moses gives a threefold classification. He refers to “cattle,” four-footed domestic animals. He refers to “creeping things,” creatures that move along the ground. He refers to “beasts,” the wild animals. (J. Phillips)

Some “Young Earth Creationists” wrongly accuse the GAP Creationist of allowing evolution through the door in Genesis 1:2. But this is not a necessary conclusion. In this passage, the Holy Spirit uses the word “asah” which means hooved animals, reptiles and non-hooved animals were not created out of nothing at this time. They existed in the original creation in Gen. 1:1 and were destroyed by God’s judgment in Gen. 1:2. They were “brought forth” again in this passage, according to the same pattern in which they formerly existed. After Gen. 1:2, no life of any kind existed on planet earth. (LWB) Excluding the angels becoming disembodied spirits, all other forms of life and vegetation were completely destroyed as Gen. 1:2 states. So how in the world could something evolve, when there was absolutely nothing to evolve from? (M. Younce) The

Bible says nothing of any human race before Adam. The only created intelligences revealed to have existed before the creation of man are angels. (M. Unger)

A proper understanding of the GAP Creation account means there was nothing left in Gen. 1:2 for anything to evolve from. There is no way evolution could have occurred during Gen. 1:2 because there was nothing alive to kick-start the process. Yes, I know there have been some GAP Creationist who have toyed with the notion of evolution in Gen. 1:2, but they were being inconsistent with their own viewpoint because they allowed a theory of geological interpretation to cloud their exegesis. (LWB) Like many Young-Earth Creationists, these men should have “spent the majority of their time studying the Word of God, instead of digging in the dirt ... then they wouldn’t have to distort the Bible into fitting their so-called geological findings.” (M. Younce) No creative power was delegated to the elements in any degree. Omnipotence alone was adequate to the result, and omnipotence only effected it. (G. Bush)

Gen. 1:25 And (continuative) God (Subj. Nom.) made according to a previous pattern (עֲשֶׂה, Qal Fientive Imperf.3MS; ποιέω, AAI3S, Ingressive) the non-hooved animal (Acc. Dir. Obj.; lion, wolf) on the earth (Gen. Place) according to species (Acc. Spec.; kind, phylum), and (connective) the hooved animal (Acc. Dir. Obj.; cattle, sheep, horse) according to species (Acc. Spec.; kind, phylum), and (connective) all types of (Acc. Spec.) reptile (Acc. Dir. Obj. ; creeping things) on the earth (Gen. Place) according to their (Gen. Rel.) species (Acc. Spec.; kind, phylum). And (continuative) God (Subj. Nom.) enjoyed looking at (הִנִּיחַ, Qal Fientive Imperf.3MS, Customary, observed, pondered; ὀράω, AAI3S, Constativ; saw) a truly (emphatic; indeed, definitely) good thing (Acc. Dir. Obj.; beautiful, advantageous, useful to mankind).

^{BGT} **Genesis 1:25** καὶ ἐποίησεν ὁ θεὸς τὰ θηρία τῆς γῆς κατὰ γένος καὶ τὰ κτήνη κατὰ γένος καὶ πάντα τὰ ἑρπετὰ τῆς γῆς κατὰ γένος αὐτῶν καὶ εἶδεν ὁ θεὸς ὅτι καλὰ

וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ לְמִינֵהֶם וְאֶת־הַבְּהֵמָה לְמִינֵהָ וְאֶת־כָּל־רֶמֶשׂ הָאֲרָצָה לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי־טוֹב:

^{VUL} **Genesis 1:25** et fecit Deus bestias terrae iuxta species suas et iumenta et omne reptile terrae in genere suo et vidit Deus quod esset bonum

^{LWB} **Gen. 1:26** Then God said: “We [Father, Son, Spirit] will make according to a pattern man, according to Our [Trinity] image, after Our [Trinity] likeness, and let them have dominion over the fish of the sea and over the flying creatures [birds & insects] of the sky and the hooved animals [cattle, sheep, horses] and over all the earth and over all the reptiles which creep upon the earth.”

^{KJV} **Genesis 1:26** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

TRANSLATION HIGHLIGHTS

Then God said, “Let us make man.” The word for “make” is “asah” and means to make according to a pattern, in this case the pattern being God Himself. The emphasis in this passage is not on the actual creation of man, but on the image and likeness of man coming from the pattern of God Himself. This pattern is repeated twice more, once with an emphasis on image and once with an emphasis on likeness. Of course, we are not talking about a physical image, because God is spirit. We are talking about man’s soul, mind, self-conscious personality and spirit. Some commentators believe “image” refers to the soul and “likeness” (facsimile) refers to spirit. It’s also possible that image or likeness in the context of the Triune God is pointing to man as a tripartite being: body, soul and spirit.

The verb in the plural and the possessive “our” (used twice) emphasize each member of the Trinity being involved in this creation. The Father, Son and Holy Spirit had a conference in heaven and unanimously agreed to create man. Jewish commentators, as might be expected, reject the idea of the plural referring to the Trinity. They believe the plural refers to God and the angels conferring on the original creation. That does not mean anyone goes so far as to suggest that angels actually assist in the creation of man. And man was not created in the image of angels. God also gave man authority and dominion over planet earth, including fish in the sea, flying creatures in the air, hooved animals and reptiles.

RELEVANT OPINIONS

Man is not a duplication of God, a blasphemous thought, but has an inferior, finite correspondence to God. Shadow image describes the essence of man’s soul which was patterned after divine essence only in the sense that it is immaterial, spiritual, rational, moral and relational. God’s essence is real but invisible. As the shadow image of God, human essence is also real but invisible. Like God, human essence can be defined only by its characteristics which include self-consciousness, mentality, volition, conscience, and emotion. As the image of God, human beings are the only creatures who uniquely reflect God. The image of God distinguishes man from the lower creatures and inevitably guarantees the supremacy over them which God intended. Man was created to rule creation. God delegated to man authority over every living thing on the earth. (R.B. Thieme, Jr.) God is represented as consulting (us – our) as to the formation of humanity. (T. Robinson) The breath of God became the soul of man; the soul of man therefore is nothing but the breath of God. (Keil & Delitzsch) The plural of majesty does not occur in Hebrew, so this older explanation has been completely abandoned today; it occurs only in Ezra 4:18. (C. Westermann)

