

GENESIS 1

Written and Compiled by Gary Kukis

Genesis 1:1–31

God Restores the Earth and Creates Man

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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This is a collection of the weekly lessons of Genesis ([HTML](#)) ([PDF](#)) ([WPD](#)) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew. Furthermore, the examination of this chapter has been expanded with additional commentary as well additional commentary and doctrines not found in the weekly lessons. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined. At some point in the future, I need to go back and edit this material and consider other source material as well.

Links to each chapter of the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)) ([WPD](#)).

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them.¹ However, if you ever doubt a translation of a phrase or a verse, these translation tables will help to explain exactly where that translation came from.

Preface: Genesis 1 features the creation of the heavens and the earth; followed by the earth falling into disrepair; followed by God restoring the earth as all angels watch.

This should be the most extensive examination of Genesis 1 available, where you will be able to see every word of the original text.

Outline of Chapter 1:

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v.	13	Some of the Arguments Against Evolution
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v.	14	Creation Theories

¹ This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

- v. 14 [The Sun Theories](#)
- v. 15 [How the Sun is Analogous to God](#)
- v. 18 [What is God Teaching the Angels?](#)
- v. 20 [Genesis 1:20d Text from the Greek Septuagint](#)
- v. 26 [We are the Shadow Image of God](#)
- v. 26 [Heritage Bible Footnote on “Our Image”](#)
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Doctrines Covered	Doctrines Alluded To		
	The Trinity in the Old Testament		

Chapters of the Bible Alluded To			
Psalm 8		Psalm 104	Psalm 148

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the **Doctrine of Rebound** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Some of these definitions are taken from

<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/termsanddefs.htm>

<http://www.realttime.net/~wdoud/topics.html>

<http://www.theopedia.com/>

An Introduction to Genesis 1

Introduction: Genesis 1 is the appropriate beginning of the Bible, as this is the beginning of the earth and the universe; along with its restoration after a period of slumber, if you will. Most people who get to this point—reading a commentary of the book of Genesis—like believe already that the Bible is the Word of God; or that the Bible has something to do with God. Perhaps you are not fully convinced yet. The more I study the book of Genesis, the more I am convinced that the Bible is indeed, the Word of God.

We live in an amazing universe. It is so vast that, it is beyond our ability to grasp its hugeness. The sizes of the various stars, the variety of the planets and their atmospheres, are the stuff which grabs the imagination of a young child as well as that of an old astronomer. One of the few emails which I forwarded, I also posted on my website called the [Perspective of the Universe](#). It is just a succession of groups of planets and nearby stars, so that we can get a feel for their relative sizes. Not only is it difficult (if not impossible) for man to have some grasp of the size of the earth, the size of Jupiter and then of the sun are even further outside our mind's ability to perceive. But then to find that there are stars whose size dwarfs that our own sun, is completely mind-boggling.

If we go in the other direction, toward the actual molecular makeup of all that is, we come to molecules, which can be broken down into individual atoms, which are made up of just 3 things: protons, neutrons and electrons. It appears as though these might be further broken down into even smaller component parts. We could take the tiniest speck of dust from around our house and examine it and, for all intents and purposes, write a doctoral thesis on this tiny speck, examining its molecular makeup, its structure, and its origins. If we were to take any living organism within our house, choosing one which is too small to see, not only could we easily write a doctoral's thesis on this living thing, but we would never begin to plumb the depths of the mystery of it and all of its myriad functions. Modern science does not fully understand most of the functions of the single cell.

Whether we attempt to examine that which is infinite (the universe) or that which is seemingly infinite (all that is microscopic), we inevitably find it to be complex beyond our ability to fully comprehend it; strangely beautiful; and subject to a whole host of laws, all of which interact in a manner which, in itself, is strangely beautiful. Even more amazing, all that we see is made up of 3 essential building blocks: protons, neutrons and electrons, which are too small for us to see with the most powerful of microscopes, yet virtually every person reading this believes in these three things. We all believe that everything that we see and everything that exists is made up of these 3 things, so small that even with the most powerful of microscopes, we cannot fully see or understand. We have some

ideas about these building blocks of the universe—one is negatively charged, one is positively charged, and one of them has no charge—and that there are an amazing array of laws based upon these 3 things.

All of this came from somewhere, and the first couple chapters of Genesis give us a primer in the creation of the earth, the universe and man.

With regards to the title of the first book of the Bible, the name *Genesis* does not come from the Greek or the Hebrew of the first couple verses of the book of Genesis, but from the first verse of the first chapter of the first book of the New Testament, Matt. 1:1, which begins: **The Book of the genealogy of Jesus Christ the Son of David, the son of Abraham.** The first two words in that verse are *Biblos geneeseōs* (βίβλος γενέσεως), accurately translated *the Book of [the] genealogy*. The Greek word *Genesis* (γένεσις) [pronounced *GHEHN-ehs-iss*] means *source, origin; genealogy*. Strong's #1078. Quite obviously, the first word is from whence we get the name *Bible*.

We find these same two Greek words in Genesis 2:4 5:1 in the Septuagint (also known as the LXX, which is a Greek translation made of the Hebrew Old Testament a few centuries prior to the incarnation of Jesus Christ). We find the word *Genesis* by itself in the Greek of Genesis 6:9 10:1, 32 11:10, 27 25:19 36:1, 9 37:2.

There are all kinds of creation myths in existence, but the Genesis account is clear, concise, and lacks weirdness. It is very similar, at the first, to what science calls the "Big Bang Theory" where all the universe was created suddenly and from a single point (the theory behind the Big Bang Theory is simpler than you may realize—since the universe is expanding, going out in all directions, then, if you reverse this process, you come to a certain point from which all the universe emanated).

From Wikipedia: The Big Bang theory is the prevailing cosmological model for the earliest known periods of the universe...If the known laws of physics are extrapolated beyond where they are valid there is a singularity. Big Bang isn't considered as an explosion in space, but rather it was an explosion of space.²

*Interestingly enough, the concept of the Big Bang Theory is attributed to two theologians. Wikipedia: In his 1225 treatise *De Luce (On Light)*, English theologian Robert Grosseteste explored the nature of matter and the cosmos. He described the birth of the Universe in an explosion and the crystallization of matter to form stars and planets in a set of nested spheres around Earth. *De Luce* is the first attempt to describe the heavens and Earth using a single set of physical laws.³*

It is Georges Lemaître who is known as the Father of the Big Bang. According to the Big Bang theory, the expansion of the observable universe began with the explosion of a single particle at a definite point in time. This startling idea first appeared in scientific form in 1931, in a paper by Georges Lemaître, a Belgian cosmologist and Catholic priest. The theory, accepted by nearly all astronomers today, was a radical departure from scientific orthodoxy in the 1930s. Many astronomers at the time were still uncomfortable with the idea that the universe is expanding. That the entire observable universe of galaxies began with a bang seemed preposterous...It is tempting to think that Lemaître's deeply-held religious beliefs might have led him to the notion of a beginning of time. After all, the Judeo-Christian tradition had propagated a similar idea for millennia. Yet Lemaître clearly insisted that there was neither a connection nor a conflict between his religion and his science.⁴

In exegeting the first verse of Genesis, you will see that the Bible appears to be a proponent of this theory.

² From http://en.wikipedia.org/wiki/Big_Bang accessed February 17, 2015.

³ From http://en.wikipedia.org/wiki/History_of_the_Big_Bang_theory accessed February 17, 2015/

⁴ From http://www.amnh.org/education/resources/rfl/web/essaybooks/cosmic/p_lemaitre.html accessed February 17, 2015.

When it comes to the creation of the earth, there is a great majesty, understatement and reasonableness in the first two chapters of Genesis. In order to appreciate this, let's first see how other ancient peoples viewed the beginning of the world. I chose two examples from the same time period:

Ancient Creation Myths	
Civilization	Creation Myth
Chaldean	The "All" consisted of darkness and water, filled with monstrous creatures, and ruled by a woman, Markaya. Bel divided the darkness, and cut the woman into two halves, from which he formed the heaven and the earth. He then cut off his own head, and from the drops of blood men were formed.
Phœnician	The beginning of the All was a movement of dark air, and a dark, turbid chaos. By the union of the spirit with the All, a slime was formed, from which every seed of creation and the universe was developed; and the heavens were made in the form of an egg, from which the sun and moon, the stars and constellations, sprang up. By the heating of the earth and sea there arose winds, clouds and rain, lightning and thunder, the roaring of which wakened up sensitive beings, so that living creatures of both sexes moved in the waters and upon the earth.

These are 2 examples of the dozens which exist. There are, interestingly enough, some creation stories which are very similar to what we find in the Bible. However, there is nothing like the Bible to be found in any ancient literature from any nation or people.

Taken from Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 1 introduction.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Modern science—at least, a very vocal subset of the members of modern science—does everything possible to remove God from the creation of matter and from the creation of life. In previous centuries, scientists were able to maintain a faith in God and still be able to discover the wonders of His creation. In the past century, science has become much more antagonistic toward God, to the point of trying to develop theories apart from God, which theories go against well-established scientific principles. Let me give you an example: we all know that if you throw a grenade into a building, the result will be greater disorder than order. No scientist believes that, if we repeat this experiment enough times, an explosion will result in a better building; no scientist believes that, because all of the ingredients are there for a better building, that a grenade will bring that about. However, many godless scientists believe in the big bang theory where, somehow, in some way, the universe exploded, expanded, and the end result was an amazingly ordered universe with a myriad of natural laws, with incredible beauty throughout our universe. The believer in Jesus Christ can easily believe in the Big Bang Theory (where God created everything from a single point), and this is in line with all scientific law; but it is much harder to have faith in the big bang theory, where the universe began from some unguided explosion/expansion from a single point.

Scientists believe and can demonstrate that mutations are a detriment to any living organism (for both man and animal). They might use a figure like 99% of all mutations do *not* result in a better organism; however, when it comes to observed science, 100% of all mutations result in an inferior creature. Furthermore, no observable mutation (or succession of mutations) results in a brand new function or in a different species. Yet, evolutionists believe that mutation in man and animals is one of the essential building blocks of all living things that you see today. They teach that every living organism is the result of millions of mutations, which resulted in stronger, healthier, more capable organisms—just the exact opposite of what we actually observe 100% of the time.

Is it wrong for science to pursue our origins or to propose various theories? Certainly not. I have no problem with scientists who propose evolution as a possible theory of origins. However, they ought to be honest about it. When it is taught in school for the first time, there ought to be honest and genuine caveats. For instance, "Evolution is one theory that many scientists believe. In fact, it is the only theory which is seen as a reasonable alternative to the idea that God created the heavens and the earth and man." They ought to say, "Evolutionists believe that all

men and animals are the result of successive mutations occurring over millions of years, some minor and some major. However, it should be pointed out that no scientist has ever observed a mutation which improved the life of any man or any animal; a mutation which resulted in a new and different function of any sort in any man or animal; nor has science ever observed a new species of animal result from a mutation of any sort.” Simple, honest, scientific statements, made to children when they are age-appropriate. Or, “There are three basic theories of the origins of man which are generally accepted today: (1) man evolved ultimately from nonliving matter; (2) man evolved ultimately from nonliving matter as a result of the guidance of God; or (3) man did not evolve, but was created by God. Now, because it has been deemed inappropriate by most adults to teach the idea of a creative God in the classroom in a science class, that leaves us only with the first theory. I promise you that, as we study this theory, I will present to you not only the theory of evolution, but the many objections and scientific counter-arguments which have been made to it.” If words like these were found in scientific textbooks; if the strength and weaknesses of evolutionary theory were taught, side-by-side, there would be virtually no outside movement to teach Creationism or Intelligent Design in the classroom.

I should point out, science and a belief in God (and, more specifically, a belief in Jesus Christ) are not antithetical; science and the Bible do not define two sides of some intellectual or philosophical battle. There are many modern scientists who *do* believe in the Genesis account of creation and do not believe in evolution. Such scientists are in at least the tens of thousands if not more. Almost all scientists of note prior to, say 1900, believed in God, and many of them believed in the Genesis account of creation.

There are basic laws of science which line up with the Genesis account and are fundamentally opposed to evolution. Much of science is based upon cause and effect. For everything that exists, it was caused in some way to come into existence. Nothing can cause itself to come into existence (water, apart from heat and pressure, cannot become ice or steam). At some point, we trace everything back to the First Cause, which is God. The book of Genesis recognizes that; some modern scientists today refuse to.

No matter what it is that we observe in this life, it has great structure, intricacy and beauty. It is subject to a series of laws, many of which we do not fully understand, but some of which we can quantify to some limited degree. Whether we see a house, a car or a watch, we recognize that someone designed and built this thing (in fact, hundreds of people were often involved) and that energy was expended in order to build it as well. These things are built to exacting specifications, and it is adhering to these specifications which make these things work. Man is also built to exacting specifications. The earth is built to exacting specifications. The design, structure and intricacy of every living organism on this planet is built to a set of exact specifications, the blueprint of which appears to be found in every part of the organism itself. If we are able to recognize that every random car that drives by had a myriad of designers and builders who built this car to some very precise specifications (all of whom used some kind of energy in the process); then how hard is it to imagine that our bodies, which are wonderfully made (Psalm 139:14), are not the result of a Designer, a Builder as well as the function of Energy as well? In the Bible, this is God the Father, God the Son and God the Holy Spirit.

The evolutionist believes that the most complex things on this earth just sort of happened; in fact, they pretty much just caused themselves to occur. However, the person who believes in the creation account of Genesis believes in cause and effect and that things which are made require a Designer, a Builder and Energy—concepts which are completely in line with scientific thought. Just as importantly, these 3 functions or rolls closely mirror the Trinity in the creation and restoration of the earth and all that is in it.

Several times in the Bible, we are told to look to God’s creation in order to recognize God. **The heavens [continuously] proclaim the glory of God and their expanse [the ever expanding universe] declares the work of His hands** (Psalm 19:1). **For since the creation of the world, His invisible attributes, His eternal power and divine nature, have been clearly observed, being understood through that which has been made, so that they [unbelievers] are without excuse** (Rom. 1:20). And God has initiated the process by which we are formed today: **For You formed my internal organs; You knitted me together in my mother’s womb. I praise You, for I am fearfully and wonderfully made. Wonderful are Your works; my soul knows it very well** (Psalm 139:13–14). There is nothing superstitious or unscientific about recognizing that we just did not happen; that man is not just the result of an almost infinite series of random events which had no design or originating cause. It is intellectually

reasonable to recognize that our very being and existence is based upon the most fundamental scientific principles. If anything, it is superstitious, unscientific and closed-minded to think that there was no First Cause, that we just evolved without a Designer, and that millions of years combined with a fantastic succession of mutations explains who and what we are. It is just as foolish as to imagine our very life (which equals energy) just happened. Any man who is not a fool, recognizes that his thinking is more than just electrical impulses and chemicals sloshing around in our skulls.

In our lives, in the 20th and 21st centuries, there have been amazing advances in science, revealing a complexity of life and of our universe far greater than man could have ever imagined. And yet, it seems like a greater percentage of scientists today are willing to believe that all of this sort of *happened*. Science is all about observation and repeating what we have observed; and yet nothing of the origins of the universe and of life can be observed and then repeated—and yet many choose to believe it just *happened*.

The first chapter of Genesis begins with the creation of the heavens and the earth (v. 1), the lapse of the earth into an icy darkness (v. 2a) followed by the restoration of the earth with the intent that the earth be populated (vv. 2b–26).

Let's consider some logic for a moment. If God created the heavens and the earth; and then restored to earth to again be populated; then why did God create the earth in the first place? Let me suggest that it was to be populated and perhaps specifically by fallen angels. This would separate God and the elect angels from the fallen angels and possibly illustrate an important point to all angelic creation: simply giving the fallen angels a place to hang out, outside of the throne room of God, does not solve the problem. The end result is, the earth becomes a wasted place, fit only to be encased in ice.

For those who are aware of what will occur in the next few chapters, Satan will seize control of the earth again and get another bite at the apple, as it were.

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Original Creation

Slavishly literal:

Kukis mostly literal translation

In beginnings, created Elohim the [two] heavens and the earth. Genesis 1:1

In a beginning, Elohim had created the heavens and the earth.

Kukis paraphrase

In the beginning, God created the heavens and the earth.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁵; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Take from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Masoretic Text (Hebrew) Targum of Onkelos	In beginnings, created Elohim the [two] heavens and the earth. BERASHITH. At the beginning (min avella) the Lord created the heavens and the earth. [JERUSALEM TARGUM. In wisdom (be-hukema) the Lord created.]
Latin Vulgate	In the beginning God created heaven, and earth.
Peshitta (Syriac)	GOD created the heavens and the earth in the very beginning.
Septuagint (Greek)	In the beginning God made the heaven and the earth.

Significant differences:

Limited Vocabulary Translations:

Thought-for-thought translations; paraphrases:

Common English Bible	World's creation in seven days When God began to create [Or In the beginning, God created] the heavens and the earth-.
Good News Bible (TEV) <i>The Message</i>	In the beginning, when God created the universe,...
New Berkeley Version	First this: God created the Heavens and Earth--all you see, all you don't see. In the beginning GOD CREATED the heavens and the earth. Attempts at dating the beginning are not promising. Estimates of a very old age for the earth and the universe are acceptable to many devout Bible students. Cf. Heb. 11:3 (Greek <i>aionas</i> — eon-old worlds).
New Century Version	In the beginning God created the sky and the earth.
New Life Bible	In the beginning God made from nothing the heavens and the earth.

Partially literal and partially paraphrased translations:

American English Bible	In the beginning, The God created the skies and the lands.
Ancient Roots Translinear	First, God created the heaven and the land.
Christian Community Bible <i>God's Word™</i>	In the beginning, when God began to create the heavens and the earth,. In the beginning God created heaven and earth.
New American Bible	The Story of Creation. In the beginning, when God created the heavens and the earth [Gn 2:1, 4; 2 Mc 7:28; Ps 8:4; 33:6; 89:12; 90:2; Wis 11:17; Sir 16:24; Jer 10:12; Acts 14:15; Col 1:16-17; Heb 1:2-3; 3:4; 11:3; Rev 4:11.]-... [1:1-2:3] This section, from the Priestly source, functions as an introduction, as ancient stories of the origin of the world (cosmogonies) often did. It introduces the primordial story (2:4-11:26), the stories of the ancestors (11:27-50:26), and indeed the whole Pentateuch. The chapter highlights the goodness of creation and the divine desire that human beings share in that goodness. God brings an orderly universe out of primordial chaos merely by uttering a word. In the literary structure of six days, the creation events in the first three days are related to those in the second three. 1. light (day)/darkness (night) = 4. sun/moon 2. arrangement of water = 5. fish + birds from waters 3. a) dry land = 6. a) animals b) vegetation b) human beings: male/female The seventh day, on which God rests, the climax of the account, falls outside the six-day structure. Until modern times the first line was always translated, "In the beginning God created the heavens and the earth." Several comparable ancient cosmogonies, discovered in recent times, have a "when.then" construction, confirming the translation "when.then" here as well. "When" introduces the pre-creation state and

"then" introduces the creative act affecting that state. The traditional translation, "In the beginning," does not reflect the Hebrew syntax of the clause.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English
Ferar-Fenton Bible

[At the first God made the heaven and the earth.](#)

[By Periods](#) [Literally "By Headships." It is curious that all translators from the Septuagint have rendered this word into the singular, although it is plural in the Hebrew. So I rendered it accurately.—F.F.] [GOD created that which produced the Solar Systems; then that which produced the Earth.](#)

HCSB
JPS (Tanakh—1985)

[In the beginning God created the heavens and the earth.](#)

[When God began to create heaven and earth—...](#) Others "In the beginning God created."

NET Bible®

The Creation of the World

[In the beginning](#) [The translation assumes that the form translated "beginning" is in the absolute state rather than the construct ("in the beginning of," or "when God created"). In other words, the clause in v. 1 is a main clause, v. 2 has three clauses that are descriptive and supply background information, and v. 3 begins the narrative sequence proper. The referent of the word "beginning" has to be defined from the context since there is no beginning or ending with God.] [In the beginning. The verse refers to the beginning of the world as we know it; it affirms that it is entirely the product of the creation of God. But there are two ways that this verse can be interpreted: (1) It may be taken to refer to the original act of creation with the rest of the events on the days of creation completing it. This would mean that the disjunctive clauses of v. 2 break the sequence of the creative work of the first day. (2) It may be taken as a summary statement of what the chapter will record, that is, vv. 3-31 are about God's creating the world as we know it. If the first view is adopted, then we have a reference here to original creation; if the second view is taken, then Genesis itself does not account for the original creation of matter. To follow this view does not deny that the Bible teaches that God created everything out of nothing (cf. John 1:3) - it simply says that Genesis is not making that affirmation. This second view presupposes the existence of pre-existent matter, when God said, "Let there be light." The first view includes the description of the primordial state as part of the events of day one. The following narrative strongly favors the second view, for the "heavens/sky" did not exist prior to the second day of creation (see v. 8) and "earth/dry land" did not exist, at least as we know it, prior to the third day of creation (see v. 10).] [God](#) [God. This frequently used Hebrew name for God (אֱלֹהִים, 'elohim) is a plural form. When it refers to the one true God, the singular verb is normally used, as here. The plural form indicates majesty; the name stresses God's sovereignty and incomparability — he is the "God of gods."] [created](#) [The English verb "create" captures well the meaning of the Hebrew term in this context. The verb אָבַר (bara') always describes the divine activity of fashioning something new, fresh, and perfect. The verb does not necessarily describe creation out of nothing (see, for example, Genesis 1:27, where it refers to the creation of man); it often stresses forming anew, reforming, renewing (see Psalm 51:10; Isa. 43:15; Isa. 65:17).] [the heavens and the earth](#) [Or "the entire universe"; or "the sky and the dry land." This phrase is often interpreted as a merism, referring to the entire ordered universe, including the heavens and the earth and everything in them. The "heavens and the earth" were completed in seven days (see Genesis 2:1) and are characterized by fixed laws (see Jer. 33:25). "Heavens" refers specifically to the sky, created on the second day (see Genesis 1:8), while "earth" refers specifically to the dry land, created on the third day (see Genesis 1:10). Both are distinct from the sea/seas (see Genesis 1:10 and Ex. 20:11).]. When it comes to making an actual material change to the text, the

NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible

[IN THE beginning God \(prepared, formed, fashioned, and\) created the heavens and the earth.](#)

Concordant Literal Version

[Created by the Elohim were the heavens and the earth.](#)

Context Group Version

[In the beginning God created the skies { or heavens } and the land { or earth }.](#)

English Standard Version

[In the beginning, God created the heavens and the earth.](#)

exeGesés companion Bible

[In the beginning](#)

[Elohim creates the heavens and the earth...](#)

Heritage Bible

[First](#) [Genesis, the name of the first book of the Bible, reshiyth, meaning First.] [God created](#) [created, bara, means to bring into existence by cutting it out, as a tailor cuts out a garment. Therefore, everything in the material world was not created from nothing, but God used words to cut matter out of the spiritual reality in Himself. Bara occurs 57 times in the Bible, and every place would make good sense if we translated it cut out (or down, etc.). Genesis 1:1 would be just as accurate if we translated it, First God cut out the heavens and the earth...God cut the material, psychological (soulical, animal, and human), and the human spirits out of the spiritual reality within Himself. It is used at three strategic places in Genesis 1. In v. 1 God created matter, then made various parts of the universe from that matter. In v. 21 God created soul life, and made various types of living creatures from that soul life. In v. 27 God created spirit life in Adam (and separated Eve from Adam), and from those two all humans have been made, with a spirit in the likeness of God, with a soul in common with animals, and with a body in common with the earth. In all the other verses the word made is used, Hebrew, asah. It means to make from existing materials. God created all things by His Spirit from within Himself by means of words. His words are spirit and life, John 6:63. They were the force by which spiritual reality was projected from inside of God into material reality. His words were the tools by which He cut out and created and made all things. We do not "create" anything in the ultimate meaning of that word, but we call things that are not in our lives from God's treasures, as though they] [the heavens](#) [heavens, shamayim, is always plural, meaning: 1. The atmosphere around the earth. 2. The heavenly space where the other planets and stars are. 3. The third heaven where God's

throne is. 2 Cor 12:2. Psa 68:33; 148:4. God’s dwelling place is in all three, 1 Kng 8:30, although all the heavens cannot contain Him, 1 Kng 8:27.] **and the earth** [The earth, erets, is the only place in the universe where plant, animal, and human life have ever existed, or will ever exist until the New Heaven and New Earth. No other heavenly body has the proper conditions to sustain earthly life. See Psalm 115:16. Rev 21-22. God made it that way.].

New RSV

In the beginning when God created [Or when God began to create or In the beginning God created] **the heavens and the earth,**...

Syndein/Thieme

In the beginning which was not a beginning {eternity past}, Elohiym/Godhead created out of nothing {bara'} the heavens {1st -earth to space; 2nd space to heaven; 3rd heaven itself} and the planet earth. {Note: Elohiym is the Hebrew word meaning Gods. It refers to the Godhead - the Father, Son and Holy Spirit.}.

Young's Updated LT

In the beginning of God's preparing the heavens and the earth.

The gist of this verse:

With every verse, I will have several greyish tables of the Hebrew words which are found between **The gist of this verse** and the explanation of each portion of a verse. This was the result of a suggestion that a long-time friend made to me. He was reading through some of my exegetical studies, and he complained of there being Hebrew all over the place. I understand how this works—you are reading and/or studying something, and then you come to something that makes your eyes glaze over, and your mind blanks out. These Hebrew words are therefore boxed up are set up in this way *so that you can skip over them without reading what is in the box*. Your eyes should go immediately to the **Translation**. After reading the translation and whatever explanation is given, you may come across something which seems unlikely or problematic, to your own way of thinking, then you can go back and look at the actual Hebrew words and double-check them either by going on line or checking whatever Hebrew reference books you may have. I primarily work from Gesenius and Brown-Driver-Briggs; however, on occasion, I will deviate from their wisdom if I do an entire study on one word and the resultant meanings are somewhat different. If the number of meanings given by these two sources can be reduced, then I attempt to do so.

In these tables which follow, every single word in the Hebrew will be listed in the order that it occurs, along with all of the grammatical information that is needed (which comes from John Joseph Owens' *Analytical Key to the Old Testament*, with some corrections provided when I catch them). Some of the grammatical information which is found, particularly that which is in one full-width cell, comes from *Hebrew Grammar for Dummies* ([HTML](#)) ([PDF](#)), which is a compilation of basic grammar which has come from several Hebrew grammar books.

All definitions of verbs are given according to their stem and, in some cases, morphology. On occasion, plural meanings for a noun will be given separately from the singular meanings, where there is an actual distinction to be made.

The 3 translations given are based upon the greyish Hebrew tables.

Genesis 1:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Genesis 1:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rê'shîyth (רֵישִׁית) [pronounced ray-SHEETH]	<i>first fruit, firstling, first of one's kind, first, chief; a beginning, a former state; former times</i>	feminine plural noun	Strong's #7225 BDB #912

Inexplicably, Owen (upon whom I depend to parse my verbs for me) lists this as a feminine singular construct, which makes little sense because (1) this is a plural noun (always found in the plural form) and (2) there is no noun for this to affix itself to as a construct.

This does not have a singular form. There is an aleph thrown in there, but without a corresponding vowel. Gesenius⁶ says that aleph was not there originally.

Translation: In a beginning,...

Although the Hebrew noun here is found in the plural, it is not necessarily translated as a plural, as it is never found in a singular form. A very common word in the Hebrew is *face*, which is always found in the plural in the Hebrew, but nearly always translated as a singular.⁷ However, it would be legitimate to translate these first words⁸ as *At the first...*

Two times in the Bible we have the phrase "In the beginning;" here and in John 1:1 in the New Testament. John gives us the first cause, Jesus Christ, the actual beginning. *In the beginning was the Word and the Word was with God and the Word was God...and the Word became flesh and dwelt among us...* (John 1:1, 12a). Genesis 1:1 may or may not have been the very first thing created by God, but both verses reach further back into antiquity than we can imagine. We have various scientific instruments which give us the age of the earth as anywhere from five billion to eighteen billion years old. This is time which goes beyond our comprehension and the disagreement is not very trivial.

Genesis 1:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârâ' (אָרַב) [pronounced baw-RAWH]	<i>to create; to create something from energy [or from the immaterial]; to create that which is immaterial; to produce; to shape, to fashion</i>	3 rd person masculine singular, Qal perfect	Strong's #1254 BDB #135

Gesenius adds the following Qal meanings: *to cut, to carve out; to form by cutting; to create, to be born, to bear [or sire]; to eat, to feed, to grow fat*. The meanings above are used with God as the subject and what He is creating, producing or fashioning could be *heaven and earth, individual man, women; Israel; new conditions and circumstances; miracles; transformations*.

Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
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⁶ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 752.

⁷ It occurs nearly 2000 times in the Old Testament and is translated as a plural in the KJV less than 5 times.

⁸ Strictly speaking, in the Hebrew this is one word with a prefix. However, to the goy mind, it's two words.

Translation: ...Elohim had created...

In the Hebrew, God is the word ʾĒlôhîm (אֱלֹהִים) [pronounced *el-o-HEEM*, which has a variety of meanings. It can stand for judges or rulers as divine representatives, for pagan gods or goddesses, for superhuman beings, for angels, and for God. The Hebrew has a singular, dual and plural for nouns. Elohim is plural (this is because of the *im* ending). There is at least one "Christian" cult which teaches that there are only two members in the Godhead, God the Son and God the Father. In that case, the name for "God" here should be in the dual (two) rather than in the plural (three or more). Other cults, including Judaism, presume that this is plural in all cases but when referring to God and then it is singular. The accompanying verb is in the masculine singular. However, for "Christian" cults, this ignores John 1:1, 12a and for all cults with that viewpoint, it ignores the "**Let us make man in our own image, after our likeness...**" (Genesis 1:26a) (*make* in that verse is in the plural). The point which I am making here is simple. In the Hebrew, we begin the Bible with God in the plural, not the singular or the dual. In other words, the Bible begins by teaching the trinity. God is three in personality—God the Father, God the Son and God the Holy Spirit—but God is one in purpose, hence the verb in this verse is in the singular (as the verbs will be throughout most of Genesis 1). As has been said, the seeds for all the major doctrines of the Bible are found right here in Genesis and right from the beginning we have the Trinity.

Elohim (God) is in the plural here; the Hebrew word is *Elohim*; the *-im* ending indicates a plural noun. God is One in essence but 3 in person. We find this to be the case from the very first verse of the Bible. All 3 members of the Trinity will be involved in the restoration of the earth; we may reasonably assume that all 3 members of the Trinity were involved in the original creation of the heavens and the earth. We will find allusions to the Trinity even in this first chapter of Genesis. The Holy Spirit will be mentioned in v. 2 (**the Spirit of God hovered over the earth**) and that creation was accomplished by more than one Person is found in both the plural noun *Elohim* and in Genesis 1:26a, where **God [Elohim] said, "Let Us make man in Our image, according to Our likeness."** Furthermore, the analogy which I have presented—the Designer, the Builder and Energy—perfectly describe the function of the members of the Trinity in the creation and restoration of the earth, as well as the creation of animals and man. God the Father planned it, God the Son executed it, and God the Holy Spirit provided the energy by which creation and restoration came to pass. We find the exact same functions of the Trinity applied to our salvation, accomplished on the cross.

The verb here is in the perfect tense. The perfect tense sees the action of the verb as a completed state or as a punctiliar action. The imperfect tense looks at the action of the verb in progress or as a process.⁹ However, what we find here is the creation of the universe seen as an instantaneous event. Scientific theory might call this the Big Bang Theory. However, what will become apparent, if we take this chapter of the Bible literally, is that God did not create the entire universe at this point, but only the heavens and the earth, minus all of the heavenly bodies.

The Big Bang Theory was first postulated by a **Belgium priest/astronomer**, which theory was based upon the first chapter of Genesis. John N. Clayton **writes**: "We have tried over and over again to point out to readers that the big bang theory is not at odds with the Bible nor with the concept of God as Creator."

As we get into this chapter, it may seem strange that God is certain capable of creating everything instantly. So, that would lead us to the question, *if God creates everything instantly in this verse, why does there appear to be a process of time in the verses which follow?* There are two answers for this: (1) when God creates the heavens and the earth, He also creates time; (2) when God restores the earth¹⁰, he has an audience. Therefore, He acts in steps rather than instantaneously. God does this, it is observed; God does the next thing, it is observed. God is not constrained by His lack of power; God willingly constrains His power for His audience. Throughout this process, God speaks. Now, to whom do you think God is speaking? Why speak unless there is someone to hear? Why broadcast what you are going to do unless there is someone to hear what you have promised to do, and then see you do it.

⁹ The differentiation is somewhat more complicated when we throw in the wāw consecutive, but that will be discussed later.

¹⁰ To be discussed in much greater detail below.

There are several verbs association with Genesis 1–2, and this is often presented as *creating something out of nothing*.

The first two words of Genesis 1:1 could be reasonably rendered *in the beginning, at the beginning, or at the first*. We do not find this combination of preposition and feminine noun except in Jer. 28:1 49:34. Hosea 9:10.

God, although a plural noun in the Hebrew, always takes a singular verb.

Notice that this has begun without naming a human author, without claiming divine inspiration, without the kind of beginning which man would have affixed. We do not know who wrote the original draft of this document, whether it was Adam or Moses. Genesis was possibly finalized by Moses, who possibly wrote all of Genesis by examining previous historical documents in his possession. It is my opinion that several different authors wrote the book of Genesis, each one beginning where the previous one left off. We will examine that in the future.

It is also possible that this portion of the Word of God was dictated at some point in time. After all, no man was alive when these events took place. God allows throughout the Bible the style of the human author to shine through. However, this chapter of the Bible, along with the next dozen or so, go beyond style and contain a beauty and a grace and a flow found nowhere else in the Bible.

The verb precedes "God" in this verse. It is the Hebrew word *bârâ'* (אָרַב) [pronounced *baw-RAWH*], and it means *to shape, to fashion, to create to carve, to engrave, to bring into existence and to create out of nothing*. The Qal stem is only used with God as the subject. It refers to the creation of anything new: Genesis 1:1 (the heavens and the earth), 1:21 (water animals), 1:27 (man), Ex. 34:10 (miracles¹¹), Num. 16:30 (a specific miracle), Person singular. 51:10 (a clean heart in a man who has sinned), Isaiah 4:5 (a cloud/smoke by day and a flaming fire by night for guidance), 41:20 (a desert wilderness is transformed), 43:1(Jacob), 65:17,18 (a new heavens and a new earth and a new Jerusalem), Jer. 31:22 (right man/right woman), and Ezek. 28:13,15 (Satan, in his innocent state).

Bârâ' is in the Qal perfect, third masculine singular (as mentioned before, it is used with the plural form *Elohim*). The Qal is the basic form of all Hebrew verbs and the perfect tense is not necessarily completed action (although this context indicates that it is) but if observes the action as a whole without reference to duration or completeness. This creative act is viewed as a whole and if there were any steps or graduations of creation, they are not noted or examined.

There are 4 Hebrew verbs associated with the creation of all things which are found throughout the Genesis account of creation.

The Creation Verbs of Genesis

Hebrew Word	Meaning	Location
<i>bârâ'</i> (אָרַב) [pronounced <i>baw-RAW</i>]. Strong's #1254.	<i>to create (always with God as subject); to shape, to fashion; possibly to create out of nothing</i>	Genesis 1:1 (heavens and earth) 1:21 (sea creatures and animals which fly) 1:27 (man) 2:3-4 (heavens and earth) 5:1-2 (man) 6:7 (man)

¹¹ Not in the Qal stem

The Creation Verbs of Genesis

Hebrew Word	Meaning	Location
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAW</i>]. Strong's #6213.	<i>to make [produce], possibly to make out of existing material; to do, to work; to act, to effect; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass</i>	Genesis 1:7 (atmosphere) 1:16 (sun and moon) 1:25 (land animals) 1:26 (man) 1:31 (all) 2:2-4 (all, heavens and earth) 2:18 (woman specifically)
bânâh (בָּנָה) [pronounced <i>baw-NAW</i>]. Strong's #1129.	<i>to build, rebuild; to build a house (i.e., establish a family); to make</i>	Genesis 2:22 (the woman being built, made of Adam's rib)
yâtsar (יָצַר) [pronounced <i>yaw-TSAHR</i>]. Strong's #3335.	<i>to form, fashion [by God or man]; to form [by God in creation, in original creation]; of individuals at conception; of Israel as a people; to frame, pre-ordain, plan (figuratively of divine) purpose of a situation</i>	Genesis 2:7-8 (man being formed of the dust of the ground) Genesis 2:19 (land animals)

You will note that each verb has its own very specific meaning and is carefully applied throughout the first two chapters of Genesis.

Isa. 45:18 has 3 of these verbs in it: **For so says Jehovah, Creator [bârâ = to create] of the heavens—He is God, forming [yâtsar = to form, to fashion] the earth and making [ʿāsâh = to make, to produce] it; He establishes it, not creating [bârâ = to create] it empty, but forming [yâtsar = to form, to fashion] it to be lived in—“I am Jehovah, and there is none else.”**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 1:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: ...the heavens...

The Hebrew does not have the same sentence structure that we do. Usually the verb is found first, then the subject of the verb and then the direct object of the verb follows (or indirect object). However, the subject can be anywhere in a sentence for emphasis. If I wanted to emphasize *God*, I may put His name at the beginning of this verse or before the verb. If I want to emphasize the direct object, then I may place *God* at the end of this

sentence. Therefore, we have to be able to identify which is the subject and which is the direct object. The Hebrew uses a word which we generally do not translate and that word indicates that what follows is the direct object.

The noun *heavens* is always found as a dual noun, meaning there are *two heavens*. This bothered me at first, but actually, this will refer to (1) the abode of God and (2) the heavens above. The atmosphere of the earth will be created later on in this chapter.

Genesis 1:1 In a beginning God created the [two] heavens and the earth. The first verb which we find suggests that the heavens and the earth were created out of nothing (more accurately, created out of energy). One of the fantastic aspects to this first verse of the Bible is, the creation of the universe from nothing (again, more accurately, created from energy).

Mark Rooker, writing in *Bibliotheca Sacra*, Oct-Dec 1992, speaks to this: "It is the first great achievement of the Bible to present a divine creation from nothing in contrast to evolution or formation from a material already in existence. Israel's religious genius expresses this idea with monumental brevity. In all other creation epics the world originates from a primeval matter, which existed before. No other religion or philosophy dared to take this absolute first step. Through it, God is not simply the architect, but the absolute Creator of the universe. No sentence could be better fitted for the opening Book of Books. Only an all pervading conviction of God's absolute power could have produced it."¹²

Heavens is not a plural noun but a *dual* noun. Where the throne room of God is, is considered the 3rd heaven (Psalm 11:4 14:2 2Cor. 12:2 Heb. 8:1 1Peter 3:22) and outer space is often called the heavens (Genesis 1:14–15). The earth does not have an atmosphere designed for man yet (as of Genesis 1:1), which is sometimes known the heavens (Genesis 1:8 7:11) or as heaven (James 5:18). The word *heaven*, in the Old Testament, is typically found as a dual noun (I do not know of an instance, offhand, where it is not found in the dual). The *two heavens* spoken of here would be space and the location of the throne room of God.

There are many unanswered or only partially answered questions. Obviously, God put all of this into motion, but nothing put God into motion. This is not so much an unanswered question as something which is difficult to grasp. Furthermore, we do not have God's motivation. However, we do have clues. Man is a creative being and we, being made in the image of God, may reasonably assume that God is also a creative being. Therefore, it is His nature to create.

In this first verse, we will deal with the creation of the heavens and the earth. The verb used here, which means *to create*, is not found again until God creates animal life and man.

Genesis 1:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

¹² Taken from <http://76.220.82.30/AmadorBible/BNOTES/Genesis/Gen1/> accessed November 11, 2008 and slightly edited

Translation: ...and the earth.

At this time, God created the earth. Now, as science has developed, we know more and more about planets and we know that we cannot inhabit any planet or moon without great modifying the immediate environment around us. However, as science fiction has developed, we seem to think there are space aliens all over the place. However, insofar as we know, the only life that we are aware of is here on earth.

So, essentially we have this great expanse where God is and the earth, which was designed to be occupied.

It is my theory that the earth was first formed to be occupied and that the first life on this planet were angels. We know nothing about how their bodies were composed, but I would not be surprised if they were originally much like ours. When angels appear to men in the Old Testament, most of the time they are indistinguishable from mankind (see, for instance, Genesis 18–19).

Genesis 1:1 In a beginning God created the [two] heavens and the earth.

What is left out of the Genesis account of creation is the creation of angelic beings. Satan, created originally as the angel Lucifer, will show up, seemingly out of nowhere, in Genesis 3. That angels are not created in Genesis 1, and barely alluded to in Genesis 1:3 (you'll see how when we get there), suggests that, at some point in time, prior to man being created, angels had been created. For this reason, many theologians believe that there was an entire creation which predated man which consisted of the angels, which appear to have lived on the earth. These ideas are pieced together by threadbare Scripture. The Bible clearly teaches that there is more to this world and this universe than just man and God. Angels are spoken of again and again throughout Scripture. There are references to angels speaking to God about us and our actions (Job 1–2) as well as references to our being observed by angels (Heb. 12:1 1Peter 1:12). Satan, as a serpent, will insert himself into human history in Genesis 3. That Satan would spend time on earth suggests that he has some sort of tie to this land. God created the earth to be inhabited (Isa. 45:18), so that it is not a great jump in logic to think that angels may have inhabited this earth before us. It is unclear whether they were subjected to the same sorts of physical laws as we are subjected (some angels now are clearly not so bound).

The Bible does give us a clear order of creation: God exists eternally, then He created the heavens and earth, then angels, and then man.

The Order of Creation

1. God exists eternally, outside of time. **Before the mountains were brought forth, or ever You had formed the earth and the world, from everlasting to everlasting You are God** (Psalm 90:2). **In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God** (John 1:1–2). The *Word*, of course, is Jesus Christ (John 1:14).
2. God created the heavens and the earth. Genesis 1:1 **In a beginning, God created the [two] heavens and the earth.**
3. God created angelic beings: **Praise him, all His angels; praise him, all His armies! Let them praise the name of the LORD! For He commanded and they were created** (Psalm 148:2, 5).
4. The angels were at hand to observe the restoration of the earth, but man was not. In Job 38:4–11, God is speaking to Job. These questions are not made to Job, per se, but to all mankind. **“Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements--surely you know! Or who stretched the line upon it? On what were its bases sunk, or Who laid its cornerstone, when the morning stars [angels] sang together and all the sons of God [angels] shouted for joy? Or who shut in the sea with doors when it burst out from the womb, when I made clouds its garment and thick darkness its swaddling band, and prescribed limits for it and set bars and doors, and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stayed'?”** Angels cannot be shouting for joy as they watch God restore the earth unless they already have been created and are able to watch what He does.
5. The heavens and earth were created first, and all things after that. **For by Him [Jesus Christ] all things**

The Order of Creation

were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through Him and for Him (Col. 1:16). In order to create all things *in heaven and on earth*, there must be a heaven and an earth to begin with.

6. Then man was created and given dominion over the earth: Then 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 birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." (Genesis 1:26). When I look at Your heavens, the work of Your fingers, the moon and the stars, which You have set in place, what is man that You are mindful of him, and the son of man that You care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of Your hands; You have put all things under his feet (Psalm 8:3–6). Now it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man, that You are mindful of him, or the son of man, that You care for him? You made him for a little while lower than the angels; You have crowned him with glory and honor, putting everything in subjection under his feet." Now in putting everything in subjection to him, He left nothing outside his control. At present, we do not yet see everything in subjection to him (Heb. 2:5–8; Psalm 8:4–6). In order for God to make man *a little lower than the angels*, angels have to first exist.
7. Because the angels were created sometime between Genesis 1:1 (the creation of the heavens and earth) and Genesis 1:26 (the creation of man), and because angels are not mentioned specifically in Genesis 1, we must reasonably place them between Genesis 1:1 and 1:2.

There is a lot which is explained theologically by the existence of angels. Our very existence and the reason for our being may be predicated upon the existence of angels.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 1:1 In a beginning, Elohim had created the heavens and the earth. (Kukis mostly literal translation)

Genesis 1:1 In a beginning God created the [two] heavens and the earth. (Kukis paraphrase)

Nothing here is said about stars, planets or the sun. If original creation consists of the two heavens and the earth, let me suggest that there was earth, some sort of an atmosphere on earth, and there were the vast heavens, the "location" of God (although God is omnipresent). The atmosphere of the earth is finite; heaven is infinite.