The three Persons of the Trinity, Father, Son and Holy Spirit, consult about it and concur in it ... God’s image upon man consists in knowledge, righteousness, and true holiness – Eph. 4:24, Col. 3:10. (M. Henry) The greater part, and nearly all, conceive that the word *image* is to be distinguished from *likeness* ... In the *image* are contained those endowments which God has

conferred on human nature at large, while they expound *likeness* to mean gratuitous gifts. (J. Calvin) Being in God's image means that humans share, though imperfectly and finitely, in God's nature, that is, in His communicable attributes – life, personality, truth, wisdom, love, holiness, justice – and so have the capacity for spiritual fellowship with Him. (A. Ross) The introduction of the clause “over all the earth” is a proof that it does not here denote a particular class of animals, as it did in verses 24-25, but was superadded to show that all orders of living creatures were placed in subjection to mankind: none, even the most obscure and most insignificant, were exempted. (R. Jamieson) Although the tense here used is the future, all must acknowledge that this is the language of one apparently deliberating. Hitherto God has been introduced simply as commanding; now, when He approaches the most excellent of all His works, He enters into consultation. (J. Calvin)

The words “in our image” and “after our likeness” have ever been a source of mystification to the careful student of the Scripture. (G. Bush) Since “made” has reference to something that has previously existed, we can readily see that these spiritual qualities have existed before. Did not the angels and their overseer, Lucifer, possess these same qualities? Here God is telling us a particular part of what the complete man will possess; i.e., the spiritual qualities which God had previously endowed the angels with when He created them. (M. Younce) Here we may see an early intimation of the Trinity in Unity; a doctrine which pervades the whole Bible, and is the very corner-stone of our holy religion. (C. Simeon) The man who declares that the spiritual is not, or is not for him, may well fancy himself developed out of lower organisms by a process which leaves him still generically one of them; for he has parted altogether from the great strength and life of his race. Spirituality is the first Divine likeness. (W. Nicoll) Some differentiate between “image” and the “likeness,” regarding the one to be the spiritual substance of the soul, and the other to be the moral character which was lost at the fall ... At the Fall, man did not cease to have a spiritual being, but he did cease to have a spiritual character. (W. Scroggie)

Gen. 1:26 Then (consecutive) God (Subj. Nom.) said (אמר, Qal Fientive Imperf.3MS): “We will make according to a pattern (עשה, Qal Fientive Imperf.1CP, Deliberative Future; ποιέω, AASubj.1P, Ingressive, Future, plural: Trinity) man (Acc. Dir. Obj.) according to Our (Poss. Acc.; Trinity) image (Acc. Spec.; model, shade, representation), after Our (Poss. Acc.; Trinity) likeness (Acc. Spec.; pattern, replica, similitude), and (continuative) let them have dominion over (היה, Qal Fientive Imperf.3MP, rule; ἄρχω, PAImp.3P, Customary, Hortatory) the fish (Obj. Gen.) of the sea (Gen. Place) and (connective) over the flying creatures (Obj. Gen.; fowl, birds, insects) of the sky (Gen. Place) and (connective) the hooved animals (Obj. Gen.) and (connective) over all (Gen. Measure) the earth (Obj. Gen.) and (connective) over all (Gen. Measure) the reptiles (Obj. Gen.) which creep (רמש, Qal Fientive Ptc.MSA, Attributive, crawl; ἔρω, PAPtc.GNP, Customary, Attributive) upon the earth (Gen. Place).”

^{BGT} **Genesis 1:26** καὶ εἶπεν ὁ θεός ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετων τῶν ἔρπόντων ἐπὶ τῆς γῆς

^{WTT} **Genesis 1:26** וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרִדוּ בְרִגְתַּיִם וּבְעוֹף הַשָּׁמַיִם וּבְבְהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

^{VUL} **Genesis 1:26** et ait faciamus hominem ad imaginem et similitudinem nostram et praesit piscibus maris et volatilibus caeli et bestiis universaeque terrae omnique reptili quod movetur in terra

^{LWB} **Gen. 1:27** Then God [Jesus Christ] created man out of nothing according to an image. According to the image of God He created him out of nothing. Male and female He created them out of nothing.

^{KJV} **Genesis 1:27** So God created man in his *own* image, in the image of God created he him; male and female created he them.

TRANSLATION HIGHLIGHTS

According to John 1:3, Colossians 1:16 and Hebrews 1:10, Jesus Christ was the member of the Trinity Who created man out of nothing. Notice the use of the Hebrew word “barah” for the third time in this chapter. God created man out of nothing. He did not use pre-existing materials. There was absolutely no kind of evolutionary activity. Man was created instantaneously for the first time. He was not present in the original creation. The first statement tells us that God had an image in mind when He created man. The second statement tells us that God Himself was that image. The third statement tells us that he created both a male (Latin: masculine) and a female (Latin: feminine) soul out of nothing. The pattern for this image was God Himself, as stated by the use of “asah” in the previous verse. Three times in this verse God emphasizes that He created man out of nothing. He knows evolutionists are thick-skulled and need to hear such facts repeated over and over again.

RELEVANT OPINIONS

The Lord created (bara) the male soul and the female soul out of nothing following the pattern (asah) of God Himself. (R.B. Thieme, Jr.) God said, “Let us make man,” and immediately it follows, “God created man.” He performed what He resolved. With us saying and doing are two things; but they are not so with God. (M. Henry) Man and woman, both alike, are in their spiritual nature akin to God. (J. Hertz) He calls them a pair, consisting of man and woman, which God in the beginning had joined together, one man, in order that every one might learn to be content with his own wife. (J. Calvin) These verses do not give to us the details of how man was created and how woman was created. We won’t find that until we come to the second chapter. (J. McGee) Mankind has never existed before at any time prior to Adam and Eve. (M. Younce)

From the very beginning God's plan was for a family ... The second chapter of Genesis is but an addition to the details of the first chapter. When Moses tells the entire story of the six days' work of God, he sketches in the broad outline with swift strokes, until the entire picture emerges to our understanding. Then he retraces his path, and adds later details that he did not use in the broad outline, but gives the additional data only where it is vitally needed; so that he adds certain illuminations to the work of only three of the days. (H. Rimmer) Angels were not made male and female, for they were not to propagate their kind; but man was made so, that the nature might be propagated and the race continued. (M. Henry)