We do not know anything about the earth itself, although we may reasonably assume that this is the earth that we are standing on today. The changes which God makes to the earth will be described in this first chapter of Genesis, from v. 3 and forward. There is even the possibility that the earth was stationary at this time.

Angels appear to be able to have access to all of this; both to God and to the heavens and earth. It is reasonable that the earth was where angels resided prior to human history. However, for these angels, there was access to and interaction with God.

If you ever want to hear (see) atheists lose their minds, post this:

A Most Fundamental Truth

The Big Bang Theory, and the creation of time, space and matter, all in the first verse of the Bible:

Genesis 1:1 In the beginning [time], God [the point of singularity where it all began] created [perfect tense, so this is not an ongoing process] the heavens [space] and the earth [matter].

This is a subtle yet profound statement made by uneducated shepherds, don't you think?

Chapter Outline

Charts, Graphics and Short Doctrines

And the earth was desolate and empty and [extreme] darkness upon faces of an ocean depth and a Spirit of Elohim was hovering over faces of the water.

Genesis
1:2

And the earth [or, *land*] had become desolate and a waste and [there was] [extreme] darkness upon the surface of the depths [the deep waters] and the Spirit of Elohim was hovering [moving, brooding] over the surface of the waters.

And the earth had become desolated and a waste place and there was extreme darkness upon the surface of the ocean depths. Then, after a passage of time, the Spirit of God was moving over the surface of the water.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Spirit of mercies from before the Lord breathed upon the face of the waters. [JERUSALEM TARGUM. And the earth was vacancy and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the Lord breathed upon the face of the waters.]
Latin Vulgate	And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters.
Masoretic Text (Hebrew)	And the earth was desolate and empty and [extreme] darkness upon faces of an ocean depth and a Spirit of Elohim was hovering over faces of the water.
Peshitta (Syriac)	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 water.
Septuagint (Greek)	But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	—the earth was without shape or form, it was dark over the deep sea, and God's wind swept over the waters—...
Contemporary English V.	The earth was barren, with no form of life; it was under a roaring ocean covered with darkness. But the Spirit of God was moving over the water.
Easy English	The earth had no shape and it was empty. Everything was dark, and God's Spirit moved gently over the waters.
Easy-to-Read Version	...the earth was completely empty; nothing was on the earth. Darkness covered the ocean, and God's Spirit moved over [The Hebrew word means "to fly over" or "to swoop down," like a bird flying over its nest to protect its babies.] the water.
Good News Bible (TEV)	...the earth was formless and desolate. The raging ocean that covered everything was engulfed in total darkness, and the Spirit of God was moving over the water.
<i>The Message</i>	Earth was a soup of nothingness, a bottomless emptiness, an inky blackness. God's Spirit brooded like a bird above the watery abyss.

New Berkeley Version	The earth was formless and empty, and darkness lay upon the face of the deep, and the Spirit of God was moving over the surface of the waters. The Spirit's moving over the deep suggests His life-giving forces at work in the processes of creation. We do well to read also John 1:1–5 concerning the earth's forming and Psalm 139:14–16 regarding the human body
New Life Bible	The earth was an empty waste and darkness was over the deep waters. And the Spirit of God was moving over the top of the waters.

Partially literal and partially paraphrased translations:

American English Bible	However, the land was unsightly and unfinished, darkness covered its abysses, and God's Breath moved over its waters.
Ancient Roots Translinear	The land was a chaotic abyss, with darkness over the face of the abyss. The Spirit-wind of God fluttered over the face of the waters.
Beck's American Translation	There was nothing living on the empty earth, and it was dark on the deep sea, but God's Spirit hovered over the waters.
<i>God's Word</i> TM	The earth was formless and empty, and darkness covered the deep water. The Spirit of God was hovering over the water.
New American Bible	...and the earth was without form or shape, with darkness over the abyss and a mighty wind sweeping over the waters [Jer 4:23.]-. This verse is parenthetical, describing in three phases the pre-creation state symbolized by the chaos out of which God brings order: "earth," hidden beneath the encompassing cosmic waters, could not be seen, and thus had no "form"; there was only darkness; turbulent wind swept over the waters. Commencing with the last-named elements (darkness and water), vv. 3-10 describe the rearrangement of this chaos: light is made (first day) and the water is divided into water above and water below the earth so that the earth appears and is no longer "without outline." The abyss: the primordial ocean according to the ancient Semitic cosmogony. After God's creative activity, part of this vast body forms the salt-water seas (vv. 9-10); part of it is the fresh water under the earth (Ps 33:7; Ez 31:4), which wells forth on the earth as springs and fountains (Gn 7:11; 8:2; Prv 3:20). Part of it, "the upper water" (Ps 148:4; Dn 3:60), is held up by the dome of the sky (vv. 6-7), from which rain descends on the earth (Gn 7:11; 2 Kgs 7:2, 19; Ps 104:13). A mighty wind: literally, "spirit or breath [ruah] of God"; cf. Gn 8:1.
NIRV	The earth didn't have any shape. And it was empty. Darkness was over the surface of the ocean. At that time, the ocean covered the earth. The Spirit of God was hovering over the waters.
New Jerusalem Bible	Now the earth was a formless void, there was darkness over the deep, with a divine wind sweeping over the waters.
Revised English Bible	The earth was a vast waste, darkness covered the deep, and the spirit of God hovered over the surface of the water.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the earth was waste and without form; and it was dark on the face of the deep: and the Spirit of God was moving on the face of the waters.
Ferar-Fenton Bible	But the earth was unorganized and empty; and darkness covered its convulsed surface; while the breath of GOD rocked the surface of its waters.
HCSB	Now the earth was formless and empty, darkness covered the surface of the watery depths, and the Spirit of God was hovering over the surface of the waters.
JPS (Tanakh—1917)	Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters.
JPS (Tanakh—1985)	...the earth being unformed and void, with darkness over the surface of the deep and a wind from [Others, "the spirit of."] God sweeping over the water—...

Judaica Press Complete T.

NET Bible®

Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of God was hovering over the face of the water.

Now [The disjunctive clause (conjunction + subject + verb) at the beginning of Genesis 1:2 gives background information for the following narrative, explaining the state of things when "God said..." (Genesis 1:3). Verse Genesis 1:1 is a title to the chapter, Genesis 1:2 provides information about the state of things when God spoke, and Genesis 1:3 begins the narrative per se with the typical narrative construction (vav [ו] consecutive followed by the prefixed verbal form). (This literary structure is paralleled in the second portion of the book: Genesis 2:4 provides the title or summary of what follows, Genesis 2:5–6 use disjunctive clause structures to give background information for the following narrative, and Genesis 2:7 begins the narrative with the vav [ו] consecutive attached to a prefixed verbal form.) Some translate Genesis 1:2 (i.e., Genesis 1:2a) "and the earth became," arguing that Genesis 1:1 describes the original creation of the earth, while Genesis 1:2 refers to a judgment that reduced it to a chaotic condition. Verses Genesis 1:3 (i.e., Genesis 1:2ff.) then describe the re-creation of the earth. However, the disjunctive clause at the beginning of Genesis 1:2 cannot be translated as if it were relating the next event in a sequence. If Genesis 1:2 were sequential to Genesis 1:1, the author would have used the vav [ו] consecutive followed by a prefixed verbal form and the subject.] **the earth** [That is, what we now call "the earth." The creation of the earth as we know it is described in Genesis 1:9–10. Prior to this the substance which became the earth (= dry land) lay dormant under the water.] **was without shape and empty** [Traditional translations have followed a more literal rendering of "waste and void." The words describe a condition that is without form and empty. What we now know as "the earth" was actually an unfilled mass covered by water and darkness. Later תֹהוּ (tohu) and בֹהוּ (bohu), when used in proximity, describe a situation resulting from judgment (Isa. 34:11; Jer. 4:23). Both prophets may be picturing judgment as the reversal of creation in which God's judgment causes the world to revert to its primordial condition. This later use of the terms has led some to conclude that Genesis 1:2 presupposes the judgment of a prior world, but it is unsound method to read the later application of the imagery (in a context of judgment) back into Genesis 1:2.], **and darkness** [Darkness. The Hebrew word simply means "darkness," but in the Bible it has come to symbolize what opposes God, such as judgment (Ex. 10:21), death (Psalm 88:13), oppression (Isa. 9:1), the wicked (1Sam. 2:9) and in general, sin. In Isa. 45:7 it parallels "evil." It is a fitting cover for the primeval waste, but it prepares the reader for the fact that God is about to reveal himself through his works.] **was over the surface of the watery deep** [The Hebrew term תְהוֹם (tehom, "deep") refers to the watery deep, the salty ocean — especially the primeval ocean that surrounds and underlies the earth (see Genesis 7:11).] [The watery deep. In the Babylonian account of creation Marduk killed the goddess Tiamat (the salty sea) and used her carcass to create heaven and earth. The form of the Hebrew word for "deep" is distinct enough from the name "Tiamat" to deny direct borrowing; however, it is possible that there is a polemical stress here. Ancient Israel does not see the ocean as a powerful deity to be destroyed in creation, only a force of nature that can be controlled by God.], **but the Spirit of God** [The traditional rendering "Spirit of God" is preserved here, as opposed to a translation like "wind from/breath of God" (cf. NRSV) or "mighty wind" (cf. NEB), taking the word "God" to represent the superlative. Elsewhere in the OT the phrase refers consistently to the divine spirit that empowers and energizes individuals (see Genesis 41:38; Ex. 31:3; Ex. 35:31; Num. 24:2; 1Sam. 10:10; 1Sam. 11:6; 1Sam. 19:20; 1Sam. 19:23; Eze. 11:24; 2Chron. 15:1; 2Chron. 24:20).] **was moving** [The Hebrew verb has been translated "hovering" or "moving" (as a bird over her young, see Deut. 32:11). The Syriac cognate term means "to brood over; to incubate." How much of that sense might be attached here is hard to say, but the

verb does depict the presence of the Spirit of God moving about mysteriously over the waters, presumably preparing for the acts of creation to follow. If one reads "mighty wind" (cf. NEB) then the verse describes how the powerful wind begins to blow in preparation for the creative act described in Genesis 1:9–10. (God also used a wind to drive back the flood waters in Noah's day. See Genesis 8:1.)] **over the surface** [Heb "face."] **of the water** [The water. The text deliberately changes now from the term for the watery deep to the general word for water. The arena is now the life-giving water and not the chaotic abyss-like deep. The change may be merely stylistic, but it may also carry some significance. The deep carries with it the sense of the abyss, chaos, darkness — in short, that which is not good for life.]. **And the earth came to be** [Or the earth became.] **formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters.**

The Scriptures 1998

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible

The earth was without form and an empty waste, and darkness was upon the face of the very great deep. The Spirit of God was moving (hovering, brooding) over the face of the waters.

Concordant Literal Version

Yet the earth became a chaos and vacant, and darkness was on the surface of the submerged chaos. Yet the spirit of the Elohim is vibrating over the surface of the water.

English Standard Version

The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

exeGesés companion Bible

...- the earth being waste and void
with darkness upon the face of the abyss:
and the Spirit of Elohim
broods on the face of the waters.

Fred Miller's Revised KJV

And the earth was without shapeless and formless; and darkness was on the face of the deep. And the Spirit of God moved on the face of the waters.

Green's Literal Translation

...and the earth being without form and empty, and darkness on the face of the deep, and the Spirit of God moving gently on the face of the waters,...

Heritage Bible

And the earth was lying waste and empty, and darkness was upon the face of the deep. And the Spirit of God brooded 2 upon the face of the waters. Everything God

the Father does is through God the Son, Jesus Christ, and by the power of God the Holy Spirit. Genesis 1:2. John 1:3f. Heb 9:14. The Spirit brooded to push-pull everything into its form and place. Rachaph, brooded, appears Genesis 1:2, Deut 32:11, and Jer 23:9.

- LTHB ...and the earth being without form and empty, and darkness on the face of the deep, and the Spirit of God moving gently on the face of the waters,...
- NASB The earth was formless and void [Or a waste and emptiness], and darkness was over the surface [Lit face of] of the deep, and the Spirit of God was moving [Or hovering] over the surface [Lit face of] of the waters.
- New King James Version The earth was without form, and void; and darkness was [Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic.] on the face of the deep. And the Spirit of God was hovering over the face of the waters.
- New RSV ...the earth was a formless void and darkness covered the face of the deep, while a wind from God [Or while the spirit of God or while a mighty wind] swept over the face of the waters.
- Syndein {Icepack covered in Darkness - then Heat from God}
But the planet earth had become desolate and empty, and darkness was over the raging waters {how the ice pack was formed}; but the Spirit of God {God the Holy Spirit} radiated heat on the face/surface of the frozen waters.
- Young's Updated LT The earth has existed waste and void, and darkness is on the face of the deep, and the Spirit of God fluttering on the face of the waters.

The gist of this verse:

Genesis 1:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
tôhûw (תוֹהוּ) [pronounced <i>TOE-hoo</i>]	<i>desolate, an empty waste, chaos, trashed, formlessness, confusion, unreality, vain, nothingness, emptiness</i>	masculine singular noun	Strong's #8414 BDB #1062
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bohûw (בוֹהוּ) [pronounced <i>BOH-hoo</i>]	<i>emptiness, empty, void, waste</i>	masculine singular noun:	Strong's #922 BDB #96

Translation: And the earth [or, land] had become was desolate and a waste...

This can be interpreted in two ways, grammatically speaking. *The earth was desolate and a waste place or the earth became desolate and a wasted place.* The latter is the case when we have a lamed preposition follow the verb *to be*, which we do not have here. In Isa. 45:18, God is about to speak, and He is first describes Himself and what He created: “*For thus says Y^ehowah Who created the heavens, the Elohim who formed the earth and made it, who established it and did not create it a waste, who formed it to be inhabited: I am Y^ehowah; and there is no one else.*” God did not create the world *tôhûw*; He did not create it *desolate, empty, an empty waste, chaos, trashed, formless*. Therefore, if God did not create the world in this way, it had to become *desolate and empty*.

Tohu means desolate or a desert. It can indicate confusion, emptiness, empty space, vanity and nothingness. It is a very negative connotation and is found in Deut. 32:10 Job 6:18 12:24 26:7 I Sam. 12:21 Isaiah 34:11 41:29 44:9 45:18 49:4 59:4 Jer. 4:23. Bohu is emptiness; it is the earth under judgement according to Brown-Driver-Briggs. and they cite Jer. 4:23, which should be read in context to see that this was part of a judgement.¹³ Isaiah 34:11 is the only other place in the Old Testament where this word is found. As an educated determination, I would say that we are dealing with *desolate and unable to be populated*.

The Hebrew word for darkness here is extreme or extraordinary darkness. The same word is found in Ex. 10:22. This word, like desolate and uninhabitable, all imply judgement. What we must do is to try to reconstruct what has occurred here. We know there is an angelic creation and that they existed prior to our creation. We also know that one third of the angelic creation chose to follow Satan, once an angel, when he fell from grace. It is likely that God provided a place for the angels to dwell as He provided a place for us to live. It is likely that when God created the heavens and the earth that this was not an imperfect creation, but a creation which corresponded with His character. Therefore, it is easy to conjecture that God originally created the earth for the angelic creation. Along with it, there were animals (dinosaurs) and vegetation (prehistoric plant life). When Satan fell and took one third of the angels with him, God judged their place of inhabitation, the earth, and packed it in ice (the ice age). This allows us to make sense out of this passage along with Isa. 45:18 and Jer. 4:23. This also allows for the age of the earth to be what it is estimated as being yet for the age of man to be young, in fact, very young, by comparison.

There is another thing to consider here. Do you think that God was incapable of making the earth the way that He wanted it to, and therefore, had to build it in stages? That is, He first started out with an earth that was desolate and a mess; and then He worked on that for awhile (6 days) to get it right? This is completely contrary to the essence of the God of the Bible. It is as if God could not get it right the first time, but He goes back and works on it some more, in order to get it right.

Now I should also give you the opposing view. This is a *wâw* conjunction followed by a perfect tense. If the earth became desolate and a waste after a period of time, we might expect a *wâw* consecutive followed by an imperfect verb. This would suggest consecutive action. However, if God does not want to discuss or consider the process at this point, then He may speak of this as something which has occurred in the past (perfect tense).

V. 1 is the creation of the heavens and the earth; in v. 2a the earth becomes a desolate wasteland. Given the essence of God and given the ability of the word *to be* to also mean *to become*, God created the heavens and the earth, and they were wonderful; but they became desolate and a waste area.

Genesis 1:2a *But the earth became a wasteland and empty, and darkness covered the deep water.*

The first thing which I should dispense with is some very basic Hebrew grammar. They did not have punctuation as we do—for instance, they do not have periods to end a sentence. In a narrative passage, the Hebrew uses what are called *wâw* consecutives to tie thoughts together. We translate this word (which is actually just one letter) *and, then* or *and so*. The Hebrew also uses what is known as a *wâw* conjunction, which is the same Hebrew letter, but with a different vowel point (*wâw* consecutives precede verbs and *wâw* conjunctions precede nouns). This Hebrew word is generally translated *and*. However, in the English, these *wâw* conjunctions and *wâw* consecutives are sometimes better conveyed with a period and then beginning the new sentence with a capital letter (things

¹³ As a side note, it is very possible that this portion of the Bible refers to the judgment of the earth when it was inhabited by angels. I will need to do some more study on this.

which cannot be done in the Hebrew, as they do not have capital letters or symbols of punctuation). If we put in *and*'s everywhere that they are found, then a Hebrew narrative would sound like the world's longest run-on sentence. In the English, it is reasonable to leave these *wâw*'s out and translate this verse: **The earth became a wasteland and empty, and darkness covered the deep water. The Spirit of God was hovering over the water.** (I have left out two *wâw* conjunctions in my translation).

In this case, however, the first *wâw* conjunction is used to connect adversative sentences or thoughts, and therefore rendered *but, yet, however*.

The first verb found in v. 2 is important: it is *hâyâh* (הָיָה) [pronounced *haw-YAW*], which means *to be, is, was, are; to become, to come into being; to come to pass*. Strong's #1961 BDB #224. Unfortunately, both *was* and *became* are accurate translations here.

What the earth became is the onomatopoeic expression: *tôhûw wâ bôhûw* (וְהָיָה וְהָיָה) [pronounced *TOH-hoo-waw-BOH-hoo*], which means *a wasteland [or, formless, a place of chaos] and empty [or, a waste, a void, emptiness; and possibly unpopulated]*.

God did not create the earth a wasteland and empty. Isa. 45:18 reads: **For thus says the LORD—Who created the heavens (He is God!), Who formed the earth and made it; He established it; He did not create [bârâ' = to create] it a wasteland [formless, chaotic, a waste place], He formed [or fashioned, designed] it to be inhabited!—"I am the LORD, and there is no other."**

There are two ways to legitimately translate v. 2a:
And the earth was a wasteland and empty...
 Or, **But the earth became a wasteland and empty...**

Why Genesis 1:2a is Translated **But the earth became a wasteland and empty...**

- When God creates or makes something, it is pronounced *good* throughout this chapter of Genesis (vv. 4, 10, 12, 18).
- It is not in keeping with the God of the Bible to create something which is imperfect or needs fixing.
- The God of the Bible is perfect; therefore, it would follow that whatever He creates is perfect.
- Of those things which God makes or creates in Genesis 1, nothing is said to need improvement, except for the earth created in this verse. It is illogical to assert that here, at the very beginning, God created something which was so chaotic that He needed to repair it. God is not the Author of confusion (1Cor. 14:33). Throughout the Bible, there are examples of areas becoming desolate and wasted because of the acts of man (Isa. 34:11 Jer. 4:23–26) but there are no instances recorded in the Bible where something which God creates was messed up to begin with.
- The word *darkness* comes from a verb which can also mean *to confuse*.
- Darkness is often something which God brings upon a person or a nation because of their apostasy or sinfulness (Ex. 10:21–22 1Sam. 2:9).
- Genesis 1:2 tells us that the earth is a wasteland and empty, but Isa. 45:18 tells us that God did not create the earth to be a wasteland.
- The Greek Septuagint uses a mild adversative (the adversative δὲ) to translate this *wâw* conjunction rather than a simple kai (καί) conjunction (the common translation for a *wâw* conjunction). This is how we get the translation: **But the earth became a wasteland and empty,...** *But* is the common English translation for the mild adversative δὲ.
- The common Hebrew order is *verb, subject, object* (which is what we find in v. 1); v. 2 places the subject first, then the verb followed by the object (actually, the predicate nominative here). This grammatically calls attention to the fact that this is not just a normal series of events or that v. 2 is simply a part of or a continuation of v. 1.
- Finally, we have Isa. 45:18, which reads: **For thus says the LORD—Who created the heavens (He is God!), Who formed the earth and made it; He established it; He did not create [bârâ' = to create] it a**

Why Genesis 1:2a is Translated But the earth became a wasteland and empty...

wasteland [formless, chaotic, a waste place], He formed [or *fashioned, designed*] it to be inhabited!— "I am the LORD, and there is no other."

The approach to Genesis 1:1–2 suggests that something occurred between vv. 1 and 2. God created the earth to be inhabited with life (originally, with angelic life). However, after a time, when a third of the angels fell, they made the earth a mess, and God covered the earth in ice, which we know as the Ice Age.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 1:2a But the earth became a wasteland and empty...

We have this phrase, *tôhûw wâ bôhûw* (וְהָיָה וָחֹשֶׁךְ) [pronounced *TOH-hoo-waw-BOH-hoo*] (a wasteland and empty) in one other place in the Bible. Jer. 4:23–28: I looked on the earth, and, lo, it was a wasteland and empty; and [I looked to] the heavens, and they had no light. I looked on the mountains, and, lo, they quaked; and all the hills were shaken. I looked, and, lo, there was no man, and all the birds of the heavens had fled. I looked, and, lo, the fruitful place was a wilderness, and all its cities were broken down before the face of Jehovah, before His fierce anger. For so Jehovah has said, "The whole land shall be desolate, yet I will not make a full end. The earth shall mourn for this, and the heavens above shall be black, because I have spoken, I have purposed, and will not change My mind nor will I turn back from it." We have to be careful in this interpretation. The context refers to the destruction of Jerusalem during the time of Jeremiah. However, as we find often in the Old Testament, there is a parallel meaning (we will see this when we come to two descriptions of Satan in the next lesson). This suggests, just as God judged Jerusalem in 586 B.C., so He also judged the earth and the sins of the fallen angels before man's time began.

Genesis 1:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chôshek ^e (חֹשֶׁךְ) [pronounced <i>KHOH-shek^e</i>]	<i>darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance</i>	masculine singular noun	Strong's #2822 BDB #365
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
t ^e hôm (תְּהוֹמִים) [pronounced <i>t^e-HOHM</i>]	<i>ocean depths, a surging mass of water, deep waters, a sea, a subterranean water-supply, abyss, primeval oceans, the vast depths</i>	feminine singular noun	Strong's #8415 BDB #1062

Translation: ...and [there was] [extreme] darkness upon the surface of the depths [the deep waters]...

Not only was their darkness on the surface of the depths, but that darkness is a word metaphorically used to mean *misery, adversity, sadness, destruction* and *wickedness*. These metaphorical meanings may possibly apply here.

Genesis 1:2a But the earth became a wasteland and empty, and darkness covered the deep water.

The word used for *darkness* here is the one found in the next several verses. After this chapter, the next time we come across this *darkness*, it marks God's judgment of Egypt for not releasing the Jews from bondage. Ex. 10:21–22: *And Jehovah said to Moses, Stretch out your hand toward the heavens, that there may be **darkness** over the land of Egypt, so that one may even feel the **darkness**. And Moses stretched forth his hand toward heaven. And there was a thick **darkness** in all the land of Egypt three days. We have the phrase *the wicked are silenced in darkness* in 1Sam. 2:9.*

It is possible that David even writes of God judging the earth and the fallen angels in 2Sam. 22:8–16: *And the earth shook and trembled. The foundations of the heavens moved and shook because He was angry. Smoke went up out of His nostrils, and fire out of His mouth devoured. Coals were kindled by it. He bowed the heavens also, and came down. **Darkness** was under His feet. He rode upon a cherub and did fly and He was seen upon the wings of the wind. He made **darkness** coverings around Him, dark waters, thick clouds of the skies. From the brightness before Him were coals of fire kindled. Jehovah thundered from the heavens, and the Most High uttered His voice. And He sent out arrows, and scattered them; lightning, and troubled them. And the channels of the sea appeared, the foundations of the world were uncovered, at the rebuking of Jehovah, at the blast of the breath of His nostrils. Although the context indicates that this is God dealing with the enemies of David, this is yet another example of parallel meanings found throughout the Old Testament.*

In any case, *darkness* is often seen as a part of God's judgment against His enemies.

Genesis 1:1–2a In a beginning God created the [two] heavens and the earth. But the earth became a wasteland and empty, and darkness covered the deep water.

The most common explanation for the event which occurred between vv. 1 and 2 is as follows: God created angelic beings, a third of them rebelled against Him, and God judged the angels which fell, the angels who occupied the earth. It is possible that, for a time, the angels were confined to the earth, as twice, Satan is said to have been cast to the earth (Isa. 14:12 Ezek. 28:17—your Bible may read *ground*); however, in Job 1–2, Satan clearly has access to the Courts of God as well as to the earth. In both passages where Satan is cast to the earth, the immediate context is Satan's fall.

My hypothesis is, God confined the sinning angels to the earth and then turned the earth on its axis while the angels were on the earth, flooding the earth, freezing it solid, possibly freezing the angels in place (which did not kill them, but kept them in one place). Here are some reasons for this hypothesis: In Rev. 12:4, Satan (the dragon) drew a third of the stars (angels) and cast them to the earth. We have two passages where Satan is said to be cast to the earth. We have some angels being reserved in chains of darkness until the great judgment in Jude 6. Whereas, this is not the same set of angels, this tells us that God may restrain fallen angels in chains of darkness for a time. *Darkness* covering the deep water may simply refer to God withdrawing His light from the earth and confining all fallen angels to the earth.

Whether God turned the earth on its axis, or simply withdrew His light, it is clear that Satan and the fallen angels were confined to the earth, that the waters of the earth were frozen, and that, for a time, the angels which fell were held by chains of darkness.

As we will find out, much of Genesis 1 will make more sense if we see it from the perspective of being on earth as opposed to the perspective of God the Holy Spirit hovering above the earth. In fact, as we examine the restoration of the earth, what God does is going to be very logical and methodical.

I should point out that there is a slightly different view to all of this, which R. B. Thieme Jr. taught. He has taught that, while the earth was encased in ice, the Satan and the fallen angels were on trial before God, obviously not confined to the frozen earth. Bob, at this time (1971) also taught that there was some sort of salvation offered to angels.¹⁴ Although I would certainly never break fellowship with a believer who believed these things, I have a slightly different opinion. Our opinions of this time between vv. 1–2 in Genesis 1 are based on threadbare Scripture. What we agree upon is, there was a trial and a sentencing; and that God did not carry out this sentence against Satan and the angels who fell. This suggests (1) there was an appeal and (2) man was created to resolve Satan’s appeal. More on this topic in the next lesson.

Since we find the earth enshrouded in darkness, and that, in v. 3, God will bring light to the earth, we ought to compare light and darkness as these words are found throughout the Old and New Testaments.

God and Light and Darkness	
Point of Doctrine	Scriptural Reference
God is light. The antithesis of God is darkness.	This is the message we have heard from Him [Jesus Christ] and proclaim to you, that God is light, and in Him is no darkness at all (1John 1:5).
From the very beginning, God distinguishes between light and darkness.	And God saw that the light was good. And God separated the light from the darkness (Genesis 1:4).
Darkness and light are metaphors for good and evil; in this illustration, men try to present their evil deeds as good.	Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! (Isa. 5:20).
God leads His people from darkness into light.	“And I will lead the blind in a way that they do not know, in paths that they have not known I will guide them. I will turn the darkness before them into light, the rough places into level ground. These are the things I do, and I do not forsake them.” (Isa. 42:16). Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." (John 8:12).
Jesus Christ is the light which has come into the world. Men have hated Him because what they do is evil, and light exposes what they do.	And this is the judgment: the Light has come into the world, and people loved the darkness rather than the Light because their works were evil (John 3:19).
When Jesus first appeared to Paul, He was as a blinding light to Paul.	In going [to persecute Christians], it happened as Paul drew near to Damascus, suddenly a light from the heaven shone around him. And he fell to the earth and heard a voice saying to him, “Saul, Saul, why do you persecute Me? “ And he said, “Who are You, lord?” And the Lord said, “I am Jesus Whom you persecute.” And he was three days not seeing (Acts 9:3–5a, 9a).

¹⁴ R. B. Thieme, Jr., *Angelic Conflict*; ©1971 by R. B. Thieme, Jr.; pp. 14–15. I believe that this booklet has not been updated and reprinted possibly because of one or both of these issues.

God and Light and Darkness

Point of Doctrine	Scriptural Reference
Jesus Christ appeared to Paul so that Paul might lead men away from the power of Satan and to the light of God. Therefore, there is a close association between Satan and darkness.	“But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen Me and to those in which I will appear to you, delivering you from your people [Jews] and from the Gentiles—to whom I am sending you to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in Me.” (Acts 26:16–18).
Salvation moves us from darkness to light.	At one time you were darkness, but now you are light in the Lord. Walk as children of light (Eph. 5:8). But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light (1Peter 2:9).
Or, the quick and dirty way to look at this: light is associated with God and truth (John 1:4–5 1John 1:7 James 1:17 Rev. 21:23–24) and dark is associated with Satan, sin and judgment (Eph. 5:11 6:12 Col. 1:13 1John 1:6 2:11). Light and dark are so contrasted throughout the Scriptures (Matt. 6:23 John 3:19 Acts 26:18 Rom. 13:12 Eph. 5:8 2Cor. 6:14 1Peter 2:9 1Thess. 5:4–5)).	
That there is no light of God shining upon the earth, that the earth is enshrouded with darkness, suggests that the inhabitants of the earth went from light to darkness.	
Chapter Outline	Charts, Graphics and Short Doctrines

There are two theories when it comes to the lighting and heating of the earth—one is, the sun was created when the heavens were created, and it provided energy, light and heat for an angel-inhabited earth. In some way, the sun’s light and heat were lessened or withdrawn, resulting in the earth being packed in ice. The other theory, which I am leaning toward, is that God Himself provided the light, heat and energy for the earth. We have a future precedence for this—the New Jerusalem will be lighted by the glory of God rather than by the sun and moon (Rev. 21:23). As we go further into this chapter, keep these two theories in the back of your mind.

So far, we have gone this far in the Bible:

[Genesis 1:1](#) In a beginning God created the [two] heavens and the earth.

[Genesis 1:2a](#) But the earth became a wasteland and empty, and darkness covered the deep water.

I have shown logically how the Bible reveals that God first created the heavens and the earth, then He created angels, and then He created man. This order was logically documented in Scripture. The reason that I am going to cover angelic creation in this lesson is, between Genesis 1:1 and Genesis 1:2a, angels were created.

You may wonder, why in the very beginning does God go, “Boom, there it is!” and later, restores everything over a period of 6 days? Why not do another “Boom, there it is!”? When God restores the earth, there is an audience—all angelic creation, both the fallen and elect angels. In the restoration of the earth from its desolate state, there is an audience, and God reveals His great power and wisdom to this audience.

You see, angels have a beginning. Just as suddenly, one day, we realized that we were this being in the middle of the earth, and we began to pummel our mother or father with a million questions (usually this occurs between ages 3–5); the angels themselves suddenly realized they were living beings. They did not see God create them because, when they were able to see and think about what they saw, they were already created. God may have told them, “I created you” and we have no idea what the angels thought to hear this. There are millions of people on this earth who do not believe that God breathed life into them; they do not believe that God made this world to sustain them. They believe that somehow, in some way, there was all of this stuff or energy; and it exploded; and then, somehow, in some way, over millions of years, that which was not life became life; and that life went from being quite simple to very complex. Many of these people think faith in God, Whom they cannot see, is foolish; however, they believe that life coming from non-life; and then that life progressing to great complexity—things which they cannot observe—is logical and reasonable. I know people who believe that the scales on fish turned into eyes, one of the most complex creations of God. But, somehow, by their way of thinking, it just happened (and they label such ideas as settled science). They think this way because they want not to have been created by God. You see, to them, if there is a God, then there is a whole lot more going on in this world, which goes beyond, “Should I make myself a tuna fish sandwich this afternoon, or drive over to McDonald’s?” They do not mind dealing with hundreds or thousands of trivial decisions and thoughts every day; but they do not want to deal with a God and/or the reason why they actually exist.

Similarly, some angels, not having seen themselves created by God, may choose to believe some other origin; or choose not to have any responsibility toward God. So, when God restores the earth and makes man, He takes His time and allows all angelic creation to observe what He is doing.

I send these lessons out to a variety of people, some of whom have heard and understand the Angelic Conflict, and many of whom have no clue as to why there are angels or that there is a relationship between man and angels. For most believers, the mention of angels in the Bible seems unscientific, so they ignore the idea of angels, or they understand angels to be like they are seen on television, invisible, superhuman creatures who watch over us.

Insofar as I know, Lewis Sperry Chafer was one of the first men to present a clear and concise doctrine of the angelic conflict, which doctrine R. B. Thieme Jr. has taught for years, with some extremely important and invaluable additions.¹⁵

It is important to know that angels do exist, that they have a relationship to both God and man, and that their existence prior to man is related to the creation of the heavens and earth, and the earth becoming a waste place devoid of life.

In covering the Angelic Conflict, I may introduce a few terms which you may not be familiar with.

From time immemorial, man understands that there is some reason for his existence, some purpose for his short life on this earth, and this topic is a theme found in the writings of philosophers, theologians and even playwrights and musicians. One of the most important topics in the Bible is angels and our relationship to them. Angels are not just some peripheral set of created beings; they are the key as to why we were created.

The Angelic Conflict

1. The Bible teaches us that angels exist. Psalm 8:4,5 148:1–8 Heb. 2:6–7 2Peter 2:11
2. In lesson #2, we covered the order of creation: the heavens and the earth, angels, the restoration of the earth, followed by the creation of man. The Bible is the source of this order.
3. Almost every ancient and modern religion teaches something about angels. Like the creation of the earth, some religions teach some really weird things about angels whereas Christianity, if anything, is understated when it comes to angelic creation (not unlike the Biblical approach to the creation and restoration of the earth).

¹⁵ Donald Barnhouse also wrote a book in 1960 called *The Invisible Warfare*, which I have not yet read.

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4. The Bible does not have an off-handed reference to angels here or there; angels are mentioned specifically nearly 300 times in the Old and New Testaments. There are a number of additional passages where angels are spoken of as *spirits, lights, cherubs, stars, demons, a cloud of witnesses*, etc.
5. Furthermore, it is made clear, even in the New Testament, that we are involved in an invisible conflict, an unseen war. **For we wrestle not against flesh and blood, but against nations, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places** (Eph:6:12).
6. There are two groups of angels—the elect or holy angels and the fallen angels. Matt. 25:31, 41 Acts 10:22 2Peter 2:4 Rev. 14:10
7. There are some obvious differences between man and angels: man can procreate, angels cannot (at least amongst themselves). The human race was begun with two people, both created and made directly by God and we have expanded our numbers through procreation; angels were all immediately created by God. They do not procreate; their numbers do not increase or decrease. Ezek. 28:15 Matt. 22:30 Col. 1:16
8. Whereas, we have corporal bodies and a soul and spirit, resulting in both physical life and a metaphysical life; angels appear to be confined, most of the time, to spirit bodies or bodies of light which we cannot always see. Matt. 28:2–3 Luke 10:18 Acts 12:7 1Cor. 15:40–41 Heb. 1:7, 13–14 Rev. 18:1
9. There are times when angels enter into human history, and in a variety of ways.
 - 1) Satan either takes on the form of a serpent or indwells a serpent in Genesis 3.
 - 2) Angels take on human-like bodies and are capable of procreation in conjunction with human wives (there is no opposite arrangement; that is, there are no human males copulating with female angels). Apart from this incident, angels do not marry nor are they given in marriage, which suggests that angels are all of one gender (male). Genesis 6 Matt. 22:30
 - 3) Fallen angels (demons) indwelt various people during the time of Christ, having at least partial control of their bodies. Often these were many demons controlling one body. This concentrated activity of demon possession appears to have been most apparent during the incarnation of Jesus Christ (Matt. 4:24 8:16, 28 John 13:27). We do not find demonic possession as a recurrent theme in the book of Acts nor as a topic of extended discussion in any of the epistles). There are individuals whose behavior suggests demon possession—Adolph Hitler or Richard Trenton Chase, for example. However, we are not given the mandate or the mechanics to search out and *heal* such individuals.
 - 4) Angels influence us today with their corrupt thinking, called doctrines (or, *teachings*) of demons. 1Tim. 4:1
10. The most beautiful angel to come from the hand of God is Lucifer, son of the morning.
 - 1) Although Satan is found first in the Bible in Genesis 3, he obviously had to exist prior to that time. He is spoken of in Isa. 14:12–17: **"How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, 'I will ascend to heaven; above the stars of God [angelic creation] I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds; I will make myself like the Most High.'** But you are brought down to Sheol, to the far reaches of the pit. Those who see you will stare at you and ponder over you: 'Is this the man who made the earth tremble, who shook kingdoms, who made the world like a desert and overthrew its cities, who did not let his prisoners go home?' One of the fascinating things about the Old Testament is, a passage will be speaking of one thing (here, one of the kings of Babylon) and then it will morph into speaking about something else, a parallel situation or person (in this case, Satan). What we need from this passage is, Satan's sin, to think that he could be like the Most High (i.e., equal to God) and that He has been judged and will be brought down to Sheol.
 - 2) Quite obviously, the caricature of Satan with horns, a trident, a long forked tail and red epidermis has no basis in fact (like the picture of a gentile Jesus with the long flowing locks of brown hair). Satan is extremely attractive, charismatic and personable.
 - 3) Ezek. 28 is about the King of Tyre, but it also parallels the person of Satan: **"You have been in Eden, the garden of God. Every precious stone was your covering; the ruby, the topaz, and the jasper, the beryl, the onyx, and the jasper, the sapphire, the turquoise, and the carbuncle, and gold;**

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the workmanship of your tambourines and of your flutes in you. In the day you were created, they were prepared. You were the anointed cherub that covers, and I had put you in the holy heights of God, where you were. You walked up and down in the midst of the stones of fire. **You were perfect in your ways from the day you were created, until iniquity was found in you.** By the multitude of your trade, they filled your midst with violence, and you sinned. So I cast you defiled from the height of God, and I destroyed you, O covering cherub, from among the stones of fire. Your heart was lifted up because of your beauty; you corrupted your wisdom because of your splendor. I have cast you to the ground. I will put you before kings, that they may see you. By the host of your iniquities, by the iniquity of your trade, you have defiled your holy places. So I brought a fire from your midst and it shall devour you, and I will give you for ashes on the earth in the sight of all who see you. All who know you among the peoples shall be appalled at you. You shall be terrors, and you will not be forever.” (Ezek. 28:13–19). Here, we are told that Satan was in the garden of God and that he was created perfect until iniquity was found in him.

- 4) Satan is called an angel of light, the god of this world and the ruler of this world. John 14:30
2Cor. 4:4 11:14
 - 5) God created the Lake of Fire where Satan and his angels and men who do not believe in Jesus Christ will be cast into this Lake of Fire. Jesus taught: **“Then He will also say to those on His left, Go away from Me, cursed ones, into the everlasting fire having been prepared for the Devil and his angels.”** (Matt. 25:41). See also Rev. 20:10–15.
 - 6) Satan will be cast into everlasting fire because he has been judged. **“The ruler of this world has been judged.”** (John 16:11b).
 - 7) His being cast into the Lake of Fire is future: **And the Devil leading them astray was thrown into the Lake of Fire and Brimstone** (Rev. 20:10a).
11. Why is Satan out and about now?
- 1) From the judgement of Satan and his fallen angels to this point in time, thousands and possibly millions of years have gone by. Satan sinned, he has been judged, and he will be thrown into the Lake of Fire. Therefore, we ought to ask, why has this not occurred yet? Why has God not carried out this sentence? Why is Satan out there loose in the world?
 - 2) R. B. Thieme Jr. has postulated that Satan’s sentence is now under appeal. This is based upon several Scriptures.
 - (1) In Job 1–2, Satan and the angels (are assembled before God and Satan is raising objections to the way things are. He claims that Job is dedicated to God only because of the many blessings which God has given him. Remove these blessings, Satan alleges, and Job will curse God. The book of Job is God showing Satan (and the angels who are observing) that Satan is wrong.
 - (2) Some associate the name *Satan* with *lawyer, prosecuting attorney, attorney*. Although I was unable to find a clear indication of this in the several lexicons which I own, this seems to be a Jewish tradition.
 - (3) Satan is said to accuse believers before God day and night. Rev. 12:20
 - (4) The use of the words *judgment* and *punishment* in conjunction with Satan suggest a trial.
 - 3) Let me suggest the basis of Satan’s appeal (the first of which is postulated by Thieme):
 - (1) How can a loving God cast any of His creatures into a Lake of Fire?
 - (2) Satan to God: “God, You made me this way. I am not responsible for Your creation.” God is at fault for not making a perfect creation. If Satan is imperfect, then it must mean that God is imperfect.
 - (3) Satan’s sin is originally one of pride, was discovered by God—how can a hidden sin like this deserve eternal death? How is this overly harsh sentence just?
 - (4) Can’t a God of love simply forgive His creatures?
 - (5) Let’s accept the premise that Satan and the fallen angels have sinned. Why not just give Satan some little space in the universe and let him and the other fallen angels hang out there?
 - (6) Elect angels have chosen this path simply because God rewards them for their choice.