Human life was set apart in relation to God by the divine plan ("let us make man"), by the divine pattern ("as our image"), and by the divine purpose ("let him have dominion"). Humans are far more than animals. (A. Ross) There is a progression, from the body (matter) to soul (personality) to spirit (life with God-consciousness). Lest we should miss this, the word "create" is repeated three times over in reference to the man and woman. (J. Boice) Image does not signify a physical representation of corporeality, for God is a spirit. The term must therefore describe human life as a reflection of God's spiritual nature; that is, human life has the communicated attributes that came with the inbreathing. Consequently, humans have spiritual life, ethical and moral sensitivities, conscience, and the capacity to represent God. (A. Ross)

The Holy Spirit does *not* say that man was created in the image and likeness of the beasts. In his nature, person, and personality, in his moral and spiritual capacities, in his emotions, intellect, conscience, and will, man stands apart from the brute creation. God does not begin with man's body and relate man to the beasts. He begins with man's moral and spiritual nature, and relates man to God. Indeed, reference to the creation of man's body is relegated to a footnote at the end of the creation story. Man is in no way related to the beasts. Man stands alone ... Physically, he alone of all the creatures on the globe, walks upright; mentally, he alone has the ability to communicate in a sophisticated manner; spiritually, he alone has the capacity to know the mind and will of God. (J. Phillips)

The doctrine of evolution, by striking at the story of Adam and Eve, launches a critical attack upon the Word of God at a strategic point. Cut Genesis 1 from the Bible and you must also tear out Romans 5. God sums the whole human race up in Adam and traces all the sin and sorrow in the world back to him. If there were no Adam, then the Bible is false, Romans 5 is built on myth, and we have no salvation. If there were no Adam, Jesus was mistaken (Matt. 19:4-6), in which case He was not the Son of God, the Bible is based on myth, and we have no salvation. God begins with Adam and declares that the human race sprang from him. (J. Phillips)

Gen. 1:27 Then (consecutive) God (Subj. Nom.; Jesus Christ) created out of nothing (אָרַב, Qal Fientive Imperf.3MS; ποιέω, AAI3S, Ingressive) man (Acc. Dir. Obj.) according to an (Acc. Poss.) image (Acc. Spec.). According to the image (Prep. Acc.) of God (Gen. Spec.) He created out of nothing (אָרַב, Qal Perf.3MS, Fientive; ποιέω, AAI3S, Ingressive) him (Acc. Dir. Obj.). Male (Pred. Nom.) and (connective) female (Pred. Nom.) He created out

of nothing (בְּרֵא, Qal Perf.3MS, Fientive; ποιέω, AAI3S, Ingressive) **them** (Acc. Dir. Obj.).

^{BGT} **Genesis 1:27** καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ' εἰκόνα θεοῦ ἐποίησεν αὐτὸν ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: ^{WTT} **Genesis 1:27**

^{VUL} **Genesis 1:27** et creavit Deus hominem ad imaginem suam ad imaginem Dei creavit illum masculum et feminam creavit eos

^{LWB} **Gen. 1:28** **And God blessed them and God commanded: “Be fruitful and become numerous and fill [populate] the earth. In addition, subdue it and rule over the fish of the sea and the flying creatures [birds & insects] of the sky and every animal which creeps upon the earth.”**

^{KJV} **Genesis 1:28** And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

TRANSLATION HIGHLIGHTS

And God blessed (Piel Delocutive Imperfect) the first man and woman and issued a command to them (Injunctive Command) to be fruitful and become numerous. This was a command to have sexual relations and to have lots of children. The idea was for the first couple to populate planet earth with their offspring. In addition, they were to subdue (stamp on) the earth (Injunctive Command), ruling over (treading upon) the fish of the sea, the birds and insects of the sky, and every animal which creeps (Attributive Participle) upon the earth. Some translated the Hebrew word for “fill” as “replenish,” meaning some other form of creatures existed during the original creation. As a GAP creationist, I would like to jump on this translation and be dogmatic about it. However, I’m not convinced that either translation is superior to the other at this time.

RELEVANT OPINIONS

It is owing to this blessing, which God commanded at first, that the race of mankind is still in being, and that as one generation passes away another comes. (M. Henry) Having created mankind, God commissioned them to procreate, to subdue, and to rule the earth ... They were also to enjoy sexual relations. Mankind was given dominion over the fish, the birds, and every living creature. The word “subdue” designates man’s position of sovereignty and control over nature. (R.B. Thieme, Jr.) “Replenish” is an interesting word and seems to indicate that this earth had been inhabited before by other creatures. Whatever the creatures were, they had disappeared before man was created. (J. McGee) Physically feeble than many of the animals, man is yet their lord. We have a picture of a natural kingdom, with no internal warfare, but with a monarch. All live at peace with one another, since the vegetable world supplies all needed food. Over all, as God’s viceregent, stands the one being who really resembles his Maker – man. (T. Robinson)

Very clearly the Scriptures teach that God renovated a chaotic earth; and having brought order out of chaos, He created a new being – man – and gave him dominion over the renovated earth. (L. Talbot)

God could Himself indeed have covered the earth with a multitude of men; but it was His will that we should proceed from one fountain, in order that our desire of mutual concord might be the greater, and that each might the more freely embrace the other as his own flesh. (J. Calvin) God seems to be the One who introduced the subject of sex. It is quite interesting that our generation thinks that they have made a new discovery, that they are the Columbus that discovered sex. God mentions it here at the very beginning. (J. McGee) In the case of Genesis 9:1 where Noah and his family are instructed to re-populate an earth that has been wiped out by the flood, the word “replenish” renders a more accurate English meaning than does the word “fill.” Some point to the similarity in circumstances between Adam and Noah in their respective Divine commissions. If the word “replenish” stands in Genesis 1:28, then both Adam and Noah are told to repopulate a desolate earth after a major destructive event, specifically, a flood. Remember, the earth was flooded at Genesis 1:2 before the seven days of Genesis. Since the flood of Noah’s time was a judgment upon the world of that time, then a flood before Adam’s creation would imply a previous judgment upon an old world order before the seven days of the creation narrative. (G. Johnson)

Dominion of any kind, but particularly dominion of this scope, implies responsibility. (J. Boice) In our day many say there are no essential differences between men and women, or that whatever differences there are, are accidental. This is understandable from those who think that mindless evolution is the means by which we have become what we are. But it is entirely incomprehensible from the standpoint of the Bible, which tell us nothing is an accident and that sexuality in particular is the result of the creative act of God. Men are not women. Women are not men. (J. Boice) The commission thus received was to utilize for his necessities the vast resources of the earth, by agricultural and mining operations, by geographical research, scientific discovery, and mechanical invention. (T. Whitelaw) Adam was not just a gardener to cut the grass. Man was created to rule this earth. (J. McGee) The precise reason why Satan and his demonic hatred is directed so relentlessly against man ... may be that Satan and certain angels were given the suzerainty over the earth when it was primevally created ... and now man has been given dominion over the renewed globe ... against Satan’s claim that this world belongs to him ... They now assault and tempt the Spirit-filled, but the resistance evoked calls forth the noblest faith and effort and issues in the development of the highest types of sterling character. (M. Unger)