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- (7) Essentially, Satan's objections call into question God's actions in comparison to His character and essence. God has to be consistent, as He is immutable. God is righteous and just, so His judgment has to be righteous and just. God is love, so His actions should reflect His love.
 - (8) There are inherent contradictions in God's character (creating beings which will suffer forever in the Lake of Fire does not demonstrate love or righteousness). Therefore, the inherent defects in Satan's character cannot be judged by Someone with inherent defects. In other words, if Satan is imperfect, then God is imperfect. God is unable to demonstrate perfect character in all respects at all times (that is the argument of Satan).
 - (9) Right and wrong are relative concepts; there really is no such thing as absolute standards of right and wrong. The acts of Satan and those angels who fell are not inherently wrong, because there is no such thing as inherent wrong.
 - (10) Right and wrong, good and bad, are simply arbitrary standards, set up by God.
 - (11) God is incapable of creating creatures with free will who will not, at some point in time, disobey Him.
 - (12) Finally, Satan, in a sense, alleges, "I could do a better job than God with this earth and with His creatures." He said, "I will be like the Most High." (Isa. 14:14b).
- 4) If you know much about the Bible, you know that each of these objections is addressed in the Bible in conjunction with human history being played out.
 - 5) Whatever objection you have ever formed in your mind against God, God's plan or God's grace, God will deal with that objection in time. Furthermore, it is even possible that this was an objection of Satan's from his appeal trial.
 - 6) Whatever objections unbelievers lodge against God will also be dealt with in time. God's answering all of Satan's objections will simultaneously answer all of the objections of mankind throughout the ages.
12. The time frame of all of this is important. This helps us to understand our place in this world:
 - 1) God created angels.
 - 2) Satan fell and took a third of the angels with him. Rev. 12:4
 - 3) There was a trial of some sort.
 - 4) Satan and the fallen angels were judged and sentenced. Matt. 25:41
 - 5) This sentence is not carried out immediately.
 - 6) The implication is, Satan lodged an appeal.
 - 7) Temporarily, the habitation of the angels (the earth) is frozen, which possibly restrains the fallen angels.
 - 8) The earth is restored, man is created.
 - 9) Human history is played out.
 - 10) Then Satan and the fallen angels are cast into the Lake of Fire. Rev. 20:10
 - 11) This implies that we, lowly human beings, are somehow involved between the fall and sentencing of Satan and the carrying out of the sentence against Satan. In other words, we apparently are involved in the appeal portion of the trial of Satan and the fallen angels.
 13. This explains our place in this world. We were created inferior to angels, but we have an essence similar to angels, inasmuch as we can think, we have self-consciousness, we have a concept of right and wrong, we have a vocabulary, we have emotions, and we have volition. These are things which angels possess, and these things are a reflected image of God. Heb. 2:5–10 12:1
 14. By our creation and our lives on this earth, God reveals the nature of His character—His perfect love, justice and righteousness—in dealing with man. Psalm 145:17 Isa. 5:16 John 3:16
 15. By our creation and our life in this world, God reveals the consistency of His character through His interaction with man—man as created perfect and man as a fallen creature. God will interact with man under a number of varying conditions, including perfect environment and far less than perfect environment. These interactions, observed by angels, will reveal that God is love, righteousness, justice, and that every single thing which God does is consistent with His character. All of the objections which I suggested, will be answered in human history many time under a variety of conditions.
 16. By the function of Bible doctrine in our souls, God reveals the importance of truth, which is embodied in

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the Bible that we have. God reveals the importance of His creatures knowing and adhering to His Word. Prov. 8 1Cor. 2:16 Philip. 2:5 3:15 4:7

17. God's judgments are revealed as being holy and righteous; His character is revealed as being perfect in all respects. Our function on this earth glorifies God. John 11:4 1Cor. 10:31
18. The simplest way for us to understand this is by our relationship to our own children. When they do wrong, we punish them, and sometimes the punishment is difficult for us and them. However, ideally speaking, before, after or during the punishment, we explain to them what they have done wrong and why it is wrong. In this way, a child develops norms and standards; he develops a conscience; and he learns how to function in this world in such a way that is both moral and right and is beneficial to him and to those around him. This allows a child to build up an entire framework of norms and standards which will carry him through his entire life. Parents who do not do this are destroying the little souls of the children God has entrusted to them.
19. This is how God interacts with us, and helps to explain why, over and over again, believers are called His children. It explains why God disciplines us. Heb. 12:5–11
20. Men and angels, in this process, develop an understanding and an appreciation for Who and What God is and for the wonder of their own existence.
21. The Angelic Conflict explains a great many things to us:
 - 1) Why we exist. We exist in order to resolve the Angelic Conflict and to both glorify and vindicate God. His love and mercy toward His creatures is revealed in the cross, as is His righteousness and justice. Our daily interaction with God after the cross reaffirms God's character and essence.
 - 2) Why is there sin? Sin is a result of our free will. Satan and a third of the angels chose to sin, and man chose to sin. There is the difference that we are born with a sin nature because Adam sinned; all fallen angels had to go from a sinless state to a fallen state.
 - 3) Why God cannot overlook or tolerate sin. It is said that there is nothing more vicious than man's inhumanity to man. Whether this begins as a schoolyard taunt, a mean piece of gossip exchanged, or a radical religious movement which kills people in order to make a political statement; sin causes great pain and suffering. Sin is not something which people are willing to engage in on their own. As an example, people claim that pornography is a victimless crime. However, people are kidnaped and enslaved even today in order to further the pornography (and sex-trade) industry. People are led toward drug-addiction in order to keep them involved in the sex trade. Marriages are destroyed and children's lives are ruined because of pornography. The results of any sin can be carried out to reveal how damaging that sin can be.
 - 4) Satan's inhumanity toward man is even greater than we can imagine. We see in the book of Job how much suffering Satan inflicts upon Job, only in an attempt to make a point.
 - 5) Why sin must be judged. There are few among us, when we observe man's cruelty to his fellow man, do not desire to see justice done. Even in a movie, when we are drawn into the evil of some of the characters, it is a great release it is to see these characters receive their comeuppance at the very end of the movie. No one watches a *Die Hard* movie and is disappointed that Bruce Willis prevails at the end of the movie. That is the satisfying resolution to good versus evil.
 - 6) Why is there suffering? Men suffer as a result of sin. This is why God will remove sin completely from our lives in the future. This is also why He will create a new heavens and a new earth, completely separate from the stain of sin.
22. The Angelic Conflict is not a static event or series of events. Satanic strategy and Satanic attacks change from dispensation to dispensation (a dispensation is a period of time as defined from a theological perspective). Although I will personalize this, and speak of Satan's attacks, bear in mind, that we are dealing specifically with his strategies, but that much of his strategy is executed by fallen angels, called demons (although, on occasion, Satan will personally attack some believers).
 - 1) In the Age of Innocence, Satan observed the man and the woman, and not being content to leave well enough alone, interfered, causing the woman to sin by deceiving her, and the man to sin knowingly, because the woman he loved had sinned.
 - 2) Satan's strategy in the Age of the Gentiles: When God promised a Savior (first to Adam and Eve and later to other believers), Satan's focus was on this Savior and destroying the line of the Savior.

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The killing of Abel was probably the first Satanic attack against the line of the Messiah (Satan possibly assumed that Abel was the One promised by God). Satan apparently knew that he had influence over Cain.

- 3) Satan's Strategy in the Age of Israel, parts I and II: When God called Abraham, and promised to preserve his line and to make a great nation of him, Satan began to attack the line of Abraham as well as the nation Israel.
 - (1) As an aside, I should point out that, if the Jews are removed from this earth, most of the prophecies found in the Bible become null and void; they cannot be fulfilled. Therefore, from the exodus to this very moment, Satan encourages anti-Semitism and does everything that he can to remove Jews from this earth. This is why widespread rioting by Muslims often includes attacks upon Jews specifically.
 - (2) God made a number of promises to Israel—the Abrahamic Covenant and the Davidic Covenant, to name two—and Satan has acted not only to keep these covenants from being fulfilled, but he also acts to cast doubt upon the fulfillment of these covenants. Many Jews today wonder about their relationship to God and the promises which He made to them. In the end times, Jews are going to rediscover books like Esther and passages like Genesis 22, Psalm 89 and Isa. 53, and suddenly their eyes will be opened, and they will understand what those passages are saying to them. I believe that this is where the 144,000 evangelists will spring from during the Tribulation.
 - (3) Satan also inspires doubt in Gentiles, with respect to God's fulfillment of His covenants with Israel. One of the results of this is known as Covenant Theology, where all the promises which God made to Israel are reinterpreted and spiritualized, and that the church is seen (falsely) as *spiritual Israel* and that God's covenants are transferred over, somehow, to Gentile believers in the Church Age. The idea is, the Jews just sinned too much, God decided that they were not His people, and He started up the church, which has been mostly a gentile organization (although Jews do believe). This is a false system of theology because it calls into question God's veracity, His immutability and His omniscience.
 - i Is God really truthful? He made some very clear promises to Israel, and it is difficult to take God seriously when these promises are *spiritualized*.
 - ii We are told that God does not change, but, if He just gave all his promises to Israel over to the church, which requires these promises to be *spiritualized* in order for them to make sense, then He is not immutable.
 - iii How can the Jews go so far as to fall outside of God's plan? Isn't an omniscient God able to know this is going to happen and to make provision for it?
 - iv At the very least, Covenant Theology ends up calling into question these 3 attributes of God. These are not tenets of Covenant Theology, but they are logical questions which arise from believing in Covenant Theology (a dispensational interpretation of history is the alternative to Covenant Theology).
 - (4) Satan did everything that he could to destroy the nation Israel, inspiring countless attacks against them. He had a hand in splitting up Israel into two nations (the northern and southern kingdoms), and a hand in removing Israel's sovereignty on several occasions.
 - (5) This should help to explain not only the continual attacks of the surrounding nations against Israel, but it explains the holocaust and it explains the remarkable hatred of Islam for the Jew today.
- 4) Satan's strategy for the Age of the Hypostatic Union: direct attacks upon Jesus Christ (and, to a lesser extent, His disciples). Here, we have one of the most amazing historical events, simply from the standpoint of strategy. Satan knew Who the Messiah was, and Satan attacked Him in every way possible. Satan did everything he could to move Jesus to the cross, to what he believed would be tremendous humiliation. Satan was able to exercise his considerable hatred toward Jesus throughout this process of Jesus being taken to the cross. However, what Satan did not seem to realize was, God would provide our salvation by means of the cross, and that the cross was His ultimate destination. Blinded by intense hatred, Satan moved Jesus toward the cross, not realizing

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that the cross would be the turning point in the Angelic Conflict. It is with the cross that Jesus provided all mankind salvation. Had Satan been able to figure this out, he would have done everything possible to keep Jesus from the cross.

- 5) In the Church Age, the Angelic Conflict is intensified for the individual believer. The Messiah promised by God has come, died for our sins, and been resurrected. Therefore, Satan attacks man in general and believers specifically. Satanic strategy moves on two fronts:
 - (1) Satan tries to blind the unbeliever from the gospel and tries to keep any person from believing in Jesus Christ. Religion plays as great a role in this as does sin. 2Cor. 4:4
 - (2) Once a person believes in Jesus Christ, Satan does everything that he can to neutralize his spiritual impact. Satan again uses religion to neutralize the spiritual impact of individual believers. This is one reason there are so many Christian cults; this is the reason the Catholic Church has become so corrupt; this is the reason so few Protestant churches concentrate on the teaching of the Bible; this is the reason that so many churches lean toward social action and even toward liberation theology—these attacks keep a believer from growing and having any sort of spiritual impact. Quite obviously, Satan continues to use sin to keep man from growing spiritually. 1Tim. 4:1
- 6) When the church is taken up (the rapture), there will be no one who believes in Jesus Christ left on the earth. There will be 7 more years of the Age of Israel to play out, called the Tribulation in the Bible. Satan will have more power at this time and he will seek to kill every person who believes in Jesus Christ. We know that, for instance, in the history of Communist nations, there will be a strong, charismatic leader who rises up to *liberate* his people and to offer them *hope*. Meanwhile, behind the scenes, he is killing every person who is against his *revolution for freedom*. The Beast will rise up in much the same way, adored by millions, if not billions, of people; who will, at the same time, engage in a vicious holy war against God's elect. This will be a double-intensification of the Angelic Conflict.
- 7) The Millennium will be marked by perfect environment, the knowledge of God throughout the earth, people being born without sin natures, and Satan being locked up, so to speak. However, Satan will be let out of confinement at the end of the Millennium, and he will again be given limited power, and he will lead some men in a revolution against God—men who have enjoyed a thousand years of perfect environment. Rev. 20:2–9
- 8) General strategies in all dispensations:
 - (1) Satan would do anything to make God a liar. So, he will continue to attack and attempt to eradicate the Jews. If there are no Jews in the end times, God cannot fulfill His plan.
 - (2) In order to make God a liar, Satan will do anything to show even one promise of the Bible to be wrong. There is no amount of pain that Satan is not willing to inflict in order to prove any promise of the Bible wrong.
 - (3) We all associate Satan with sin and evil, but Satan is heavily involved in *good* as well. Satan attempts to produce human good panaceas—which panaceas often deny the existence or importance of God. Socialism and Communism are clear examples of this, where man has tried to make men equal, which involves the eradication of religion, freedom and, in many cases, life. In this past American presidential campaign (2008), I saw many people paraded in front of us, and their sad and difficult lives revealed, and who or what would solve this? The candidate themselves who parades these people before us. He or she would be the solution to the ills of these people. The idea is, we ought to put our trust and hopes in a particular man or a particular form of government, rather than in God. If our lives are difficult, this has nothing to do with God nor does it have anything to do with us, but it is because the wrong man or the wrong party is in power in government. This is Satanic strategy and it is all about *good*. Fanatical environmentalism is a Satanic strategy. Clean air and clean water are good things, and that is a part of our taking control of our environment, as God told us to do. However, environmentalism has gotten completely out of control today with such things as global warming mania and the preservation of such animals as the snail darter or the spotted owl. One of the many reasons why US jobs have been *shipped overseas* is

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- environmentalism, which has shut down industry and building all over the United States (e.g., the lumber industry in the northern United States). These are all strategies where Satan inspires man to try to create a perfect international kingdom here on earth.
- (4) Along the same lines of Satan's involvement with good, many fanatical Islamic groups are also associated with doing good as well, e.g., feeding those who are hungry. Here, Satan is able to combine good works with religion.
 - (5) Satan would like to establish a perfect environment on this earth, and man is constantly frustrating him. So Satan seeks to establish as much control over man's free will as possible, to the extent of determining the amount of money man ought to be allowed to make and at what temperature he ought to set his thermostat at home. Satan would like to create a happy balanced world of people, animal life and nature. In this way, he could prove himself to be like the Most High. Satan is behind all international efforts and international control, because it is easier for him to direct and control human behavior if we are all subject to the same government.
 - (6) Satan would like to establish equality on this earth (not equality of opportunity, which creates inequities, but actual equality).
 - (7) Satan would like to improve who and what man is, mentally and physically, and eliminate people who are substandard.
23. Because of Satan's original sin, because all of his appeals will have been exhausted, God will toss him, the angels which fell and all unsaved men into the Lake of Fire at the end of the Millennium. Rev. 20:10–15
24. Then God will create a new heavens and a new earth, as the Angelic Conflict will have been resolved. Rev. 21:1

A number of people have covered this particular topic, and their studies are available online:

http://www.gbible.org/_files/pdf/The_Angelic_Conflict_Part1.pdf

<http://www.gbible.org/index.php?proc=fea&pid=2>

http://www.markkwilliamson.com/angelic_conflict.htm

<http://www.eccentrix.com/members/beacon/conflict.htm>

http://www.ironrangebible.com/griffith/Angelic_Conflict/angelic_conflict.htm

<http://www.cotsk.org/faq/MeaningOfLife.html> as well as

<http://www.cotsk.org/archives/specialstudies/AppealTrialOfSatan.html>

http://www.versebyverse.org/doctrine/angel_con.html

http://www.answerbag.com/q_view/523978 (go down to Moosemose and his answer)

See also R. B. Thieme, Jr., *Angelic Conflict*; ©1971 by R. B. Thieme, Jr. and from Lewis Sperry Chafer, D.D., Litt. D., Th. D.; *Systematic Theology*; Kregel Publications; ©1976 Dallas Theological Seminary; Vol. 2, pp. 3–38.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This study does not even begin to exhaust the concept of the Angelic Conflict; however, it is good to find out just what Satan and fallen angels are up to, so that we can recognize it when Satan tempts the woman in the garden, or when we see examples of it around us.

Let's look at a more abbreviated approach to the Angelic Conflict, and see it simply as related to Satan:

What is occurring during this time is the trial of Satan and the other fallen angels. The way Satan's fall is dealt with in Scripture is never: "And the following is a description of Satan's fall...." God the Holy Spirit, instead, takes a prophecy or an historical event as it is covered in Scripture and suddenly begins speaking about Satan and prehistoric occurrences. These passages can be found in Isaiah 14:12–16 Jer. 4:23–28 Ezek. 28:12b–17. Satan was tried and convicted (with all the fallen angels) and he has appealed the verdict (eternity in the lake of fire). Every issue that he has brought up is dealt with in human history, including "You made me thus!" However, this is a long study in itself and will be covered at another time. What we need to know is that:

The Judgement of Satan

- God created the heavens and created the earth to be inhabited (Genesis 1:1 Isaiah 45:18)
- God created Satan and the angels (Neh. 9:6 Ezek. 28:12b–15a Col. 1:16)
- Satan fell and took one-third of the angels with him (Isaiah 14:12–14 Ezek. 28:15b)
- Satan was judged (Isaiah 14:15 John 16:11)
- God prepared the lake of fire for the devil and his angels (Matt. 25:41)
- Satan is not there yet; he is still at work in the world (Isaiah 14:16 Matt. 4:1–11)
- Satan will be thrown into the lake of fire (Rev. 20:10)

[Chapter Outline](#)

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Genesis 1:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i>]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
râchaph (רָחַף) [pronounced <i>raw-KHAHF</i>]	<i>to hover over, to flutter over; to brood over; to move gently [over]; to cherish</i>	feminine singular, Piel participle	Strong's #7363 BDB #934
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנֵים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ʿal and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking.</i>			
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: ...and the Spirit of Elohim was hovering [moving, brooding] over the surface of the waters.

Already, we are introduced to the Spirit of God in v. 2, and the Spirit of God moves over or hovers over the water. When looking at the functions of the Godhead, the Spirit of God is most often associated with power and energy, so the Holy Spirit here is applying this power and energy to the face of the earth.

The verb here is a Piel participle; the Piel stem indicates that the stem is intensive as compared to the Qal stem. However, when it comes to the meanings, that is already taken into account in the Hebrew exegesis above. The participle indicates continuous action or the action of the verb is seen as a process. This may have occurred over a period of time that lasted many hours or even over millions of years.

God's Spirit hovered over, cherished, brooded over the earth as an animal mother would brood over her offspring (it is used that way in Deut. 32:11). The earth is encased in ice and the Holy Spirit must warm the waters. Furthermore, none of this is a part of the first day. It is possible that v. 2 begins the first day of restoration of the earth but the rest of the restoration process all falls into a formula of "God said....God saw...God made...God called....(not always in just that order); and there was evening and morning, the nth day." However, what is clear from this and other passages is that Genesis 1:1–2 could comprise many billions of years.

The words which are used here paint two pictures for us. The verb can be used for a hen brooding over her eggs; so that God can be seen in this way hovering over the earth as a hen hovers lightly upon her eggs, to keep them warm. The second picture here is, the Spirit of God could also be translated *the Breath of God*; so it is as if God is blowing over the surface of the waters to warm them (as we blow air over the surface of our coffee to cool it).

What we have covered so far is: God created the heavens and the earth, along with all angelic creation. A third of the angels have sinned, apparently following their leader, Lucifer, son of the morning. Their fall affected the earth, causing it to become a vacant waste place, encased in ice (one might even hypothesize that God withdrew His light from the earth).

Genesis 1:1 In a beginning God created the [two] heavens and the earth.

Genesis 1:2a But the earth became a wasteland and empty, and darkness covered the deep water.

At this point, the restoration of the earth begins (the various creation theories will also be discussed in this lesson). The earth will be restored and repopulated in 6 days; vv. 2b–5 cover the first day of restoration.

Genesis 1:2b And the Spirit of God was hovering over the water.

The reason that we know that the Spirit of God *hovering* over the earth is actually warming the waters is, the same verb used for a mother hen laying atop of her eggs warming them (Deut. 32:11). At some point in time, after Genesis 1:1 (the creation of the earth) and after v. 2a (the earth falling into a frozen chaos)—maybe millions of years later—God the Holy Spirit warmed the earth: **The Spirit of God brooded [as a mother hen] over the [frozen] waters** (Genesis 1:2b).

What you have observed in these first few verses of the Bible is a very precise use of language. However, even with that precision of language, one can take v. 2b in two ways: (1) the Holy Spirit enveloped the earth, holding everything in place until the restoration process was to begin. Or, (2) this describes the first step of the restoration process, which is the heating of the earth.

Ichthys.com renders these two first two verses: **Before all else, God created the heavens and the earth. But the earth came to be ruined and despoiled - darkness lay upon the face of the abyss while God's Spirit brooded over the surface of its waters.** This interpretation does not suggest the beginning of the restoration as of yet. The language of the Holy Spirit *brooding* over the earth may be reasonably understood as a hen sitting atop her eggs; she is waiting for the time that they will break forth out of the shells, exposing themselves to the light. Once the chicks come out of their shells, the mother hen remains on the scene, but she no longer fully covers her young (and, perhaps I have taken this analogy too far).

The word translated *waters* can refer to water in any state—as ice, liquid or vapor. Given all that happens, I am going to suggest that the earth was packed in ice—an Ice Age—which was the earth becoming *tohu wa bohu* (v. 2a). The ice that the earth was packed in became water and steam because of the warming effect of the energy of the Holy Spirit. A second option is, when God said, “Let there be light,” that began the actual process of restoration. In any case, the end result would have been a great deal of steam, and, for a time, the earth was very humid, the entire earth enveloped by steam.

It is also important to note that nothing is said about God creating the water in the first place; the water was a package deal with the earth and the chemical composition of the earth. When God created the heavens and the earth, He created the entire molecular structure of things, and all that was on the earth. The earth fell into a chaotic frozen state with the fall of the angels, which suggests that was a part of the judgment of the angels who sinned. If the earth is judged along with the angels, then it is only reasonable that the earth was the primary angelic habitat.

Before we take this any further, let’s look at the various theories which have developed over the years:

There are 4 basic theories when it comes to the creation account of Genesis. The first 3 are the most commonly held to.

Genesis Creation Theories		
Theory	Description	Commentary
Literal 6 Day Creation	God created the heavens and the earth and then made the earth habitable by man in 6 literal days.	There are 2 big problems with this theory and they are not what you think: (1) angels are never mentioned in Genesis 1–2 and yet obviously already exist (Genesis 3); when were they created? (2) This theory also suggests that when God created the earth, did He not do a very good job at first, and therefore, had to spend a couple of days fixing what He did. Does that really make sense?
Day Age Theory	Each day of Genesis represents a long period of time—at one time, this was thought to be a 1000 years, but now, people consider each day to represent an age; perhaps millions of years.	<p>This theory surrenders to the evolution theory. It assumes that evolution, to some degree, is true and attempts to reconcile the Bible with evolution. The biggest problem is, it views God as not being quite able to create things correctly from the get-go, but as a God Who must work with His creation and many millions of failures in order to get each stage correct. This approach contradicts the phrase found in this first chapter of Genesis: And God saw that it [whatever He had just formed or created] was good (Genesis 1:10b, 12b, 18b, 21b, 25b).</p> <p>The idea that God guided evolution so that each mutation was good and worked correctly from the beginning, I have never heard put forth. Perhaps some who believe in this theory, believe that?</p> <p>We may, of course, leave evolution out of this and believe that God requires a lot of time to create and make everything mentioned on each day.</p> <p>Another serious problem with the <i>Day Age Theory</i> is, the language used in Genesis 1 seems to <i>emphasize</i> that we are speaking of 24 hour days. And so is evening and so is morning—day one. There are not many ways to express a 24 hour day more clearly than this in the Hebrew.</p>

Genesis Creation Theories

Theory	Description	Commentary
Gap Theory	<p>The heavens and the earth were all created at some point in time, maybe millions or billions of years ago. This included the creation of the angels who lived on planet earth, which was somewhat different then than it is now. Sometime after a third of the angels sinned, God packed the earth in ice, which is His temporary and partial judgment of Satan's rebellion. After the Ice Age, God, in 6 literal days, restores the earth to be inhabited by man and then He creates man.</p>	<p>As we have already seen, God did not create this world as vast waste area (Isa. 45:18). Every time He created something, it was <i>good</i> (Genesis 1:4, 10, 12, 18, 21, 25). That means, there were no original design flaws nor did God need to fix or tinker with His creation in order to make it work. The understanding that God creates things perfectly from the beginning is completely consistent with the God of the Bible.</p> <p>God packs the earth in ice as is related to the angelic rebellion (when a third of the angels fell with Satan—Isa. 14:12–16 Rev. 12:4). From v. 2b on is the restoration of the earth, which takes 4 literal days, after which God populates the earth with animals and man on the 5th and 6th days.</p> <p>This approach is completely consistent with the God of the Bible, with other texts which deal with creation, and with the text of Genesis.</p>
Modified Gap Theory	<p>Although the heavens, the earth and the angels were created at some point in the distant past, God then modified or restored the earth, each day representing some unspecified period of time.</p>	<p>This theory does not necessarily give in to the theory of evolution; it just allows for these things which God does to take longer than a 24 hour day. God is not guiding evolution, but He is simply restoring and creating things over a longer period of time. The biggest problem with this theory (which I have never heard espoused before) is, Genesis 1 appears to be speaking of 24 hour days.</p> <p>The rationale behind this theory would be, the heating of the waters of the earth would have had to have taken a very long time. the 6th day has a lot of events occurring in it, which appear to require more than 24 hours.</p>
Modified Gap Theory #2	<p>God creates the heavens and the earth, along with the angels, and provides the light for the earth Himself. The first 3 days of restoration are of an undetermined time period, as there is no sun or stars, so there are no traditional measures of time. At day four, we move into 24-hour creative periods of time.</p>	<p>This unique theory occurred to me and has merit for two reasons: (1) we do not have the sun or the stars or the moon, all of which is used to mark time, until the 4th day. Therefore, a 24-hour day during restoration days 1–3 makes little sense. Now, I realize that the counter argument here is, <i>an hour is an hour is an hour, whether it is light or dark</i>. However, the language simply speaks of light turning dark and dark turning light. (2) We have language on Day 3 which sounds as if the plants are growing, but, in one 24-hour day, God would have to essentially make them grow as if we are watching time-lapse photography. Now, God is fully capable of this, so it is not God's capabilities which I am questioning. It is the order of this restoration project, which may imply a time frame different than people have theorized up until this point in time.</p>

The Gap Theory addresses several problems: (1) the idea that God was unable to produce something which worked correctly the first time, and so He needed to spend a few million years getting it to work properly, calls into question God's power and abilities. (2) Death does not appear to be part of the pristine world into which Adam is introduced; however, a world which came about by means of evolution would have involved a great deal of death. (3) If God created all that there is in these 6 days, why does He not mention angelic creation? Various passages in the Bible indicate that there are angels and that there seems to be a history and an interaction between God and angels which predates man (Job 1–2 Isa. 14:12–16 Rev. 12:4). The Gap theory is consistent with the God of the Bible and it is consistent with the other events of history (angelic creation) presented in the Bible.

The Gap Theory teaches that God created a perfect heavens and earth sometime in prehistoric past (before man). He did not make any mistakes. During this same time period, He created angelic beings who then occupied the earth. There is death during this time period when God packs the earth in ice (after a third of the angels fell, death probably became a part of their world as well—the death of animal and plant life during their time).

We actually have a future precedent which would allow for a restoration of the earth. In the future, God will create a new heavens and a new earth, because they have been corrupted by sin (Rev. 21–22). Therefore, understanding Genesis 1 to be primarily a restoration of the earth is reasonable and completely in line with Scripture.

The idea that the earth is millions of years old is consistent with science insofar as, there are some scientific studies which make the earth out to be very old (these studies do disagree with one another, however). The idea that man is 6000 (or so) years old is consistent with human population growth studies (the idea that man is 1,000,000 years old—as evolutionists believe—is inconsistent with today's current human population).

In my estimation, this begins the first day of restoration (called, incorrectly, the first day of creation). There are many men of God who believe otherwise who, despite that mistake in their theology, are excellent teachers of God's Word. However, paraphrasing what J. Vernon McGee would say, "There are other viewpoints held by brilliant men of God; but if you're interested in the correct viewpoint, then here it is."

Although there are several websites where the Gap Theory is discussed, one very good one is:

<http://www.ichthys.com/sr2-copy.htm>

He suggests that the first two verses of Genesis be translated: **Before all else, God created the heavens and the earth. But the earth came to be ruined and despoiled - darkness lay upon the face of the abyss while God's Spirit brooded over the surface of its waters.**

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Either v. 2b or v. 3 begins the first day of restoration (called, incorrectly, the first day of creation). In either case, there was likely a gap of millions and even billions of years between God's creation of the heavens and the earth (v. 1) and God's restoration of the heavens and earth (vv. 3–31).

There are many men of God who believe otherwise who, despite that mistake in their theology, are excellent teachers of God's Word. However, paraphrasing what J. Vernon McGee would say, "There are other viewpoints held by brilliant men of God; but if you're interested in the correct viewpoint, then here it is."

Genesis 1:2 **And the earth [or, *land*] had become desolate and a waste and [there was] [extreme] darkness upon the surface of the depths [the deep waters] and the Spirit of Elohim was hovering [moving, brooding] over the surface of the waters.** (Kukis mostly literal translation)

Genesis 1:2b And the Spirit of God was hovering over the surface of the waters.

I believe that the actual mechanics here, are as follows: the Holy Spirit hovers above the earth, as the earth spins on its axis, turning much of the ice instantly to steam. One entire revolution of the earth (24 hours) would allow the Holy Spirit to heat the entire earth. Associated with the heating of the earth is *light*, which is v. 3.

Bear in mind that, during this time, the fallen angels have likely been held immobile in the ice.

Genesis 1:2 *And the earth [or, land] had become desolate and a waste and [there was] [extreme] darkness upon the surface of the depths [the deep waters] and the Spirit of Elohim was hovering [moving, brooding] over the surface of the waters.* (Kukis mostly literal translation)

Genesis 1:2 *And the earth had become desolated and a waste place and there was extreme darkness upon the surface of the ocean depths. Then, after a passage of time, the Spirit of God was moving over the surface of the water.* (Kukis paraphrase)

Chapter Outline

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Day One: God Makes Light and Differentiates Between Light and Darkness

And so says, Elohim, “[Let there] be light;” and so is light. Genesis 1:3 **And Elohim said, “Let there be light;” and so light is.**

And God said, “Let there be light;” and light comes to be.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord said, Let there be light and to enlighten above; and at once there was light.
Latin Vulgate	And God said: Be light made. And light was made.
Masoretic Text (Hebrew)	And so says, Elohim, “[Let there] be light;” and so is light.
Peshitta (Syriac)	And God said, Let there be light; and there was light.
Septuagint (Greek)	And God said, Let there be light, and there was light..

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God said, "Let there be light." And so light appeared.
Contemporary English V.	God said, "I command light to shine!" And light started shining.
Easy-to-Read Version	Then God said, "Let there be light!" And light began to shine. Or "In the beginning, God made the heavens and the earth. While ² the earth had no special shape, and darkness covered the ocean, and God's Spirit hovered over the water, ³ God said, 'Let there be light!' Or, "When God began to create the sky and the earth, ² while the earth was completely empty, and darkness covered the ocean, and a powerful wind blew over the water, ³ God said, 'Let there be light.'"
Good News Bible (TEV)	Then God commanded, "Let there be light"---and light appeared.
<i>The Message</i>	God spoke: "Light!" And light appeared.

Partially literal and partially paraphrased translations:

American English Bible	Then The God spoke, saying, 'May there be light,' and light came to be.
God's Word™	Then God said, "Let there be light!" So there was light.
New American Bible	Then God said: Let there be light, and there was light. 2 Cor 4:6.

Mostly literal renderings (with some occasional paraphrasing):

Ferar-Fenton Bible	God then said, "Let there be light;' and light came.
NET Bible®	God said [The prefixed verb form with the vav (ו) consecutive introduces the narrative sequence. Ten times in the chapter the decree of God in creation will be so expressed. For the power of the divine word in creation, see Psalm 33:9; John 1:1–3; 1Cor. 8:6 and Col. 1:16.] [God said. By speaking, God brings the world into existence. The efficacious nature of the word of the LORD is a prominent theme in this chapter. It introduces the Law, the words and commandments from the LORD that must be obeyed. The ten decrees of God in this chapter anticipate the ten words in the Decalogue (Ex. 20:2–17).], "Let there be ["Let there be" is the short jussive form of the verb "to be"; the following expression "and there was" is the short preterite form of the same verb. As such, יְהִי (yehi) and וַיְהִי (vayehi) form a profound wordplay to express both the calling into existence and the complete fulfillment of the divine word.] light [Light. The Hebrew word simply means "light," but it is used often in scripture to convey the ideas of salvation, joy, knowledge, righteousness, and life. In this context one cannot ignore those connotations, for it is the antithesis of the darkness. The first thing God does is correct the darkness; without the light there is only chaos.].] And there was light!
<i>The Scriptures</i> 1998	And Elohim said, "Let light come to be," and light came to be.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is the Elohim, "Become light!" And it is becoming light.
English Standard Version	And God said, "Let there be light," and there was light.
Heritage Bible	And God said [amar, to bring something out to the light where it can be seen. When God said something He gave revelation knowledge. He brought knowledge to light where it could be seen. Today, when He says something to you, He gives you revelation knowledge. Read and quote His words in the Bible. God will use those words to say special things to you. see Pro 6:20-24.], Light [God is light, ovr, 1 John

1:5. God called forth the light of Himself to give physical light to this world.], **be, and light was.**

Syndein

{Concentrated light to Keep it stable as water}

And Elohiym/Godhead said, "Light . . . BE"; and light . . . WAS.

Young's Updated LT

And God says, "Let light be;" and light is.

The gist of this verse:

Genesis 1:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
<p>When we find the wâw consecutive linking several Qal imperfects, the sense is not a continuous or prolonged action in the verbs, but a continued, chronological and/or logical action of the action of the verbs. That is, there is a continued action, but it is all of the verbs together which give us a continued action, rather than the verbs taken individually (in fact, it was from constructions like this that the wâw consecutive first was called a wâw conversative, which is an incorrect designation and function).</p>			
<p>After working with the Hebrew for several years, I rejected the notion of a wâw conversative, which took the imperfect tense of a verb and <i>converted</i> it to the perfect tense. Now, there are many cases where the imperfect tense of a verb does not really view the verb as a continuous action or as a process, and this is often the case when it comes to an imperfect verb following a wâw consecutive. Therefore, I am sure this is how this theory began. However, what we are viewing is a process of actions or a continuous action spread out across several verbs. Each verb, when taken individually, may or may not represent a continuous action, but they all together represent a continuous action.</p>			
Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: And Elohim said,...

Generally speaking, the imperfect tense refers to continuous action or the action of the verb viewed as a process. However, God says two words here and it does not appear that God is saying these two words over and over. In the Hebrew when we string together some wâw consecutives with some imperfect verbs, we are viewing logical or chronological actions; and all of these actions together form a process of things which occur over a period of time (it does not have to be a lengthy period of time). More explanation is given in the Hebrew exegesis above.¹⁶

One of the things that you should ask yourself is, *why is God speaking?* Certainly, as a believer in Jesus Christ, I believe in the Trinity—that God is One in essence, but three in personality, three in function, three in person. Several explanations could be offered. God is speaking aloud simply because that is the way God does things; or, God speaks aloud for our benefit, so that this could be recorded. However, I believe that God is speaking because He has an audience. He speaks, and angelic creatures here was He is saying.

¹⁶ Let me caveat this with, you will not, insofar as I am aware, find this explanation in any Hebrew grammar. This is an understanding that I have come to after exegeting thousands of verses.

God does not have to take 6 days in order to restore the earth. God can snap His fingers and, poof, there is a new earth. Everything that we read in this chapter could be done by God instantaneously, but, instead, He follows a process. Angels, who are observing all that God does, hear Him speak and then they watch what happens after He speaks.

Genesis 1:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect; apocopated voluntative	Strong's #1961 BDB #224
<p>Apocopated means that the verb has been shortened. Generally, this means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive.</p> <p>A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i>.¹⁷ The jussive involves only the imperfect form of a verb and may be used in the 2nd or 3rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.¹⁸</p>			
'ôwr (אור) [pronounced ohr]	light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]	masculine singular noun	Strong's #216 BDB #21

Translation:...“Let there be light;”...

God says two words: “Light be!” As you can see from the Hebrew above, this should be translated, “Let light be.”

So the Holy Spirit is hovering over the earth, brooding over it as a hen broods over her chicks; and God calls for there to be light.

The Trinity in Genesis 1:1–3

- ▣ V. 1 is God the Son, the revealed member of the trinity, Y^ehowah, Jesus Christ, the creator of the universe (Isaiah 42:5 John 1:1–3 Colossians 1:16).
- ▣ V. 2 is God the Holy Spirit, Who is the source of our power, yet is unseen.
- ▣ V. 3 is God the Father, Who has planned everything that we see, yet is not seen by us.

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The first act of the six day restoration, after warming the earth, was to provide light for the earth. This was light from God, not from any celestial star in the heaven, because God is light and in Him is no darkness at all (James 1:17 I John 1:5). This is a completely supernatural act as there was nothing physical, such as the sun or the stars, created to provide this light. All that would come later. The verb "was" is the same verb from Genesis 1:2, except that it is in the Qal imperfect. Vv. 3 and 4 are tied together by a Waw consecutive. This means that we are dealing with a continuous narrative in past time. In a Waw consecutive, the main verb in the previous verse

¹⁷ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

¹⁸ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

should be in the perfect tense and the main verb in the next verse is in the imperfect tense. This is why we have the slight difference in tenses.

Genesis 1:3a-b **And Elohim said, “Let there be light;”...**

Why is the first thing that God does (once the waters of the earth have been warmed) is provide light?

In original creation, the Trinity observed the creation of the heavens and the earth. They did not need this slowed down to water everything being done. It could be done instantly. However, at this point in time, perhaps millions of years later (after the original creation), there are angels (both elect and fallen) and God wants them to be able to see what He is about to do. God has to deal with this problem of there being both fallen and elect angels. Now, how can they watch what God does unless they can see it? So, #1 on God’s list of things to do is, make His work visible to those watching Him.

Genesis 1:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong’s #1961 BDB #224
’ôwr (אור) [pronounced ohr]	<i>light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one’s face]; light [of prosperity, of Bible doctrine, of Jehovah]</i>	masculine singular noun	Strong’s #216 BDB #21

Translation: ...and so light is.

There is certainly a lot of disagreement as to what exactly this light is. Some understand this to be the sun, which, for the first time in awhile, filters its way to the surface of the oceans. Others understand this to be God’s light or light from God. From a verse which follows, we know that there is no dry land, which suggests that (1) water covered the earth and (2) this water was probably in the form of ice. The energy of the Holy Spirit combined with the light are very likely warming the earth and melting the ice.

From the standpoint of being on earth, suddenly, there was light. This is in contrast to the darkness over the deep water (**[and there was] darkness on the face of the deep water**). This did not mean that, during this process, there was no light anywhere above the earth. However, if a person stood on land upon the earth, this land would have been under a chunk of ice and it would have been pitch black dark. From a vantage point above the earth, there may have always been light from the sun on the earth; but from the vantage point of the earth, all would have been dark.

There is the other theory that, there was no light at all and God created (or restored) light at this point in time. The problem with this idea is, we do not have any verb here which means *to make, to create*. Therefore, God is not necessarily creating something here where was not here already. On the other hand, God does not necessarily need to create light since He Himself is light. The Holy Spirit brooding over the earth may have provided both light and heat. I’ll discuss these various theories in a moment.

I should first deal with chronology and Hebrew writers. You and I tend to think sequentially or chronologically. First this happened, and then this happened, and that is how we often present our perception of anything which we have seen. Therefore, when we read: [Genesis 1:2b–3](#) *And the Spirit of God was hovering over the surface of the waters. Then God said, "Let there be light!" So there was light.* we think in terms of God hovering over the water, heating the earth and then, once that is done, then He makes it light. God the Holy Spirit can be hovering over the earth, and then, suddenly, there is light and heat applied to the frozen earth. You will recall how I made the analogy between the Trinity and the Designer, the Builder and Energy. The Holy Spirit, being energy, may be reasonably seen as producing the heat and light which are applied to the earth.

The Hebrew is actually very simple and poetic here. *And so says Elohim,*
"Light be."
And so light is.

In the Hebrew, the verbs are first and the subjects are second; which is typical Hebrew. In both cases, we have the 3rd person masculine singular, Qal imperfect of the verb *to be* followed by the substantive *light*. The first time the verb is used, it is a jussive, which is often used for a 3rd person command. This is where we get the common translation, *"Let there be light."* It may be more accurately rendered, *"Let light be."* After God calls for there to be light, we have 3 very short words *And light is*. The imperfect is either future or ongoing action; and the perfect tense is completed action. The imperfect tense is used here to indicate that light came about as a command from God, but that this light continues to be.

Interestingly enough, the verbs *to create* or *to make* are not found in vv. 2–15. This does not mean that there was no creative activity taking place; it is just not called that.

The Bible tells us that **God is light and in Him is no darkness at all** (1John 1:5b). When restoring the earth, the first thing which God makes apparent is *light*. Light is something which, to this very day, is not fully understood. Science is able to describe what light does or how it interacts with that which is in its path, but science does not fully understand what light is, even to this day.

I spoke of the Trinity and here, in v. 3, we have *light*. Light helps to give us an example of something which is a trinity—light is one in essence, unable to be separated, but there are 3 components to it. Light is luminiferous, calorific and actinic.

How Light Illustrates the Trinity

Property	Description	Parallel
Actinism	The actinic property of light produces photochemical effects. Actinism is neither seen nor felt, but it can produce actual chemical reactions when in contact with matter.	This illustrates God the Father, Who, although not seen nor felt, changes that which He comes into contact with.
Luminance	The luminiferous property of light is what allows us to see things. Objects reflect light which is shined upon them, and we see these objects for what they are. The luminiferous property of light is both seen and felt	This illustrates God the Son, Whom is seen and felt, and Who reveals the true nature of man.
Calorescence	The calorific property of light is its energy, which produces heat. When light is shined upon an object, that object is heated. The calorific property of light is felt but not seen.	This illustrates God the Holy Spirit, Who, because He does not glorify Himself, is <i>felt</i> but not seen.

Light is a package deal. You cannot physically separate the calorific property of light from its actinism. The components or properties of light can only be separated academically or theoretically. They all go together. Light is one, yet it has 3 distinguishable yet inseparable properties or components. This is God—God is one in essence, yet 3 in person. Theoretically, we can separate God into God the Father, God the Son and God the Holy Spirit.

When it comes to God's interaction with man and with the universe, we can assign specific actions to specific members of the Trinity; for instance, in relations to creation, God the Father is the Designer; God the Son is the Builder; and God the Holy Spirit provides the energy. However, God's essence is such that, we cannot completely separate God into 3 Gods no more than we can divide light into 3 separate entities.

Light helps us in other ways to understand God. God has various characteristics which make up His essence. God is love, righteousness, justice, eternal life, truth, omnipotence, etc. However, when God essence shines upon this or that circumstance, we may only see 2 or 3 of the components of this essence, just as, when light is reflected from a surface, we see what that surface reflects and we do not see what that surface absorbs. That is, light contains all of the colors of the rainbow, but when light is shown upon a red surface, we only see the red, as yellow and blue are absorbed by that surface. Now for the analogy: when Jesus healed in the Bible, we see God's love, compassion and omnipotence revealed. When Jesus spoke, God's truth and omniscience are revealed. When God flooded the earth, His omnipotence, righteousness and justice are revealed. So, each time that God's light is shown upon this or that circumstance, what is apparent to us is a subset of His essence.

This is also important when understanding Who Jesus Christ is. When Jesus Christ speaks—since He is man, since He is God, and since He is the Hypostatic Union of man and God—not everything He says reflects the entirety of His being. When Jesus says, "I thirst" or "The Father is greater than Me," He is speaking from His humanity. When He says, "Before Abraham, I am [i.e., I existed eternally]," He is speaking from His Deity. When He says, "I am the way, the truth and the life; no man comes to the Father but by Me," He is speaking from His Hypostatic Union.

Understanding that each action of God does not reveal each and every characteristic of Him (at least, not apparently) and that each thing that Jesus says may refer to one of His three natures, keeps us from falling into cults and believing Christian cult doctrines. This also keeps us from saying stupid things like, "The God of the Old Testament is a mean, vengeful God, but the God of the New Testament is compassionate and caring."

Chapter Outline

Charts, Graphics and Short Doctrines

One of the few particular objections to the Genesis record of creation and restoration (apart from those who simply reject it out of hand) is that God says, "Let there be light" and there is light on day one, but the sun is not mentioned until day four. This also distinguishes the thinking of man from the thinking of God. Ancient man and ancient religions have always seen the sun as the great life-giver, and, for this reason, many have worshiped the sun. Today, we have a more full understanding as to the importance of the sun, the light, energy and the heat which it provides; and we know that the sun has a life span which will far outlive the earth, and that the earth and the sun are in a perfect juxtaposition with one another as well (the earth at an axis, spinning around the sun, a perfect distance from the sun, with the perfect amount of atmosphere upon the earth). Quite obviously, for this period of time, the sun is necessary to our very existence. And, if we do not believe in God, it is, quite frankly, even reasonable to worship the sun.

There are actually three theories with respect to the light here on day one and the sun on day four.

Light on Day One/the Sun on Day Four

The first theory is that the sun was a part of God creating the heavens and the earth in the first place (Genesis 1:1), and that it had always been there, and that, when the Holy Spirit warmed the surface of the earth, melting the ice which encased the earth, the light of the sun became visible upon the surface of the earth. Being able to see the sun from the earth as a distinguishable heavenly body does not occur until the 4th day. We have all been out in foggy weather or on a cloudy day, where it was light, but we could not see the sun itself. That is what this first theory suggests. The language on this day and day four allow for this interpretation, as God says, “Let light be, and light is” and on day four, God says, “Let lights be in the place of the heavens,...and so it was.” (Genesis 1:14a, 15b; more explanation will be required when we come to day four).

A second point of view—and I am admittedly torn between these two—is that the light over the earth is God; and the Holy Spirit provided the heat which melted the ice packed earth. As the ice melted, the light of God became more and more visible from the earth below, piercing further and further into the newly melted waters and humid atmosphere. In other words, the light here is God’s light, and not from a solar body. Rev. 21:23 tells us that the glory of God, and not the sun or moon, will light up the New Jerusalem. This theory would hold that the sun and moon were not created until the 4th day.

I suppose that we could actually have a third point of view where the sun is, at this time, up in the sky, not visible on the surface of the earth yet, but that God’s light is visible on the earth, and, in a few days, the sun will be visible from the earth, separate from the light of God.

If I was to lean toward any theory, it would be the third theory—that God is Light and in Him is no darkness at all—and it is His Light here which shines upon the earth and melts the frozen encasement. However, given the language of this verse and vv. 14–16, any one of these 3 theories is reasonable (I will wait until we get to Day Four before I explain in detail vv. 14–16).

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Putting these views aside for a moment, let me ask you a question: *why is light of any sort necessary?* God is fully capable of doing all that we find here in the light, in darkness, or in a very dim light. God does not require light in which to work. He may want to *turn on the lights* before man walks on planet earth, but prior to this, *why is there light?* Three answers: (1) God is light and in Him is no darkness, so it is His very nature to be light. (2) Light is needed so that God can reveal to angelic creation just what He is doing. Although the fallen angels have been temporarily restrained in chains of darkness, God reveals to the elect angels what He is doing (as well as to the fallen angels, who have probably been confined to the earth). (3) It is possible that the light and the heat are both from God the Holy Spirit is principally His light which heats the earth.

We do not know the exact nature of angels and how much this nature has changed over time, nor do we know the exact restrictions which God has placed upon angels throughout their history. In Genesis 6, angels are able to have physical relationships with women, and that women bear their children. In Job 1–2, we have angels speaking to God in the throne room of God. Therefore, angels have a mode of travel available to them which may be related to the composition of their bodies and physical changes which their bodies can go through.

It is possible and even reasonable that God created the universe and the earth, and either gave the angels the earth to live upon and/or, gave them full access to all the universe. In my opinion, the earth was originally made for angelic creation, and that it was packed in ice when a third of the angels fell (this done as a part of the judgment of the angels which fell, which judgment has not been brought to its fruition yet). Quite obviously, the ability of angels to live and move is not based upon the earth or upon the sun.

In any case, the light of God being shown upon planet earth—particularly if this was once an angelic habitat—would certainly get the attention of all angels. That God, from the very beginning, would make it so that His work on earth could be seen by all the angels, makes perfect sense.

In case you question whether God could or would restrict or affect the physical nature of angels, bear in mind that we will be given resurrection bodies at the resurrection, which bodies will be like the resurrection body of Christ, capable of many things which our bodies cannot do now (Jesus walked through a closed door and He ascended into heaven in His resurrection body). Adam's body was originally designed to live forever. However, he will be subject to death when he eats the fruit in the garden, which is another dramatic physical change, as well as a very serious restriction placed upon the physical body. Therefore, it is reasonable to suppose that fallen angels have, from time to time, been restricted as to what their bodies were capable of (for instance, fallen angels being frozen upon the earth; fallen angels being allowed physical contact with man and then having that privilege revoked).

Quite obviously, you may question the existence of angels in the first place, because you have never personally seen an angel. My belief in angels comes solely from the Bible. I have never seen one before either nor have I even talked to an angel. There are a lot of things which I believe in which I have never seen with my own two eyes: Australia, Uranus, bacteria, the expanding of the universe, atoms, my own kidneys, and the souls of the people I know—I have never actually seen any of these things myself (although I have obviously seen photos of the first three), but I strongly believe that they all exist.

In any case, at least one passage suggests that the angels observed the creation and restoration of the heavens and earth. God speaking to Job, said, "[Where were you](#) [spoken not just to Job, but to mankind in general] [when I laid the foundations of the earth?](#) [Tell \[Me\], if you have understanding.](#) [Who determined the measures of it, if you know?](#) [Or who stretched the line on it?](#) [To what were the foundations of it fastened?](#) [Or who laid its cornerstone, when the morning stars \[angels\] sang together, and all the sons of God \[angels\] shouted for joy?"](#) (Job 38:4–8).

There is a lot which we can say about angels based upon the Bible; however, suffice it to say that the light of God shown upon the earth is, in part, for their benefit. When Satan drops in on the woman (in Genesis 3), we will examine angelic creation again—and Satan himself—in greater depth.

Twice now, in 3 short verses, angels are implied, yet not spoken of directly. They have already been created, and I would postulate that has occurred around the time the earth was created (in Job 38, the angels are apparently observing and shouting about the foundations of the earth (the physical laws associated with the earth). Secondly, God makes the earth light, which implies that He shown a light upon the earth for a reason. I have suggested that reason is, angelic creation.

Interestingly enough, in a December 2008 Harris poll survey of Americans, 80% of Americans believe in God and 71% believe in angels.

This creation of light for the earth suggests how God judged the earth and its angels—God simply removed His light. This would have plunged the world immediately into darkness and ice.

Genesis 1:3 [And Elohim said, "Let there be light;" and so light is.](#) (Kukis mostly literal translation)

Genesis 1:3 [And God said, "Let there be light;" and light comes to be.](#) (Kukis paraphrase)

And so sees, Elohim, the light, that [it is] good. And so distinguishes, Elohim, between the light and between the [extreme] darkness.

Genesis
1:4

Then Elohim saw the light—that [it is] good. Therefore, Elohim distinguished [or, caused there to be a separation] between the light and the [extreme] darkness.

Then God beheld the light, that it is good (pleasing and agreeable). God then distinguished the light from the darkness.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord beheld the light, that it was good; and the Lord divided between the light and the darkness.
Latin Vulgate	And God saw the light that it was good; and he divided the light from the darkness.
Masoretic Text (Hebrew)	And so sees, Elohim, the light, that [it is] good. And so distinguishes, Elohim, between the light and between the [extreme] darkness.
Peshitta (Syriac)	And God saw that the light was good; and God separated the light from the darkness.
Septuagint (Greek)	And God saw the light that it was good, and God divided between the light and the darkness.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God saw how good the light was. God separated the light from the darkness.
Contemporary English V.	God looked at the light and saw that it was good. He separated light from darkness...
Easy-to-Read Version	God saw the light, and he knew it was good. Then God separated the light from the darkness.
Good News Bible (TEV)	God was pleased with what he saw. Then he separated the light from the darkness, ...

Partially literal and partially paraphrased translations:

American English Bible	And God saw that the light was good. Then God created a division between the light and the darkness.
Ancient Roots Translinear	God saw the light was-good. God separated between the light and the darkness.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God, looking on the light, saw that it was good: and God made a division between the light and the dark,...
Ferar-Fenton Bible	And GOD gazed upon that beautiful light; and GOD divided the light from the darkness.
NET Bible®	God saw [Heb "And God saw the light, that it was good." The verb "saw" in this passage carries the meaning "reflected on," "surveyed," "concluded," "noted." It is a description of reflection of the mind - it is God's opinion.] that the light was good [The Hebrew word ????? (tov) in this context signifies whatever enhances, promotes, produces, or is conducive for life. It is the light that God considers "good," not the darkness. Whatever is conducive to life in God's creation is good, for God himself is good, and that goodness is reflected in all of his works.], so God separated [The verb "separate, divide" here explains how God used the light to dispel the darkness. It did not do away with the darkness completely, but made a separation. The light came alongside the darkness, but they are mutually exclusive - a theme that will be developed in the Gospel of John (cf. John 1:5).] [The idea of separation is critical to this chapter. God separated light from darkness, upper water from lower water, day from night, etc. The verb is important to the Law in general. In Leviticus God separates between clean and unclean, holy and profane (Lev 10:10, 11:47 and 20:24); in Exodus God separates the Holy Place from the Most Holy Place (Exod 26:33). There is a preference for the light over the darkness, just as there will be a preference for the upper waters, the rain water which is conducive to life, over the sea water.] the light from the darkness.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And God saw that the light was good (suitable, pleasant) and He approved it; and God separated the light from the darkness.
Concordant Literal Version	And seeing is the Elohim the light, that it is good. And separating is the Elohim between the light and the darkness.
exeGesés companion Bible	And Elohim sees the light is good: and Elohim separates between the light and between the darkness:.
LTHB	And God saw the light, that <i>it</i> was good, and God separated between the light and darkness.
Syndein	And Elohiym/Godhead saw that the light . . . {was} good; then Elohiym/Godhead caused to separate between the light and between the darkness.
World English Bible	God saw the light, and saw that it was good. God divided the light from the darkness.
Young's Updated LT	And God sees the light, that it is good, and God separates between the light and the darkness.

The gist of this verse:**Genesis 1:4a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906

Genesis 1:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾôwr (אוֹר) [pronounced <i>ohr</i>]	<i>light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]</i>	masculine singular noun with the definite article	Strong's #216 BDB #21

Translation: Then Elohim saw the light... This is the light which is upon the earth (I am making that assumption), and God is observing its effect upon the earth, its making the earth visible once again.

Genesis 1:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ṭôwb (טוֹב) [pronounced <i>tow^bv</i>]	<i>to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right</i>	3 rd person masculine singular, Qal perfect (or a Qal participle)	Strong's #2895 BDB #373
Apparently, the 3 rd person masculine singular, Qal perfect is identical to the Qal participle and to the masculine singular adjective as well (which is Strong's #2896 BDB #373). The masculine singular adjective means <i>pleasant, pleasing, agreeable, good, better; approved</i> .			
Therefore, the word here may be...			
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Translation:...—that [it is] good.

Whether this is a verb or an adjective, the conclusion that God comes to is the same; this light is *pleasing, agreeable, good* and *divinely approved*. It is the light which allows us to actually visualize what it is that we are seeing; we are seeing this thing for exactly as it is. What is seen is not necessarily good, but the light which makes it visible is good.

The light which God produced either directly (with God being the light) or indirectly (if this is the ability to perceive the light of the sun from the earth) was judged by God to be good. This means that, God's creation of light was exactly what He wanted it to be. It satisfied God's criteria for being exactly what it should be.

The earth, instead of it being entirely encased in ice, to the point of it being dark below the ice, now has light upon it, so that those upon the earth can see this light. The ice was melted and there was light and warmth upon the surface of the earth, which is still all water and ice. Rising from the earth would be a huge amount of steam, from all of the water being evaporated as the ice is quickly melted. Light could be seen from the surface of the earth through all of this fog, but not necessarily the exact source of the light.

On the earth, at this point in time, light could now be distinguished from darkness. The covering of ice was mostly melted, there was steam in the air as we have never seen before—the thickest fog you could imagine—but even in this thick fog, light could be distinguished from the darkness. As the earth rotates on its axis, each portion of the earth goes from darkness to light to darkness once again.

Light is an extremely important concept in Scripture. Therefore, let me pursue a few places in the Bible where we have references to light.

The Doctrine of Light

1. When restoring the earth, the first thing which God does is provide light for the earth. This makes the earth visible to anyone on the earth (e.g., angelic life) and possibly is involved in heating the earth as well. Genesis 1:2–3
2. As we have already seen, light can be broken down into 3 component parts, which can be separated from one another theoretically, but not in actuality: actinic light, luminiferous light and calorific light. This helps to illustrate the Trinity, wherein God is always presented as One God—He is One in essence; but He exists in 3 persons.
3. The Bible tells us that **God is light, and in Him is no darkness at all.** 1John 1:5
 - 1) This is because light can be used to illustrate God as One and as the Trinity.
 - 2) God reveals man exactly for what man is (as light reveals the colors of an object it is shined upon.
 - 3) There is no part of God which needs to be hidden; there are no hidden characteristics of God. There is nothing about God which cannot be exposed to us which could indicate that there is anything wrong with his character.
 - 4) Light is absolutely necessary for our existence, just as God is.
4. Jesus proclaims, **"I am the light of the world."** John 8:12 9:5
5. The gospel (the good news as to Who Jesus is and what He has done) is light. 2Cor. 4:4
6. The gospel brings us out of spiritual darkness into the light. Luke 1:79 1Peter 2:9 cf. Colossians 1:12-14
7. Believers should always be aware that Satan presents himself as an angel of light. This is why all religion is of Satan. 2Cor. 11:14
8. The glory of God will provide the light for the new Jerusalem. Rev. 21:24

There are at least two places on the internet where you can find a more complete doctrine of Light:

<http://www.portlandbiblechurch.com/DoctrineFolder/DOCTRINE%20OF%20LIGHT.pdf>

<http://www.swordofthespiritbibleministries.com/RJSonnet/RJSonnetNOTES/RJS%20Notes%20DLi%20Doc%20of%20Light.pdf>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 1:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâdal (לָדַב) [pronounced <i>baw-DAHL</i>]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #914 BDB #95
This verb will occur many times in this chapter. It is an important verb.			
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
bêyn (בֵּין) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
ʾôwr (אוֹר) [pronounced <i>ohr</i>]	<i>light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]</i>	masculine singular noun with the definite article	Strong's #216 BDB #21
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּין) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
When this preposition is found more than once, it is most accurately rendered <i>between</i> (and translated only once).			
chôshek ^e (חֹשֶׁךְ) [pronounced <i>KHOH-shek^e</i>]	<i>darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance</i>	masculine singular noun with the definite article	Strong's #2822 BDB #365

Translation: Therefore, Elohim distinguished [or, caused there to be a separation] between the light and the [extreme] darkness.

God will cause there to be a separation between the light and the dark, and we will reasonably assume that this is in relation to the earth.

God makes a distinction between the light and the darkness, which is somewhat thematic for this chapter and the entire Bible.

Ṭôwb (טוֹב) [pronounced *tow^bv*] has a variety of meanings: *pleasant to the, good, excellent, joyful, fruitful, lovely, etc.* Primarily it stands for moral goodness as against immoral evil. In this case, God declared that the light was as He expected it to be, morally good and perfect in the function for which it was invented since it came directly from His hand.

Bâdal (בָּדַל) [pronounced *baw-DAHL*] means *to separate, disjoin, divide, discern, to make a difference or to divide into parts.* So, what exactly does this mean in this context? God has invented darkness and light.. He will distinguish them by name and He will divide them into two parts by having a period of light (daytime) and a period of darkness (nighttime). God did not make darkness at this point in time because the earth was already enshrouded in darkness, having been packed in this ice, since it had been under judgement. He did not invent light here but returned it to the earth. The angelic creation had light before Satan sinned.

When it comes to a time frame, we can certainly allow that v. 2 could have taken a great deal of time. The brooding or hovering over the waters is in the Piel participle, indicating continuous action. However, the light being brought to the earth is instantaneous. Why do we not have the sun first and then the light? This is how many ancient religions saw things; the sun as the great life-giver. However, God, not the sun, is the originator of heat and light, which He provides in vv.2 and 3. This still does not explain why before anything else in restoration, God creates light on the earth. When the angels and the earth was under judgement, it was packed with ice and enshrouded with darkness. This was the last angelic vision of the earth. God has warmed the ice pack and now brings light to the earth so that the angelic creation, both the fallen and the elect angels, can see what God is doing. This is a part of Satan's trial. Under sentencing, Satan certainly objected to several points. (1) How can a loving God cast any of His creatures into a lake of fire? (2) How can I be responsible for my actions; You created me thus? (3) Is God really righteous? (4) Is God really love? (5) Does God really understand what I am subjected to? (6) Isn't this sentence too severe for the crime committed?

Recall the Satan is a genius and certainly had objections which numbered in the thousands. Human history will answer every objection and vindicate God's judgements and righteousness. So why did God provide light first? So that the angelic creation could observe from the very beginning what would transpire on earth.

Genesis 1:4 **Then Elohim saw the light—that [it is] good. Therefore, Elohim distinguished [or, caused there to be a separation] between the light and the [extreme] darkness.** (Kukis mostly literal translation)

Genesis 1:4 **Then God beheld the light, that it is good (pleasing and agreeable). God then distinguished the light from the darkness.** (Kukis paraphrase)

Now, how did God distinguish between the light and darkness? He did this by giving them different names (v. 5 below).

And so names, Elohim, the light “Day;” and the darkness He named “Night.” And so is evening and so is morning—day one.

Genesis
1:5

And Elohim names the light “Day” and He had called the darkness “Night.” And evening is and morning is—the first day.

And so God named the light “Day” and the darkness “Night.” Then there was evening and there was morning—the very first day-age.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord call the light Day; and He made it that the inhabiters of the world might labour by it: and the darkness called He night; and He made it that in it the creatures might have rest. And it was evening, and it was morning, the First Day. [JERUSALEM TARGUM. And it was evening, and it was morning, in the order of the work of the creation, (or of the beginning,) the First Day.]
Latin Vulgate	And he called the light Day, and the darkness Night; and there was evening and morning one day.
Masoretic Text (Hebrew)	And so names, Elohim, the light "Day;" and the darkness He named "Night." And so is evening and so is morning—day one.
Peshitta (Syriac)	And God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.
Septuagint (Greek)	And God called the light Day, and the darkness He called Night, and there was evening and there was morning, the first day.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	...and named the light "Day" and the darkness "Night." Evening came and then morning--that was the first day.
Easy English	He named the light 'day' and he named the darkness 'night'. There was evening and there was morning. That was the first day.
Easy-to-Read Version	God named the light "day," and he named the darkness "night."
Good News Bible (TEV)	...and he named the light "Day" and the darkness "Night." Evening passed and morning came---that was the first day.
<i>The Message</i>	God named the light Day, he named the dark Night. It was evening, it was morning--Day One.
New Berkeley Version	The light God called Day and the darkness He called Night. There was evening and there was morning, one day.
New Living Translation	God called the light "day" and the darkness "night." And evening passed and morning came, marking the first day.

Partially literal and partially paraphrased translations:

American English Bible	He called the light day and the darkness night. So came the evening and morning of the first day.
Ancient Roots Translinear	God called the light "Day", and he called the darkness "Night". Evening was and morning was; day one.
<i>God's Word</i> ™	God named the light day, and the darkness he named night. There was evening, then morning-the first day.
New American Bible	God called the light "day," and the darkness he called "night." Evening came, and morning followed-the first day. In ancient Israel a day was considered to begin at sunset.
ew Jerusalem Bible	God called light 'day', and darkness he called 'night'. Evening came and morning came: the first day.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Naming the light, Day, and the dark, Night. And there was evening and there was morning, the first day.
Ferar-Fenton Bible	And to the light, God gave the name Day, and to the darkness, He gave the name Night. This was the close and the dawn of the first age.

NET Bible®

God called [Heb "he called to," meaning "he named."] [God called. Seven times in this chapter naming or blessing follows some act of creation. There is clearly a point being made beyond the obvious idea of naming. In the Babylonian creation story Enuma Elish, naming is equal to creating. In the Bible the act of naming, like creating, can be an indication of sovereignty (see 2 Kgs 23:34). In this verse God is sovereign even over the darkness.] **the light "day" and the darkness** [Heb "and the darkness he called night." The words "he called" have not been repeated in the translation for stylistic reasons.] **"night." There was evening, and there was morning** [Another option is to translate, "Evening came, and then morning came." This formula closes the six days of creation. It seems to follow the Jewish order of reckoning time: from evening to morning. Day one started with the dark, continued through the creation of light, and ended with nightfall. Another alternative would be to translate, "There was night and then there was day, one day."], **marking the first day.** The first day. The exegetical evidence suggests the word "day" in this chapter refers to a literal twenty-four hour day. It is true that the word can refer to a longer period of time (see Isa 61:2, or the idiom in 2:4, "in the day," that is, "when"). But this chapter uses "day," "night," "morning," "evening," "years," and "seasons." Consistency would require sorting out how all these terms could be used to express ages. Also, when the Hebrew word yom is used with a numerical adjective, it refers to a literal day. Furthermore, the commandment to keep the sabbath clearly favors this interpretation. One is to work for six days and then rest on the seventh, just as God did when he worked at creation.

The Scriptures 1998

And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, the first day.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version **And calling is the Elohim the light "day, and the darkness He calls "night." And coming is it to be evening and coming to be morning, day one.**

A Conservative Version **And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.**

Darby Translation **And God called the light Day, and the darkness he called Night. And there was evening, and there was morning -- the first day.**

exeGesés companion Bible **...and Elohim calls the light Day**

and he calls the darkness Night:
and evening becomes and morning becomes
day first.

Heritage Bible

And God called the light, Day, and the darkness he called, Night. And it was dusk, and it was dawn, day one. night and day, layil and yowm, and dusk and dawn, ereb and boqer, are what God used to set the clock of time into motion. We must learn how to weigh out our days so that our heart comes to God’s wisdom, Ps 90:12. Evolution, which is false, theorizes time without beginning and without end so man thinks he does not have to face God.

Modern KJV

And God called the light, Day. And He called the darkness, Night. And the evening and the morning were the first day.

Syndein

Consequently, Elohiym/Godhead called the light . . . Day, but the darkness He called . . . Night. So it became 'getting darker' {evening - rotated on its axis} and it became 'getting lighter' {dawn}.

Day one.

{Note: This means the earth was rotating, once every 24 hours.}

Young’s Updated LT

And God calls to the light “Day,” and to the darkness He has called “Night;” and there is an evening, and there is a morning—day one.

The gist of this verse:

Genesis 1:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
qârâ’ (אָרָא) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	3 rd person masculine singular, Qal imperfect	Strong’s #7121 BDB #894
When followed by a lâmed, as it is here, it means to give a name to.			
This is a homonym; the other qârâ’ means to encounter, to befall, to meet, to assemble.			
’Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong’s #430 BDB #43
lâmed (ל) [pronounced l’]	to, for, towards, in regards to	directional/relational preposition	No Strong’s # BDB #510
’ôwr (אוֹר) [pronounced ohr]	light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one’s face]; light [of prosperity, of Bible doctrine, of Jehovah]	masculine singular noun with the definite article	Strong’s #216 BDB #21

Genesis 1:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article); possibly <i>immediately</i>	masculine singular noun	Strong's #3117 BDB #398

Translation: [And Elohim names the light "Day"...](#)

The wâw consecutive followed by imperfect verbs sets up a logical order. In the previous verse, God distinguishes between the light and the darkness; in this verse, He calls the light "Day." It is a logical and chronological progression. Observe: light; darkness—we will called the light "Day."

Again, there is no reason to assume that God is speaking to Himself. It is logical that He is developing a complete theology through illustrations to all of the angels who are observing this—both the elect angels and the fallen angels.

Genesis 1:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
chôshek ^e (שֹׁחַךְ) [pronounced KHOH-shek ^e]	darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance	masculine singular noun with the definite article	Strong's #2822 BDB #365
qârâ' (קָרָא) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894
lay ^e lâh (לַיְלִי) [pronounced LAY-law]	night; nightly, at night, in the night, during the night	masculine singular noun; this word can take on adverbial qualities; pausal form	Strong's #3915 BDB #538

Translation: [...and He had called the darkness "Night."](#)

Note the change in tense. Here, *to call, to name* is in the perfect tense. This ends the logical, chronological development. Probably, God named the darkness after He named the light. However, by throwing in this perfect tense, we end that particular logical progression. This allows us to begin anew in the next part of this verse.

From the very beginning, God developed a vocabulary—a technical vocabulary, if you will. Furthermore, scientific studies have shown that man is hard-wired for language (since we are made in God's image, this would make

sense). And, if the human brain is not exposed to language during the critical years, the brain will be unable to develop any real language skills (as we have seen in studies of wild children). Therefore, from the very beginning, God will name things and do things, and this information will be conveyed to man with language when man is created.

Let me add that God has chosen to communicate with man through language. The Bible does not tell us to put ourselves into a religious trance; it does not require us to work up some sort of an emotional fervor; and there are no formulas provided for us to have a so-called deep and non-verbal connection with God. However, God does communicate with us through His Word, the Bible. That is language. All that we understand about Who God is and what He has done and what He will do is all found in the Bible, and all of this information is communicated with language. God made certain that we have been created with verbal skills; that we can understand language and that we can develop our intellect through the use of language. And once we reach a certain point—called God-consciousness—then God often communicates with us (those who have an interest in God will be presented with the gospel, spoken to them in words, which they can then either accept or reject).

Genesis 1:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
‘ereb (עֶרֶב) [pronounced <i>GEH-re^{bv}</i>]	<i>evening, sunset</i>	masculine singular noun	Strong's #6153 BDB #787

Translation: *And evening is...*

It is these verb tenses which allow us to sort everything out. Okay, now did God create the light, observe that it is good, name it, name darkness, and *then* there is the evening; or what?

What is reasonably the case, and I don't know exactly how important this is, the time during which the earth was encased in thick darkness would be evening; the time when God came and lit up the earth and the Holy Spirit brooded over the earth would be day.

However, it is possible that all of these things transpire, then there is evening and then there is day. The Hebrew does not make that an impossibility.

In the Hebrew, they understand that a day is first evening and night following by morning and day. Now, the way that this is presented is, we have the day that God did all of this stuff, followed by an evening, which would be day one, the way that we understand a day to be. However, if we understand that there was this time of darkness followed by God warming the earth, along with making the earth light—that would be day one and that would be in keeping with the Jewish understanding of a day.

You can see that this would have taken place over a period of time and not over a 24 hour period of time; that is the logical conclusion. Now, I realize that this is going to put some believers off, but stay with me on this as we exegete the remainder of this chapter. We will transition to a normal 24 hour day fairly soon, and the Bible will tell us when that occurs.

Again, God can do this instantaneously—earth could go from frozen to temperate in a moment's time, but God does this over a period of time, so that His audience can view what is happening. The earth was shrouded in thick darkness and now, God is making it light.

Genesis 1:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: ...and morning is...

Understanding that there is a logical progression here, apart from the duration of the verb, we first have an evening and then we have a morning. At the end of this verse, we will look at these two options as a chart.

Let me suggest to you that what is happening is, the earth is just there, and God begins to spin the earth on its axis. Recall, there is nothing that God created other than the heavens and the earth, so the stars and the universe can occur later. Quite obviously, the laws of physics would be stood on their head for this period of time.

Here is my picture of this—and take this with a grain of salt: God the Holy Spirit is brooding over the earth and then He begins to rotate the earth on its axis. Then there is light, while the rotation continues slowly, very slowly, as the ice is melted by the light and possibly by the Holy Spirit. Taking this view, the Holy Spirit is not just brooding over the earth but He is causing the earth to rotate, and the heat of the light rests upon the earth and the ice is melted and the earth is turned.

There are certainly other views of how all of this happened. One view—probably the one of the most predominant views—is that all of the universe and the laws of the universe have already been created, but they cannot be seen on the earth because it is packed in ice. So, this stuff that is happening to the earth occurs as per the perception of someone on earth. So, they at first cannot see the sun and stars easily, but, at some point, they will come into focus, and that will be the third day.

There is also the day-age theory that all of the days in Genesis are actually ages, and there is this tremendous amount of time for each one of them. This viewpoint, which is held mostly by people who know very little about the Bible (they may still be Christians, of course) have somewhat of an arm's-length view of the first chapter of Genesis. They look at it as being allegorical, symbolic and often, more or less, lining up with evolution.

Genesis 1:5e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יּוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

Genesis 1:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʿechâd (אֶחָד) [pronounced eh-KHAWD]</p>	<p><i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i></p>	<p>numeral adjective</p>	<p>Strong's #259 BDB #25</p>

Translation:...—the first day.

The Jewish day typically starts at dusk, continues through the night, includes the next morning and day, and is completed with the next dusk.

Restoration began at night, so there Hebrew "day" begins at night. God warmed the earth in darkness and then provided light. We possibly could have translated the second sentence: *And there had been evening and morning, one day.* This, however, was not the first day of creation. This was one day. I know that the difference has eluded some. Note the end of v. 8: *a second day*; the end of v. 13: *a third day, etc.* V. 5 is not an ordinal number. V. 5 does not say the *first day*. Most translations catch this and the end of v. 5 is translated differently from the end of vv. 8, 13, 19, etc. What is the difference? V. 5 is not the first day; it is one day, invented by God. It is not the actually beginning. In other words, it is not the first day of creation. From that day, we will begin to number the days with ordinal, consecutive numbers. However, there was history prior to this verse. If this was the first day of creation, and if vv. 1-4 were all tied together under day one of creation, then God would have said *the first day* instead of *one day*.

I am struggling with a minor detail here; when evening and morning come to pass, is this a reference to the evening and morning just spoken of, or, have these events occurred, then evening and morning? This "one day" certainly refers back to what has already occurred (we can conclude that from examining v. 31). However, there are two ways of looking at a 24 hour day; a day as beginning with the evening and concluding with dusk or a day beginning with dawn and concluding with the end of night. The Hebrews took a full day as the latter and we look at a full day as the former. We do not know the length of time that God the Holy Spirit chose to brood over the earth. However, daybreak began with the creation of light over the earth. Night follows this day, there is daybreak, and that is one day.

The reason it is done like that can be explained by the beginning phrase in v. 1: *In the beginning*; that may also be translated *At first...* We find this word occurring elsewhere with similar meanings (e.g., *chief* or *choice part*), but we find it quite often in the phrase *first fruits*¹⁹ (or, more literally, *first of fruits*²⁰). Insofar as we are concerned, the beginning or the first thing was the creation of the earth. We have no concept of anything occurring prior to that. We theologians often refer to that as eternity past and, as far as I have studied, I do not see any light being shed upon that beyond what we find in the first chapter of John. So what occurred in v. 1 is "the first." However, because the earth became *tohu wabohu*, we have a period of restoration which begins in darkness. (when God the Holy Spirit warmed the earth) and the morning when God caused light to appear. The creation portion is instantaneous. That is, God brings light upon the earth, creates, and then lets the angels examine what He has done throughout the day during the daylight.

There are two ways to view this first day:

¹⁹ Ex. 23:19 34:26 Deut. 26:2,10 etc.

²⁰ Brown-Driver-Briggs p. 912

Two Different Views of Day One

The First Evening is When It is Dark Over the Earth		The First Day begins with Light and the Holy Spirit Brooding over the Earth	
The darkness; the evening; the "Night"	The earth is packed in ice and there is darkness on the face of the deep. The Holy Spirit begin to brood over the earth.	Darkness over the earth.	The earth is packed ice and there is darkness over the face of the deep.
The light; the morning; the "Day"	As the Holy Spirit begins to brood over the earth, God says, "Light be" and light came to pass.	Light over the earth.	The Holy Spirit brooding over the earth and the light are simultaneous occurrences.
That was the first evening and the first morning. Reasonably, there was a period of time more than 12 hours for at least the first evening.	This corresponds exactly with the Hebrew concept of one day; evening, night, morning, day.	An evening follows. The day above and this nighttime could be viewed as a 24 hour period of time.	This corresponds exactly with our concept of a day, which begins in the morning and goes through the night.

Now, if we take the day-age view, then we can pretty much ignore the two choices above and most of the careful exegesis of this chapter of Genesis.

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The first approach is my understanding of these first 5 verses (more precisely, vv. 2b–5), and this would mean than an evening would follow, then there would be day, and God would do something during that day to continue restoring planet earth.

This would have been the beginning of day two, which begins in the evening. Now, recall the scenario that these verses seem to set up—God takes this earth, which is not necessarily associated with a solar system or with the laws of physics as we know them, and He begins to rotate this earth, probably slowly at first, and the Holy Spirit is over the waters, probably melting them, and God said, let there be light, and there is light. However, with all the careful notations of day and night, morning and evening, God appears to have the light on only one side of the earth. In the alternative, God is surrounding the entire earth and suddenly, there is light all about the earth. All of the earth was in darkness but now all of it is in light. This second notion makes it more difficult to get to the evening again. We do not have got turning on and off the light for each day.

Let's put all of Day One together now:

Genesis 1:2b And the Spirit of God was hovering over the water. God the Holy Spirit heats the earth as it turns on its axis.

Genesis 1:3 Then God said, "Let there be light!" So there was light. God was the light over the earth as is turned on its axis.

Genesis 1:4 God saw the light was good. God separated [distinguished] the light from the darkness. As the earth turned on its axis, there was a distinction between light and dark.

Genesis 1:5 God named the light day, and the darkness he named night. There was evening, then morning—the first day. God develops a vocabulary later to be used with man.

This creation narrative appears to be that which is seen from the point of view of someone on the earth, and not someone in the sky looking down. We may either envision God the Son standing upon the waters on the earth and calling for these things to come to pass; or we may envision angels upon this earth observing all of the changes that the earth is going through. There is a period of time when it is light, there is a period of time when it is dark. This sounds a lot like the rotation of the earth on its axis. The sky is filled with thick clouds, porous enough to allow light to come through, but opaque so that the sun and moon cannot yet be seen in the sky (if, indeed, they are even there at this time). Or, as has already been covered, God the Holy Spirit (and perhaps God the Son or God the Father) is hovering over the earth providing light and heat while the earth turns on its axis. The sun and moon may be seen as being created or revealed on day four.

There are a couple of technical literary points to attend to. [Genesis 1:5b](#) *There was evening, then morning—the first day.* God did not warm the surface of the earth, make light shine upon the earth, and *then* there was evening and *then* there was morning, day one. God began this process in the dark (the warming of the surface of the earth) and He continued throughout the period when it was light, when God said, “[Let light be.](#)” My point is, the final half of v. 5 does not describe *what happened next*; it summarizes the time frame from vv. 2b–5a. This is very common to Hebrew writing—a summary is often presented before or after the actual narrative.

It is a normal inclination to say, “It got dark, God stopped working; it got light, and God started back to work again.” However, that is *not* what is being said in this text. We know this for two reasons: Jews look at each day as beginning at night and going until the evening of the next day. This is because it parallels creation, which began when the earth was enshrouded in darkness (and in ice), and then there was light—evening first and then light, one day. The Jews looked at each day in this way, because they were closely tied to the creation of the earth by their knowledge of Scripture.

The second reason we understand the final half of v. 5 to be a summary of time, because it reads: [And so the evening is, and so the morning is—Day One.](#) We do not have, *then it was evening, and then it is morning, day one ends and day two begins.* Nor do we have, *and then it was evening, so ending day one; and then it is morning, the beginning of day two.* Throughout this chapter, each creative period ends with the statement, [And then it was evening and then it was morning, day ____.](#) The simple numbering of the day always looks back to the day which has just passed.

The next issue to deal with is the concept of “a day.” (1) In the Old Testament (as well as in the New), the word *day* can refer to a period of time less than 24 hours. Genesis 1:5,16 are clear examples where God designates the daytime portion of a 24 hour period of time as a *day*. (2) *Day* can be used for a period of time which exceeds 24 hours (Genesis 2:4 Lev. 23:27). (3) And *day* can be a period of 24 hours (Genesis 2:3 Ex. 20:8–11). Why do some theologians interpret this use of *day* as being greater than 24 hours? (1) Science has convinced many of them that the earth is quite a bit older than 10,000 years, so this will allow us to add in some extra millenniums. (2) *A day is to the Lord as a thousand years*, a quotation from II Pet. 3:8. (3) Some have been so brainwashed with evolution that they would like to allow time for plants and animals to evolve, yet still hold to the Genesis account. However, throughout this portion of Genesis, we have no indication that creation was anything other than instantaneous, with the exception of the Holy Spirit brooding upon the face of the waters and the creation of Eve. The very use of the word *morning* suggests that God, at dawn, created what He intended to create, and then allowed the angels to examine for a period of time what it was that He had done. Our Lord said, “*Let there be light,*” and *light was.* However, if I were trying to designate that these were twenty-four hour days, I would have used the same construction as we see here and tie six days of restoration with six days of work, and the seventh day of rest for God to the seventh day of rest for man. Throughout the Old Testament, when a day is shorter or longer than 24 hours, the context is clear. The examples given for periods of time less than or exceeding 24 hours are clear to any reader. However, if the context does not dictate that we are dealing with a period greater or less than 24 hours, then I see no reason to interpret this set of six days of restoration as being any different than six 24 hour periods of time. In no wise did God require 24 hours of time to create anything which was created and the Bible does not indicate that there was a longer process of creation with the two exceptions noted. That time gave the angels the opportunity to examine what God had done, and then time to discuss it. After all, our world is here for a purpose and the purpose is tied directly to the angelic creation which preceded us.

Furthermore, in this verse, God designates that the darkness will be called night and the light will be called day. He has set up a specific set of times or period of time and has labeled them. If we want to think that the "creative day" is thousands of years long, that means that the creative night would similarly be thousands of years long. And, if we have a "creative period of time" which exceeds a day, then why does God, immediately from the outset of restoration, classify day and night and then tells us that one night and one day have just transpired when thousands of days and nights would have transpired in such a creative period of time? If God's Word tells me or implies through exegesis that we are dealing with creative periods of time, then I have no problem with that viewpoint. But the clear teaching is that God first classifies the concept of night and day, tells us that one night and one day have just passed and that was one day. I don't think that He could be any more clear than that. Now, what we should cover in greater detail is **the Doctrine of Days—not finished yet!!**

Also, in approximately 360 instances of days being associated with numbers in the Bible, the sense is, nearly always, a particular day in time rather than a long duration of time (Hosea 6:2 *may* be the lone exception to this; examples: Genesis 27:45 30:32 34:25 40:20). Unless you have strong reasons for interpreting *day X* in Genesis as referring to more than a 24 hour period of time—a strong literary reason—then you do not get to impose your idea of how long it should take for God to do this or that.

In the Bible, in both the Greek and the Hebrew, the word *day* does not always refer to a 24-hour period of time.

How Long is a Day?

Length of Time	Examples
<p>Less than 24 hours</p>	<p>In Genesis 1:16, God made the sun to rule over the day, which would be a 12 hour period of time.</p> <p>Adam is warned about eating from the Tree of the Knowledge of Good and Evil, because the <i>day</i> in which he eats from this tree, dying, he would die (Genesis 2:17b). Adam died spiritually the instant that he ate the fruit that Eve offered him. Satan speaks of the <i>day</i> in which the fruit of this tree is eaten, and this would be an instantaneous result.</p> <p>God walking in the breeze of the day in the Garden of Eden would be during a 12 hour period of time (Genesis 3:8). See also Genesis 8:22. In Genesis 18:1, the <i>heat of the day</i> refers to a particular time of the day, which would refer to a period of several hours. The emphasis is not upon any duration of time, but more to a time-window, during which, God came to Abraham.</p>
<p>More than 24 hours.</p>	<p>Adam died physically about 930 years after eating from the Tree of Knowledge of Good and Evil. That means that in one verse (Genesis 2:17), we have <i>day</i> referring to an instant and, at the same time, to 930 years.</p> <p>A passage often quoted is 2Peter 3:8, which reads: But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. The context is patience, waiting on the Lord for His coming. God is waiting for all to come to a change of mind about Him. What this does not mean is, anytime we feel like it, we can say that this or that <i>day</i> in Scripture suddenly represents 1000 years. That is a complete misapplication of 2Peter 3:8.</p>

How Long is a Day?	
Length of Time	Examples
24-hour day	<p>Genesis 1:5: God calls the darkness night, the light day; there is an evening and there is morning, day one. You will note the first use of this word is actually a 12-hour period of time; the second is a 24-hour period of time.</p> <p>The Sabbath day is always seen as a 24-hour period of time, beginning at sunset on Friday evening and continuing until sunset of Saturday evening (Genesis 2:3). It is important to recognize that the Sabbath day is first related to the 6 days of creation, which further suggests that these are all 24 hour periods of time.</p> <p>When a day is numbered, we are either referring to that specific day or to that 24 hour period. Generally speaking, when a day is numbered, the emphasis is not upon the 24 hours, but upon that specific day in time.</p>
Reference to a specific day in time	<p>The exact time that the rain began to fall to begin the great flood of Noah is noted in Genesis 7:11. On that day, Noah and his family entered into the ark (Genesis 7:13). See also Genesis 8:4, 14 21:8 24:42 25:31, 33. The emphasis in these passages is not upon a specific period of time, but upon a particular date in time. Even though that particular date in time might be considered a 24 hour period of time, the emphasis is not upon the duration of that day, but upon its actual date. That seems to be general use when a day is numbered.</p>
An undetermined period of time	<p>Genesis 2:4 reads: These are the generations of the heavens and of the earth when they were created in the day that Jehovah God was making earth and heavens. This actually is the beginning of Genesis 2, and some details are given which relate to the creation of the earth, the restoration of the earth, and some things which took place. Given what follows, <i>day</i> here refers to a very long period of time.</p>

If you have looked at any of these references, we find that most of the time that *day* is used, we are speaking not of a 24 hour duration of time but more often to a marker in time. Using the word *day* to refer to some lengthy duration of time does occur, but it is the rare exception and not the rule. Furthermore, such a use is often modified in some way (for instance, *the Day of the Lord*) and not found in conjunction with the words *evening* and *morning*, which are used in Genesis 1 to mark specific occurrences within a 24 hour day.

Although we may see ourselves as living during a period of God’s rest, during His Sabbath (see Heb. 4:3–4), that is not enough to require the *creative days* of Genesis to be longer than 24 hours.

<http://www.answersingenesis.org/articles/nab/could-god-have-created-in-six-days> is a good resource for further reading on this particular topic.

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As I previously mentioned, some like to take these days in the first chapter of Genesis and speak of them as *creative periods of time*; so that each creative day in the Bible might stand for a million years or so. The problem is, the text speaks of one evening and one morning and classifies *that* as a day. This simply does not sound like 1000 days and 1000 nights or like 300 million days and 300 million nights, it sounds just like one 24-hour period of time. Suggesting that **and so evening is and so morning is—day one**, really means, 300 million days and 300 million nights have transpired, violates the text, and is an imposition of your preconceived notions upon the text.

Some might assert, *but this is poetic language*. As a matter of fact, it is poetic language. However, simply because this is poetic language does not mean that we can twist the words to mean whatever we want them to mean.

When justifying the Sabbath, we find a reference to the 6 days during which the Lord made the heavens and the earth and all that is in them. Ex. 20:8–11. Again, there is no reason in the context of that passage to see these as anything other than 24-hour days.

I have read many opinions on this matter, including one where the author suggests better ways that God could have said that these were 24-hour days. However, we do not find the verse, *from evening to evening, exactly 24 hours passed, and within that exact time frame, God did* thus and so. However, we do have two markers, two words which describe day turning dark (*evening*) and night turning light (*morning*). Given these two words along with the numbering of the days, the most reasonable conclusion is, we are speaking of 24-hour days. No other interpretation really makes sense.

Dr. James Barr (Regius Professor of Hebrew at Oxford University), who himself does not believe Genesis is true history, nonetheless admitted as far as the language of Genesis 1 is concerned that, *So far as I know, there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer(s) of Genesis 1-11 intended to convey to their readers the ideas that creation took place in a series of six days which were the same as the days of 24 hours we now experience.*²¹

In this verse, God designates that the darkness will be called night and the light will be called day. He has set up a specific set of times or period of time and has labeled them. If we want to think that the "creative day" is thousands of years long, that means that the creative night would similarly be thousands of years long. And, if we have a "creative period of time" which exceeds a day, then why does God, immediately from the outset of restoration, classify day and night and then tells us that one night and one day have just transpired when thousands of days and nights would have transpired in such a creative period of time? If God's Word tells me or implies through exegesis that we are dealing with creative periods of time, then I have no problem with that viewpoint. But the clear teaching is that God first classifies the concept of night and day, tells us that one night and one day have just passed and that was one day. I don't think that He could be any more clear than that.

I have introduced at least one theory which most have not thought about and already have a viewpoint, so they reject it. Personally, I would never break fellowship with someone who believes that these are creative periods of time, where there are many days and many nights for each creative period of time. However, I would have the following concern: if such a one attempts to stretch these verses in order to fit with his pre-conceived notions, then where else will he compromise the clear reading of Scripture?

There are things which are difficult to understand in the Bible, and I can understand how two intelligent men can come to two different conclusions in some areas. However, there are fundamentals which can really have no other reasonable interpretation. That we are speaking of one rotation of the earth is one of those things. Whether you choose to believe it or not is another thing; but that is what faith is—it is a choice.

There are a few things I am not positive about, e.g., the source of the light on this first day (the ultimate source, of course, is God); but that we are speaking of 24-hour days here seems as if there is no doubt. Or, in the alternative, this is exactly one rotation of the earth, given some concentrated light source. Once the sun and moon are created, which are used to mark days and years (Genesis 1:14), then we are speaking of 24-hour days.

So, if God is the light, and the sun is not the light; then how does the earth experience darkness? How can there be a differentiation between light and darkness if God is the light for the world? Very likely—and this is a reasonable theory—the earth is rotating, probably around God, and God is where the sun would be. So the earth continues to rotate; one particular portion of the earth is in daylight and the other half is not. God is focusing the view of the earth on where it is day, so that the angels can see what God is doing.