Gen. 1:28 And (continuative) God (Subj. Nom.) blessed (בָּרַךְ, Piel Delocutive Imperf.3MS; εὐλογέω, AAI3S, Constative) them (Acc. Dir. Obj.) and (continuative) God (Subj. Nom.) commanded (אָמַר, Qal Fientive Imperf., Injunctive Command; λέγω, PAPtc.NMS, Dramatic, Imperative): “Be fruitful (פָּרָה, Qal Fientive Imp.MP, Injunctive Command; ἀξάνω, PMImp.2P, Iterative, Command, grow) and (connective) become numerous (רָבִיחַ, Qal Fientive Imp.MP,

Injunctive Command; πληθύνω, PPImp.2P, Durative, Command, increase, multiply) **and** (connective) **fill** (מלא, Qal Fientive Imp.MP, Injunctive Command, replenish; πληρώω, AAImp.2P, Dramatic, Command, populate) **the earth** (Acc. Place). **In addition** (adjunctive), **subdue** (כבש, Qal Fientive Imp.MP, Injunctive Command; κατακυριεύω, Culminative, AAImp.2P, Command) **it** (Obj. Gen.), **and** (continuative) **rule over** (הרה, Qal Fientive Imp.MP, Injunctive Command; ἄρχω, PAImp.2P, Dramatic, Command) **the fish** (Obj. Gen.) **of the sea** (Gen. Place) **and** (connective) **the flying creatures** (Obj. Gen.; birds & insects) **of the sky** (Gen. Place) **and** (connective) **every** (Gen. Measure) **animal** (Obj. Gen.) **which** (Adv. Gen. Ref.) **creeps** (רמש, Qal Fientive Ptc.FSA, Attributive; ἔρπω, PAPtc.GNP, Descriptive, Attributive) **upon the earth** (Gen. Place)."

^{BGT} **Genesis 1:28** καὶ ηὐλόγησεν αὐτοὺς ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς

^{WTT} **Genesis 1:28** וַיְבָרֶךְ אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשְׁהָ וּרְדוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הַרְמֹשֶׁת עַל־הָאָרֶץ:

^{VUL} **Genesis 1:28** benedixitque illis Deus et ait crescite et multiplicamini et replete terram et subicite eam et dominamini piscibus maris et volatilibus caeli et universis animantibus quae moventur super terram

^{LWB} **Gen. 1:29** Then God announced: “Behold, I have given to you every green plant which yields seed, which exists upon the surface of the entire earth, including every kind of tree which yields fruit with seed. It [earth’s vegetation] will be food for you.

^{KJV} **Genesis 1:29** And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

TRANSLATION HIGHLIGHTS

Then God announced to man that He has created a source of food for him. He gave him (Qal Fientive Perfect) every type of green plant which yields seeds (Attributive Participle). This included every species of fruit tree which yields seed. This previously created vegetation became food for man. Yes, in the original economy, man was a vegetarian. After the fall, he became carnivorous.

RELEVANT OPINIONS

God intended for mankind, His highest creation of the six-day period, to use all plants for nourishment and sustenance. (R.B. Thieme, Jr.) Though Adam had dominion given him over fish and fowl, yet God confined him, in his food, to herbs and fruits; and he never complained of it ... We never read that he coveted flesh. (M. Henry) All live at peace with one another, since the vegetable world supplies all needed food. (T. Robinson) According to the creative will of God, men were not to slaughter animals for food. (Keil & Delitzsch)

Gen. 1:29 **Then** (consecutive) **God** (Subj. Nom.) **announced** (אָמַר, Qal Fientive Imperf.3MS; λέγω, AAI3S, Constative): "**Behold** (interjection), **I have given** (נָתַן, Qal Fientive Perf.3MS, Completed Action; δίδωμι, Perf.AI1S, Dramatic) **to you** (Dat. Adv.) **every** (Acc. Measure) **green plant** (Acc. Dir. Obj.; herb) **which yields** (זָרַע, Qal Fientive Ptc.MSA, Attributive, bears; σπείρω, PAPtc.ANS, Customary, Attributive) **seed** (Acc. Dir. Obj.), **which** (Nom. Appos.) **exists** (εἶμι, PAI3S, Static) **upon the surface** (Gen. Place) **of the entire** (Gen. Measure) **earth** (Adv. Gen. Ref.), **including** (adjunctive) **every kind of** (Acc. Spec.; species) **tree** (Acc. Dir. Obj.) **which** (Nom. Appos.) **yields** (זָרַע, Qal Fientive Ptc.MSA, Attributive; ἔχω, PAI3S, Customary) **fruit** (Acc. Dir. Obj.) **with seed** (Gen. Accompaniment). **It** (earth's vegetation) **will be** (הָיָה, Qal Stative Imperf.3MS, Simple Futurity; εἶμι, FMI3S, Predictive) **food** (Pred. Acc.) **for you** (Dat. Adv.).

^{BGT} **Genesis 1:29** καὶ εἶπεν ὁ θεός ἰδοὺ δέδωκα ὑμῖν πάν τὸν χόρτον σπόριμον σπείρον σπέρμα ὃ ἐστὶν ἐπάνω πάσης τῆς γῆς καὶ πάν τὸν ξύλον ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου ὑμῖν ἔσται εἰς βρώσιν

^{WTT} **Genesis 1:29**
 אֶת־כָּל־עֵשֶׂב | זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ
 וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִיעֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה
 לְאֹכְלָה:

^{VUL} **Genesis 1:29** dixitque Deus ecce dedi vobis omnem herbam adferentem semen super terram et universa ligna quae habent in semet ipsis sementem generis sui ut sint vobis in escam

^{LWB} **Gen. 1:30** **And to every animal of the earth and to every flying creature [birds & insects] of the sky and to every thing which creeps on the earth which has life: every kind of green plant for food.” And it became just so [as originally designed].**

^{KJV} **Genesis 1:30** And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

TRANSLATION HIGHLIGHTS

God also provided food for all the animals on the earth, the flying creatures of the sky, and to every creature which creeps and crawls (Gk: herpetology) on the earth. He provided every species of green plant and herb for them to eat. The verb is missing, but there is an elliptical train of thought carried over from His provision in the prior verse. “And it became just so” means these things came to pass instantly and as originally planned. And since we’re speaking about His original plan, it should go without saying that “nothing sneaks up on God’s blind side.” His plan is still being executed to perfection. I say this because a few liberal commentators, supported no doubt by atheistic friends, have suggested that it is not possible that man and beast began as vegetarians. This hypothesis is then buttressed by pointing to the various types of teeth and unique digestive systems conducive to eating meat. Of course, the fall of man was no accident. The entire plan of redemption was planned in eternity past. It did not unfold as if God had no idea what would happen. So it would not be a stretch in the least to say He created man and animals with the kind of dental work and digestive tract necessary for what He knew would inevitably happen – the fall and the curse that followed it. Those who would eventually eat meat were given the apparatus to do so in lieu of that event, known in advance by the sovereign Lord.