Genesis 1:5 **And Elohim names the light "Day" and He had called the darkness "Night." And evening is and morning is—the first day.** (Kukis mostly literal translation)

²¹ From <http://www.answersingenesis.org/articles/nab/could-god-have-created-in-six-days> accessed November 13, 2008; originally from J. Barr, in a personal letter to David Watson, April 23, 1984.

Genesis 1:5 And so God named the light “Day” and the darkness “Night.” Then there was evening and there was morning—the very first day-age. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Day Two: God Makes the Atmosphere to Separate the Waters

And so says Elohim, “Let [there] be an atmosphere in a midst of the waters. And let [it] be separating between waters to waters.”

Genesis
1:6

Then Elohim said, “Let there be an atmosphere in the midst of the waters. Let it be separating the waters [above] and [lit., to] the waters [below].”

And God said, “Let there be an atmosphere between the waters. Let it distinguish between the waters above and the waters below.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord said, Let there be an expanse in the midst of the waters, and let it separate between the waters above and the waters beneath. [JERUSALEM. And let there be a separation between the waters above and the waters below.]
Latin Vulgate	And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters.
Masoretic Text (Hebrew)	And so says Elohim, “Let [there] be an atmosphere in a midst of the waters. And let [it] be separating between waters to waters.”
Peshitta (Syriac)	And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
Septuagint (Greek)	And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, and it was so.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	God said, "I command a dome to separate the water above it from the water below it."
Easy English	And God said, `Let there be a *dome to divide the waters into two parts.'
Easy-to-Read Version	Then God said, "Let there be air [The Hebrew word means "bowl," or "dome."] to separate the water into two parts!"
Good News Bible (TEV)	Then God commanded, "Let there be a dome to divide the water and to keep it in two separate places"---and it was done. So God made a dome, and it separated the water under it from the water above it.
<i>The Message</i>	God spoke: "Sky! In the middle of the waters; separate water from water!"
New Century Version	Then God said, "Let there be something to divide the water in two."
New Life Bible	Then God said, "Let there be an open space between the waters. Let it divide waters from waters.
New Living Translation	Then God said, "Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth."

Partially literal and partially paraphrased translations:

American English Bible	And God spoke, saying, 'May there be space between all the water, and a dividing of the waters and the waters,' and that's what happened.
Ancient Roots Translinear	God said, "Expanse, be amidst the waters! Be the separation between the waters !"
Christian Community Bible	God said, "Let there be a firm ceiling between the waters and let it separate waters from waters."
God's Word™	Then God said, "Let there be a horizon in the middle of the water in order to separate the water."
New American Bible	Then God said: Let there be a dome in the middle of the waters, to separate one body of water from the other.
NIRV	God said, "Let there be a huge space between the waters. Let it separate water from water."
New Jerusalem Bible	God said, 'Let there be a vault through the middle of the waters to divide the waters in two.' And so it was.
Revised English Bible	God said, 'Let there be a vault between the waters, to separate water from water.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God said, Let there be a solid arch stretching over the waters, parting the waters from the waters.
HCSB	Then God said, "Let there be an expanse between the waters, separating water from water."
Judaica Press Complete T.	And God said, "Let there be an expanse in the midst of the water, and let it be a separation between water and water."
NET Bible®	God said, "Let there be an expanse [The Hebrew word refers to an expanse of air pressure between the surface of the sea and the clouds, separating water below from water above. In v. 8 it is called "sky."] [An expanse. In the poetic texts the writers envision, among other things, something rather strong and shiny, no doubt influencing the traditional translation "firmament" (cf. NRSV "dome"). Job 37:18 refers to the skies poured out like a molten mirror. Dan 12:3 and Ezek 1:22 portray it as shiny. The sky or atmosphere may have seemed like a glass dome. For a detailed study of the Hebrew conception of the heavens and sky, see L. I. J. Stadelmann, <i>The Hebrew Conception of the World</i> (AnBib), 37-60.] in the midst of the waters and let it separate water [Heb "the waters from the waters."] from water.
NIV, ©2011	And God said, "Let there be a vault between the waters to separate water from water."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .
The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And God said, Let there be a firmament [the expanse of the sky] in the midst of the waters, and let it separate the waters [below] from the waters [above].
Concordant Literal Version	And saying is the Elohim, "Become shall an atmosphere in the midst of the water, and coming is a separation between water and water.
English Standard V. – UK	And God said, "Let there be an expanse [Or a canopy; also verses 7, 8, 14, 15, 17, 20] in the midst of the waters, and let it separate the waters from the waters."
Heritage Bible	And God said, Firmament, be in the midst of the waters, and be to divide between waters and waters. 1:6-10 Water, light, and air are absolute essentials for earthly life. They are the elements that transform chemicals in matter into physical life in plants, animals, and humans. God the Father, God the Son, and God the Holy Spirit are constantly referred to as water, light, and breath or wind. He is the One Who continuously sustains our physical, psychological [soulical], and spiritual lives, and all things, Heb 1:3.
LTHB	And God said, Let an expanse be in the midst of the waters, and let it be dividing between the waters <i>and</i> the waters.
New RSV	And God said, `Let there be a dome in the midst of the waters, and let it separate the waters from the waters.'
Syndein	{Atmosphere was divided from water that was above atmosphere Split it up} Then Elohiym/Godhead said, "Atmosphere . . . be in the middle of the waters. And, become a cause of the dividing between the waters and the waters {between heavenly waters and surface waters}."
Third Millennium Bible	And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."
World English Bible	God said, "Let there be an expanse in the midst of the waters, and let it divide the waters from the waters."
Young's Updated LT	And God says, "Let an expanse be in the midst of the waters, and let it be separating between waters and waters."

The gist of this verse: God calls for there to be an atmosphere.

Genesis 1:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect voluntative	Strong's #1961 BDB #224

Genesis 1:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râqîya ^c (רָקִיעַ) [pronounced raw-KEE- ag]	<i>atmosphere, extended surface, expanse, the first heaven; extended surface (solid); firmament; that which is spread out like a hemisphere above the earth</i>	masculine singular noun	Strong's #7549 BDB #956

Although BDB speaks of the Hebrews considering this to be a solid and held up the waters above, I think the idea is, they recognized that there was some sort of reality to the atmosphere; that the atmosphere was not empty. Now, I cannot say whether or not ancient peoples believed that there was some sort of solid like thick saran wrap, above the earth, that held the waters above at bay.

The corresponding verb means *to beat, to stamp, to beat out, to spread out by beating*. This describes, for instance, what a goldsmith might do in order to beat gold into a flat sheet. Strong's #7554 BDB #955.

Translation: Then Elohim said, "Let there be an atmosphere..."

We do not know when God begins work; we do not know when He says this. It would make sense for Him to speak and act in the daylight, as this is all being observed. God does not take a nap, because, as we know, the world is round, so, at all times, there is a hemisphere of the earth wherein there is light. So, in that light, God speaks and says, "Let there be a râqîya." Râqîya means *atmosphere, extended surface, expanse, the first heaven; extended surface (solid); firmament; that which is spread out like a hemisphere above the earth*. Strong's #7549 BDB #956. It comes from a fascinating verb, which means *to beat, to stamp, to beat out, to spread out by beating*. This describes, for instance, what a goldsmith might do in order to beat gold into a flat sheet. Strong's #7554 BDB #955.

Râqîya is that which has been beat down and spread out above the earth and refers to the earth's atmosphere. The related verb is used to overlay something with a thin plate. The precision of this term is amazing. The earth itself is 3960 miles in radius. 99% of the atmosphere is within 100 miles of the surface of the earth. When comparing a globe with a 3960 mile radius to its atmosphere, which is only a mile or so above the surface of the earth, then we are describing a very thin sheet of something which is overlaid above the entire earth.

With my rudimentary understanding of the earth and its atmosphere, if I had to choose the best noun from the Hebrew for this word, I would have chosen râdîya^c myself. The writer of Genesis and the psalmist David, not having the resources and background that I have, chose the same word. The NRSV suggests the word *dome* (Psalm 19:1).

Genesis 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced taw-VEK ^e]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063

Genesis 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: ...in the midst of the waters.

I have postulated that the earth was encased in a solid ice pack, and the Holy Spirit, and the light and the rotation of the earth. Began to melt that ice into water. God then needs to begin placing some of that water into the atmosphere.

We are very unappreciative at of environment in which we live. There is a very narrow temperature range between ice and water vapor, and this sustained temperature range is not known to exist anywhere else in the universe except by theory. The sheer volume of water, ice and water vapor which is on the earth is also unprecedented in our solar system, and I suspect the same is true of others.

As we know, the water itself, in turn, helps to maintain this narrow temperature range. Water is a very efficient conductor of heat, as compared to the atmosphere. The water in the seas, and the water vapor in the air, have a stabilizing effect upon this earth's temperature.

Genesis 1:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect voluntative	Strong's #1961 BDB #224
bâdal (לָדַב) [pronounced baw-DAHL]	separating, [disjoining, severing]; dividing into parts; distinguishing, making a distinction, showing a difference; selecting [out from a group]; dividing into parts; shutting out	Hiphil participle	Strong's #914 BDB #95
bêyn (בֵּינָם) [pronounced bane]	in the midst of, between, among; when found twice, it means between	preposition	Strong's #996 BDB #107
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun	Strong's #4325 BDB #565
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

Bêyn (בֵּינָם) [pronounced bane] followed by lâmed (ל) [pronounced l^e] can mean *between, an interval...unto, a difference between*. Used disjunctively to mean *whether...or*. This is often used with verbs of dividing, judging, knowing, teaching, etc. where distinguishing between two things is required.

Genesis 1:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun	Strong's #4325 BDB #565

Translation: [Let it be separating the waters \[above\] and \[lit., to\] the waters \[below\] .](#)"

I have quite obviously added the words *above* and *below*. However, that is what is being described here. God is forming an atmosphere which comes between the water vapor above and the waters below.

All of angelic creation is intently watching the restoration of their previous home, which had been packed in ice. God brought light again to this planet and when the light appeared, the ice pack had been melted. However, the earth is covered entirely in water. God lifts an appreciable amount of water above the earth, giving the earth a belt of water vapor . This is an interesting point. If this were mythology or the product of Moses' imagination, why have one kind of atmosphere here in the beginning of Genesis and a different atmospheric conditions after the flood? This idea is certainly not beyond the realm of human imagination, but why develop this in a fictional account of history and then change it a few chapters later?

[Genesis 1:6 Then God said, "Let there be an atmosphere in the middle of the waters in order to separate the waters."](#)

The word "waters" can refer to water in any form—ice, vapor or water. There became a separation between the surface water and the vapor in the air (clouds), which is the atmosphere.

What occurred at the very beginning was, the ice encasing the earth was suddenly warmed, which caused water vapor to rise and fill the surface above the earth. This water vapor does not simply float out into space, because the earth has gravity and the earth holds these clouds in place. The earth was encased in a huge cloud of water vapor, which began right at the surface of the earth. Essentially, we are talking about fog—a thick, dense fog. On day two, God separated this fog from the earth's surface, so that there would be an atmosphere between the seas and the very thick clouds.

One thing which ought to strike you about v. 6 is the stated necessity for atmosphere. It is something which we take for granted, something which ancient man would never have thought to include in some creation myth, but something which God spent an entire day making. This is the second very untypical thing in creation. First, we have *light* but no mention of the sun; and now we have God creating an atmosphere. If a man were to write this, we would expect the sun to play a prominent, first-day role, and for the creation of the atmosphere to be ignored. Why would some ancient cave man or even some Greek philosopher look up into the sky and distinguish between the earth's atmosphere and the deep, empty space beyond? We understand that concept, because we have been taught this from grade school on; but ancient man had no reason to specify that the earth needed to have an atmosphere.

You may think that I am making too big of a deal out of the earth's atmosphere, but, bear in mind, God spent one entire day on it. God spend one creative/restorative day making something that ancient man did not appreciate. Here, we are, maybe 5000 years later, and we appreciate and understand, to some extent, our atmosphere; and obviously, its absolute necessity. The Bible makes further reference to the atmosphere in Isa. 40:21–22: [Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is He \[God\] who sits above the sphere of the earth, and its people are like grasshoppers; \[it is God\] who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in.](#) God surrounds the earth with an atmosphere, which is like a tent for us to live in. As we know now, the earth's atmosphere is absolutely necessary for our survival.

Genesis 1:6 Then Elohim said, "Let there be an atmosphere in the midst of the waters. Let it be separating the waters [above] and [lit., to] the waters [below] ." (Kukis mostly literal translation)

Genesis 1:6 And God said, "Let there be an atmosphere between the waters. Let it distinguish between the waters above and the waters below." (Kukis paraphrase)

And so constructs, Elohim, the atmosphere. And so He separates between the waters which [are] from under to the atmosphere and between the waters which [are] from above to the atmosphere. And so he is so.

Genesis
1:7

Therefore, Elohim constructed the atmosphere. He separated the waters which [are] under the atmosphere and the waters which [are] above the atmosphere. And it therefore comes to pass.

Therefore, God constructed the atmosphere. He distinguished between the waters which were above the atmosphere [water vapor] and the waters which were below the atmosphere [the oceans]. Therefore, this all came to pass.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord made the expanse, upbearing it with three fingers, between the confines of the heavens and the waters of the ocean, and separated between the waters which were below the expanse, and the waters which were above, in the collection (or covering) of the expanse; and it was so.
Latin Vulgate	And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament, and it was so.
Masoretic Text (Hebrew)	And so constructs, Elohim, the atmosphere. And so He separates between the waters which [are] from under to the atmosphere and between the waters which [are] from above to the atmosphere. And so he is so.
Peshitta (Syriac)	And God made the firmament, and divided the waters that were under the firmament from the waters that were above the firmament; and it was so.
Septuagint (Greek)	And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God made the dome and separated the waters under the dome from the waters above the dome. And it happened in that way.
Contemporary English V. Easy English	And that's what happened. God made the dome ... So then there was water above the *dome and there was water underneath it. It was exactly as God said.
Easy-to-Read Version	So God made the air and separated the water. Some of the water was above the air, and some of the water was below the air.
<i>The Message</i>	God made sky. He separated the water under sky from the water above sky. And there it was:...
New Century Version	So God made the air and placed some of the water above the air and some below it.
New Life Bible	God made the open space, and divided the waters under the open space from the waters above the open space. And it was so.

New Living Translation And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens.

Partially literal and partially paraphrased translations:

American English Bible God made the space and [He] divided the waters that were under the space from the waters that were over the space.

Ancient Roots Translinear God made the expanse to separate between the waters with waters under the expanse and above the expanse. So it was.

Christian Community Bible So God made the ceiling and separated the waters below it from the waters above it. And so it was.

God's Word™ So God made the horizon and separated the water above and below the horizon. And so it was.

New American Bible God made the dome [The dome: the Hebrew word suggests a gigantic metal dome. It was inserted into the middle of the single body of water to form dry space within which the earth could emerge. The Latin Vulgate translation firmamentum, "means of support (for the upper waters); firmament," provided the traditional English rendering.], and it separated the water below the dome from the water above the dome. And so it happened. Prv 8:27-28; 2 Pt 3:5.

NIRV And that's exactly what happened. God made the huge space between the waters. He separated the water that was under the space from the water that was above it.

New Jerusalem Bible God made the vault, and it divided the waters under the vault from the waters above the vault.

Revised English Bible So God made the vault, and separated the water under the vault from the water above it, and so it was,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And God made the arch for a division between the waters which were under the arch and those which were over it: and it was so.

Complete Jewish Bible God made the dome and divided the water under the dome from the water above the dome; that is how it was.

Ferar-Fenton Bible And God made the expanse, and it divided the waters which were below the expanse from the waters which were above the expanse; and that was done.

HCSB So God made the expanse and separated the water under the expanse from the water above the expanse. And it was so.

New Advent Bible And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament, and it was so. "By firmament is here understood the whole space between the earth and the highest stars, the lower part of which divides the waters that are upon the earth from those that are above in the clouds." -Bishop Richard Challoner (Commentary on the Old Testament)

NET Bible® So God made the expanse and separated the water under the expanse from the water above it [Heb "the expanse."]. It was so. This statement indicates that it happened the way God designed it, underscoring the connection between word and event.

NIV, ©2011 So God made the vault and separated the water under the vault from the water above it. And it was so.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann’s Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

American KJV	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.
Concordant Literal Version	And coming is it to be so. And making is the Elohim the atmosphere. And separating is He between the water which is under the atmosphere and the water which is above the atmosphere.
English Standard V. – UK	And God made [Or fashioned; also verse 16] the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so.
exeGesés companion Bible	And Elohim works the expanse and separates the waters under the expanse from the waters above the expanse - and so be it:.
Modern KJV	And God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse; and it was so.
New RSV	So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so.
Syndein	Then Elohiym/Godhead manufactured the atmosphere, and caused to separate between the waters under the atmosphere {surface waters} and the water over the atmosphere {heavenly waters}. And so it came to pass as previously described.
Young’s Updated LT	And God makes the expanse, and it separates between the waters which are under the expanse, and the waters which are above the expanse: and it is so.

The gist of this verse:

Genesis 1:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
‘âsâh (אָסַח) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture	3 rd person masculine singular, Qal imperfect	Strong’s #6213 BDB #793

Genesis 1:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i>			
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated <i>Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
râqîyaʿ (רַקִּיעַ) [pronounced <i>raw-KEE-ag</i>]	<i>atmosphere, extended surface, expanse, the first heaven; extended surface (solid); firmament; that which is spread out like a hemisphere above the earth</i>	masculine singular noun with the definite article	Strong's #7549 BDB #956

Translation: Therefore, Elohim constructed the atmosphere.

We have a different verb used here for creation. In making this atmosphere, God constructed it or manufactured it.

Genesis 1:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâdal (בָּדַל) [pronounced <i>baw-DAHL</i>]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #914 BDB #95
bêyn (בֵּינַי) [pronounced <i>bane</i>]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

Genesis 1:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Bêyn (בֵּין) [pronounced <i>bane</i>] followed by lâmed (ל) [pronounced <i>lê</i>] can mean <i>between, an interval...unto, a difference between</i> . Used disjunctively to mean <i>whether...or</i> . This is often used with verbs of dividing, judging, knowing, teaching, etc. where distinguishing between two things is required.			
râqîya' (רַקִּיעַ) [pronounced <i>raw-KEE-ag</i>]	<i>atmosphere, extended surface, expanse, the first heaven; extended surface (solid); firmament; that which is spread out like a hemisphere above the earth</i>	masculine singular noun with the definite article	Strong's #7549 BDB #956

Translation: He separated the waters which [are] under the atmosphere...

There are a ton of particles and prepositions strewn throughout this verse. Several of them, when used together, combine to make one English preposition. Although the *between...to* combination is found here, we need only translate the preposition *between*. In some cases, the lâmed preposition simply tells us the direction of the action or of the rest of the words to connect to the *between*. My point here, and I am making it poorly, is that we do not have to translate each and every preposition to get the correct corresponding meaning in the English.

We first have the waters under the atmosphere. These are the waters which have encased the earth. What I believe happened was, the earth was inhabited by angels and by a variety of animals, the most prominent group of which are dinosaurs. When the angels sinned, God took the earth upon which they were living and encased it in ice, trapping the fallen angels.

God is now going to show His great wisdom, power and majesty in restoring this earth and revamping the laws of physics.

Genesis 1:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 1:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bēyn (בֵּינַי) [pronounced <i>bane</i>]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
'āsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of</i> <i>from, off, on account of, since,</i> <i>above, than, so that not, beyond,</i> <i>more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against,</i> <i>above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râqîya' (רַקִּיעַ) [pronounced <i>raw-KEE-</i> <i>ağ</i>]	<i>atmosphere, extended surface,</i> <i>expanse, the first heaven;</i> <i>extended surface (solid);</i> <i>firmament; that which is spread</i> <i>out like a hemisphere above the</i> <i>earth</i>	masculine singular noun with the definite article	Strong's #7549 BDB #956

Translation: ...and the waters which [are] above the atmosphere.

This is water vapor, which makes up a portion of the atmosphere. Whereas the description herein is not perfectly accurate—that is, we do not have this layer of water, a layer of atmosphere, and a layer of water vapor, all carefully separated into 3 nonintersecting groups. But, this does give us a reasonable layman's description of what is occurring. Scientists all the time speak of the sun setting and the sun rising. They do not suddenly correct themselves, and begin explaining how the earth is turning on its axis while circling the sun, and that this rotation turns our portion of the earth either toward the sun or away from the sun. By that time, everyone around the scientist has either wandered off to get coffee or go to bed, depending upon whether the sun is rising or setting.

So, essentially God is explaining this to us in layman's terms. Above is water vapor, below are the oceans, and in between is the atmosphere.

One possibility is, one of the angels who observed all of these things occurring later, at some point, told some man what they saw, and that man either memorized it or he wrote it down. Of course, God could have simply told these things to Adam and the woman after He created them.

Genesis 1:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Translation: And it therefore comes to pass.

God spoke and He caused His words to come to pass.

Genesis 1:7 So God made the atmosphere and separated the water above and below the atmosphere. And so it was.

You may recall the 4 verbs of creation, and this 4th verb is 'âsâh (עָשָׂה) [pronounced gaw-SAWH]. It means *to do, to make, to construct, to fashion, to form, to prepare, to manufacture*. Some say this means *to make something out of something else*. So God is taking the materials at hand and using them to make the atmosphere.

So, on the first day, God warmed the waters of the earth, as the earth was packed in ice. This caused a great deal of steam to rise. This covered the earth in a great fog, which fog was lifted on the 2nd day. The air still had humidity, but God separated the water on the earth from the clouds filled with water vapor above. God took the chemicals which were at His disposal (nitrogen, hydrogen, and oxygen) and made our atmosphere from these gases. Obviously the hydrogen and oxygen are taken out of the water. However, most of the atmosphere is made out of nitrogen, which is commonly found in decayed plant matter.

Given the amount of water versus the amount of prehistoric plant life, the natural result, it would seem to me, would be to have more oxygen and hydrogen in the air than nitrogen—if left to natural processes. However, here we have God *making* the atmosphere so God is making use of the chemicals He had originally created in order to make the atmosphere. Generally speaking, the verb here means *to make something out of something else*.

I have an interesting proposition. Oil is said to have an organic source, so, is it possible that the extraction of the nitrogen from rotted matter would have resulted in a huge amount of oil? Crude oil is a complex mixture of compounds composed of (mainly) carbon, hydrogen, oxygen, and sulfur (notice, no nitrogen). So, if the earth has all of this plant and animal matter, which has been destroyed and is rotting (prehistoric life, apart from angels), and if God extracts the nitrogen out of this for the atmosphere, what remains? Since we are a carbon-based life form, that leaves carbon; since we are 70% water, that would leave oxygen and hydrogen. Sulfur is also an essential component of all living cells. So if God removes the Nitrogen from all this vegetable and animal remains, that would leave behind Carbon, Hydrogen, Oxygen and Sulfur, the primary components of oil. This is just a theory.

Genesis 1:7 Therefore, Elohim constructed the atmosphere. He separated the waters which [are] under the atmosphere and the waters which [are] above the atmosphere. And it therefore comes to pass. (Kukis mostly literal translation)

Genesis 1:7 Therefore, God constructed the atmosphere. He distinguished between the waters which were above the atmosphere [water vapor] and the waters which were below the atmosphere [the oceans]. Therefore, this all came to pass. (Kukis paraphrase)

One more thing about the atmosphere—and much less technical than above: from the beginning, there was moisture in the air (or there were clouds in the sky). In fact, there was quite a bit of water in the air. However, this moisture just stayed there. There will be no rain until the great flood.

The Bible will tell us that everything was previously watered from below. That is, a mist would rise up and provide moisture for all of the grasses, plants and trees. I find it fascinating that the Bible would say anything about this. People rarely take note of the things which are normal.

And so names Elohim the atmosphere “[two] heavens.” And so is evening and so is morning—day two.	Genesis 1:8	And Elohim named the atmosphere “heaven.” And evening is and morning is—the second day.
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God called the atmosphere “heaven.” Then there was evening and there was morning—the second day—age.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord called the expanse the Heavens. And it was evening, and it was morning, the Second Day.
Latin Vulgate	And God called the firmament, Heaven; and the evening and morning were the second day.
Masoretic Text (Hebrew) Peshitta (Syriac)	And God called the firmament Sky. And there was evening and there was morning, the second day.
Septuagint (Greek)	And God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy-to-Read Version	...and named it "Sky." Evening came and then morning--that was the second day. God named the air "sky." There was evening, and then there was morning. This was the second day.
Good News Bible (TEV)	He named the dome "Sky." Evening passed and morning came---that was the second day.
<i>The Message</i> New Living Translation	...he named sky the Heavens; It was evening, it was morning-- Day Two. God called the space "sky." And evening passed and morning came, marking the second day.

Partially literal and partially paraphrased translations:

Ancient Roots Translinear Beck's American Translation Christian Community Bible	God called the expanse 'Heaven'. Evening was and morning was the second day. God called the expanse the sky. Evening came and then morning—the second day. God called the firm ceiling 'Sky'. There was evening and there was morning: the second day.
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<i>God's Word</i> TM	God named what was above the horizon sky. There was evening, then morning-a second day.
New American Bible NIRV	God called the dome "sky." Evening came, and morning followed-the second day. God called the huge space "sky." There was evening, and there was morning. It was day two.
New Jerusalem Bible	God called the vault 'heaven'. Evening came and morning came: the second day.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God gave the arch the name of Heaven. And there was evening and there was morning, the second day.
Ferar-Fenton Bible	And GOD named the expanse the Heavens. This was the close and dawn of the second age.
HCSB NET Bible®	God called the expanse "sky." Evening came, and then morning: the second day. God called the expanse "sky" [Though the Hebrew word can mean "heaven," it refers in this context to "the sky."]. There was evening, and there was morning, a second day.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
Lexham English Bible .
Translation for Translators .
The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And calling is the Elohim the atmosphere "heavens." And seeing is the Elohim that it is good. And coming is it to be evening and coming to be morning, the second da.
Context Group Version	And God called the expanse the skies { or heavens }. And there was evening and there was morning, a second day.
English Standard Version	And God called the expanse Heaven. And there was evening and there was morning, the second day.
exeGesés companion Bible	...and Elohim calls the expanse, Heavens: and evening becomes and morning becomes day two.
Heritage Bible	And God called the firmament, Heavens. And it was dusk, and it was dawn, the second day.
Syndein	Therefore, Elohiym/Godhead called the atmosphere . . . heavens. So it became 'getting darker' {evening } and it became 'getting lighter' {dawn}. Day two.

World English Bible

God called the expanse sky. There was evening and there was morning, a second day.

Young's Updated LT

And God calls to the expanse "Heavens;" and there is an evening, and there is a morning—day second.

The gist of this verse:

Genesis 1:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
When followed by a lamed, as it is here, it means <i>to give a name to</i> .			
This is a homonym; the other qârâ' means <i>to encounter, to befall, to meet, to assemble</i> .			
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râqîya' (רָקִיעַ) [pronounced <i>raw-KEE-ag</i>]	<i>atmosphere, extended surface, expanse, the first heaven; extended surface (solid); firmament; that which is spread out like a hemisphere above the earth</i>	masculine singular noun with the definite article	Strong's #7549 BDB #956
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun; pausal form	Strong's #8064 BDB #1029

Translation: And Elohim named the atmosphere "heaven."

The firmament or atmosphere or the extended surface above the earth was then called *heaven*. That which enveloped the earth and envelops us as well, in addition to being above us, is called heaven.

There is something strangely epistemological about this. When I taught geometry, we first had to begin with a vocabulary, and then the system of geometry was built upon this vocabulary. We will learn a theology in the Bible (*theology* means *the study of God*). However, there is no subject that you can learn without having the vocabulary

for it. Whether you are a plumber, a builder, a Wall Street trader, or a philosophy professor, you must build your own discipline upon a foundation of a vocabulary. The Bible is very careful to do this, even though it may not always stop and say, “*And we will call this thing a jiveram.*” Therefore, when we talk about creation and the essence of God, we will have words upon which we can base our thoughts, dissertations and conclusions.

Heavens, or *shāmayim*, is always found in the dual. I can refer to the earth's atmosphere (as it does in this passage), to a location which is far removed from the earth's atmosphere (Genesis 1:14 Isaiah 34:4), to the entirety of creation (Genesis 1:1) and to the throne room (or, dwelling place) of God (Deut. 26:15 1Kings 8:30 Psalm 2:4). God has placed over the earth a shield of water vapor to hold in the atmosphere but, unlike every other day, He does not stand back and observe that it is *good*. This will be the source of judgement in Noah's day and the way that God will water the earth and this thick water vapor barrier will no longer exist after the great flood. So God does not observe that this is good, or fully functional, or will fulfill the purpose for which it was designed until the end of human history.

Genesis 1:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
‘ereb (עֶרֶב) [pronounced <i>GEH-re^bv</i>]	<i>evening, sunset</i>	masculine singular noun	Strong's #6153 BDB #787
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: [And evening is and morning is...](#)

We have a rhythm which is beginning to occur here; we find the exact same vocabulary back in v. 5. We have already set up the pattern. So we know that God took an entire day to make the atmosphere.

This ought to strike you as being very odd—on day two, God creates something that man, at that time, supposedly did not know existed: atmosphere or air. We didn't know what it was. We did not know, for many hundreds of years, that the air around us had a particular substance; a particular chemical makeup. It was not just random emptiness. In the past century or two, we have begun to understand how important air is, how important its composition is, and how there are things which we produce that we would rather not have in the air (which substances, we often disagree about—some people, for instance, hate CO₂ and treat it like a poison; others do not view in this way).

Genesis 1:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יּוֹם) [pronounced yohm]	day; time; today (with a definite article); possibly <i>immediately</i>	masculine singular noun	Strong's #3117 BDB #398
shênîy (שֵׁנִי) [pronounced shay-NEE]	second, the second; two, both, double, twice; When only two items are named, it can be rendered <i>[the] other</i>	adjective singular numeral ordinal	Strong's #8145 BDB #1041

Translation:...—the second day.

Again, God's power seems to be directed at half of the earth, which is being rotated, possibly not nearly as fast as it rotates today, so, from the standpoint of a person on earth, there is evening and then there is daylight, and this is seen as one day, day two in this case. However, God, over this same period of time, however long it may be, works on making up the atmosphere, putting the chemicals into it that He has determined are important to sustain life.

So, just as God spent a period of time warming the earth and creating light for the earth; He also spends a certain amount of time on manufacturing the atmosphere for the earth.

Genesis 1:8 God named the atmosphere "sky" [lit., (two) skies]. There was evening, then morning—a second day.

On the second day, God made the atmosphere, where there was water on the earth and water (steam, fog and clouds) in the sky; and that there was a division between the earth and the clouds, which is the atmosphere. Above our atmosphere is space, and the words in Hebrew used to refer to the *sky* or to *heaven* is typically dual nouns. Today, we may understand this to refer to our atmosphere and space.

This is the third great oddity of Biblical creation. Why would the Hebrews look up in the sky and name it *two skies*? You and I, after a proper schooling, look up in the sky, and we understand that there is the atmosphere wrapped around the earth, held by gravity; and then, above that, is space. However, *why* would ancient man think that? So far, the 3 oddities of Biblical creation make sense if creationism is true and this information came from God; and they make very little sense if this is just some made-up myth.

Genesis 1:8 **And Elohim named the atmosphere "heaven." And evening is and morning is—the second day.** (Kukis mostly literal translation)

Genesis 1:8 **God called the atmosphere "heaven." Then there was evening and there was morning—the second day-age.** (Kukis paraphrase)

We finish vv. 6–8 with the backward-looking refrain, **And so evening [literally, day turning dark] is and so morning [lit., night turning light] is, day two.** This again summarizes the time frame.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Day Three: God Separates Land from Water and Produces Vegetation

And so says Elohim, "Are gathered together waters from under the [two] heavens unto a place one; and let appear the dry land." And so he is so.

Genesis
1:9

And Elohim said, "The waters under the heavens will be gathered together to one place; and let the dry land appear." And therefore it came to pass.

And God said, "Let the waters under the heavens be gathered together to one place; and let the dry land appear." Therefore, this came to pass.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord said, Let the lower waters which remain under the heavens be gathered together into one place, and the earth be dried, that the land may be visible. And it was so.
Latin Vulgate	God also said; Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done.
Masoretic Text (Hebrew)	And so says Elohim, "Are gathered together waters from under the [two] heavens unto a place one; and let appear the dry land." And so he is so.
Peshitta (Syriac)	And God said, Let the waters that are under the sky be gathered together in one place, and let the dry land appear; and it was so.
Septuagint (Greek)	And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God said, "Let the waters under the sky come together into one place so that the dry land can appear." And that's what happened.
Contemporary English V.	God said, "I command the water under the sky to come together in one place, so there will be dry ground." And that's what happened.
Easy English	And God said, 'Let the waters underneath the sky come together into one place. Let dry land appear.' And it was so.
Easy-to-Read Version	Then God said, "Let the water under the sky be gathered together so the dry land will appear." And it happened.
Good News Bible (TEV)	Then God commanded, "Let the water below the sky come together in one place, so that the land will appear"---and it was done.
<i>The Message</i>	God spoke: "Separate! Water-beneath-Heaven, gather into one place; Land, appear!" And there it was.
New Century Version	Then God said, "Let the water under the sky be gathered together so the dry land will appear." And it happened.
New Living Translation	Then God said, "Let the waters beneath the sky flow together into one place, so dry ground may appear." And that is what happened.

Partially literal and partially paraphrased translations:

American English Bible	Then God said, 'May the waters under the skies be brought together in one place so the land can be seen,' and that's what happened.
Ancient Roots Translinear	God said, "Waters under the heaven: Wait at one place, to see the dry-land!" So it was.
New American Bible	Then God said: Let the water under the sky be gathered into a single basin, so that the dry land may appear. And so it happened:...

NIRV God said, "Let the water under the sky be gathered into one place. Let dry ground appear." And that's exactly what happened.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And God said, Let the waters under the heaven come together in one place, and let the dry land be seen: and it was so.

Complete Jewish Bible God said, "Let the water under the sky be gathered together into one place, and let dry land appear," and that is how it was.

Ferar-Fenton Bible God then commanded, "Let the waters below the Heavens be collected in one place, and let dry land appear;" and that was done.

JPS (Tanakh—1985) God said, "Let the water below the sky be gathered into one area, that the dry land may appear." And it was so

New Advent Bible God also said: Let the waters that are under the heaven be gathered together into one place, and let the dry land appear. And it was so done.

NET Bible® God said, "Let the water under the sky be gathered to one place [Let the water be gathered to one place. In the beginning the water covered the whole earth; now the water was to be restricted to an area to form the ocean. The picture is one of the dry land as an island with the sea surrounding it. Again the sovereignty of God is revealed. Whereas the pagans saw the sea as a force to be reckoned with, God controls the boundaries of the sea. And in the judgment at the flood he will blur the boundaries so that chaos returns.] and let dry ground appear [When the waters are collected to one place, dry land emerges above the surface of the receding water.]" It was so.

New Heart English Bible God said, "Let the waters under the sky be gathered together in one gathering, and let the dry land appear;" and it was so.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible And God said, Let the waters under the heavens be collected into one place [of standing], and let the dry land appear. And it was so.

Concordant Literal Version And saying is the Elohim, "Flow together shall the water from under the heavens to one place, and appear shall the dry land." And coming is it to be so. And flowing together is the water under the heavens to one place, and appearing is the dry land.

Heritage Bible	And God said, Waters, be bound [bound, qavah, to bind. Psa 104:9, You have put a boundary; they do not cross over; they do not return to cover the earth.] together under the heavens to one place, and dry ground, appear; and it was so.
LTHB	And God said, Let the waters under the heavens be collected to one place, and let the dry land appear. And it was so.
Syndein	{Verses 9-13: The Third Day of Restoration of the Earth} Then Elohiym/Godhead said {a command}, "Waters {surface waters} below the heaven/atmosphere, be assembled into one place/boundaries {God designed boundaries for the bodies of waters and they stay in their place}, and {NOW} dry land be seen." And so it came to pass as described.
Webster's Bible Translation	And God said, Let the waters under the heaven be gathered into one place, and let the dry [land] appear: and it was so.
Young's Updated LT	And God says, "Let the waters under the heavens be collected unto one place, and let the dry land be seen:" and it is so.

The gist of this verse:

Genesis 1:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
qâvâh (קָוָה) [pronounced kaw-VAW]	<i>to be gathered together; to be bound or wound together, to expect [one another]</i>	3 rd person masculine plural, Niphal imperfect	Strong's #6960 BDB #876
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065

Min + tachath together mean *below, beneath, from under, from beneath* and it is used of those that were *under* anything and came out from there.

Genesis 1:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
mâqôwm (מָקוֹם) [pronounced maw-KOHW]	place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)	masculine singular noun	Strong's #4725 BDB #879
'echâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone	numeral adjective	Strong's #259 BDB #25

Translation: And Elohim said, "The waters under the heavens will be gathered together to one place;...

What is occurring is, water is being drawn underground into great underground rivers and caverns. Therefore, water is receding all over the world. Psalm 33:7 is a parallel passage that reads: **He gathers the waters of the sea into a heap; He puts the depths into storehouses.**

Genesis 1:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced raw-AWH]	to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)	3 rd person masculine singular, Niphal imperfect; apocopated with a voluntative hê	Strong's #7200 BDB #906
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
yabbâshâh (יַבְשָׁה) [pronounced yahb- ^b vaw-SHAW]	dry ground, dry land; but not to the point of complete absence of moisture	feminine singular substantive: with the definite article	Strong's #3004 BDB #387

Translation: ...and let the dry land appear.”

The land is here all the time, but with the waters receding, it begins to appear.

I have suggested to the world is slow rotating before God, and He causes this to occur. Therefore, this could have been a process which took several days, weeks or months. Prior to the universe being created, we merely have getting dark and getting light, which is not necessarily associated with a specific time frame (as has already been discussed). Therefore, to some degree, this could have been a fairly natural process.

There are legends that the land may have been but one land mass surrounded by waters. The Bible does not come out and say this specifically, but such a thing is not contradicted by the creation/restoration narrative.

Genesis 1:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Translation: And therefore it came to pass.

These final words indicate that God has brought this all to pass; God made this happen.

Genesis 1:9 Then God said, "Let the water under the sky come together in one area, and let the dry land appear." And so it was.

As the water began to evaporate, this revealed some dry land. There were probably volcanic eruptions and earth quakes, which caused land to separate, land to rise, and volcanic activity. This resulted in land coming to the surface. Whatever kind of sculpting of the land which God did, is not told to us. Given that this takes place in the space of a day suggests that these are not all natural processes, although they may approximate natural processes to some extent.

Genesis 1:9 And Elohim said, "The waters under the heavens will be gathered together to one place; and let the dry land appear." And therefore it came to pass. (Kukis mostly literal translation)

Genesis 1:9 And God said, "Let the waters under the heavens be gathered together to one place; and let the dry land appear." Therefore, this came to pass. (Kukis paraphrase)

And so calls, Elohim, the dry land *Earth*, and a collection of the waters He called *Seas*. And so sees, Elohim, that he is good.

Genesis 1:10

And so Elohim calls the dry land *Earth*, and the collection of waters, He called *Seas*. And Elohim observed that it is good.

So God called the dry land *earth* and the collection of water seas. And God observed that it was good.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And it was so. And the Lord called the dry (land) the Earth, and the place of the assemblage of waters called He the Seas; and the Lord saw that it was good.
Latin Vulgate	And God called the dry land, Earth; and the gathering together of the waters, he called Seas. And God saw that it was good.
Masoretic Text (Hebrew)	And so calls, Elohim, the dry land <i>Earth</i> , and a collection of the waters He called <i>Seas</i> . And so sees, Elohim, that he is good.
Peshitta (Syriac)	And God called the dry land Earth; and the gathering together of the waters he called Seas; and God saw that it was good.
Septuagint (Greek)	And God called the dry land Earth, and the gathering of the waters He called Seas; and God saw that it was good.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God named the dry land Earth, and he named the gathered waters Seas. God saw how good it was.
Contemporary English V.	God named the dry ground "Land," and he named the water "Ocean." God looked at what he had done and saw that it was good.
Good News Bible (TEV)	He named the land "Earth," and the water which had come together he named "Sea." And God was pleased with what he saw.
<i>The Message</i>	God named the land Earth. He named the pooled water Ocean. God saw that it was good.
New Berkeley Version	God called the dry land Earth and the gathering of the waters He called Seas, and God saw that it was good.

Partially literal and partially paraphrased translations:

American English Bible	God called the dry land earth and the collected waters the seas, and God saw that this was good.
Ancient Roots Translinear	God called the dry-land "Land", and the pool of waters he called "Seas". God saw good.
<i>God's Word</i> ™	God named the dry land earth. The water which came together he named sea. God saw that it was good.
New Jerusalem Bible	God called the dry land 'earth' and the mass of waters 'seas', and God saw that it was good.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God gave the dry land the name of Earth; and the waters together in their place were named Seas: and God saw that it was good.
Ferar-Fenton Bible	And GOD named the dry land Earth; and the accumulated waters He named Seas; and GOD admired their beauty.
NET Bible®	God called the dry ground "land" [Heb "earth," but here the term refers to the dry ground as opposed to the sea.] and the gathered waters he called "seas." God saw that it was good.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann’s Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	God called the dry land Earth, and the accumulated waters He called Seas. And God saw that this was good (fitting, admirable) and He approved it.
Concordant Literal Version	And calling is the Elohim the dry part "land" [or "earth"] and the confluence of the water He calls "seas." And seeing is the Elohim that it is good.
exeGesés companion Bible	And Elohim calls the dry, Earth; and he calls the congregating of the waters, Seas; and Elohim sees it is good.
Heritage Bible	And God called the dry ground, Earth, and the binding together of the waters he called, Seas; and God saw that it was good.
Syndein	And Elohiym/Godhead {all Three agreed} called the dry ground . . . land/earth. And the 'gathered waters/' 'one place waters' He called . . . oceans/seas/streams. Therefore Elohiym/Godhead saw . . . {that it was} good. {Note: Why good? Because it came from His hand. Perfect environment was made for man BEFORE He made man. God also provided everything YOU will ever need in eternity past!}.
Young’s Updated LT	And God calls to the dry land “Earth,” and to the collection of the waters He has called “Seas;” and God sees that it is good.

The gist of this verse:

Genesis 1:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
qârâ’ (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong’s #7121 BDB #894

Genesis 1:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When followed by a lâmed, as it is here, it means <i>to give a name to</i> .			
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yabbâshâh (הַיַּבֵּשׁ) [pronounced <i>yahb-b^hvaw-SHAW</i>]	<i>dry ground, dry land; but not to the point of complete absence of moisture</i>	feminine singular substantive: with the definite article	Strong's #3004 BDB #387
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75

Translation: *And so Elohim calls the dry land Earth,...*

God is teaching these angels, both fallen and elect; and this requires a vocabulary. So, to the dry land which appeared, He called that *earth*.

Genesis 1:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
miq ^e veh (מִקְוֵה) [pronounced <i>mihk-VEH</i>]	<i>expectation, confidence, hope, ground of hope, things hoped for, outcome; a collection, a collected mass, a congregation</i>	masculine singular construct	Strong's #4723 BDB #876
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894

Genesis 1:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yammîym (יַמִּיַם) [pronounced <i>yam- MEEM</i>]	<i>seas, lakes, rivers</i>	masculine plural noun	Strong's #3220 BDB #410

Translation: ...and the collection of waters, He called Seas.

He called the waters which had been collected together seas. They had been collected to allow for the land to appear.

Genesis 1:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to, observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ṭôwb (טוֹב) [pronounced <i>tow^bv</i>]	<i>to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right</i>	3 rd person masculine singular, Qal perfect (or a Qal participle)	Strong's #2895 BDB #373

Apparently, the 3rd person masculine singular, Qal perfect is identical to the Qal participle and to the masculine singular adjective as well (which is Strong's #2896 BDB #373). The masculine singular adjective means *pleasant, pleasing, agreeable, good, better; approved*.

Therefore, the word here may be...

ṭôwb (טוֹב) [pronounced <i>to^hb^v</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
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Translation: And Elohim observed that it is good.

So far, what God has done is Good; it is right for what He has in mind.

Genesis 1:10 God named the dry land *earth*. The water which came together he named sea. God saw that it was good.

Again, God develops a working vocabulary to accompany that which He has created. God also recognizes that what He did was accomplished, complete, and the end result was exactly what He had desired to make.