RELEVANT OPINIONS

In the perfection of original creation, all creatures were graminivorous. After the fall, animals were divided into two groups: herbivores and carnivores. (R.B. Thieme, Jr.) Let us give to God the glory of His bounty to the inferior creatures, that all are fed, as it were, at His table, every day. (M. Henry) Genesis 1 does not forbid the consumption of meat, and it may be that meat eating is envisaged from the time of the fall. (G. Wenham) The concern of the verse is to show that all are fed from God’s hand. (D. Kidner)

Gen. 1:30 **And** (continuative) **to every** (Dat. Measure) **animal** (Dat. Adv.) **of the earth** (Gen. Place) **and** (connective) **to every** (Dat. Measure) **flying creature** (Dat. Adv.; bird & insect) **of the sky** (Gen. Place) **and** (connective) **to every thing** (Dat. Adv.) **which creeps** (רָמַשׁ, Qal Fientive Ptc.MSA, Attributive; ἔρπω, PAPtc.DNS, Descriptive, Attributive) **on the earth** (Gen. Place) **which** (Nom. Appos.) **has** (ἔχω, PAI3S, Descriptive) **life** (Adv. Acc.): **every kind of** (Acc. Measure; species) **green** (Acc. Spec.) **plant** (Acc. Dir. Obj.) **for food** (Acc. Purpose).” **And** (continuative) **it became** (הָיָה, Qal Stative Imperf.3MS, Descriptive; γίνομαι, AMI3S, Culminative, Deponent) **just so** (Adv.; the same way, as originally designed).

^{BGT} **Genesis 1:30** καὶ πᾶσι τοῖς θηρίοις τῆς γῆς καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ παντὶ ἔρπετῶ τῷ ἔρποντι ἐπὶ τῆς γῆς ὃ ἔχει ἐν ἑαυτῷ ψυχῆν ζωῆς πάντα χόρτον χλωρὸν εἰς βρώσιν καὶ ἐγένετο οὕτως

וְלִכְל־חַיַּת הָאָרֶץ וְלִכְל־עוֹף הַשָּׁמַיִם וְלִכְל רֹמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־בוֹ נַפְשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב ^{WTT} **Genesis 1:30**

לְאֵכֵלָה וַיְהִי־כֵן:

^{VUL} **Genesis 1:30** et cunctis animantibus terrae omnique volucris caeli et universis quae moventur in terra et in quibus est anima vivens ut habeant ad vescendum et factum est ita

^{LWB} **Gen. 1:31** And God enjoyed looking at everything which He had made according to pattern [divine design] and considered *it* [the entire creation] a truly good thing in the highest degree. And evening came forth and then morning came forth: the sixth day [of restoration].

^{KJV} **Genesis 1:31** 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.

TRANSLATION HIGHLIGHTS

God enjoyed everything which He had made according to pattern, i.e., divine design. How could it be otherwise? The perfect tense emphasizes both completed action – the restoration was now complete – and certitude – nothing was left in less than a perfect state. And as He surveyed His completed work, this time He enjoyed it immensely because it was a completed work. It is not only “truly good” but the entire creation was called “truly good to the highest degree.” And the evening came forth, followed by the morning, and the sixth day of restoration came to a close. This is another 24-hour day, as evening and morning are again one rotation of the earth on its axis.

RELEVANT OPINIONS

In the simple anthropomorphic style of this history, the Creator is represented as an artist, and in all the successive stages of the creative work as pausing to survey its progress, which He pronounced to be “good.” But on the completion of it by the creation of man, He declared it to be “very good;” not only each separate part, but as a whole, adapted to be the habitation of a race of intelligent and moral creatures, the scene of all the various plans and operations which were to be developed under that economy of providence which He was about to commence. (R. Jamieson) Each created thing is “good” in itself; but when combined and united, the totality is proclaimed “very good.” Everything in the universe was as the Creator willed it – nothing superfluous, nothing lacking – a harmony. (J. Hertz) There is a great satisfaction in surveying a finished work. God stood back, as it were, to cast an admiring, contented eye over the finished work of His hands. (J. Phillips)

The creation of man, along with an environment to support our lives in these physical bodies, is clearly the purpose and goal of the seven days of God’s restorative work in the world. Only after the earth has been restored to viable conditions, man created upon it and placed in charge of it, does God conclude that all He has made is “very good.” The fact that God’s restorative work during the seven days is entirely focused on man also argues for Genesis 1:2 beginning a process of re-creation, for man, specifically through the God-Man, Jesus Christ, is meant in no small part as a replacement for Satan and his fallen angels. (R. Luginbill) God saw every thing as good, because it perfectly answered the end for which it was made. (G. Bush) Everything was perfect

in its kind, so that every creature might reach the goal appointed by the Creator, and accomplish the purpose of its existence. (Keil & Delitzsch)

Gen. 1:31 And (continuative) God (Subj. Nom.) enjoyed looking at (הִרְאָה, Qal Fientive Imperf.3MS, Customary, observed, pondered; ὀράω, AAI3S, Constative; saw) everything (Acc. Dir. Obj.) which (Acc. Appos.) He had made according to pattern (הִעֲשֶׂה, Qal Fientive Perf.3MS, Certitude, Completed Action, divine design; ποιέω, AAI3S, Culminative) and (connective) considered (interjection) it (ellipsis; the entire creation) a truly (emphatic; indeed, definitely) good thing (Acc. Dir. Obj.; beautiful, advantageous, useful to mankind) in the highest degree (Adv. Degree; exceedingly). And (consecutive) evening (Subj. Nom.) came forth (הָיָה, Qal Fientive Imperf.3MS; γίνομαι, AMI3S, Ingressive, Deponent) and then (consecutive) morning (Subj. Nom.) came forth (הָיָה, Qal Fientive Imperf.3MS; γίνομαι, AMI3S, Ingressive, Deponent): the sixth (Nom. Measure; ordinal) day (Ind. Nom.).

^{BGT} **Genesis 1:31** καὶ εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν καὶ ἰδοὺ καλὰ λίαν καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα ἕκτη

וַיִּרְאֵ אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב ^{WTT} **Genesis 1:31**
מֵאָדָּר וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: פ

^{VUL} **Genesis 1:31** viditque Deus cuncta quae fecit et erant valde bona et factum est vespere et mane dies sextus

CHAPTER 2

^{LWB} **Gen. 2:1** And so the heavens and the earth were completed, including all the hosts [the sun, moon, and stars in the heavens as well as the living creatures on earth].

^{KJV} **Genesis 2:1** Thus the heavens and the earth were finished, and all the host of them.

TRANSLATION HIGHLIGHTS

The creation of the heavens and the earth comes to a close in this passage. The chapter division is most unfortunate in many English translations. The Pual Fictive Imperfect “tells it like it is.” The “hosts” is a reference to all the components of the heavens (sun, moon, stars) and all the

components on the earth (plants, living creatures, man). If you insist on using the word “rest,” please understand it as an anthropomorphism. God does not need to rest.

RELEVANT OPINIONS

Abandon Genesis 1 – as unfactual and unreliable, as mere mythology, as a doctored-up copy of the Babylonian creation epic, as totally unacceptable to modern science – and Satan has won. If the Holy Spirit cannot be trusted when He tells of creation, how can He be trusted when He tells of salvation? If what He says about the earth in Genesis 1 can be questioned, then what He says about heaven in Revelation 22 can be questioned. If the Holy Spirit cannot be trusted in Genesis 1, how can He be trusted in John 3:16? (J. Phillips) The creatures made both in heaven and earth are the *hosts* or *armies* of them, which denotes them to be numerous, but marshaled, disciplined, and under command. (M. Henry) Chapter 2 is not another account of creation. No mention is made in it of the formation of dry land, the sea, the sun, moon or stars. It is nothing else but the sequel of the preceding chapter. (J. Hertz)

Many discrepancies have been alleged to exist between the first and second chapters of Genesis. None of them has any real foundation. We have only to bear in mind the different objects of the two records and all difficulty will vanish: for while the one chapter gives a continuous history of the week of restoration, the other is evidently a supplement, adding details of man’s creation that we may better understand his nature and his fall. Hence in this second account reference is made to other works of the Six Days only when they happen to be immediately connected with the main subject, and without any regard to the order in which they were performed. (G. Pember) These verses belong properly to chapter 1 and complete the wonderful display of God’s power and purpose which is given us there. (W. Scroggie)

Gen. 2:1 And so (conclusive) the heavens (Subj. Nom.) and (connective) the earth (Subj. Nom.) were completed (כָּלָה, Pual Factitive Imperf.3MP, finished; συντελέω, API3P, Culminative), including (adjunctive) all (Nom. Measure) the hosts (Subj. Nom.).

^{BGT} **Genesis 2:1** καὶ συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν

וַיִּכְלֹוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: ^{WTT} **Genesis 2:1**

^{VUL} **Genesis 2:1** igitur perfecti sunt caeli et terra et omnis ornatus eorum

^{LWB} **Gen. 2:2** **And by the seventh day God completed the work [restoration] which He had made according to pattern [divine design], and then He ceased on the seventh day from all the work which He had made according to pattern [divine design].**

^{KJV} **Genesis 2:2** And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

TRANSLATION HIGHLIGHTS

God completed (Piel Factitive Imperfect) the work of restoration by the dawn of the seventh day. Everything was finished as planned (Perfect Completed Action). He made it all according to His divine design and then ceased His work on the morning of the seventh day (Qal Fientive Imperfect). He rested, or took a day off to observe His restored creation. Man and the rest of the creatures had food to eat. The seventh day is the *shavat* or Sabbath, a day of no work for the Jews who kept the Mosaic Law. The LXX has sixth day instead of seventh day, but there is not enough manuscript evidence to warrant such a translation.

RELEVANT OPINIONS

The dawn of the seventh day was the first full day of the completed restoration. Genesis 2:1-3 establishes the precedent for a day free from creative endeavor ... As God worked for six days and ceased on the seventh, so the Old Testament Jews were to work six days and cease labor on the seventh. Cessation of labor signified reliance upon God ... Manna sustained the Jews in the wilderness until they entered the temporal “rest” of the land God promised to give them. The believer who daily learns and applies the manna of the Word of God appropriates God’s temporal rest in the Christian life. (R.B. Thieme, Jr.) God is said to have “rested” on the seventh day. This ascribing of human actions to God is called anthropomorphism, and is employed in the Bible to make intelligible to the finite, human mind that which relates fo the Infinite. (J. Hertz)

This rest of the Creator was indeed the consequence of His self-satisfaction in the now united and harmonious, though manifold whole; but this self-satisfaction of God in His creation, which we call His pleasure in His work, was also a spiritual power, which streamed forth as a blessing upon the creation itself, bringing it into the blessedness of the rest of God and filling it with His peace. (Keil & Delitzsch) What does it mean when it says that God rested from His work? Does it mean that God got tired, sat down to rest on the seventh day, and said that He had had a big week – that He had worked more than forty hours, and that He wanted to rest? If you look at it like that, it is perfect nonsense. At the end of six days, He rested the seventh day because His work was complete. (J. McGee)

Gen. 2:2 And (continuative) by the seventh (Dat. Measure) day (Loc. Time) God (Subj. Nom.) completed (כָּלָה, Piel Factitive Imperf.3MS; συντελέω, AAI3S, Culminative) the work (Acc. Dir. Obj.) which (Acc. Appos.) He had made according to pattern (עָשָׂה, Qal Fientive Perf.3MS, Completed Action, divine design; ποιέω, AAI3S, Constative), and then (consecutive) He ceased (שָׁבַת, Qal Fientive Imperf.3MS, stopped working, rested, desisted; καταπαύω, AAI3S, Culminative) on the seventh (Dat. Measure) day (Loc. Time) from all (Gen. Measure) the work (Obj. Gen.) which (Gen. Appos.) He had made according to pattern (עָשָׂה, Qal Fientive Perf.3MS, Completed Action, divine design; ποιέω, AAI3S, Constative).