One of the things which has concerned me, and has been at the back of my mind, is, *what about all the salt in salt water? Won't that essentially destroy the land in terms of growing crops?* When the water was frozen solid over the earth, this is probably (and reasonably) salt water. However, for it to go from being suddenly frozen to suddenly melted and turned to steam, in the period of one day, would not really allow for saturation of the soil by the salt water. Now, could part of the creation process involve pulling some of the sodium chloride out of the earth and placing huge chunks of salt here and there? Possibly. We just do not have a detailed description here of everything which God did when it comes to separating land from sea.

Speaking of odd theories: there has always been this theory out there that the land masses of the earth used to all be one. There is nothing in the Bible which necessarily contradicts this. In fact, if anything, these few verses seem to support such a theory. If the seas are gathered into one place and dry land appears, this sounds more like one great ocean than several oceans and several land masses. It is possible and reasonable that the original land was one continent, which became several continents during the flood of Noah. This is not something which is spoken of in the Bible. However, it is always fun to speculate.

Genesis 1:10 And so Elohim calls the dry land *Earth*, and the collection of waters, He called Seas. And Elohim observed that it is good. (Kukis mostly literal translation)

Genesis 1:10 So God called the dry land *earth* and the collection of water seas. And God observed that it was good. (Kukis paraphrase)

And so says Elohim, "Let bring forth the earth vegetation—a plant bearing seed, a tree of fruit producing fruit—to his kind which their seed [is] in him—upon the earth." And so he is so.

Genesis
1:11

And Elohim said, "Let the earth bring forth vegetation—plants bearing seed, fruit trees producing fruit—according to its kind whose seed [is] within—upon the earth." And therefore, it came to pass.

And God said, "Let the earth bring forth vegetation, including plants that bear seed and fruit trees that produce fruit—each according to its own kind, which flora can replicate itself, all upon the earth." Therefore, this all came to pass.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the Lord said, Let the earth increase the grassy herb whose seed seedeth, and the fruit-tree making fruit after its kind, whose seed is in itself upon the earth. And it was so.

Latin Vulgate

And he said: let the earth bring forth green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

Masoretic Text (Hebrew)

And so says Elohim, "Let bring forth the earth vegetation—a plant bearing seed, a tree of fruit producing fruit—to his kind which their seed [is] in him—upon the earth." And so he is so.

Peshitta (Syriac)	And God said, Let the earth bring forth vegetation, the herb yielding seed after its kind, and the fruit tree yielding fruit after its kind, wherein is their seed, upon the earth; and it was so.
Septuagint (Greek)	And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	God said, "I command the earth to produce all kinds of plants, including fruit trees and grain." And that's what happened.
Easy English	And God said, 'Let grass grow on the earth. Let plants grow there that have grain and seeds. And let trees grow there. They will be trees with fruits that have seeds. So then more grass and plants and trees will grow. Each one will be the same kind as the first one that it came from.' And it was so.
Easy-to-Read Version	Then God said, "Let the earth grow grass, plants that make grain, and fruit trees. The fruit trees will make fruit with seeds in it. And each plant will make its own kind of seed. Let these plants grow on the earth." And it happened.
Good News Bible (TEV)	Then he commanded, "Let the earth produce all kinds of plants, those that bear grain and those that bear fruit"---and it was done.
<i>The Message</i>	God spoke: "Earth, green up! Grow all varieties of seed-bearing plants, Every sort of fruit-bearing tree." And there it was.
New Berkeley Version	God said: Let the earth produce vegetation, various kinds of seed-bearing herbs and fruit-bearing trees with their respective seeds in the fruit upon the earth; and it was so.
New Living Translation	Then God said, "Let the land sprout with vegetation--every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came." And that is what happened.

Partially literal and partially paraphrased translations:

American English Bible	Then God spoke, saying, 'May the land sprout with pastures of grasses that bear seeds [each] of its own kind and appearance. And may there be fruit trees that bear fruit with its seeds, [each] of its own kind.' And that's what happened.
Ancient Roots Translinear	God said, "Land, spring-up grass! Cereals, sow seed! Fruit trees, make the kinds of fruit with seed in it over the land!" So it was.
<i>God's Word</i> TM	Then God said, "Let the earth produce vegetation: plants bearing seeds, each according to its own type, and fruit trees bearing fruit with seeds, each according to its own type." And so it was.
New American Bible	Then God said: Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. And so it happened:... Ps 104:14.
NIRV	Then God said, "Let the land produce plants. Let them bear their own seeds. And let there be trees on the land that bear fruit with seeds in it. Let each kind of plant or tree have its own kind of seeds." And that's exactly what happened.
New Jerusalem Bible	God said, 'Let the earth produce vegetation: seed-bearing plants, and fruit trees on earth, bearing fruit with their seed inside, each corresponding to its own species.' And so it was.
Revised English Bible	Then God said, 'Let the earth produce growing things; let there be on the earth plants that bear seed, and trees bearing fruit each with its own kind of seed.' So it was,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God said, Let grass come up on the earth, and plants producing seed, and fruit-trees giving fruit, in which is their seed, after their sort: and it was so.
Complete Jewish Bible	God said, "Let the earth put forth grass, seed-producing plants, and fruit trees, each yielding its own kind of seed-bearing fruit, on the earth"; and that is how it was.
Ferar-Fenton Bible	God then said, "Let the Earth produce seeding-bearing vegetation, as well as fruit trees according to their several species, capable of reproduction upon the Earth;" and that was done.
NET Bible®	God said, "Let the land produce vegetation [The Hebrew construction employs a cognate accusative, where the nominal object ("vegetation") derives from the verbal root employed. It stresses the abundant productivity that God created.] [egetation. The Hebrew word translated "vegetation" (???????, deshe') normally means "grass," but here it probably refers more generally to vegetation that includes many of the plants and trees. In the verse the plants and the trees are qualified as self-perpetuating with seeds, but not the word "vegetation," indicating it is the general term and the other two terms are sub-categories of it. Moreover, in vv. 29 and 30 the word vegetation/grass does not appear. The Samaritan Pentateuch adds an "and" before the fruit trees, indicating it saw the arrangement as bipartite (The Samaritan Pentateuch tends to eliminate asyndetic constructions).]: plants yielding seeds according to their kinds [After their kinds. The Hebrew word translated "kind" (????, min) indicates again that God was concerned with defining and dividing time, space, and species. The point is that creation was with order, as opposed to chaos. And what God created and distinguished with boundaries was not to be confused (see Lev 19:19 and Deut 22:9-11).], and [The conjunction "and" is not in the Hebrew text, but has been supplied in the translation to clarify the relationship of the clauses.] trees bearing fruit with seed in it according to their kinds. " It was so.
NIV, ©2011	Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is the Elohim, "Verdant shall become the land with verdure; with herbage seeding seed for its from-kind and for its likeness. and with the fruit tree whose seed is in it yielding fruit for its from-kind on the land." And coming is it to be so.
English Standard Version	And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so.
exeGesés companion Bible	And Elohim says, Earth, sprout sprouts! - the herb seeding seed and the fruit tree working fruit in species, self-seeded, on the earth! - and so be it.
Heritage Bible	And God said, Earth, sprout tender sprouts, the plant sowing seed, and the fruit tree making fruit after its kind, whose seed is in itself upon the earth; and it was so.
Modern KJV	And God said, Let the earth bring forth tender sprouts (<i>the</i> herb seeding seed and the fruit tree producing fruit after its kind, whose seed is in itself) upon the earth; and it was so.
NASB	Then God said, "Let the earth sprout vegetation [Or grass], plants [Or herbs] yielding seed, and fruit trees on the earth bearing fruit after their [Lit its] kind with seed in them [Lit in which is its seed]"; and it was so.
Syndein	And Elohiym/Godhead said, "Dry land cause to sprout vegetation: plant life producing seed . . . the fruit tree producing fruit according to its own species . . . whose seed within it . . . on the earth." And it came to pass as was described.
World English Bible	God said, "Let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind, with its seed in it, on the earth," and it was so.
Young's Updated LT	And God says, "Let the earth yield tender grass, herb sowing seed, fruit-tree (whose seed is in itself) making fruit after its kind, on the earth:" and it is so.

The gist of this verse:

Genesis 1:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
dâshâ' (דשא) [pronounced <i>daw-SHAW</i>]	<i>to bring forth [herbage], to cause to sprout [up], to make shoot [up, forth]; to cause to grow [green]</i>	3 rd person feminine singular, Hiphil imperfect voluntative	Strong's #1876 BDB #205
In the 3 rd person voluntative, we often precede the verb with <i>let him; let them</i> .			

Genesis 1:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
desheh (דֶּשֶׁה) [pronounced DEH-sheh]	<i>grass; tender grass, tender herb; first sprouts [of the earth]; herbage, flora, vegetation</i>	masculine singular noun	Strong's #1877 BDB #206

Translation: And Elohim said, “Let the earth bring forth vegetation...”

As we go further along, it will appear as if Adam is in a garden of fully grown trees and plants. Since God creates Adam as an adult, it is not out of the question for God to create flora fully grown.

The words used here sound, however, more like these plants are in the earth and they begin to grow. I suggested that the earth is turning more slowly, perhaps to the rotation speeds that we are familiar with. And it is possible that some or all of this growth is natural. We also have the Hiphil stem used, which is a causative stem. An active stem (Qal stem) would suggest that God is making these plants grow from nothing. The Hiphil suggests more that God sets the conditions so that they are right for plant growth.

If the government sets up a new program and hires a staff of 10,000 then the formation of jobs by the government is in the Qal stem. However, if the government makes conditions profitable for companies to produce jobs, then the government is “producing” jobs in the Hiphil stem.

Genesis 1:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'eseb (בְּשֵׁב) [pronounced EH-seb]	<i>herbs, herbage; grass, produce; plants [full-grown and in seed]</i>	masculine singular noun	Strong's #6212 BDB #793
zâra' (זָרָא) [pronounced zaw-RAH]	<i>to bear [produce, yield] [seed] [as a plant], to yield [seed]; metaphorically of a woman: to conceive seed; to be made fruitful</i>	Hiphil participle	Strong's #2232 BDB #281
zera' (זֵרָא) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun	Strong's #2233 BDB #282

Translation:...—plants bearing seed,...

The verb and noun here are cognates. However, *sprouting sprouts* does not quite convey in itself what is happening here. However, within each plan is the ability for that plant to grow and multiply.

Genesis 1:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêts (עץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781
p ^{er} rîy (פרי) [pronounced <i>p^{er}ree</i>]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor)</i>	masculine singular noun	Strong's #6529 BDB #826
ʿâsâh (עשה) [pronounced <i>gaw-SAWH</i>]	<i>doing, making, manufacturing, constructing, fashioning, forming, preparing; producing</i>	Qal active participle	Strong's #6213 BDB #793
p ^{er} rîy (פרי) [pronounced <i>p^{er}ree</i>]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor)</i>	masculine singular noun	Strong's #6529 BDB #826

Translation: ...fruit trees producing fruit...

We do not have to view the word *fruit* as referring specifically to fruit trees, but to any tree bearing anything, whether it is edible or not: pine cones, walnuts, olives or apples.

Theorizing that we have a slow rotation of the earth and one huge body of land, either God's light and the heat of the Holy Spirit causes these things to grow dramatically or some of these plants are brought up fully grown (if this is based upon a 24-hour cycle).

As an aside, it will be quite clear, in a few verses, that we are on a 24-hour cycle in those verses; however, not in these verses. I do tend to take the Bible literally most of the time (it is usually fairly clear when it should not be taken literally); so, up until this point, we do have an evening and a daytime, which suggests that the earth is rotating, but we do not necessarily have a solar system yet. That will be day 4.

Genesis 1:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מין) [pronounced <i>meen</i>]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568
Together, these mean <i>according to its [own] kind</i> .			
ʾăsher (אשר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

Genesis 1:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zera ^c (זֶרַע) [pronounced ZEH-rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2233 BDB #282
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation:...—according to its kind whose seed [is] within...

Again, the idea here is, these trees are able to self-replicate. God has so designed all living things to be able to do this. Now, we can do some oddball things which such plants, so as to have, for instances, a fruit tree have a different stalk; or to have the same stalk uphold 2 or more types of fruit trees; but left to their own devices, each sort of plant replicates itself in some way or another.

Some of the reproductive methods are quite sophisticated. In many cases, bees will come into a new bloom of one plant and enjoy whatever nourishment can be found there, and then move on to another plant, pollinating this other plant with whatever has attached itself to the legs of the bee. Science is hard-pressed to explain how these two things came to be together. How did plants survive for millions of years; but, once bees were somehow evolved, these bees took over the pollination duties that no one performed before.

Recently (I write this in 2012), our United States bee population has fallen off drastically, and this has deeply impacted some of our agriculture that depends upon the bee.

The Bible explains simply how such plants survived. On day 4 we have plants and on day 5 we have bees, which aid in their pollination process.

Genesis 1:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation:...—upon the earth.”

All of this takes place upon the ground which God has brought up.

What about the water? Is this salt water? It would be reasonable to suppose that the water is not salty at this point; probably not even brackish yet. So that the moist earth which remains is not like earth that has been sown with salt.

Genesis 1:11f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Translation: And therefore, it came to pass.

What God calls for comes to pass. This is confirmed in v. 12:

Genesis 1:11 Then God said, "Let the earth produce vegetation: plants bearing seeds, each according to its own type, and fruit trees bearing fruit with seeds, each according to its own type." And so it was.

Now that there was dry land, there would be vegetation (plants and trees). It is unclear whether the seeds were there already and God allowed them to grow, or whether He simply covered the land with plants and trees. In the Garden of Eden (where God will meet with Adam and the woman), it is clear that we have fully grown vegetation, including trees. As we will find out, outside of the Garden of Eden, it is clear that fruit-bearing trees as well as other produce-vegetation will require some cultivation.

Genesis 1:11 And Elohim said, "Let the earth bring forth vegetation—plants bearing seed, fruit trees producing fruit—according to its kind whose seed [is] within—upon the earth." And therefore, it came to pass. (Kukis mostly literal translation)

Genesis 1:11 And God said, "Let the earth bring forth vegetation, including plants that bear seed and fruit trees that produce fruit—each according to its own kind, which flora can replicate itself, all upon the earth." Therefore, this all came to pass. (Kukis paraphrase)

And so produces the earth vegetation—a plant bearing seed to his kind and a tree producing fruit that his seed in him to his kind. And so sees, Elohim, that he is good.

Genesis 1:12

Therefore, the earth produced vegetation—plants bearing seed after its kind and trees producing fruit [in] which [is] its seed according to its kind. And Elohim observes that it is good.

Therefore, the earth produces vegetation, including plants bearing seed after its kind and trees producing fruit in which is its seed according to its kind. And God sees that is it good.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the earth produced grasses (and) herbage whose seed seedeth, and the tree making fruit after its kind. And the Lord saw that it was good.
Latin Vulgate	And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good.
Masoretic Text (Hebrew)	And so produces the earth vegetation—a plant bearing seed to his kind and a tree producing fruit that his seed in him to his kind. And so sees, Elohim, that he is good.
Peshitta (Syriac)	And the earth brought forth vegetation, the herb yielding seed after its kind, and the tree hearing fruit, wherein is its seed, after its kind; and God saw that it was good.
Septuagint (Greek)	And the earth brought forth the herb of grass-bearing seed according to its kind and according to its likeness, and the fruit tree bearing fruit whose seed is in it, according to its kind on the earth; and God saw that it was good.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The earth produced plant life: plants yielding seeds, each according to its kind, and trees bearing fruit with seeds inside it, each according to its kind. God saw how good it was.
Contemporary English V.	The earth produced all kinds of vegetation. God looked at what he had done, and it was good.
Easy English	Grass grew on the earth. Plants grew there that had grain and seeds. And trees grew there. They had fruits with seeds in them. Then more grass, plants and trees would grow like the first ones. And God saw that all those things were good.
Easy-to-Read Version	The earth grew grass and plants that made grain. And it grew trees that made fruit with seeds in it. Every plant made its own kind of seeds. And God saw this was good.
Good News Bible (TEV) <i>The Message</i>	So the earth produced all kinds of plants, and God was pleased with what he saw. Earth produced green seed-bearing plants, all varieties, And fruit-bearing trees of all sorts. God saw that it was good.
New Berkeley Version	The earth produced vegetation, various kinds of seed-bearing herbs and fruit-bearing trees with their respective seeds in the fruit, and God saw that it was good.
New Life Bible	Plants grew out of the earth, giving their own kind of seeds. Trees grew with their fruit, and their kind of seeds. And God saw that it was goo.
New Living Translation	The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

Partially literal and partially paraphrased translations:

American English Bible	The ground sprouted with pastures of grasses that [each] bore seeds of its own kind and appearance, and the fruit trees bore fruit with their seeds, [each] of its own kind, upon the earth. And God saw that this was good.
Ancient Roots Translinear	The land proceeded the kinds of grasses and cereals sowing seed, and the trees made the kinds of fruit with their seed. God saw good.
Beck's American Translation	The earth produced grass, plants bearing their own kind of seeds, and trees that bear their own kind of fruit with their seeds in it. And God saw it was good.
New American Bible	The earth produced vegetation: the various kinds of seed-bearing plants and the fruit trees with seed inside, each corresponding to its own species. God saw that it was good.

NIRV	The land produced plants. Each kind of plant had its own kind of seeds. The land produced trees that bore fruit with seeds in it. Each kind of tree had its own kind of seeds. God saw that it was good.
Revised English Bible	...the earth produced growing things: plants bearing their own kind of seed and trees bearing fruit, each with its own kind of seed; and God saw that it was good.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And grass came up on the earth, and every plant producing seed of its sort, and every tree producing fruit, in which is its seed, of its sort: and God saw that it was good.
Ferar-Fenton Bible	The Earth produced the seed-bearing herbage according to every species, as well as the different species of reproductive fruit trees; and GOD saw that they were good.
New Advent Bible	And the earth brought forth the green herb, and such as yields seed according to its kind, and the tree that bears fruit, having seed each one according to its kind. And God saw that it was good.
NET Bible®	The land produced vegetation — plants yielding seeds according to their kinds, and trees bearing fruit with seed in it according to their kinds. God saw that it was good.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
Lexham English Bible .
Translation for Translators .
The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The earth brought forth vegetation: plants yielding seed according to their own kinds and trees bearing fruit in which was their seed, each according to its kind. And God saw that it was good (suitable, admirable) and He approved it.
Concordant Literal Version	And forth is the land bringing verdure; herbage seeding seed for its from-kind, and for its likeness, and the fruit tree whose seed is in it, yielding fruit for its from-kind, on the land. And seeing is the Elohim that it is good.
English Standard Version	The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good.
exeGeses companion Bible	And the earth sprouts herbs

	and the herb seeds seed in species and the tree works self-seeding fruit in species: and Elohim sees it is good:.
Heritage Bible	And out of the earth came tender sprouts, the plant sowing seed after its kind, and the tree making fruit, whose seed was in itself, after its kind; and God saw that it was good.
LTHB	And the earth bore tender sprouts, the plant seeding seed according to its kind, and the fruit tree producing fruit according to its kind, whichever seed is in it. And God saw that it was good.
Webster's Bible Translation	And the earth brought forth grass, [and] herb yielding seed after its kind, and the tree yielding fruit, whose seed [was] in itself, after its kind: and God saw that it [was] good.
Young's Updated LT	And the earth brings forth tender grass, herb sowing seed after its kind, and tree making fruit (whose seed is in itself) after its kind; and God sees that it is good.

The gist of this verse:

Genesis 1:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יצא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #3318 BDB #422
'erets (ארץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
desheh (דשא) [pronounced DEH-sheh]	<i>grass; tender grass, tender herb; first sprouts [of the earth]; herbage, flora, vegetation</i>	masculine singular noun	Strong's #1877 BDB #206

Translation: Therefore, the earth produced vegetation...

The only word in this verse which is new is the verb *yâtsâ'*, which means *to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce*. The Hiphil (causative stem) is used again; so the earth is *caused* to produce (to bring out) vegetation. So, the earth is not this entity that is alive, as you and I are alive, but all of the necessary conditions were set up so that the earth has been caused to produce vegetation.

A simple example is, if you have a garden in the back, and you water that garden, the watering causes the earth to be able to produce those home-grown vegetables. The earth is not this living creature producing life, but it is the medium in which all of the conditions necessary for growth have been set up.

Genesis 1:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘eseb (עֵשֶׂב) [pronounced EH-seb]	herbs, herbage; grass, produce; plants [full-grown and in seed]	masculine singular noun	Strong's #6212 BDB #793
zâra' (זָרָא) [pronounced zaw-RAH]	to bear [produce, yield] [seed] [as a plant], to yield [seed]; metaphorically of a woman: to conceive seed; to be made fruitful	Hiphil participle	Strong's #2232 BDB #281
zera' (זֵרָא) [pronounced ZEH-rahg]	a seed, a sowing; an offspring, progeny, descendant; posterity	masculine singular noun	Strong's #2233 BDB #282
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינִי) [pronounced meen]	kind, sort, species	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568
Together, these mean according to its [own] kind.			

Translation:...—plants bearing seed after its kind...

The plants that come up are capable of self-replication.

Genesis 1:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
‘êts (עֵץ) [pronounced gâys]	tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees	masculine singular noun	Strong's #6086 BDB #781
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	doing, making, manufacturing, constructing, fashioning, forming, preparing; producing	Qal active participle	Strong's #6213 BDB #793
p ^e rîy (פֶּרִי) [pronounced p ^e ree]	fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor)	masculine singular noun	Strong's #6529 BDB #826

Translation: ...and trees producing fruit...

The trees which grow produce fruit, which, against, could be pine cones, almonds, cherries or olives.

Genesis 1:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
zeraʿ (זֶרַע) [pronounced ZEH-rahgʹ]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2233 BDB #282
I think the key to the relative pronoun followed by a noun with the 3 rd person masculine singular suffix is to translate them as <i>whose</i> .			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
lâmed (ל) [pronounced l ^{eh}]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִיַּן) [pronounced meen]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568
Together, these mean <i>according to its [own] kind</i> .			

Translation:...[in] which [is] its seed according to its kind.

These trees are also capable of self-replication, even if they are not thinking, introspective creatures.

Genesis 1:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râʾâh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to, observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Genesis 1:12e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
טוֹב (טוֹב) [pronounced tow ^b v]	<i>to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right</i>	3 rd person masculine singular, Qal perfect (or a Qal participle)	Strong's #2895 BDB #373
Apparently, the 3 rd person masculine singular, Qal perfect is identical to the Qal participle and to the masculine singular adjective as well (which is Strong's #2896 BDB #373). The masculine singular adjective means <i>pleasant, pleasing, agreeable, good, better; approved</i> .			
Therefore, the word here may be...			
טוֹב (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Translation: And Elohim observes that it is good.

God observes that this is all good. This simply means that God has a plan, and everything is occurring on earth according to His plan.

Genesis 1:12 The earth produced vegetation: plants bearing seeds, each according to its own type, and trees bearing fruit with seeds, each according to its own type. God saw that they were good.

Each seed, no matter how small and no matter how it looks, is genetically predisposed to produce a specific type of plant or tree. What sort of a plant or tree it is, is hard-wired into the seed itself. Trees are designed to produce some sort of a seed and God will design a number of ways for these seeds to be distributed.

We have all of the basic ingredients here for flora growth. There is light, water and soil, as well as a proper temperature. There are some things which ought to cause you to ask—did plants and trees sprout up immediately? Why has God not yet made the sun? Isn't this a good argument for each day lasting hundreds or thousands of years?

Here's the deal: something has to come first, the chicken or the egg; the plant or the seed; the man or the baby. On the one hand, it would seem logical for prehistoric land to emerge from under the seas, for time to pass, and for the seeds of previous plants to begin to grow. Quite obviously, when left to natural conditions (which is not unheard of in the plan of God), land emergence followed by plants growing might require several thousand years (there is the problem of salt water here, which God may have taken care of on day 2).

On the other hand, once God caused the dry land to appear, He could have immediately caused plants and trees to grow to full size within one day, just as He created man and animals (He creates the chicken before the egg). On the other hand, we define a day as one rotation of the earth about its axis. Without a sun, there is no reason to assume that this is a 24-hour period of time. However, when the sun is created, then we are locked into a 24-hour day. However, we are reasonably locked into whatever time frame the rotation of the earth takes, whether this has always been a 24 hour occurrence or whether God is starting this process at Day One.

Take note that, there is no sun as of yet. Why does God have plants growing on the earth before the sun? Because plants depend upon God, not the sun, for their growth.

Genesis 1:12 Therefore, the earth produced vegetation—plants bearing seed after its kind and trees producing fruit [in] which [is] its seed according to its kind. And Elohim observes that it is good. (Kukis mostly literal translation)

Genesis 1:12 Therefore, the earth produces vegetation, including plants bearing seed after its kind and trees producing fruit in which is its seed according to its kind. And God sees that is it good. (Kukis paraphrase)

And so is evening and so is morning—day a third. Genesis 1:13 **And evening is and morning is—the third day.**

There was evening and there was morning—the third day-age.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And it was evening, and it was morning, the Third Day.
Latin Vulgate	And the evening and the morning were the third day.
Masoretic Text (Hebrew)	And so is evening and so is morning—day a third.
Peshitta (Syriac)	And there was evening and there was morning, the third day.
Septuagint (Greek)	And there was evening and there was morning, the third day.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Evening came and then morning--that was the third day.
Easy English	And there was evening and there was morning. That was the third day.
Easy-to-Read Version	There was evening, and then there was morning. This was the third day.
Good News Bible (TEV)	Evening passed and morning came---that was the third day.
New Century Version	Evening passed, and morning came. This was the third day.

Partially literal and partially paraphrased translations:

American English Bible	So came the evening and morning of the third day.
Ancient Roots Translinear <i>God's Word</i> TM	Evening was and morning was, the third day. There was evening, then morning-a third day.
New American Bible	Evening came, and morning followed-the third day.
New Jerusalem Bible	Evening came and morning came: the third day.

Mostly literal renderings (with some occasional paraphrasing):

Complete Jewish Bible	So there was evening, and there was morning, a third day.
Ferar-Fenton Bible	This was the close and the dawn of the third age.
New Advent Bible	And the evening and the morning were the third day.
<i>The Scriptures</i> 1998	And there came to be evening and there came to be morning, the third day.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:Concordant Literal Version *And coming is it to be evening and coming to be morning, the third day.*English Standard Version *And there was evening and there was morning, the third day.*exeGesés companion Bible *...and evening becomes and morning becomes day three.*Heritage Bible *And it was dusk, and it was dawn, the third day.*Syndein *And it became 'getting darker' {evening} and it became 'getting lighter' {dawn}. Day three.*A Voice in the Wilderness *Thus, the evening and the morning: Day Three.*Young's Updated LT *And there is an evening, and there is a morning--day three.***The gist of this verse:****Genesis 1:13a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
‘ereb (בֶּרֶעַ) [pronounced <i>GEH-re^{bv}</i>]	<i>evening, sunset</i>	masculine singular noun	Strong's #6153 BDB #787
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: And evening is and morning is...

The evening passes, and morning comes.

Genesis 1:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יּוֹם) [pronounced <i>yohm</i>]	<i>day; time; today</i> (with a definite article); possibly <i>immediately</i>	masculine singular noun	Strong's #3117 BDB #398
sh ^ê lishîy (שְׁלִישִׁי) [pronounced <i>sh^êli-SHEE</i>]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral	Strong's #7992 BDB #1026

Translation:...—the third day.

The 3rd day has passed.

Genesis 1:13 There was evening, then morning—a third day.

This should become a familiar refrain by now.

There is an odd order here, which I quite frankly do not follow. Thinking as a man, I would have created the sun, stars and planets on day one, begun to defrost the earth on day two (which would require more than the sun could provide), and made the atmosphere on day three. At that point, the earth would be ready for life, and plants, animal life and man would be my next 3 days. Do you see the beauty and logic in my approach? Get the earth ready for life in the first 3 days, and then populate the earth with life on days 4–6.

However, God did not seek my counsel for the order in which things ought to be done. Had some ancient man been writing this, he might have come up with the same order, except that I doubt that any man would have thought to make the atmosphere. I know there is a reason why God did things this way, however, all I can come up with at this time is, God is making it clear that He, and not the sun, is the Creator and Maker of all life. Let me suggest one more reason: most men would have re-ordered these days as well. There are a lot of skeptics who think the Bible was worked and reworked and worked again by various religious types over the ages. There is a lot of evidence that this did *not* occur, and these days of restoration is the first bit of evidence: if religious types rewrote and reworked the Bible, why didn't they change the order of restoration?

There is another theory of creation and restoration which I did not present earlier because, insofar as I know, no one has ever considered this theory until now. The more I have thought about the order in which God did things, the more I tried to wrap my brain around *why did God do things in this order?* God is not arbitrary; God is not random. However, we have the creation of the sun, moon and stars on day four, and these are given to man for *signs, and for seasons, and for days and years*. Man will use the sun and the moon to mark *days and years*; so just what has been happening until now on days 1–3? I will discuss this further when we come to day four.

Evolution, Creationism and Divine Design

I have presented several theories about our beginnings, including the literal 6-Day Creation, the Day-Age Theory and the Gap Theory. To review, some believe that the first 2 chapters of Genesis describe how God created the world in 6 literal days. Those who believe in the Day-Age theory take the language of Genesis to be poetic (which it is, but they take that to mean that they can distort it in any way that they want), and that each *day* really stands for a creative period of time (a thousand years or more). Those who like being correct in their thinking, believe

the Gap Theory, which maintains that the heavens and the earth were created at one time by God, probably for angelic creation to live in, and that, because the angels fell, the earth became a waste area, devoid of life. Then, God, in 6 literal days, restores the earth.

It is very possible that you have read much of this so far, and have decided that this examination of the book of Genesis is decidedly unscientific. All scientists believe in evolution; that is the only sensible explanation for how we have come about; and that is the only theory for which there is any actual scientific evidence. So, you may be thinking, *if Genesis chapters 1 and 2 are going to make any sense, they will need to somehow line up with evolution.*

Let me introduce 3 new terms: evolution, Creationism and Intelligent Design. Evolution believes that, somehow, matter began (or always was); and that somewhere on earth, a mixture of chemicals and outside forces (lightning?) turned non-living matter into living matter. This living matter, a single cell, joined with other single cells to form a many-celled living thing, which eventually, after millions of years, evolved into man. The evolutionist may or may not believe in God (I suspect that most modern evolutionary *scientists* do not believe in a personal God). However, evolutionists tend to make a god out of time and nature. Given enough time, and given nature, anything can happen. A fish can roll up on shore, decide, "I need to grow me some lungs" and, after a million years, this happens, and that fish becomes the first reptile (evolutionists really believe this). A million years later, a reptile looks up in the air and thinks, "Hell, I'd like to fly." His scales turn into feathers and he flies. These things do not occur suddenly, of course, but, given a million years and the marvels of nature, throw in a little survival of the fittest, and these things happen (in the estimation of the evolutionist). Long periods of time to the evolutionist make *anything* possible.

Some evolutionists liken evolution and time to a 1000 monkeys pounding on keyboards for 1000's of years. Of course, most of them will produce nothing but gibberish and some might even eat the keyboards; but, there will be that lone monkey who types out the first chapter of Genesis on his keyboard—given enough time. Time is the magic ingredient for the evolutionist. We can stick 1000 monkeys in a room and watch them, and when none of them type anything which makes sense, the evolutionist says, "You need more time. We need a million years." The creationist says, *balderdash! 1000 monkeys typing for a million years will not produce the first chapter of Genesis, and a fish, after a million years, will not develop lungs.*

The creationist believes in the first chapter of Genesis. He believes that God created the heavens and the earth. Some creationists even believe in evolution or that God used evolution in order to bring about His creative purposes. Some creationists believe that God *created* the heavens and the earth in 6 literal days; some believe that these represent creative periods of time; and some believe that God first created the heavens and the earth, and then restored the earth in 6 days (or 6 creative periods). Whatever the creationist believes, he does not believe in random evolution. Some believe in evolution, but they believe that God directed it, and they believe that there are creative aspects to it (e.g., the soul of man).

A person who believes in Intelligent Design believes that there is a great Designer who designed our bodies, designed the bodies of animals, and designed the interactions which would occur between various life and non-life forms.

There can be overlap here. A person can believe in Creationism, Intelligent Design and Evolution, all at the same time. However, logically, all Creationists would have to believe in Intelligent Design. Many people who believe in Intelligent Design believe in Creationism, but it is very possible and reasonable to believe in Intelligent Design and to be an evolutionist, and yet, not believe in Creationism. Any evolutionist who believes in God is, almost by definition, a person who believes in Intelligent Design (however, it is possible for a person to believe in God, but to believe that we have no relationship to Him, either by creation or any other personal connection). My point is, we do not have 3 distinct camps or 2 distinct camps.

However, for the most part, people will divide themselves into two camps: on one side, there are the godless Evolutionists and on the other side, the Creationists and believers in Intelligent Design. People do not have to be

on one side or the other, but most who have thought about it in any detail, generally place themselves on one side or the other.

Like many people who believe in Creationism and Intelligent Design, I originally believed strongly in evolution, because I was taught this early on in school. It was a fundamental belief which public schools attempt to inculcate, and even more so, for me, once I got to college (evolution was taught to me in several non-science courses). So when I was young on up to age 21 or so, I believed the whole evolution thing, despite having gone to church on many occasions in my youth. When I believed in Jesus Christ, then, like almost every new believer, I adjusted Genesis to reflect the *reality* of evolution. So, for awhile, I believed in the Day-Age Theory, thinking that I personally had cleverly found how Creationism and Evolution could intersect in a mutually agreeable way. I have since found out that many believers have come to that same conclusion; they have been taught from their youth up that the only scientific explanation for things is evolution; and when they are told that the Bible is the Word of God (after they believe in Jesus Christ), then they strive to find some sort of agreement between evolution and the Bible. The result is, a huge number of believers still believe in evolution; they simply believe that it was God-directed and that Genesis is allegorical or poetic, so, in their minds, Genesis can mean pretty much anything that they want it to mean.

Now, in case you did not know this, most people who reject the theory of evolution outright, do not do so because their parents beat creationism into their brains from age 3 on up. Most believers who reject evolution do not simply walk into a church, are brainwashed by Christian doctrine, and then, like some kind of a pod-person, say, "The Bible says it, so I believe it; so I reject evolution." Most believers who reject evolution, do so because they have been convinced that evolution is a false theory.

As I began to read, as a young believer, I found that there were those who actually did not believe in evolution, and I found their tracts and writings interesting. I did not think that I was reading arguments from *flat-earthers*, who essentially argue for debate's sake; but from people who had *scientific* reasons to reject evolution, rather than *theological* reasons. Because I believed in evolution, I found this topic quite interesting. For a very long time, I never heard the argument, "Here is what the Bible says; so it must be true." In fact, only one book that I read, argued for Creationism and against evolution based upon the Bible. Their argument was much more complex than, *the Bible says it, so I believe it*; however, when I first read this book, I admit its approach surprised me, as almost all other books on creationism versus evolution argue from a scientific standpoint.

Creationism, Intelligent Design and Evolution have become very emotionally charged issues. When the movie *Expelled!* came out (a movie about Intelligent Design), you should have seen the message boards online (most of them are still posted). Before the movie came out, there were bitter arguments and angry epithets being thrown about. People who had never prayed before, were praying that this movie fail, and fail big. Roger Ebert, the film critic, refused to even review the movie (and posted a review-sized column explaining why). Roeper and the other guy on Ebert and Roeper's *At the Movies* would not review *Expelled!* on television, not wanting to give this movie any advertising whatsoever. Movie critics who reviewed *Expelled!*, blasted it as one of the worst movies ever made. However, the new kids now on *At the Movies* would not even include this movie in their Top Ten Worst films of 2008, not wanting to give it any sort of publicity. This is how emotional this issue is. Those who reviewed this movie, almost universally panned the movie, and on RottenTomatoes or on MetaCritic (where the reviews of dozens of reviewers are averaged), *Expelled!* received one of the lowest overall ratings of all time (not just this year).

Expelled! did not necessarily tout Intelligent Design as the only valid belief system, but asked a few questions about I.D. and evolution, and showed what happened to educators and scientists who made reference to Intelligent Design. It also tied Hitler's concept of a super race to survival of the fittest, a Darwinian axiom (and Darwin's actual theories as related to race would surprise you). To anyone but a radical Muslim, the idea of Hitler helping survival of the fittest along by killing off the inferior Jewish race was quite distasteful. The evolutionist is fine if nature kills off the unfit in favor of the fit; but when man begins to do this (making judgments of who is or is not fit), that is a whole different thing. Many believers in evolution (i.e., almost all of the movie critics) were so offended by this relationship that they did everything that they could to bury this movie.

However, there was nothing about the movie's production, pacing, and subject matter which would make this a bad movie. Most people watching this movie become thoroughly engaged in it, even if they disagree vehemently with it. However, the message is so strong, that those who disagree with some of the things which are presented in the movie fault the movie because their disagreements are so visceral.

My point: Intelligent Design, evolution and creationism are very emotional issues. When it comes to anything to do with I.D. or creationism, many evolutionists become extremely angry to the point of unreasonable hostility in many cases.

When I became interested in the Creation versus Evolution debate, the battle was raging, and various groups of scientists and/or theologians would battle out this issue on many a college campus. I missed the debate at the university that I went to, but I asked an archeological professor how she thought it went. She admitted that the creationists won the debate, but that they still know better.

I want to caution you about what I will present next—I will present some *scientific* arguments against evolution. I am not arguing for argument's sake. I am not taking the position of a person who believes the earth is flat (something which is *not* taught in the Bible) and arguing simply to see how well I can debate the issue. These are some arguments which question the scientific validity of evolution.

I do not want to spend a lot of time on this particular topic, even though this is one which I enjoy reading about and discussing (hundreds of books have been written about this topic).

Some of the Arguments Against Evolution

1. From the standpoint of population growth:
 - 1) Scientists can and do make predictions on the growth of various populations.
 - 2) All human and animal populations approximately grow according to an exponential equation, called the growth curve. Even though there is war, famine, disease and death, the growth of the world population always will approximate this growth curve, which is found in nearly every Pre-Calculus and Calculus book written (at one time, this used to be found in every Algebra II book as well). There are slightly different forms of this exponential equation, which vary according to the base used (2, e or 10), but these equations produce the exact same results.
 - 3) When I was a math teacher, I would teach my students how to deal with population growth equations and how to solve them; then I would take my students to the library and tell them to take the world population figures (or estimates) from any two periods of time, and use this population growth equation to extrapolate backwards in time to when there were 10 people (or 100 people). I reminded my students that they have been taught in their science classes that modern man is 1,000,000 years old. For that reason, we should expect the population growth equation to take us back that far in time. I reminded them that this was all approximate, so that they might come up with 1.3 million years or 800,000 years or something like that. What happened? Every single student, no matter where he got his data from, came up with man's age to be anywhere from 1000 years to 25,000 years old. According to their calculations, this is the age of man. The largest number still differs from evolutionary theory by a factor of 40. What this means is, the population of the world would have to build up to present-day sizes, and then disappear or be dwindled down to essentially nothing—and that this would have to occur about 40 times in order for evolutionary theory to match mathematical modeling (the mathematical modeling presented in every single Pre-Calculus and Calculus book used in America).
 - 4) Although most evolutionary theorists might allow for a handful of such world-wide population decimations, none posit that there have been 40 of them.

Some of the Arguments Against Evolution

- 5) Based upon the data available to us, mathematically speaking, it is logical for man to be 6000–10,000 years old, which completely squares with the Bible. On the other hand, it is mathematically illogical to assert that man is 1 million years old.
2. Arguing from the standpoint of the location of human and pre-human fossils in time:
 - 1) Evolutionary theory teaches that, first there was homo habilis, then there was homo erectus and then there was homo sapiens, each specie of man living for approximately 1 million years each.
 - 2) For each change of specie, one would crowd out and replace the other. This is known as survival of the fittest.
 - 3) Another teacher (Martin Lubenow) would give his students the names of well-known and lesser-known human fossils and he would ask his students to research their fossils (they drew the names of fossils out of a hat). Once a person found two different scientists who agreed on the age of that fossil, then they would place that fossil in time and classify it as to what kind of a human it was.
 - 4) What we would expect is, almost all of the homo habilis fossils would be located in time between 2 and 3 mya (million years ago); almost all of the homo erectus fossils would be found 1 to 2 mya; and all of the homo sapiens fossils would be found to be no more than 1 million years old. That is what evolution would predict, although there may be, of course, some mixing and overlap around the transition points.
 - 5) The end result was quite different. These fossils were scattered evenly and randomly throughout time (according to the figures of evolution scientists). Some of the very oldest human fossils in existence are homo sapiens, which is the opposite of what evolution would posit.
 - 6) So, even using the data and figures provided by evolutionists (which can be called into question), human fossils are not found in the time period in which they are supposed to be found.
3. There are two things which we would expect evolutionists, as scientists: we would expect them to have published a book and set up website which list all of the various human and pre-human fossils.
 - 1) Such a book or website ought to include: where the fossil was found, who discovered the fossil, who has possession of the fossil, how much of the fossil exists, photographs of the fossil if possible, what kind of research has been done on the fossil, what is the age of the fossil, how was this age determined, and what is the proper classification of the fossil. Furthermore, are there any disputes within these areas, and what is the dispute about? We would also expect there to be charts as to where these fossils are found in the earth and when they are found in a timeline. Given the fact that we can go to the internet and find every television show which has been on tv, a list of the cast and characters, the plots and subplots, and a pile of minutia, why don't red-blooded, dedicated evolutionists do the same for their cause?
 - 2) The problem with such a site or such a book is, it would not reveal a clear-cut evolution of man, as is pounded into the brains of school children everywhere. The unlearned would look at this and recognize that there is a problem with evolution—that their own data does not line up with their theory.
4. The geological layers:
 - 1) Related to evolution are the geological layers, and most of us have seen them: at the very bottom is the Pre-Cambrian era, with the Cambrian era on top of that, with the Devonian layer above that, the Mississippian layer above that, etc.
 - 2) There is one place where we can find all of the geological layers where they ought to be in

Some of the Arguments Against Evolution

- the correct order, and that is in a textbook. Some do allege that there are several places on this earth where these layers exist in the same order. However, in 95% of the earth, these geological layers are scattered randomly. You are led to believe that human fossils come from the higher strata and that dinosaurs and prehistoric plants are found in the lowest strata, but that is simply not true.
- 3) How do evolutionists explain this? They develop more theories to prop up their theory of evolution and geology. So, one of the additional propositions we must buy into is, over the millions of years, there have been huge geological shifts, where one entire layer of earth somehow slips in between two other layers, or one layer somehow sinks to the very bottom. Now, I might buy into this theory if this were the case here or there; but the location of these various strata is just random. Such theories should explain why maybe 5% of the time, there is deviation from what we would expect. However, such wild theories should not explain why geological layers are randomly scattered 95% of the time.
 - 4) Secondly, it is decidedly unscientific to *prove* a theory with another theory. When a theory does not match the evidence, then addition theories do not logically prop up the original theory. At some point in time, there needs to be some kind of evidence which fits the theories and supports the theories. One unsubstantiated theory logically cannot be used to prop up another unsubstantiated theory.
 - 5) What this means is, the oldest fossils are not found in the bottom layer, and as we go up to the next layer up, we find newer fossils. Not at all. The evolutionist finds the fossil, he determines what the fossil is and where it belongs in time, and then he decides how to classify that strata. So, it is not unusual for a dig to be looking at Cambrian fossils which also turn out to be the top layer or the second layer of dirt.
5. One of the things taught by evolution is how simple the single cell is, and how that is the beginning of life. To be fair, this is more implied than anything else. We get the impression that the single cell is a very simple and basic thing, and that we should not be surprised if this life just occurred spontaneously. Frank Salisbury, an evolutionary scientist, admits: *"Now we know that the cell itself is far more complex than we had imagined. It includes thousands of functioning enzymes, each one of them a complex machine in itself. Furthermore, each enzyme comes into being in response to a gene, a strand of DNA. The information content of the gene (it's complexity) must be as great as that of the enzyme it controls. A medium protein might include about 300 amino acids. The DNA gene controlling this would have about 1,000 nucleotides in its chain, one consisting of a 1,000 links could exist in 4^{1000} different forms. Using a little algebra (logarithms) we can see that $4^{1000} = 10^{600}$. Ten multiplied by itself 600 times gives us the figure '1' followed by 600 zeros! This number is completely beyond our comprehension."* The simplest life form that we are aware of is far more complex than we could have ever imagined, and not likely something which would have just spontaneously occurred in some mix of primordial ooze.
 6. There are many other arguments. Just being taken through the various human fossils, finding out how much of that fossil exists, and what is really true about it and what is not, is a fascinating study in itself.