^{BGT} **Genesis 2:2** καὶ συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ ἃ ἐποίησεν καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἐποίησεν

וַיְבָרֵךְ אֱלֹהִים אֶת-הַיּוֹם הַשְּׁבִיעִי מִלְּאֲכָתוֹ אֲשֶׁר עָשָׂה וַיְשַׁבְּתוּ מִכָּל-מְלַאֲכָתוֹ אֲשֶׁר עָשָׂה: ^{WTT} Genesis 2:2

^{VUL} Genesis 2:2 complevitque Deus die septimo opus suum quod fecerat et requievit die septimo ab universo opere quod patrarat

^{LWB} **Gen. 2:3** And God blessed the seventh day and sanctified it, because He had ceased from all the work which God had created out of nothing or had made according to pattern [divine design].

^{KJV} **Genesis 2:3** And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

TRANSLATION HIGHLIGHTS

God blessed (Piel Delocutive Imperfect) and sanctified (set apart) the seventh day, because He had ceased from all the work He had done – both creating out of nothing and making according to a pattern. Both *barah* and *asah* are used here to encompass everything He did during the six days. If there was no difference between these two Hebrew words, the Holy Spirit would not have directed Moses to use them in the same sentence. As I have stated before, it is a violation of *verbal plenary inspiration* to say two different words in the same sentence have the same meaning, especially when they are divinely selected by the Holy Spirit. His blessing (Latin: benediction, Gk: eulogy) was a prayer or statement saying something good about the day on which He ceased to work. He also sanctified or set this day apart from the other six days, a prototype that remains to this day in nations where Christianity became the baseline for the work week. Sunday is traditionally a day off from work in America, patterned on the idea of a Sabbath rest – although technically the sabbath falls on Saturday instead of Sunday.

RELEVANT OPINIONS

Both creating and resting are viewed positively and characterize the seventh day as a distinct state of triumphant consummation for the Creator ... God extended the promise of entrance into the divine sabbath by stamping the creation pattern of the seven days as a recurring symbolic cycle on man's daily existence. (M. Kline) The eternal God, though infinitely happy in the enjoyment of Himself, yet took a satisfaction in the work of His own hands ... Though it is commonly taken for granted that the Christian Sabbath we observe, reckoning from the creation, is not the seventh but the first day of the week, yet being a seventh day, and we in it, celebrating the rest of God the Son, and the finishing of the work of our redemption. (M. Henry)

God did not command men simply to keep holiday every seventh day, as if He delighted in their indolence; but rather that they, being released from all other business, might the more readily apply their minds to the Creator of the world ... Afterwards, in the Law, a new precept concerning the Sabbath was given, which should be peculiar to the Jews, and but for a season; because it was a legal ceremony shadowing forth a spiritual rest, the truth of which was manifested in Christ. (J. Calvin) The seventh day is not concerned with the solemn celebration of the Sabbath by the people, because this is a later institution of Moses; it is concerned with the

rest of Yahweh ... Days of work are not the only days that God has created. The time which God created is structured; days of work have their goal in a day of rest ... God sanctifies the seventh day and this means that it is God's sanctifying action alone that sets it apart. Human action, human observance or non-observance, can make no difference. (C. Westermann)

On the seventh day Elohim rested and was refreshed, which refreshment consisted partly in the satisfaction He experienced in beholding the cosmos – a satisfaction prefigured and anticipated by the solemn pauses intervening at the end of each day, accompanied by the “good” or “very good” of Divine approbation – and partly in the pleasure with which He contemplated the peculiar work of blessing, His creation which lay before Him. (T. Whitelaw) The meaning “to rest” derives from a particular use of the word, “to cease from work.” (C. Westermann)

Gen. 2:3 And (continuative) God (Subj. Nom.) blessed (בֵּרַךְ, Piel Delocutive Imperf.3MS; εὐλογέω, AAI3S, Constative) the seventh (Acc. Measure) day (Acc. Dir. Obj.) and (connective) sanctified (שָׁבַח, Piel Delocutive Imperf.3MS, consecrated; ἁγιάζω, AAI3S, Constative) it (Acc. Appos.), because (explanatory) He had ceased (שָׁבַת, Qal Fientive Perf.3MS, stopped working, rested, desisted; καταπαύω, AAI3S, Culminative) from all (Gen. Measure) the work (Obj. Gen.) which (Gen. Appos.) God (Subj. Nom.) had created out of nothing (בָּרָא, Qal Fientive Perf.3MS; ἄρχω, AMI3S, Ingressive, begun) or (contrast) had made according to pattern (עָשָׂה, Qal Fientive Inf. Construct, divine design; ποιέω, AAInf., Constative, Result).

^{BGT} **Genesis 2:3** καὶ ἡλόγησεν ὁ θεὸς τὴν ἡμέραν τὴν ἑβδόμην καὶ ἡγίασεν αὐτήν ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἤρξατο ὁ θεὸς ποιῆσαι

וַיְבָרֶךְ אֱלֹהִים אֶת־יְמֵי הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ
כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ

^{VUL} **Genesis 2:3** et benedixit diei septimo et sanctificavit illum quia in ipso cessaverat ab omni opere suo quod creavit Deus ut faceret

^{LWB} **Gen. 2:4** These are the generations [original creation and restoration] of the heavens and the earth, from when they were created out of nothing [the original creation in Gen. 1:1] to the day when the Lord God [Yahweh Elohim] made the earth and the heavens according to a pattern [end of the restoration in Gen. 2:1].

^{KJV} **Genesis 2:4** These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

TRANSLATION HIGHLIGHTS

This verse is a brief review of astronomy; verses 5-6 review agronomy and verse 7 reviews anthropology. God originally created the heavens and the earth out of nothing in Gen. 1:1. This is represented by the Hebrew word “barah.” God made the earth and the heavens according to a pattern during the time of restoration immediately after the judgment in Gen. 1:2. This restorative work began in the 2nd half of Gen. 1:2 and ended in Gen. 2:1. This is represented by the Hebrew word “asah” which means “made according to a pattern,” in this case by divine design. In the original creation, the emphasis was on the entire universe, so “heavens” comes before “earth” in word order. During the restoration, man was the ultimate goal, so the word order is reversed with “earth” coming before “heavens.” Psalm 148 has the two different orders in it as well.