Obviously, I believe strongly in Creationism and Intelligent Design. Does this mean that I want to invade all of our public schools and have these things taught? Not necessarily. I would be happy if evolution was simply presented fairly and honestly, with the *scientific* arguments for and against the theory presented. High school and college students are never made aware that there are serious problems with the theory of evolution and that even evolutionists disagree about *everything* except for, the *fact* of evolution.

A teacher who would allow various students to research and debate this issue would be fantastic, in my opinion. Students would learn research, debate technique and evolution, all within one unit (which would be quite interdisciplinary, which is all the rage in education, last time I looked). This might even cause some students to become quite interested in science. The problem is, most evolutionists want children to believe in evolution, so they never present evidence which is to the contrary; they never reveal long-standing arguments between evolutionary scientists. They present a very orderly, sterile, unquestioning view of evolution, and act as if all science believes in it.

High school and college students need to hear what evolutionists themselves say: Professor Jerome Lejeune, an Internationally recognized geneticist, at a lecture given in Paris *"We have no acceptable theory of evolution at the present time. There is none; and I cannot accept the theory that I teach to my students each year. Let me explain: I teach the synthetic theory known as the neo-Darwinian one, for one reason only; not because it's good, we know it is bad, but because there isn't any other. Whilst waiting to find something better you are taught something which is known to be inexact, which is a first approximation."*

Here is a statement that many scientists signed onto:

"I am skeptical of claims for the ability of random mutation and natural selection to account for the complexity of life. Careful examination of the evidence for Darwinian theory should be encouraged."

Henry F.Schaefer: Director, Center for Computational Quantum Chemistry: U. of Georgia • Fred Sigworth: Prof. of Cellular & Molecular Physiology- Grad. School: Yale U. • Philip S. Skell: Emeritus Prof. Of Chemistry: NAS member • Frank Tipler: Prof. of Mathematical Physics: Tulane U. • Robert Kaita: Plasma Physics Lab: Princeton U. • Michael Behe: Prof. of Biological Science: Lehigh U. • Walter Hearn: PhD Biochemistry-U of Illinois • Tony Mega: Assoc. Prof. of Chemistry: Whitworth College • Dean Kenyon: Prof. Emeritus of Biology: San Francisco State U. • Marko Horb: Researcher, Dept. of Biology & Biochemistry: U. of Bath, UK • Daniel Kubler: Asst. Prof. of Biology: Franciscan U. of Steubenville • David Keller: Assoc. Prof. of Chemistry: U. of New Mexico • James Keesling: Prof. of Mathematics: U. of Florida • Roland F. Hirsch: PhD Analytical Chemistry-U. of Michigan • Robert Newman: PhD Astrophysics-Cornell U. • Carl Koval: Prof., Chemistry & Biochemistry: U. of Colorado, Boulder • Tony Jelsma: Prof. of Biology: Dordt College • William A.Dembksi: PhD Mathematics-U. of Chicago: • George Lebo: Assoc. Prof. of Astronomy: U. of Florida • Timothy G. Standish: PhD Environmental Biology-George Mason U. • James Keener: Prof. of Mathematics & Adjunct of Bioengineering: U. of Utah • Robert J. Marks: Prof. of Signal & Image Processing: U. of Washington • Carl Poppe: Senior Fellow: Lawrence Livermore Laboratories • Siegfried Scherer: Prof. of Microbial Ecology: Technische Universitaet Muenchen • Gregory Shearer: Internal Medicine, Research: U. of California, Davis • Joseph Atkinson: PhD Organic Chemistry-M.I.T.: American Chemical Society, member • Lawrence H. Johnston: Emeritus Prof. of Physics: U. of Idaho • Scott Minnich: Prof., Dept of Microbiology, Molecular Biology & Biochem: U. of Idaho • David A. DeWitt: PhD Neuroscience-Case Western U. • Theodor Liss: PhD Chemistry-M.I.T. • Braxton Alfred: Emeritus Prof. of Anthropology: U. of British Columbia • Walter Bradley: Prof. Emeritus of Mechanical Engineering: Texas A & M • Paul D. Brown: Asst. Prof. of Environmental Studies: Trinity Western U. (Canada) • Marvin Fritzler: Prof. of Biochemistry & Molecular Biology: U. of Calgary, Medical School • Theodore Saito: Project Manager: Lawrence Livermore Laboratories • Muzaffar Iqbal: PhD Chemistry-U. of Saskatchewan: Center for Theology the Natural Sciences • William S. Pelletier: Emeritus Distinguished Prof. of Chemistry: U. of Georgia, Athens • Keith Delaplane: Prof. of Entomology: U. of Georgia • Ken Smith: Prof. of Mathematics: Central Michigan U. • Clarence Fouche: Prof. of Biology: Virginia Intermont College • Thomas Milner: Asst. Prof. of Biomedical Engineering: U. of Texas, Austin • Brian J.Miller: PhD Physics-Duke U. • Paul Nesselroade: Assoc. Prof. of Psychology: Simpson College • Donald

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From: <http://www.creationevolution.net/>

My point is, if you do not believe in evolution, you are not alone and you are not anti-science.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Debate and disagreements are good things. Many evolutionists do not care to have these debates because, too often, they are defeated. There was a class in a southern California university where the classes were split roughly 50-50 between a creationist teaching what they believe in and an evolutionist teaching what they believe

in. Surveys were taken before and after this class to see if anyone had a change of mind. At the end of the course, more people believed in creation than did at the beginning of the course. This was very disconcerting, so the time the creationists were given was cut every single year until they had only 2 class periods to present their arguments. What was the end result? More people believed in creationism at the end of the course than at the beginning. To the best of my knowledge, this course no longer exists.

For me, this is a fascinating topic. If you have also developed an interest, may I suggest Lubenow's book *Bones of Contention*. The evidence for evolution is a lot less compelling than you have been led to believe.

There are also a number of internet sites which deal with Creationism and Intelligent Design:

<http://www.rae.org/revevlnk.html> is a list of creationist websites.

<http://www.evolutionisdead.com/quotes.php?search=rate> is a list of quotes from scientists (most of them, believers in evolution), who say things which may surprise you.

<http://www.icr.org/article/bible-believing-scientists-past/> is a list of scientists from the past who believed in Jesus Christ and that God created the heavens and the earth. The idea that the Bible is anti-science is a myth perpetrated by those who simply hate the Bible.

Genesis 1:13 **And evening is and morning is—the third day.** (Kukis mostly literal translation)

Genesis 1:13 **There was evening and there was morning—the third day-age.** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Day Four: God Creates the Sun, Moon and Stars

You may or may not have noticed, but there has been a lot of repetition of the language in several verses. There would be a new word here or there, but most of the word in vv. 12–13 were repeated. However, with v. 14, we are going to be introduced to a brand new vocabulary.

And so says Elohim, “Let [there] be lights in an expanse of the [two] heavens to separate between the day and between the night and they have been for signs and for specific times and for days and years.

Genesis
1:14

And Elohim said, “Let there be lights in the expanse of the heavens to differentiate between day and night. Also, they will be for signs, for specific times, and for days and years.

And God said, “Let there be lights in the expanse of the heavens and they will differentiate between day and night. Also, they will be for signs, for seasons, and for days and years.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the Lord said, Let there be lights in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs and for festival times, and for the numbering by them the account of days, and for the sanctifying of the beginning of months, and the beginning of years, the passing away of months, and the passing away of years, the revolutions of the sun, the birth of the moon, and the revolvings (of seasons).

[JERUSALEM. And let them be for signs, and for seasons, and for the sanctifying by them of the beginning of months and years.].

Latin Vulgate	And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years.
Masoretic Text (Hebrew)	And so says Elohim, "Let [there] be lights in an expanse of the [two] heavens to separate between the day and between the night and they have been for signs and for specific times and for days and years.
Peshitta (Syriac)	Then God said, Let there be lights in the firmament of the heaven to separate the day from the night; and let them be for signs, and for seasons, and for days, and years.
Septuagint (Greek)	And God said, Let there be lights in the firmament of the heaven to give light upon the earth, to divide between day and night, and let them be for signs and for seasons and for days and for years.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God said, "Let there be lights in the dome of the sky to separate the day from the night. They will mark events, sacred seasons, days, and years.
Contemporary English V.	God said, "I command lights to appear in the sky and to separate day from night and to show the time for seasons, special days, and years.
Easy English	And God said, "Let there be lights in the sky in order to separate day from night. They will show clearly the seasons in the year. And they will show clearly when there must be special meetings.
Easy-to-Read Version	Then God said, "Let there be lights in the sky. These lights will separate the days from the nights. These lights will be used for special signs and to show when special meetings [The Israelites used the sun and moon to decide when the months and years began. And many Jewish holidays and special meetings began at the time of the new moon or full moon.] begin. And they will be used to show the days and years.
Good News Bible (TEV)	Then God commanded, "Let lights appear in the sky to separate day from night and to show the time when days, years, and religious festivals begin;...
<i>The Message</i>	God spoke: "Lights! Come out! Shine in Heaven's sky! Separate Day from Night. Mark seasons and days and years, .
New Berkeley Version	God said: Let there be lights in the firmament of heaven to divide the day from the night; let them be for markers of seasons, days and years,...
New Century Version	Then God said, "Let there be lights in the sky to separate day from night. These lights will be used for signs, seasons, days, and years.
New Life Bible	Then God said, "Let there be lights in the open space of the heavens to divide day from night. Let them tell the days and years and times of the year.

Partially literal and partially paraphrased translations:

American English Bible	Then God spoke, saying, 'May there be lights in the heavenly space to illuminate the earth and to make the division between day and night. And may they serve as signs for the seasons, days, and years.
Ancient Roots Translinear	God said, "Lights, be in the expanse of heaven to separate between the day and the night. Be the signs for the meetings, and the days and years.
<i>God's Word</i> ™	Then God said, "Let there be lights in the sky to separate the day from the night. They will be signs and will mark religious festivals, days, and years.

New American Bible	Then God said: Let there be lights in the dome of the sky, to separate day from night. Let them mark the seasons, the days and the years,... Jb 26:10; Ps 19:2-3; Bar 3:33 (this is from the Apocrapha).
NIRV	God said, "Let there be lights in the huge space of the sky. Let them separate the day from the night. Let them serve as signs to mark off the seasons and the days and the years...
New Jerusalem Bible	God said, 'Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days and years.
Revised English Bible	God said, 'Let there be lights in the vault of the heavens to separate day from night, and let them serve as signs both for festivals and for seasons and years.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God said, Let there be lights in the arch of heaven, for a division between the day and the night, and let them be for signs, and for marking the changes of the year, and for days and for years:...
Complete Jewish Bible	God said, "Let there be lights in the dome of the sky to divide the day from the night; let them be for signs, seasons, days and years;...
Ferar-Fenton Bible	God further said, "Let reflectors appear in the expanse of the Heavens for a division between the day and the night; and let them serve to mark seasons, periods and years;...
Judaica Press Complete T.	And God said, "Let there be luminaries in the expanse of the heavens, to separate between the day and between the night, and they shall be for signs and for appointed seasons and for days and years.
NET Bible®	God said, "Let there be lights [Let there be lights. Light itself was created before the light-bearers. The order would not seem strange to the ancient Hebrew mind that did not automatically link daylight with the sun (note that dawn and dusk appear to have light without the sun).] in the expanse [The language describing the cosmos, which reflects a prescientific view of the world, must be interpreted as phenomenal, describing what appears to be the case. The sun and the moon are not in the sky (below the clouds), but from the viewpoint of a person standing on the earth, they appear that way. Even today we use similar phenomenological expressions, such as "the sun is rising" or "the stars in the sky."] of the sky to separate the day from the night, and let them be signs [The text has "for signs and for seasons and for days and years." It seems likely from the meanings of the words involved that "signs" is the main idea, followed by two categories, "seasons" and "days and years." This is the simplest explanation, and one that matches vv. 11-13. It could even be rendered "signs for the fixed seasons, that is [explicative vav (?)] days and years."] [Let them be for signs. The point is that the sun and the moon were important to fix the days for the seasonal celebrations for the worshiping community.] to indicate seasons and days and years,...
NIV – UK	And God said, Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years,...

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
Lexham English Bible .
Translation for Translators .
The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible And God said, Let there be lights in the expanse of the heavens to separate the day from the night, and let them be signs and tokens [of God's provident care], and [to mark] seasons, days, and years,...

Concordant Literal Version And saying is the Elohim, "Become shall luminaries in the atmosphere of the heavens, to give light on the earth, to separate between the day and the night. And they come to be for signs and for appointments, and for days and years.

Evidence Bible 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:...

exeGesés companion Bible And Elohim says,
Lights, be in the expanse of the heavens!
- to separate
between the day and between the night;
and for signs and for seasons
and for days and years:...

NASB Then God said, "Let there be lights [Or luminaries, light-bearers] in the expanse [Or firmament] of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years;...

Syndein {Creation of Our Solar System - One Star/Sun - 6 purposes}
And Elohiym/Godhead said {decreed}, "Light bearers/containers {ma'owr - our solar system} . . . BE in the expanse of the heavens . . .
{1} to cause to divide between the day and between the night, also
{2} to become for signs {discerning of times} and
{3} for seasons {year divided by weather changes - winter, spring, summer, fall} and
{4} for days {rotation of earth around its axis is one day} and
{5} for years {revolution of the earth around the sun one time is a year}.
{Note: Ma'owr is the Hebrew word for being a bearer of light. The Sun was created by God when He said Light . . . Be; and Light . . . Was! Our solar system is unique in that there is only one star in our solar system. It includes our one star (light for the day) . . . the planets, satellites (moons), comets, and asteroids in our solar system and the previously created stars in other solar systems (light for the night).}.

World English Bible God said, "Let there be lights in the expanse of sky to divide the day from the night; and let them be for signs, and for seasons, and for days and years;...

Young's Updated LT And God says, "Let luminaries be in the expanse of the heavens, to make a separation between the day and the night, then they have been for signs, and for seasons, and for days and years.

The gist of this verse:

Genesis 1:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect voluntative	Strong's #1961 BDB #224
mâ'ôwr (מְאוֹרֹת) [pronounced <i>maw-OHR</i>]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine plural noun	Strong's #3974 BDB #22
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
râqîya' (רַקִּיעַ) [pronounced <i>raw-KEE-ag</i>]	<i>atmosphere, extended surface, expanse, the first heaven; extended surface (solid); firmament; that which is spread out like a hemisphere above the earth</i>	masculine singular construct	Strong's #7549 BDB #956
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: And Elohim said, “Let there be lights in the expanse of the heavens...”

One of the views of Biblical beginnings—and there are many—is that these lights in the expanse of the heavens (the sun and the stars) were always there, and that God either turned them on or made them visible to the earth. So there is no misunderstanding, I am not wedded to this or that understanding of the beginnings for any particular emotional reason. I simply try to indicate what is here and let the chips fall where they may, whether this causes some sort of theological or scientific stir (given who I am, it is unlikely for there to be any resultant stir anywhere).

There would be language which could be used that would suggest that these lights had not been visible before, and that God made the lights visible. A passive form of the verb *to see* could be used, which would indicate that these lights *appeared* (which is a very common word in the book of Genesis). But that word is not used on this 4th day.

I will admit that for years, as a Christian, when God created the heavens and the earth (v. 1), I had always assumed that this included the entire universe. One of the books which I read suggested that this portion of the 1st chapter of Genesis is seen from the viewpoint of someone standing on the earth. And that made perfect sense to me for many years, and it is in perfect agreement with science.

Let me explain: the earth and the universe is created, the angels sin, the earth is packed in ice, and, millions or billions or years later, God restores the earth. By this time, if, say, 15 billion years have passed, then we are able to see the entire universe.

However, the words used here and in subsequent verses suggest that God makes these things on the 4th day. He does not simply make them visible on the 4th day. In order for this to be true, some laws of physics will be broken. That is, when God creates the stars, they will be immediately visible on earth; God will not require their light to travel to the earth in order to be visible.

There are many things which are quite amazing in the Bible which are in line with science: that the earth is a globe, that the earth hangs upon nothing, and even that the earth is in orbit, are all found in the Bible. However, also found in the Bible is this passage, where God will appear to make stars and they will appear to be visible to us here on earth immediately. Although that does not conform to the speed of light, we can choose to accept this by faith or not. God is not subject to the laws of the universe; God is able to overrule the laws of the universe.

As R. B. Thieme, Jr. said on many occasions, the term *scientific laws* is a misnomer. Science did not create any of these laws nor does it enforce these laws. Science merely observes these laws. God made the laws of the universe and He enforces them; but He is not subject to them.

Some people tend to have a very big problem with this, even though they accept other obvious violations of scientific laws: e.g., Jesus moving vertically into space when He went to God the Father to send us God the Holy Spirit. Later, Jesus appears to St. Stephen. The resurrection, obviously, violates scientific laws. Therefore, if, in the restoration of the earth, God violates some of His Own laws, then we ought not to be shocked or have our faith dramatically shaken.

With that in mind, I will interpret the next few verses very literally.

Genesis 1:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bâdal (לָדַב) [pronounced baw-DAHL]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	Hiphil infinitive construct	Strong's #914 BDB #95
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Genesis 1:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינַּי) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
lay ^e lâh (לַיְלִיל) [pronounced <i>LAY-law</i>]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities; pausal form; with the definite article	Strong's #3915 BDB #538

Translation: ...to differentiate between day and night.

God has already created day and night. Where there is light, God calls that "Day;" and when there is no light, God calls that "Night." (Day One, v. 5). However, these new lights will be used specifically to distinguish between, to designate *day and night*.

Let me suggest to you that God literally changes all of the laws of physics in day 4. Previously, God seemed to provide the light; but suddenly, God provides luminaries in the heavens which will provide the light for the earth. There will be two new luminaries which will mark the concept of day and night; and with this, it appears that we begin the laws of the solar system. These things will be created, put into place, and all of the laws of the universe will be set into motion.

Genesis 1:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
’ôwth (אוֹת) [pronounced <i>oath</i>]	<i>sign, token, pledge; remembrance; assurance; omen, warning</i>	masculine plural noun	Strong's #226 BDB #16

Translation: Also, they will be for signs,...

All of these luminaries will be for signs. We do not need to assume that this is a sign, as in, "The Jews asked for signs, but the Gentiles seek knowledge." These lights can simply be used to distinguish one time of the year from another.

Genesis 1:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
môw'êd (מוֹעֵד) [pronounced <i>moh-ÇADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine plural noun	Strong's #4150 BDB #417

Translation: ...for specific times,...

The early agrarian society would depend upon the seasons of the year to determine when to plow and when to plant. Also, in various times of the year, there were celebrations, and these would be marked by understanding what the sun and moon mean when they are here or there.

Genesis 1:14e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shânîym (שָׁנִים) [pronounced <i>shaw-NEEM</i>]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040

Translation: ...and for days and years.

It will be these lights which distinguish days and years.

It is for this reason that, I find no need for days 1–3 to be 24 hours in length. However, from day 4 forward, each day will be a 24-hour period of time.

Because there are at least two basic theories about Day 4, it will be a good idea to get a literal translation of these next several verses.

Genesis 1:14–18 And so says Elohim, “Let [there] [continue to] be lights in [the] firmament of the heavens to distinguish between the day and the night, and they are [lit., *have been*] for signs [or, *remembrances*] and for seasons [or, *specific times*] and for days and years [or, *measures of time*]. And they are [lit., *have been*] for lights in the expanse [= *firmament*] of the heavens to shine upon the earth. And so it is so. And so makes [or, *produces, prepares; ordains*] Elohim two of the lights, the great ones—the light the great to rule the day and the light the small to rule the night—and the stars. And so gives them Elohim in [the] expanse of the heavens to shine upon the earth and to reign in the day and in the night and to distinguish between the light and the dark. And so sees Elohim and it was good.

That is my literal translation; let me also give you the Concordant Literal Version:

Genesis 1:14–18 And saying is the Elohim, "Become shall luminaries in the atmosphere of the heavens, to give light on the earth, to separate between the day and the night. And they come to be for signs and for appointments, and for days and years. And there come to be luminaries in the atmosphere of the heavens to give light on the earth. And coming is it to be so. And making is the Elohim two great luminaries, the greater luminary for ruling the day, and the smaller luminary for ruling the night, and the stars. And bestowing them is the Elohim in the atmosphere of the heavens to give light on the earth, and to rule in the day and in the night, and to separate between the light and the darkness. And seeing is the Elohim that it is good.

Or an updated Young’s translation: Genesis 1:14–18: And God says, “Let luminaries be in the expanse of the heavens, to make a separation between the day and the night, then they have been for signs, and for seasons, and for days and years, and they have been for luminaries in the expanse of the heavens to give light upon the earth.” And it is so. And God makes the two great luminaries, the great luminary for the rule of the day, and the small luminary—and the stars—for the rule of the night; and God gives them in the expanse of the heavens to give light upon the earth, and to rule over day and over night, and to make a separation between the light and the darkness; and God sees that it is good.

A literal translation does not always solve every disagreement, but it is a good place to start. This particular literal rendering may serve to help solve our theories concerning the creation of the sun.

Literally:

Genesis 1:14 And so says Elohim, “Let [there] [continue to] be lights in [the] firmament of the heavens to distinguish between the day and the night, and they are [lit., *have been*] for signs [or, *remembrances*] and for seasons [or, *specific times*] and for days and years [or, *measures of time*].

Less literally:

Genesis 1:14 Then God said, "Let there be lights in the sky to separate the day from the night. They will be signs and will mark religious festivals, days, and years.

There are two basic theories here: (1) the sun, moon and stars were always there, but could not be seen from the land before. The idea is, first the land was packed in ice and under the ice. Then, after God melted the ice, the earth was covered in fog (water vapor) so one could see the light, but not discern the stars or the sun or the moon. This would mean that, on the 4th day, God essentially clears up the earth’s atmosphere to the point where, these previously created luminaries become visible. Or, (2) the original light of Day One was God; and God then created the stars and the moons and the sun on the 4th day. (3) A third theory is, these luminaries already existed, but it was God’s light which originally heated the earth.

Let’s look at these theories and follow them out logically:

Theory One: When God had created the heavens and the earth, the stars, sun, planets, moon, etc. were all a part of this package. However, from the earth, these things could not be seen, as the earth had been covered first with ice and then with a thick fog. They were all there, but, for 3 days, one could not actually see the sun or the moon. On this 4th day, God makes them all specifically visible upon the earth. The problem with this theory is, God's primary focus on Day Four would not be the sun, moon and stars, but cleaning up the atmosphere and gathering the waters of the skies into clouds, so that there is some open sky, through which these heavenly bodies could be perceived. Now, although I could make some reasonable arguments about the language of these verses which would allow for these verses to mean this, but, we are missing in these 5 verses *what God actually did on Day Four*. If all the stars, planets and moons are already there, in motion, with the laws of the universe in play, then God gathers the waters over the earth into clouds, so that the sun could be seen where there are no clouds. However, not word one is said about God doing anything with the atmosphere of the earth. If you were to argue God making the atmosphere on Day Two, that, by Day Four, there is enough open sky to allow for the sun to be seen, we have several problems: (1) There is nothing said about just what God is actually doing on Day Four. (2) God is not really doing very much in this 4th day, compared to the other days. He is moving clouds around. (3) What God is *not* doing is that which the Bible speaks of. That is, it sounds as if God is making the sun, moon and stars; but, if they already existed, then God is not really doing that. Even if we use the argument that this is taking place with regards to the perspective of a person on the earth, those 3 objections still hold. The strongest argument for this position is, the verb tenses found in Genesis 1:14–18 are fully in line with this theory.

Theory Two: the original light over the earth was God Himself; and God actually created all of the stars, planets, moons and the sun on Day Four. This is a game changer. If the earth was there, previously lighted by God and now presently lighted by God; and suddenly, there are all of these luminaries in space; then we have a whole new set of planetary laws which all come into play on this 4th day. Although this is not stated, when God creates the planets and stars, He must also create a whole new set of physical laws (unless the earth is rotating about God). Even if the earth is rotating around God as a light and heat source, there are still a great many physical laws which would be reasonably created with the sun, moon and stars.

With the second theory, there are other considerations—if God creating the heavens and the earth is equivalent to the Big Bang Theory, then how exactly is heaven expanding if there are no stars or planets? Or, is this day, Day Four, equivalent to the Big Bang Theory, where a whole new universe is created, in essence, around the earth?

In many ways, this second theory sheds some light upon [Job 38:4–7](#) *Where were you when I founded the earth [notice that the verb *create* is not used]? Tell if you know with understanding. Who determined its measurements--for surely you know! Or who stretched out a tape upon it? On what were its sockets sunk? Or who directed its cornerstone in place, when the stars of the morning jubilated together, and all the sons of Elohim shouted with joy?* God is setting up the physical laws for the earth, and the angels of God are there, but man is not. This would allow for God to have created the heavens and the earth, and to then create the angels. After all of this, God changes things (some of the physical laws), and makes the heavens into a vast ever-expanding universe with a whole new set of laws, spoken of in the Job passage.

There is another consideration with respect to Theory Two: at what point did the earth begin to rotate and to spin on its axis? Let me submit to you that this begins on the 1st day, even before the creation of the sun. God begins the spinning of the earth in orbit around Himself as the light and heat source on day one—which He will replace with the sun on day four.

Theory Three: is a hybrid of these previous theories, where God is the light of the earth for the first 3 days, but that, the planets, stars and sun already exist. The problem with this approach is identical to the problems cited under the first theory. God is doing very little on day 4, and what He does is actually not even spoken of on day 4.

Learning the Word of God should never turn your mind to mush. Although it is fine to affirm, “God said it, so I believe it;” this does not mean that you turn your mind off; this does not mean that you no longer consider logic.

God designed our minds to think, to observe and also to believe. Although our salvation is dependent upon our faith in Jesus Christ, that faith should not turn us into mental zombies.

Before we proceed further, let me propose a related question: *why would God create the heavens and the earth and then pack it in ice for thousands or millions of years?* The most logical answer is, God created the heavens and the earth for angelic creation (which would logically be created *after* the earth was created). There are a number of passages which suggest that there is another set of beings of angels and demons (fallen angels). When the Bible does mention both angels and demons, they seem to always be in existence. When they are spoken of, their existence is just taken for granted. I will come back to this question later in this lesson.

There are other things which have been rattling around in my brain for the past several weeks. The order in which God works was not logical to me at first. Why not get the planet ready for life (days 1–3) and then fill it with plants, animals and man (days 4–6)? Why do we have plants on day 3 and then the sun (et al) on day 4? Why is that order not reversed? Surely, had a human written this, or planned it out, even, preparing the earth would have been the first half of the project and then populating the earth would have been the second half of the project. And, as I have argued before, why not create the sun on day one? This seems to be the most logical thing to do, from a human perspective. Let me suggest to you a theory which you have not heard before, which may help to explain the order in which God has done things.

First of all, let me make it clear that this is simply a theory, but it seems to make sense of the order in which God did things.

A New Theory of Creation and Restoration

1. Let me first state this theory briefly, and then I will elaborate: God created the heavens, the earth and the angels; the angels fell; God froze the earth, and then God restored the earth, with the angels in observance. Days 1–3 are unspecified periods of time; Days 4–6 are 24 hour days.
2. Now, let's go through this bit by bit.
3. God created the heavens and the earth in eternity past, and He was the light of the earth.
4. God then created all angels, with free will, and He allowed the angels to enjoy the earth, until Satan sinned and took a third of the angels with him.
5. When the angels sinned, God called them all in for a convocation and sentenced the fallen angels to eternal separation from God, as well as the punishment of the Lake of Fire.
6. Satan appealed the sentence. This is important because $\frac{2}{3}$ ^{rds} of the angels have not yet sinned. God has two choices: He can entertain Satan's objections and appeal, or He can cast a third of His creation into a Lake of Fire. Obviously, this is going to have an impact on the angels who have not sinned, as casting the fallen angels into the Lake of Fire would seem to negate that God is love.
7. God froze the fallen angels in place on earth.
8. This implies that something takes place between the freezing and the thawing of the earth. May I suggest a convocation of the elect angels, which would include a question and answer session? A portion of what life is about probably addresses questions and concerns of both fallen and elect angels.
9. God later unfroze the earth (Day One). Since there was no sun or moon (at least as we know them), we are not within a specific 24-hour time frame on Day One (or 2 or 3). God also provided light for the earth, so that the angels could observe what God was doing (both fallen and elect angels). God also began to rotate the earth and put it into orbit about Himself, as He provided light and began to heat the earth.
10. On Day Two, also an unspecified period of time, God provided the atmosphere for the earth, which was made up of materials which were already in abundance upon the earth. I have already suggested where the chemicals in the atmosphere come from (nitrogen from rotting animals and vegetation, hydrogen and oxygen from all of the water vapor). There is at least one other reference to the importance of the earth's atmosphere in Isa. 40:21–22: *Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is He [God] who sits above the sphere of the earth, and its people are like grasshoppers; [it is God] Who stretches out the heavens [atmosphere] like a curtain, and spreads them out like a tent to dwell in.* The atmosphere of the earth is analogous to living in a tent. It is a covering for the earth and it provides protection—hardly something

A New Theory of Creation and Restoration

which an ancient scientist would have taken note of.

11. On Day Three, God causes the dry land to appear. Because there had been life on the earth previous to that, because there was soil and water, and because there was light, plants began to sprout up and grow. Again, there is no sun and moon by which to keep time, so God allowed this natural process to take place.
 - 1) *And God said, Let the waters under the heavens be gathered together to one place, and let the dry land appear; and it was so. And God called the dry land, Earth. And He called the gathering together of the waters, Seas. And God saw that it was good. And God said, Let the earth bring forth tender sprouts (the herb seeding seed and the fruit tree producing fruit after its kind, whose seed is in itself) upon the earth; and it was so. And the earth brought forth tender sprouts, the herb yielding seed after its kind, and the tree producing fruit after its kind, whose seed was in itself. And God saw that it was good. And the evening and the morning were the third day (Genesis 1:9–13).*
 - 2) You will note that the language here sounds very much as if these plants are sprouting and growing, rather than being suddenly created. I submit that all of these days represent a gradual process, which include putting into place many of the physical laws of matter.
 - 3) God is allowing a great deal of time to take place while the angels observe all that He does.
 - 4) As we will find out, God did cause the Garden of Eden to grow, but for the land around the Garden of Eden, there was limited plant growth (Genesis 2:5).
 - 5) Now, in case you are concerned that these plants must therefore endure a very, very long night after they have grown, which would kill most of them, let me explain why this is not the case.
 - (1) Remember, in original creation, night comes first, and then day.
 - (2) Therefore, we have first night #3 and then day #3 (both possibly lengthy) followed by night #4 (12 hours long).
 - (3) So, Day Three, where there is daylight for an extended period of time, provided by God, is followed by a normal length night.
12. On Day Four, God creates the stars, the sun, the moon, the planets, and He does this almost instantaneously. Most of our physical laws were also put into place at this time. A slight alternative to this is, these things, as matter, were always in place, but God lights up the sun and the stars—that is, they suddenly burst into great flames (for lack of a more accurate expression).
 - 1) *And God said, Let there be lights in the expanse of the heavens to divide between the day and the night. And let them be for signs, and for seasons, and for days and years. And let them be for lights in the expanse of the heavens to give light upon the earth. And it was so. And God made two great lights: the greater light to rule the day and the smaller light to rule the night, and the stars also. And God set them in the expanse of the heavens to give light upon the earth, and to rule over the day and over the night; and to divide between the light and the darkness. And God saw that it was good. And the evening and the morning were the fourth day (Genesis 1:14–19).*
 - 2) At this point in time, we move into a 24-hour day. God instantaneously creates most of what we consider to be the universe, with all of the physical laws of light and gravity, etc.
 - 3) Or, God instantly lights up the skies with the sun and stars, which were there before, but caused by God to suddenly become great light sources.
 - 4) Quite obviously, the law of the speed of light would have to be put into place after the sun and stars are made (or after they have been turned on, as one turns on a lamp).
 - 5) This sudden creation of the universal bodies reveals to the angels God's omnipotence.
13. Days 5 and 6 are also 24-hour days.
14. This helps to explain why Day Three seems to indicate that there is the sprouting of plants from the ground. This also helps to explain why God restored the earth in the odd order that He did, making plants to sprout first, and then providing the sun and the universe, almost instantaneously. Let me suggest that the earth rotated slowly on days 1–3 as it orbits the light of God, perhaps even increasing in speed.
15. This also is in line with the order of creation. The measurement of a day as a 24-hour period of time would come into play when there is a sun and the earth is rotating on its axis once every 24 hours, beginning with Day Four (which begins with night #4).
16. Obviously, given the language of the Bible, the rotation of the earth could have taken place over a much

A New Theory of Creation and Restoration

longer period of time in days 1–3, as we have *light turning dark* and *dark turning light*.

I do not claim that this is the end-all, be-all of creation/restoration theories. The order in which God restored the earth did not make much sense to me, and this theory seems to answer those concerns.

There are certain things which we must take away from Genesis 1, no matter which theory is correct: God is omnipotent, which means He is in charge. It is His ball, His playing field, so we play by His rules. All physical laws are subject to Him and all moral laws are in agreement with His perfect character. God is fair and just and righteous, which makes all of His laws, physical and moral, reasonable and in line with His perfect character.

Personally, most of the time, I know when I have failed; I know when I do not make God’s standards. That is, I know my failures and I know my sins. However, God is gracious and He has graciously allowed me a great deal of blessing, despite my many shortcomings. My point is, in the place where we find ourselves today, God is fair with us. We are born with a sin nature, and we may protest all that we want about that; but God is fair. This will be what we take away from these first few chapters of Genesis. God is omnipotent, He has a plan, and He is fair, just and righteous. These various theories are fascinating to me, and looking at them critically is enjoyable to me; but we also must focus on what is actually here.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Up to this point, we have covered several theories of creation and restoration, so it might be beneficial to summarize them.

Creation Theories

Theory	Arguments For	Arguments Against
<p>God created the heavens and the earth in 6 literal days.</p>	<p>This has been the traditional Christian interpretation for many centuries. This is the understanding most would come to if reading Genesis 1 in the English for the first time.</p>	<p>This requires that God create an imperfect earth to begin with, an earth which He needs to then work on to fix. This approach ignores the creation of angels, the fall of Satan and some of the language in Genesis 1 (as well as other passages which indicate that God did not form the earth a waste area).</p>
<p>The Day-Age Theory: God created the heavens and the earth in 6 creative periods of time.</p>	<p>This theory allows for Genesis 1 and evolution to be both true. This is known as theistic evolution, where God guides the process of evolution.</p> <p>Since most Christians were first taught to believe in evolution and to think that evolution is the correct scientific explanation, many believers take this position.</p>	<p>This theory, when combined with the theory of evolution, means that it took God millions of years to get anything right. Death and suffering would have preceded Adam and Eve and original sin. In the alternative, the Adam and Eve history becomes an even greater (and more inexplicable) allegory. What is the fall? Logically, man evolves with a sin nature.</p> <p>The language used (<i>light turning dark and dark turning light</i>) suggests a normal day as opposed to hundreds, thousands or millions of days.</p>

Creation Theories		
Theory	Arguments For	Arguments Against
Gap Theory I: God created the heavens and the earth, and He then restored the earth over a 6-day period of time.	This theory is perfectly consistent with the language found in Genesis 1. This theory allows for the creation of angels before the creation of man and provides reasonable explanations for their fall in relation to history. This theory is also consistent with the rest of the Bible.	This theory was proposed long after the time of the Apostles (however, I do not know when).
Gap Theory II: God created the heavens and the earth, and then He restored them in 6 creative periods of time.	The same strong points as with the Day-Age theory.	The same weak points as with the Day-Age theory. I do not know anyone who actually takes this position. I only propose it by prove logical alternatives.
Gap Theory III: God created the heavens and the earth and then restored them. From Day 4 on are literal 24-hour days.	The sun and moon are not given until Day 4, and they are given, in part, to mark <i>days and years</i> . God's creative process does not require a great deal of time; He simply chooses to take a long period of time with Days 1–3. However, each day is one rotation of the earth, probably around God.	These days are not uniform. When speaking of the Sabbath, the Bible looks back on these 6 <i>days</i> of restoration for justification. This is a new theory.

Although I lean toward Gap theory #3, I have no problems with Gap Theory #1.

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I do not feel as if I have addressed the order of creation in such a way as to explain it fully. If most of us were told that we were going to order the 6 days of restoration, similar to the Bible, it would have been: (Day One) Sun, moon and stars. (Day Two) The melting of the ice. (Day Three) The making of the atmosphere and dry land appears. (Day Four) Plants. (Day Five) Animals. (Day Six) Man. God prepares the earth on days 1–3 and then populates it on days 4–6. However, God did not restore the earth in that order, and Gap Theory III more or less addresses this.

None of the theories above deal sufficiently with the creation of the sun. Therefore, we also have several theories as to when the sun was created.

The Sun Theories		
Theory	Arguments For	Arguments Against
The sun was created on Day Four:	This seems to fit in best with the simple reading of the text. It is possible that the sun, stars and planets were made of existing material in space (space would not have really been space—lacking in matter).	The verb <i>to create</i> is not used. The law of the speed of light must be overruled.

The Sun Theories		
Theory	Arguments For	Arguments Against
The sun was created when the heavens and the earth were created, but not made visible until Day Four.	The verb tenses perfectly allow for this.	The biggest problem is, what God would have to be doing during this time—clearing up the atmosphere of the earth in order for the sun to be visible—is not spoken of. What God does not do—making the sun, moon and stars—is the focal point (if not the entirety) of this section.
The sun was created when the heavens and the earth were created, but it was not turned on until Day Four.	The sun and stars could have been on for angels and then turned off, when the earth is packed in ice. God turns them on, as we turn on a light in a room.	The speed of light must be overruled. Can turning on a light in a room really be a good analogy for the sun to suddenly go on? The word <i>made</i> is used here, which is not compatible with the idea of turning something on. Also, insofar as I know, this is a new theory.

Although I lean toward the first theory, I am still struggling between these 3.

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Now, back to our text:

Literally:

Genesis 1:14 And so says Elohim, “Let [there] [continue to] be lights in [the] firmament of the heavens to distinguish between the day and the night, and they are [lit., *have been*] for signs [or, *remembrances*] and for seasons [or, *specific times*] and for days and years [i.e., *measures of time*].”

Less literally:

Genesis 1:14 Then God said, “Let there be lights in the sky to separate the day from the night. They will be signs and will mark religious festivals, days, and years.”

So, although we may disagree as to specifics, on Day Four, the sun, moon and stars became visible to anyone on earth. It seems most logical to me that they were actually all made on this particular day. These heavenly bodies will be used by man to mark time with.

Genesis 1:14 And Elohim said, “Let there be lights in the expanse of the heavens to differentiate between day and night. Also, they will be for signs, for specific times, and for days and years. (Kukis mostly literal translation)

Genesis 1:14 And God said, “Let there be lights in the expanse of the heavens and they will differentiate between day and night. Also, they will be for signs, for seasons, and for days and years. (Kukis paraphrase)

And they are for lights in an expanse of the [two] heavens to give light upon the earth.” And so he is so.

Genesis 1:15

They will be for lights in the expanse of the heavens to give light upon the earth.” And therefore, it came to pass.

They will be for light in the expanse of the heavens to give light on the earth.” Therefore, this all came to pass.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And let them be for luminaries in the expanse of the heavens to give light upon the earth. And it was so.
Latin Vulgate	To shine in the firmament of heaven, and to give light upon the earth, and it was so done.
Masoretic Text (Hebrew)	And they are for lights in an expanse of the [two] heavens to give light upon the earth.” And so he is so.
Peshitta (Syriac)	And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.
Septuagint (Greek)	And let them be for light in the firmament of the heaven, so as to shine upon the earth, and it was so.

Significant differences:

Thought-for-thought translations; paraphrases:

contemporary English V. Easy English	I command them to shine on the earth." And that's what happened. And let them be lights in the *dome that is called the sky. They will be there to give light to earth.' And it was s.
Easy-to-Read Version	These lights will be in the sky to shine light on the earth.” And it happened.
Good News Bible (TEV)	...they will shine in the sky to give light to the earth"---and it was done.
<i>The Message</i>	Lights in Heaven's sky to give light to Earth." And there it was.
New Life Bible	Let them be lights in the open space of the heavens to give light on the earth." And it was so.
New Living Translation	Let these lights in the sky shine down on the earth." And that is what happened.

Partially literal and partially paraphrased translations:

American English Bible	May they also serve as lights for the space in the sky and upon the earth, and that's what happened.
Ancient Roots Translinear	Lights, be in the expanse of heaven to enlighten over the land!" So it was.
Christian Community Bible	...and let these lights in the sky shine above the earth.” And so it was.
<i>God's Word™</i>	They will be lights in the sky to shine on the earth." And so it was.
New American Bible	...and serve as lights in the dome of the sky, to illuminate the earth. And so it happened:...
NIRV	Let them serve as lights in the huge space of the sky to give light on the earth." And that's exactly what happened.
New Jerusalem Bible	Let them be lights in the vault of heaven to shine on the earth.' And so it was.
Revised English Bible	Let them also shine in the heavens to give light on earth.' So it was,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And let them be for lights in the arch of heaven to give light on the earth: and it was so.
Ferar-Fenton Bible	...and let them also illuminate the expanse of the skies so as to reflect their light upon the Earth;” and that was done.

HCSB	They will be lights in the expanse of the sky to provide light on the earth." And it was so.
New Advent Bible	...to shine in the firmament of heaven, and to give light upon the earth. And it was so done.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And there come to be luminaries in the atmosphere of the heavens to give light on the earth. And coming is it to be so.
Context Group Version	...and let them be for lights in the expanse of the skies { or heavens } to give light on the land { or earth }: and it was so.
Evidence Bible	And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
exeGesés companion Bible	...and be for lights in the expanse of the heavens to light up the earth: - and so be it.
Heritage Bible	And be for lights in the firmament of the heavens to be light on the earth; and it was so.
New RSV	...and let them be lights in the dome of the sky to give light upon the earth.' And it was so.
Syndein	And let them become for light bearers/containers in the expanse of the heaven to cause to {6} give light on the earth. And it came to pass as was described.
World English Bible	...and let them be for lights in the expanse of sky to give light on the earth," and it was so.
Young's Updated LT	And they have been for luminaries in the expanse of the heavens to give light upon the earth:" and it is so.

The gist of this verse:

Genesis 1:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâ'ôwr (מְאוֹרֹת) [pronounced <i>maw-OHR</i>]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine plural noun	Strong's #3974 BDB #22
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
râqîya' (רַקִּיעַ) [pronounced <i>raw-KEE-ag</i>]	<i>atmosphere, extended surface, expanse, the first heaven; extended surface (solid); firmament; that which is spread out like a hemisphere above the earth</i>	masculine singular construct	Strong's #7549 BDB #956
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: They will be for lights in the expanse of the heavens...

This is language that simply indicates that these lights would be above the earth. It took us awhile before we found out how far away these lights were.

Genesis 1:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôwr (אוֹר) [pronounced <i>ohr</i>]	<i>to bring light, to cause to be light, to make light; to make shine; to enlighten; to refresh [gladden]; to kindle</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #215 BDB #21

Genesis 1:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...to give light upon the earth.”

These lights are to give light upon the earth; which will be described in more detail in the next verse.

Genesis 1:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Translation: And therefore, it came to pass.

This is a summation that indicates that this all came to pass. However, more explanation is coming.

Literally:

Genesis 1:15 And they are [lit., *have been*] for lights in the expanse [= *firmament*] of the heavens to shine upon the earth. And so it is so.

Less literally:

Genesis 1:15 They will be lights in the sky to shine on the earth." And so it was.

There is a verb which is often used to create something out of nothing. That verb is not used in this passage about the 4th day.

Here is what we have so far:

Genesis 1:14 Then God said, "Let there be lights in the sky to separate the day from the night. They will be signs and will mark religious festivals, days, and years.

Genesis 1:15 They will be lights in the sky to shine on the earth." And so it was.

Whether we believe that the sun had been created when God created the heavens and the earth, and therefore, had always been there; or if we believe that God, in this passage, created the sun, the sun continues to be a picture of God.