The Hebrew word for “generations” is in the plural, which points to there being more than one period of time in God’s chart of beginnings. At a minimum, there were two generations by this time: the original creation and the restoration. Please note – generations in the plural means more than one, so the Young-Earth creationist view (which ignores the judgment in Gen. 1:2 and the refashioning or restoration from Gen. 1:2b to Gen. 2:1) is erroneous. A generation is a given period of time, a “course of life” in this case. In other instances, a generation is often measured by a genealogy of descendants or ancestors. The Lord God, Yahweh Elohim, was responsible for the original creation, the judgment of chaos, and the restoration.

RELEVANT OPINIONS

The Creator is called Yahweh Elohim, a title which is virtually unique. The reason for it is not difficult to find. Elohim stresses the power of God; Yahweh is God as He reveals Himself to man and cares for him. The double title is to stress that the God of creation is also the God who comes into relationship with man. (A. Ross) This second account is not a “creation” narrative at all, and makes no claim to be one. This is proved by the fact alone that the writer of Gen. 2:4-7 does not say a single word about the origin of water and air, the formation of the sun, moon and stars or the creation of the animal world. Apart from man he mentions only plants, herbs, mist and rain. The purpose of this whole passage is rather to act as a transition to the story of man. The author wants to come to the story of Paradise. (E. Sauer) The term generation signifies, sometimes, the origin of the thing spoken of. (J. Calvin, Dathe) Since the centre of interest now turns to man, earth is mentioned before heaven. (J. Hertz) The term “generations” is nearly equivalent to occurrences, incidents, things that happen to any one ... the remarkable events connected with the creation of the heavens and earth, referring to the account given in the 1st chapter. (G. Bush)

Verse 4 is an indivisible grammatical unit, and, what is almost universally misunderstood, a *summary* of all that goes before (original creation and the seven days of restoration). Punctuation can be important. Genesis 2:4 ought to be carefully distinguished from the following verse, because that occurred on the sixth day of restoration in Gen. 1:27 ... Verse 4 begins in the classic manner of an explanation with asyndeton (that is, with no intervening connectives like “and”). Theoretically, the verse could look backwards or forwards. If we take verse 4 as a summary of everything written so far in the book, the sense will be confusing at best – **unless** we factor in that it includes *both* original creation *and* the seven days of re-creation. Failure to

understand that both elements are included in the summary of verse 4 is at the heart of attempts to unnaturally link the verse to what follows, or even split it in two in the manner of the NIV. (R. Luginbill)

The vocabulary used in Genesis 2:4 to summarize creation and re-creation is both consistent and precise: we are told of the “creation” of heaven and earth, and the Lord God’s “fashioning” of them. The word for creation is the Hebrew “barah,” while fashion or make is the Hebrew “asah.” The clue to why Moses, the writer of the Pentateuch, felt the need to employ both verbs here is to be found in the word “generations.” This plural is normally used in the OT to detail the ancestry or lineage of human families, and therefore necessarily includes the idea of development over a significant amount of time. Here, therefore, “generations” is clearly being used by way of analogy to sum up the “developments,” that is, the different periods of history for the heavens and earth, namely: (1) original creation, (2) judgment and Genesis Gap, (3) re-creation. So while it is clearly difficult to reconcile this verse with a seven-day creation theory, by combining the verb of creation (barah), with the verb of manufacture (asah), and by setting both verbs in a context of lengthy, generational development, Genesis 2:4 makes perfect sense as a summing up of all that has gone before: the original creation of Genesis 1:1, the Genesis Gap, and the seven days of re-creation. (R. Luginbill)

According to the law of recurrence of the law of recapitulation, the Spirit of God, in giving the Word of God, has a practice of stating briefly a series of great facts and truths; then He will come back and take out of the series that which is all-important, and He will elucidate and enlarge upon that particular thing. (J. McGee) Genesis 1:3 was the beginning of a seven day restoration process. More precisely, it was the divine work of making a new generation of the “heavens and the earth.” Like mankind, the Bible says that the Earth and the heavens also have “generations” in their histories. The Holy Scriptures are clearly saying that the seven days work was a new generation of the heavens and the Earth when God made the world of Man following the desolation found at the time of Genesis 1:2. Something similar will be done in the future. The Bible says there will be yet another generation of the heavens and Earth at the 2nd coming of the Lord Jesus Christ. (G. Johnson) Beautifully, Yahweh-Elohim combines the Creator and the Covenant-Redeemer aspects of God into one magnificent name. (R. Hughes)

The first “generation” of the heavens and Earth were in the distant past, the original creation in Genesis 1:1. The heavens and Earth “which are now” (2 Peter 3:5-7) are the second “generation” of the heavens and the Earth, the creation of which began when God said, “Let there be light” in Genesis 1:3 and was accomplished in six literal 24-hour days. Our present earth and heavens were regenerated by God from the physical remains of the Old world. The “world that then was” in 2 Peter 3:5-7 was the original creation in Genesis 1:1. Second Peter is not speaking of Noah’s flood. It is telling about the destruction of a previous world or order of all things. Adam did not live in that previous world. He lived and sinned in this one. (G. Johnson) The story of the heavens and the earth denotes the history of the chaotic earth and immediate atmospheric heavens that envelope it after they were remade for man’s abode. (M Unger)

Gen. 2:4 **These** (Subj. Nom.) **are** (ellipsis) **the generations** (Pred. Nom.; course of life, plural: includes the original creation and

the restoration) **of the heavens** (Adv. Gen. Ref.) **and** (connective) **the earth** (Adv. Gen. Ref.), **from when** (temporal) **they were created out of nothing** (נִרְאָה, Niphil Passive Inf.3MP, Temporal; γίνομαι, AMI3S, Ingressive, Deponent; original creation in Gen. 1:1) **to the day** (Loc. Time) **when the Lord** (יהוה) **God** (Subj. Nom.; אֱלֹהִים) **made the earth** (Acc. Dir. Obj.) **and** (connective) **the heavens** (Acc. Dir. Obj.) **according to a pattern** (עֲשָׂה, Qal Fientive Inf. Construct, Temporal, restored, refashioned; ποιέω, AAI3S, Dramatic, divine design).

^{BGT} **Genesis 2:4** αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς ὅτε ἐγένετο ἡ ἡμέρα ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν

אֱלֹהִים תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם ^{WTT} **Genesis 2:4**
 עָשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:

^{VUL} **Genesis 2:4** istae generationes caeli et terrae quando creatae sunt in die quo fecit Dominus Deus caelum et terram

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