How the Sun is Analogous to God

The Sun	God
The sun provides light	God is light.
The sun provides for our very life.	God is our life—He has given us life, and He provides for its continuance.
The sun gives us an abundance of energy	We are energized by the life which God has breathed into us.
The sun is always there providing us sustenance, even if we cannot see it	God is always there sustaining us, even if we cannot see Him.
We cannot look directly at the sun without burning out our retinas, nor can we move to a planet closer to the sun without having the liquids within us instantly vaporized.	In this same way—just as we cannot have a direct, hands-on relationship with the sun—we cannot have a direct, hands-on relationship with God. Relative righteousness (the state of man) cannot have fellowship with perfect righteousness (the state of God).
The sun is necessary for our life, but we cannot have direct contact with it.	Even though God is necessary for our very lives, direct contact with God would vaporize us, so to speak, as He is perfect righteousness and justice and we are not.
The sun is made up of material and has certain qualities which precludes us from even being close to it.	God is perfect righteousness and justice and we are not. Direct contact with God, in our fallen state, would destroy us, as we are not righteous. God would be forced to apply His justice and righteousness to us, which requires that we be judged, sentenced and condemned to the Lake of Fire. So, even though God is necessary for our life, we cannot have direct contact with Him.

It is quite important that God, in this life, has provided us with an abundance of parallel situations and illustrations of eternal truths. This is one way in which God communicates with us. As we go through the Bible, it will become apparent that there are people and various actions and situations which represent Jesus Christ dying for our sins as our substitute (Genesis 22) or God’s provision of salvation for us in His Son (Ex. 17:1–7).

Furthermore, since God has always communicated with us in such parallel illustrations, it is only to be expected that His Son would also speak to us in parables as well. Parables are illustrations from life which teach us eternal truths.

Given these things, it is quite reasonable to draw analogies between that which sustains us physically (the sun) and He Who sustains us in all respects (God).

Quite obviously, if God creates the sun, moon and stars on Day Four, He also has to make provision for light to reach us from these heavenly luminaries to occur immediately. Given the speed of light, if God created the stars 6000–10,000 years ago, we would be unable to see most of them because the light would not reach us yet. So God creates these things and makes them visible at once. The grand laws of the universe are set in motion by God (including the speed of light) and are subject to God's purpose. God is not bound by the laws of the universe.

The phrase *scientific laws* is a misnomer, since science did not originate these laws nor does science enforce these laws. What we call scientific laws are really God's laws, as they originate with Him and He enforces them, and, now and again, He overrides these laws (e.g., turning water into wine). **Christ Jesus is the image of the invisible God, the firstborn [or, preeminent] of all creation. For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through Him and for Him. And He is before all things, and in Him all things held together** (Col. 1:15–17). One of the things amazing about this statement, is the *holding of all things together*. Ancient man did not really appreciate or understand gravity, nor the idea as to how and why molecules bond. However, as we begin to understand more about science, we develop more and more of an appreciation for many of these concepts, which actually enhance that which we read in the Bible.

Genesis 1:15 **They will be for lights in the expanse of the heavens to give light upon the earth.” And therefore, it came to pass.** (Kukis mostly literal translation)

Genesis 1:15 **They will be for light in the expanse of the heavens to give light on the earth.” Therefore, this all came to pass.** (Kukis paraphrase)

And so makes, Elohim, two of the lights the great [ones]—the light the great to a rule of the day and the light the small to a rule of the night. And [He made] the stars.

Genesis
1:16

Therefore, Elohim made the two great lights: the great light to rule the day and the small light to rule the night. [He] also [made] the stars.

Therefore, God made the two great lights: the greater light to rule the day and the smaller light to rule the night. He also made the stars.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the Lord made two great luminaries; and they were equal in glory twenty and one years, less six hundred and two and seventy parts of an hour. And afterwards the moon recited against the sun a false report; and she was diminished, and the sun was appointed to be the greater light to rule the day; and the moon to be the inferior light to rule in the night, and the stars.

Latin Vulgate

And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars.

Masoretic Text (Hebrew)

And so makes, Elohim, two of the lights the great [ones]—the light the great to a rule of the day and the light the small to a rule of the night. And [He made] the stars.

Peshitta (Syriac)

And God made two great lights, the greater light to rule the day, and the smaller light to rule the night; and the stars also.

Septuagint (Greek)

And God made two great lights, the greater light for regulating the day, and the lesser light for regulating the night; the stars also.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	God made two powerful lights, the brighter one to rule the day and the other to rule the night. He also made the stars.
Easy English	And God made two great lights. The larger light ruled the day, and the smaller light ruled the night. God made the stars too.
Easy-to-Read Version	So God made the two large lights. God made the larger light to rule during the day. He made the smaller light to rule during the night. God also made the stars.
Good News Bible (TEV)	So God made the two larger lights, the sun to rule over the day and the moon to rule over the night; he also made the stars.
<i>The Message</i>	God made two big lights, the larger to take charge of Day, The smaller to be in charge of Night; and he made the stars.
New Berkeley Version	God made the two great luminaries, the greater light for ruling the day and the lesser light with the stars for ruling the night.

Partially literal and partially paraphrased translations:

American English Bible	God made the two huge lights; the greater light to rule the day, and the lesser light and stars to rule the night.
Ancient Roots Translinear	God made two great lights--the greater light to rule the day, and the smaller light to rule the stars in the night.
Beck's American Translation	God made two large lights, the larger one to control the day and the smaller one to control the night, and the stars.
Christian Community Bible	God there fore made two great lights, the greater light to govern the day and the smaller light to govern the night; and God made the stars as well.
<i>God's Word</i> TM	God made the two bright lights: the larger light to rule the day and the smaller light to rule the night. He also made the stars.
New American Bible	God made the two great lights, the greater one to govern the day, and the lesser one to govern the night, and the stars. Dt 4:19; Ps 136:7-9; Wis 13:2-4; Jer 31:35. One of these references is from the Apocrypha.
New Simplified Bible	God made the two great lights. The sun was to govern the day. The moon was to govern the night. He made the stars also.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God made the two great lights: the greater light to be the ruler of the day, and the smaller light to be the ruler of the night: and he made the stars.
Ferar-Fenton Bible	God had made two large luminaries, the larger one to control the day, and the smaller one to control the night, accompanied by the stars.
HCSB	God made the two great lights--the greater light to have dominion over the day and the lesser light to have dominion over the night--as well as the stars.
JPS (Tanakh—1985)	God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and the stars.
NET Bible®	God made two great lights [Two great lights. The text goes to great length to discuss the creation of these lights, suggesting that the subject was very important to the ancients. Since these "lights" were considered deities in the ancient world, the section serves as a strong polemic (see G. Hasel, "The Polemical Nature of the Genesis Cosmology," <i>EvQ</i> 46 [1974]: 81-102). The Book of Genesis is affirming they are created entities, not deities. To underscore this the text does not even give them names. If used here, the usual names for the sun and moon [Shemesh and Yarih, respectively] might have carried pagan connotations, so they are simply described as greater and lesser lights. Moreover, they serve in the capacity that God gives them, which would not be the normal function the pagans ascribed to

them. They merely divide, govern, and give light in God's creation.] — the greater light to rule over the day and the lesser light to rule over the night. He made the stars also [Heb "and the stars." Now the term "stars" is added as a third object of the verb "made." Perhaps the language is phenomenological, meaning that the stars appeared in the sky from this time forward.].

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And God made the two great lights--the greater light (the sun) to rule the day and the lesser light (the moon) to rule the night. He also made the stars.
Concordant Literal Version	And making is the Elohim two great luminaries, the greater luminary for ruling the day, and the smaller luminary for ruling the night, and the stars.
exeGesés companion Bible	And Elohim works two great lights: the greater light for the reign of the day and the lesser light for the reign of the night; and the stars:.
Heritage Bible	And God made the two great lights; the greater light for the rule of the day, and the lesser light for the rule of the night; and the stars.
New RSV	God made the two great lights--the greater light to rule the day and the lesser light to rule the night--and the stars.
Syndein	{Sun (Celestial Bodies) and Planets (Terrestrial Bodies) - Two Categories} Elohiym/Godhead {God the Son this time} constructed the two great categories of light bearers/containers; namely the greater light {sun} . . . for the dominion of the day, and both the lesser lights {planets of our solar system} and the 'already existing stars' . . . for the dominion of the night.
World English Bible	God made the two great lights: the greater light to rule the day, and the lesser light to rule the night. He also made the stars.
Young's Updated LT	And God makes the two great luminaries, the great luminary for the rule of the day, and the small luminary—and the stars—for the rule of the night.

The gist of this verse:

Genesis 1:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i>			
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shʿnêy (שְׁנַיִם) [pronounced <i>shʿn-Ā</i>]	<i>two, two of, a pair of, a duo of</i>	dual numeral construct	Strong's #8147 BDB #1040
mâʾôwr (מְאוֹרֹת) [pronounced <i>maw-OHR</i>]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine plural noun with the definite article	Strong's #3974 BDB #22
gâdôwl (גְּדוֹלִים) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine plural adjective with a definite article	Strong's #1419 BDB #152

Translation: Therefore, Elohim made the two great lights:...

The verb found here suggests that God manufactured the sun and moon; it is in the imperfect tense which suggests that God made the sun and the moon at this time as opposed to a time in the past (which would have taken a perfect tense). If the sun was already there, then we would have the verb *to make appear, to cause to appear*. So, to understand this literally, God is, on Day Four, actually manufacturing the sun. Therefore, in the previous days, there was light, but this light was from God and not from any other source.

Taking all of this very literally provides a very different picture than the ancients had of the sun and the moon. Many ancient peoples worshiped these luminaries; and yet God makes them in the 4th day, when He had already given light upon the earth in day 1. There is not even an inkling here of sun or moon worship; which is exactly the opposite of what many ancient historians would tell us. They would tell us that the earliest men worshiped the sun and the moon; and yet this document purporting to be about the creation and restoration of the earth sees things quite differently. The sun and the moon are inferior to God because (1) God gave light before He made the moon,

sun and stars; (2) there is not even the slightest implication of sun or moon worship; and (3) the sun, moon and stars are both created and made by God.

Genesis 1:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mâ'ôwr (מְאוֹר) [pronounced <i>maw-OHR</i>]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine singular noun with the definite article	Strong's #3974 BDB #22
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mem ^e shâlâh (מְשָׁלָה) [pronounced <i>mem^e-shaw-LAW</i>]	<i>ruler, dominion, realm; in the plural, our best rendering would be realm</i>	feminine singular construct	Strong's #4475 BDB #606
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: ...the great light to rule the day...

You will note that we have here the untranslated sign of the direct object. That means that the verb continues to be the action used on the noun found here. God makes or manufactures the sun, called the greater light here.

We would expect the lâmed preposition followed by the Qal infinitive construct of the verb *to rule*. However, we have here instead the lâmed preposition followed by the feminine singular construct of *ruler, dominion, realm*. More literally, this reads: ...[God made] the great light for a dominion of the day...

Genesis 1:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 1:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâ'ôwr (מֹוֹר) [pronounced <i>maw-OHR</i>]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine singular noun with the definite article	Strong's #3974 BDB #22
qâṭōn (קָטָן) [pronounced <i>kaw-TOHN</i>]	<i>small, insignificant, unimportant; lesser; a word particularly used for youth, younger</i>	masculine singular adjective with the definite article	Strong's #6996 BDB #882
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mem ^e shâlâh (מְשַׁלָּח) [pronounced <i>mem^e-shaw-LAW</i>]	<i>ruler, rule, dominion, realm; in the plural, our best rendering would be realm</i>	feminine singular construct	Strong's #4475 BDB #606
lay ^e lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities; with the definite article	Strong's #3915 BDB #538

Translation: ...and the small light to rule the night.

Although nearly every translation renders this *the lessor light*, the adjective here also means *small, insignificant, unimportant; lesser*. There are certainly times when the moon appears to be larger than the sun. However, by comparison, we know that the moon is insignificant as compared to the sun, which is what this word means.

We have the same construction as is found in the previous portion of this verse. God makes this small, insignificant light for a ruler over the night.

Genesis 1:16d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôwkâb (כּוֹכָבִים) [pronounced <i>koh-KAW^BV</i>]	<i>star; figuratively, it is used of Messiah, brothers, youth, numerous progeny, personification, God's omniscience</i>	masculine plural noun with the definite article	Strong's #3556 BDB #456

Translation: [He] also [made] the stars.

We have, again, the sign of the direct object, so this short phrase continues the action of the verb—**God made the stars also**.

From my limited understanding of the big bang theory, this suggests that all of these things were created at once, and this verse indicates that the universe, apart from the earth, was created in a day's time.

To take this very literally—and there is no pressing reason to do otherwise—the heavens and the earth existed first, being made by God, and then what we understand to be the universe was created on the 4th day. So, God would have provided light for the earth. Again, I see God as taking the earth and beginning to rotate it, something which did not necessarily occur before, and He then provided both light and heat. This suggests that, when some of the angels fell, God withdrew His light and His warmth, and the earth was packed in ice.

Back to the stars: if God is able to make the entire universe in a day, with all of the intricacies that we do not fully understand, then He is certainly able to make the light of the stars appear to us on earth immediately.

In terms of God's power, this is so far beyond our imagination. We understand just how much power can be unleashed by the splitting of the atom; God used this same energy to create put together all of these molecules. God took His great energy and turned it into matter. When we do the opposite, we can devastate a city. God created an uncountable number of stars, some have a size so remarkable that we cannot even imagine it.

Along the same lines, man cannot fully appreciate even the size of the earth upon which we stand, and the great resources within the earth, we have only begun to harness. The sun is so much larger than our earth, and God created billions of suns and planets, all within a day's time.

Again, God could have done all of this at once. The fact that He spends time doing each and every thing suggests that He has an audience. The fact that He speaks and says, "On this day, I will make..." suggests that He has an audience. We would logically deduce that audience to be the entire population of angels, both fallen and elect. In this, God reveals His power, His goodness and His love; and the angels watch as this is done.

Genesis 1:16 God made the two bright lights: the larger light to rule the day and the smaller light to rule the night. He also made the stars.

Or, literally:

Genesis 1:16 God makes the two bright [great] lights: [He makes] the larger [great] light to rule the day and [He makes] the smaller light to rule the night. And [He makes] the stars.

We have the verb *ʿāsâh* (אָסָה) [pronounced *gaw-SAWH*], which means *to do, to make, to construct, to fashion, to form, to prepare, to manufacture*. This verb was used in v. 7 when the atmosphere of the earth was made. Even though this verb is only found once in this verse, it is properly applied 3 more times. In the Hebrew, there is the sign of the direct object, which is never translated—it is an actual Hebrew word. Before *the greater light, the lesser light and the stars* we have the sign of the direct object, which means that a verb must act upon these three things. Logically, in the Hebrew, we simply go back to the last verb used (along with its tense and morphology) and apply it to these three things. You see *He makes* 3 times in brackets. More accurately, this ought to be *God makes*. And, even though that phrase does not occur 4 times in this verse, it is applied 4 times because of the Hebrew syntax and the untranslated particle found 4 times in this verse indicating a direct object.

This verb can also mean *to do; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass*. Quite obviously, the sun and the moon are made by God on this 4th day or made visible on the 4th day. This verb allows for the idea that God *made* the sun and the moon; but it also allows for God to *ordain* an existing sun and moon to have dominion over the day and the night, respectively.

Genesis 1:16 Therefore, Elohim made the two great lights: the great light to rule the day and the small light to rule the night. [He] also [made] the stars. (Kukis mostly literal translation)

Genesis 1:16 Therefore, God made the two great lights: the greater light to rule the day and the smaller light to rule the night. He also made the stars. (Kukis paraphrase)

And so gives them, Elohim, in an expanse of the [two] heavens, to bring light upon the earth,...	Genesis 1:17	And Elohim places them in the expanse of the heavens, to bring light upon the earth,...
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And God placed these lights in the heavens above, to bring light upon the earth,...

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord ordained them unto their offices, in the expanse of the heavens, to give forth light upon the earth,...
Latin Vulgate	And he set them in the firmament of heaven to shine upon the earth.
Masoretic Text (Hebrew)	And so gives them, Elohim, in an expanse of the [two] heavens, to bring light upon the earth,...
Peshitta (Syriac)	And God set them in the firmament of the heavens to give light upon the earth,...
Septuagint (Greek)	And God placed them in the firmament of the heaven, so as to shine upon the earth,...

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Then God put these lights in the sky to shine on the earth,...
Easy English	God put them in the sky in order to give light to the earth.
Good News Bible (TEV)	He placed the lights in the sky to shine on the earth,...
<i>The Message</i>	God placed them in the heavenly sky to light up Earth...
New Berkeley Version	God set them in heaven's firmament to shed light upon the earth,...
New Life Bible	God put them in the open space of the heavens to give light on the earth,...

Partially literal and partially paraphrased translations:

American English Bible	And God assigned them space in the sky to shine upon the earth,...
Ancient Roots Translinear	God gave them to the expanse of heaven to enlighten over the land,...
Christian Community Bible	God placed them in the ceiling of the sky to give light on the earth...
New American Bible	God set them in the dome of the sky, to illuminate the earth,...
NIRV	God put the lights in the huge space of the sky to give light on the earth.
New Jerusalem Bible	God set them in the vault of heaven to shine on the earth,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God put them in the arch of heaven, to give light on the earth;...
Complete Jewish Bible	God put them in the dome of the sky to give light to the earth,...
Ferar-Fenton Bible	And GOD had fixed them in the heavenly expanse so as to illuminate the earth,...
HCSB	God placed them in the expanse of the sky to provide light on the earth,...

NET Bible®

God placed the lights in the expanse of the sky to shine on the earth,... Two great lights. The text goes to great length to discuss the creation of these lights, suggesting that the subject was very important to the ancients. Since these "lights" were considered deities in the ancient world, the section serves as a strong polemic (see G. Hasel, "The Polemical Nature of the Genesis Cosmology," *EvQ* 46 [1974]: 81-102). The Book of Genesis is affirming they are created entities, not deities. To underscore this the text does not even give them names. If used here, the usual names for the sun and moon [Shemesh and Yarih, respectively] might have carried pagan connotations, so they are simply described as greater and lesser lights. Moreover, they serve in the capacity that God gives them, which would not be the normal function the pagans ascribed to them. They merely divide, govern, and give light in God's creation.

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God set them in the vault of the sky to give light on the earth,...

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God set them in the expanse of the sky to give light on the earth,...

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version And bestowing them is the Elohim in the atmosphere of the heavens to give light on the earth,...

Context Group Version And God set them in the expanse of the skies { or heavens } to give light on the land { or earth },...

English Standard Version And God set them in the expanse of the heavens to give light on the earth,...

exeGesés companion Bible ...and Elohim
gives them in the expanse of the heavens
to light up the earth;...

Heritage Bible And God gave them in the firmament of the heavens to be light on the earth,

A Voice in the Wilderness And God set them in the firmament of the heavens to shine upon the earth,...

Young's Updated LT And God gives them in the expanse of the heavens to give light upon the earth,...

The gist of this verse:

Genesis 1:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
râqîyaʿ (רָקִיעַ) [pronounced <i>raw-KEE-ag</i>]	<i>atmosphere, extended surface, expanse, the first heaven; extended surface (solid); firmament; that which is spread out like a hemisphere above the earth</i>	masculine singular construct	Strong's #7549 BDB #956
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: And Elohim places them in the expanse of the heavens,...

This is an interesting phrase, which is often taken for granted. God, cannot be directly above the earth and making the sun and the stars and then placing them into the universe. This would possible scorch the earth. What is suggested is, God creates the sun and the moon—and He probably takes some time with these, and places them in an appropriate place. Before this time, the earth was probably rotating about the Revealed Member of the Trinity Who was in the place where the sun is, providing light; and then He makes the sun and places it in this same place, as well as the moon.

Making the stars and them placing them into the heavens is very much like the big bang theory. All of the universe begins from a singular point and then expands from that point. That is pretty much what the Word of God is saying at this point.

Don't misunderstand me: I am certainly not trying to make the Bible conform to scientific theory. Where there is an overlap, I will point it out, and that appears to be what is occurring here.

Genesis 1:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾôwr (אור) [pronounced ohr]	<i>to bring light, to cause to be light, to make light; to make shine; to enlighten; to refresh [gladden]; to kindle</i>	Hiphil infinitive construct	Strong's #215 BDB #21
ʿal (על) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
ʾerets (ארץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...to bring light upon the earth,...

The sun, moon and stars all bring light upon the earth; and this verse suggests that this is instantaneous (or relatively so). There is no indication that God places a star into the heavens and then the light reaches the earth 10,000 years later (assuming that star is 10,000 light years from the earth).

You may certainly object and say, "But, the speed of light is the speed limit of the universe; nothing can travel faster than light." And that is, without a doubt, the truth—but all of these laws were set up by God, and God can violate these laws, as long as He remains within His character.

Genesis 1:17 God gave them in the sky to give light to the earth,...

Some translations read: **God put them in the sky to give light to the earth,...** However, the verb used here does not mean that they were in one place, and then God put them in another. The verb used here means *to give, to grant*. So the sun and moon were given by God in order to provide light upon the earth. The idea here is, God gave these for specific reasons, which are herein enumerated.

Genesis 1:17 **And Elohim places them in the expanse of the heavens, to bring light upon the earth,...** (Kukis mostly literal translation)

Genesis 1:17 **And God placed these lights in the heavens above, to bring light upon the earth,...** (Kukis paraphrase)

...and to rule in the day and in the night; and to separate between the light and between the darkness. And so sees, Elohim, that he is good.

Genesis
1:18

...and to rule in the midst of the day and in the midst of the night; and to distinguish between the light and the darkness. And Elohim observes that it is good.

...to rule over the day and over the night; and to differentiate between light and darkness. And God sees that is it good.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	...and to minister by day and by night, to distinguish between the light of the day and the darkness of the night. And the Lord beheld that it was good.
Latin Vulgate	And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.
Masoretic Text (Hebrew)	...and to rule in the day and in the night; and to separate between the light and between the darkness. And so sees, Elohim, that he is good.
Peshitta (Syriac)	And to rule over the day and over the night, and to separate the light from the darkness; and God saw that it was good.
Septuagint (Greek)	...and to regulate day and night, and to divide between the light and the darkness. And God saw that it was good.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	...to rule over the day and over the night, and to separate the light from the darkness. God saw how good it was.
Contemporary English V.	...to rule day and night, and to separate light from darkness. God looked at what he had done, and it was good.
Easy English	He put them there to rule over the day and night. He put them there to separate light from darkness. God saw that all those things were good.
Easy-to-Read Version	God put these lights in the sky to rule over the day and over the night. These lights separated the light from the darkness. And God saw this was good.
Good News Bible (TEV)	...to rule over the day and the night, and to separate light from darkness. And God was pleased with what he saw.
<i>The Message</i>	And oversee Day and Night, to separate light and dark. God saw that it was good.

Partially literal and partially paraphrased translations:

American English Bible	...to dominate the days and nights, and to make the divisions between light and darkness. And God saw that it was good.
Beck's American Translation	...and to control day and night and sea parte the light from the darkness. And God saw it was good.
<i>God's Word</i> [™]	...to dominate the day and the night, and to separate the light from the darkness. God saw that it was good.
NIRV	He put them there to rule over the day and the night. He put them there to separate light from darkness. God saw that it was good.
New Simplified Bible	The lights were to govern the day and the night, and to separate light from darkness. God saw that it was good.
Revised English Bible	...to govern day and night, and to separate light from darkness; and God saw that it was good.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	To have rule over the day and the night, and for a division between the light and the dark: and God saw that it was good.
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Ferar-Fenton Bible	...to control the day and to control the night, and to mark the division between the light and the darkness; and GOD saw they were beautiful.
JPS (Tanakh—1985)	...to deominate the day and the night, and to separate light from darkness. And God saw that this was good.
Judaica Press Complete T.	And to rule over the day and over the night, and to separate between the light and between the darkness, and God saw that it was good.
NET Bible®	...to preside over the day and the night, and to separate the light from the darkness [In days one to three there is a naming by God; in days five and six there is a blessing by God. But on day four there is neither. It could be a mere stylistic variation. But it could also be a deliberate design to avoid naming "sun" and "moon" or promoting them beyond what they are, things that God made to serve in his creation.]. God saw that it was good.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	To rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good (fitting, pleasant) and He approved it.
Concordant Literal Version	...and to rule in the day and in the night, and to separate between the light and the darkness. And seeing is the Elohim that it is good.
exeGesés companion Bible	...and to reign over the day and over the night; and to separate between the light and between the darkness; and Elohim sees it is good: - and so be it.
LTHB	...and to rule over the day and over the night; and to divide between the light and the darkness. And God saw that <i>it</i> was good.
NASB	...and to govern [Lit for the dominion of] the day and the night, and to separate the light from the darkness; and God saw that it was good.
Syndein	And to rule in the day and in the night, and to cause to divide between the light and the darkness. and Elohiym/Godhead saw that it {provision of light} was good.
Webster's Bible Translation	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.
Young's Updated LT	...and to rule over day and over night, and to make a separation between the light and the darkness. And God sees that it is good.

The gist of this verse:

Genesis 1:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâshal (מִשַׁל) [pronounced <i>maw-HAHL</i>]	<i>to rule, to have dominion, to reign</i>	Qal infinitive construct	Strong's #4910 BDB #605
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
lay ^e lâh (לַיְלָלָה) [pronounced <i>LAY-law</i>]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities; pausal form; with the definite article	Strong's #3915 BDB #538

Translation: ...and to rule in the midst of the day and in the midst of the night;...

In this verse, we have the verb that we would have expected: *mâshal*, which means *to rule, to have dominion, to reign*. The sun would have dominion over the day and the moon over the night. However, this time the preposition is different; we have the *bêyth* preposition, which has a variety of meanings, which include *in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning*. So the sun has dominion *throughout the day; in the midst of the day; with respect to the day*.

Genesis 1:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bâdal (לָדַב) [pronounced <i>baw-DAHL</i>]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	Hiphil infinitive construct	Strong's #914 BDB #95
bêyn (בֵּינ) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
'ôwr (אוֹר) [pronounced <i>ohr</i>]	<i>light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]</i>	masculine singular noun with the definite article	Strong's #216 BDB #21
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינ) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
chôshek ^e (חֹשֶׁךְ) [pronounced <i>KHOH-shek^e</i>]	<i>darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance</i>	masculine singular noun with the definite article	Strong's #2822 BDB #365

Translation: ...and to distinguish between the light and the darkness.

What occurs in this part of v. 18 actually represents a change. God called lightness into being, but before there was a sun. God distinguished between the light and the darkness at first; now He will do so through surrogates. Rather than God turning on and off the light, there would be the sun and that would be the light of the earth, every 24 hours.

As previously discussed, we do not know about the first 3 days, but from this day forward, it appears that we are on a 24-hour schedule from day-to-day.

The Hebrew often looks upon an act with successive clarity. We are used to time-linear action. That is, we did this first, this second, this third, and now we are finished. That is not the case in this passage. V. 15 ends with *and it was so*. V. 16 does not pick up from there, but expands upon *and it was so*, and explains what happened to make this come to pass. V. 17 is a continuation of the explanation was to what was involved in the process

implied by *and it was so*. Once God fashioned the sun, moon and stars, he placed them in their orbits in the heavens. Again, this was all a part of the fine tuning to provide for sustained life on the earth. The stars were for signs and days and years. One theologian has said that the entire Zodiac system, properly understood, is the message of the gospel (this is apart from the concept of Astrology).

Genesis 1:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to, observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ṭôwb (טוֹב) [pronounced <i>tow^bv</i>]	<i>to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right</i>	3 rd person masculine singular, Qal perfect (or a Qal participle)	Strong's #2895 BDB #373
Apparently, the 3 rd person masculine singular, Qal perfect is identical to the Qal participle and to the masculine singular adjective as well (which is Strong's #2896 BDB #373). The masculine singular adjective means <i>pleasant, pleasing, agreeable, good, better; approved</i> .			
Therefore, the word here may be...			
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Translation: *And Elohim observes that it is good.*

Again, God knows what He has in mind; He knows what is coming up next (the angels do not), and everything that He has made is suitable for that which will follow. What God has designed is something which will perpetually support life.

Genesis 1:18 *...to dominate the day and the night, and to separate the light from the darkness. God saw that it was good.*

God set up the sun, the earth and the moon so that there would be day and night on a 24-hour cycle, and that the sun and the moon would mark day and night. This is a logical conclusion, since the sun and moon are given to mark days, years and seasons.

As stated before, the biggest problem with the idea that God did *not* create the sun, moon and stars on Day four is, *just what is God really doing on this 4th day?* If God does not create the sun, moon and stars on the 4th day (which is what it sounds like in v. 16), but merely reveals them, by clearing up the atmosphere or moving aside and allowing the sun to shine through, there is nothing in vv. 14–19 which says this. There is language which could have been used to indicate that God *revealed* the sun, moon and stars on the 4th day; there is language which could have been used to indicate that God moved aside the clouds, so that the sun and moon could be seen on day 4; there is language which could have been used to indicate that God *moved aside*, allowing the sun and moon to be seen. However, no language like that is found on this 4th day. God *makes* the sun, moon and stars; God calls for these things to be; and the purpose is for them to be given to man to mark time with. For this reason, I have to agree with those who believe that God waited until the 4th day before creating the sun, moon, and all other celestial entities.

Now, how do I reconcile God creating the heavens and the earth in v. 1, but not creating the sun, moon and stars until the 4th day of restoration? God created the earth and all matter in the very beginning. However, He then took the available matter on day 4 and then used it to make the sun, moon and stars.

It should become apparent that even these simple words found in the first few chapters of Genesis allow for a great deal of discussion, theorizing, and thinking.

I want you to recognize that this is all a teaching moment for angels. They are observing this, and God takes their former stomping grounds (the earth) and begins to restore it by warming it, creating an atmosphere, bringing land to the surface and then growing plants, trees and grasses. However, Day Four is rather dramatic, in that, God creates all that we see in the heavens (and even more that we do not see), almost instantly. It is not that God is less creative on days 1–3, but He demonstrates a creative power on Day Four which is staggering. Our human brains are unable to even conceive of the size of the various luminaries and planets which God conceived, let alone, their vast numbers or the distances between them, or the idea of an ever-expanding universe; yet, God does this almost instantly.

To me, one of the great proofs of God is, no matter which direction that you go in, whether it is out into space to contemplate the vastness of it all, or to the smallest building blocks of this earth, the protons, neutrons and electrons, all that is associated with either the greatest or the smallest parts of God's creation is beyond our ability to fully comprehend. The single cell, once thought to be an incredibly simple, basic living creature, turns out to be quite complex, with each cell being unique, carrying out a vast number of functions, some of which we slightly understand, others of which, we observe, but are almost clueless about. Then, the idea that, these cells are made up of millions of molecules, which, under other circumstances, do not have life, is also a conundrum for man. Science is only beginning to understand the mysteries of what God has put before us, and do not expect man to ever fully understand even the simple living cell. However, as we find out again and again in science, nothing is random. There are laws which matter, organic and inorganic, all adhere to. Even though evolutionists try to present the evolution of life as being some sort of a random process, everything which we know about life, indicates quite the opposite, that there are laws that, when understood, explain how we go from point A to point B (cause and effect).

Bear in mind, angels, although vastly superior to us, are created beings. They are struggling (if that is the proper word for it) with the essence of God, the concept of free will, the laws of the universe, and their place in the universe. God has sentenced a third of the angels to eternal damnation. This is quite a remarkable thing for them to wrap their minds around. So, they learn by observation just as they do from God's Word.

Given that God's audience consists of angels and demons at this point, what do they get from what they have observed?

What is God Teaching the Angels?

1. God has the power over His creation. He can choose to freeze or to warm the earth, according to His purposes. Think of a sculptor and his lump of clay—he has the power to bring from this lump anything

What is God Teaching the Angels?

- that he so chooses.
2. Life comes directly from God. Life is not an accidental byproduct of the other things which God made, but it comes directly from God. Therefore, God made the plants before He made the sun.
 3. God's power is awesome—in one day, He makes the sun, moon and stars.
 4. Because we have the verb *to make* rather than *to create*, God is able to take that which is there and to refashion it so that it is something entirely different. God takes the matter in space and fashions from it the sun, stars, moon and planets.
 5. It is not unreasonable for Day 3—the growing of the plants—to take some time, and then for Day 4 to be almost instantaneous.
 6. We, as men, also learn by carefully examining these days of creation and restoration.

Again, think of the lump of clay and the sculptor (or, more amazingly, a block of granite and a sculptor). This is what God has done with the universe which was probably trashed by Satan and his demon corps.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 1:18 ...and to rule in the midst of the day and in the midst of the night; and to distinguish between the light and the darkness. And Elohim observes that it is good. (Kukis mostly literal translation)

Genesis 1:18 ...to rule over the day and over the night; and to differentiate between light and darkness. And God sees that is it good. (Kukis paraphrase)

Genesis 1:17–18 And Elohim places them in the expanse of the heavens, to bring light upon the earth, and to rule in the midst of the day and in the midst of the night; and to distinguish between the light and the darkness. And Elohim observes that it is good. (Kukis mostly literal translation)

Genesis 1:17–18 And God placed these lights in the heavens above, to bring light upon the earth, to rule over the day and over the night; and to differentiate between light and darkness. And God sees that is it good. (Kukis paraphrase)

And so is evening and so is morning—day a fourth.	Genesis 1:19	And evening is and morning is—the fourth day.
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There was evening and there was morning—the fourth day.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And it was evening, and it was morning, Day the Forth.
Latin Vulgate	And the evening and morning were the fourth day.
Masoretic Text (Hebrew)	And so is evening and so is morning—day a fourth.
Peshitta (Syriac)	And there was evening and there was morning, the fourth day.
Septuagint (Greek)	And there was evening and there was morning, the fourth day.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Evening came and then morning--that was the fourth day.
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Easy-to-Read Version	There was evening, and then there was morning. This was the fourth day.
Good News Bible (TEV)	Evening passed and morning came---that was the fourth day.
<i>The Message</i>	It was evening, it was morning-- Day Four.
New Living Translation	And evening passed and morning came, marking the fourth day.

Partially literal and partially paraphrased translations:

American English Bible	So came the evening and morning of the fourth day.
Ancient Roots Translinear	Evening was and morning was, the fourth day.
<i>God's Word™</i>	There was evening, then morning-a fourth day.
New American Bible	Evening came, and morning followed-the fourth day.
NIRV	And there was evening, and there was morning. It was day four.
New Jerusalem Bible	Evening came and morning came: the fourth day.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And there was evening and there was morning, the fourth day.
Ferar-Fenton Bible	This was the close and the dawn of the fourth age.
New Advent Bible	And the evening and morning were the fourth day.
<i>The Scriptures</i> 1998	And there came to be evening and there came to be morning, the fourth day.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
 Lexham English Bible .
 Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And coming is it to be evening, and coming to be morning, the fourth day.
English Standard Version	And there was evening and there was morning, the fourth day.
exeGesés companion Bible	...and evening becomes and morning becomes day four.
Heritage Bible	And it was dusk, and it was dawn, the fourth day.
Syndein	And it became 'getting darker' {evening} and it became 'getting lighter' {dawn}. Day four.
A Voice in the Wilderness	Thus, the evening and the morning: Day Four.
Young's Updated LT	And there is an evening, and there is a morning--day fourth.

The gist of this verse:

Genesis 1:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
‘ereb (בֶּרֶעַ) [pronounced <i>ĠEH-re^bV</i>]	<i>evening, sunset</i>	masculine singular noun	Strong's #6153 BDB #787
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: *And evening is and morning is...*

As before, God pronounced what was to be done; it was done; God observes it to be good; and then there is evening and then there is the morning. So after God created the sun, the moon and all of the heavenly bodies, evening came, marking the end of the fourth day. Evening and morning.

Genesis 1:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
r ^e bîyây (רְבִיעִי) [pronounced <i>r^e-bee-ĠEE</i>]	<i>a fourth</i>	masculine singular adjective; numeral	Strong's #7243 BDB #917

Translation: *...—the fourth day.*

The fourth day takes us to the time that God spent making the sun and the other heavenly bodies. The evening marked the end of the fourth day.

Genesis 1:19 *There was evening, then morning—a fourth day.*

By the 4th day, we have land and sea, an atmosphere around the earth, and lights in the sky (the sun, moon and stars). The way I understand this passage is, God created the heavens and the earth, which creation probably included material later used to make the stars, planets and moons. The earth was originally created to be inhabited, but it was packed in ice, probably in judgment, by God (as discussed earlier, the earth was probably inhabited by angels at one point in history). In the first 3 days of restoration, God Himself provided the warmth and the light. Now, for Day 4, God provides a different source for light and heat.

Genesis 1:19 **And evening is and morning is—the fourth day.** (Kukis mostly literal translation)

Genesis 1:19 **There was evening and there was morning—the fourth day.** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Day Five: God Creates the Animals of the Sea and the Animals of the Air

And so says Elohim, “Let swarm the waters [with] a swarming, life, organisms; and flying creatures are caused to fly above the earth over faces of an expanse of the heavens.” And it came about accordingly.

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1:20

And God said, “Let the waters swarm with a swarming [of] living organisms; and cause flying animals to fly above the earth upon the face of the expanse of the heavens.” And thus it came about.

And God said, “Let the waters swarm with a myriad of living organisms. Furthermore, flying creatures of all sorts will be caused to fly above the earth upon the expanse of the heavens.” And thus it came to pass.

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	And God said, “Let the waters teem with swarms of living creatures, and let bird fly above the earth in the open firmament of heaven.”
Targum of Onkelos	And the Lord said, Let the lakes of the waters swarm forth the reptile, the living animal, and the fowl which flieth, whose nest is upon the earth; and let the way of the bird be upon the air of the expanse of the heavens.
Latin Vulgate	God also said: let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.
Masoretic Text (Hebrew)	And so says Elohim, “Let swarm the waters [with] a swarming, life, organisms; and flying creatures are caused to fly above the earth over faces of an expanse of the heavens.” The LXX adds: And it came about accordingly.
Peshitta (Syriac)	And God said, Let the waters bring forth swarms of living creatures, and let fowl fly above the earth in the open firmament of the heaven.
Septuagint (Greek)	And God said, Let the waters bring forth reptiles having life, and winged creatures flying above the earth in the firmament of heaven, and it was so.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God said, "Let the waters swarm with living things, and let birds fly above the earth up in the dome of the sky."
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Contemporary English V.	God said, "I command the ocean to be full of living creatures, and I command birds to fly above the earth."
Easy English	And God said, 'Let very big groups of *creatures live everywhere in the waters. And let birds fly in the sky above the earth.'
Easy-to-Read Version	Then God said, "Let the water be filled with many living things. And let there be birds to fly in the air over the earth."
Good News Bible (TEV)	Then God commanded, "Let the water be filled with many kinds of living beings, and let the air be filled with birds."
<i>The Message</i>	God spoke: "Swarm, Ocean, with fish and all sea life! Birds, fly through the sky over Earth!"
New Berkeley Version	God said: Let the waters teem with shoals of living creatures and let birds fly above the earth along heaven's firmament.
New Living Translation	Then God said, "Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind."

Partially literal and partially paraphrased translations:

American English Bible	And God spoke, saying, 'Let the waters give birth to living, slithering animals, as well as to winged creatures that will fly above the earth in the space of the skies.' And that's what happened.
Ancient Roots Translinear	God said, "Waters, teem in swarms with living souls! Birds, fly over the land and over the face of the expanse of heaven!"
Beck's American Translation	God said, "Let there be swarms of living things swimming in the water and birds flying around in the air over the earth."
Christian Community Bible	God said, "Let the water teem with an abundance of living creatures, and let birds fly above the earth under the ceiling of the sky."
<i>God's Word™</i>	Then God said, "Let the water swarm with swimming creatures, and let birds fly through the sky over the earth."
New American Bible	Then God said: Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky. Jb 12:7-10.
NIRV	God said, "Let the waters be filled with living things. Let birds fly above the earth across the huge space of the sky."
New Jerusalem Bible	God said, 'Let the waters be alive with a swarm of living creatures, and let birds wing their way above the earth across the vault of heaven.' And so it was.
New Simplified Bible	God said: »Let the waters be filled with many kinds of living beings, and let birds fly above the earth in the open expanse of the sky.«

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God said, Let the waters be full of living things, and let birds be in flight over the earth under the arch of heaven.
HCSB	Then God said, "Let the water swarm with living creatures, and let birds fly above the earth across the expanse of the sky."
New Advent Bible	God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.
NET Bible®	God said, "Let the water swarm with swarms [The Hebrew text again uses a cognate construction ("swarm with swarms") to emphasize the abundant fertility. The idea of the verb is one of swift movement back and forth, literally swarming. This verb is used in Exod 1:7 to describe the rapid growth of the Israelite population in bondage.] of living creatures and let birds fly [The Hebrew text uses the Polel form of the verb instead of the simple Qal; it stresses a swarming flight again to underscore the abundant fruitfulness.] above the earth across the expanse of the sky."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is the Elohim, "Roam shall the water with the roaming, living soul, and the flyer shall fly over the earth on the face of the atmosphere of the heavens." And coming is it to be so.
Context Group Version	And God said, Let the waters swarm with swarms of life { souls } that live, and let birds fly above the land { or earth } in the open expanse of the skies {or heavens}.
English Standard Version	And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens."
English Standard V. – UK	And God said, "Let the waters swarm with swarms of living creatures, and let birds [Or flying things; see Leviticus 11:19-20] fly above the earth across the expanse of the heavens."
exeGesés companion Bible	And Elohim says, Waters, teem with teemers having a living soul! And flyers, fly above the earth on the face of the expanse of the heavens!
Heritage Bible	And God said, Waters, swarm with swarms of living souls [soul, nephish, soul. Animals are living souls. The soul is not what constitutes the man in the image of God. It is his spirit, John 4:24 with Genesis 1:26-27, and Gen 2:7, and Gen 7:21-22 with 1 The 5:23. Man's soul and body are also made in God's image. See Note Gen 18:1- 2. See Note Lev 17:11.], and birds that fly with wings above the earth on the face of the firmament of the heavens.
LTHB	And God said, Let the waters swarm <i>with</i> swarms having a soul of life; and let the birds fly over the earth, on the face of the expanse of the heavens.
Syndein	And Elohiym/Godhead said/decreed, "The waters BE PROLIFIC with aquatic life . . . living beings . . . and birds . . . FLY . . . above the earth in the face of the atmosphere of the heavens {first heaven}."
Webster's Bible Translation	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.
Young's Updated LT	And God says, "Let the waters teem with the teeming living creature, and fowl let fly on the earth on the face of the expanse of the heavens."

The gist of this verse:

Genesis 1:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
shârats (שָׂרָצ) [pronounced <i>shaw-RATS</i>]	<i>to creep [crawl]; to swarm, to infest [with]; to abound [teem] [with]; to multiply themselves, to be multiplied</i>	3 rd person plural, Qal imperfect; voluntative	Strong's #8317 BDB #1056
A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i> . ²² The jussive involves only the imperfect form of a verb and may be used in the 2 nd or 3 rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect. ²³			
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
sherets (שָׂרָצ) [pronounced <i>SHEH-rehtz</i>]	<i>swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]</i>	masculine singular noun; a singular collective noun; possibly the construct form	Strong's #8318 BDB #1056
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire, volition</i>	feminine singular noun	Strong's #5315 BDB #659
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine noun (Owen lists this as an adjective)	Strong's #2416 BDB #312

Translation: And God said, "Let the waters swarm with a swarming [of] living organisms;...

This is quite difficult to translate exactly as it is found in the Hebrew. Only *waters* is in the plural. However, the singular nouns which are filling the seas can be used for more than one living organism. If you know anything about the ocean, it is filled with a vast variety of living creatures, both plants and animals; and a few things where it is difficult to tell. Furthermore, there are so many creatures in the sea who have symbiotic relationships or are many organisms acting as one. It is an amazing place. My translation above is not very exact, but I think it conveys the idea that is here, and God is filling the oceans with far more things than just fish.

²² This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

²³ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

There is no reason to suppose that all of these creatures are infants. Furthermore, with the language used on day 4 about the sun and moon and stars dividing day and night and being signs for days, years and seasons; that we are speaking here of a 24-hour day. I can only envision this as God painting the seas of live creatures.

Genesis 1:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
‘ôwph (עוֹף) [pronounced <i>gohf</i>]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun	Strong's #5775 BDB #733
‘ûph (עוֹף) [pronounced <i>goopf</i>]	<i>to fly about, to fly to and fro, to cause to fly [about, to and fro]; to brandish</i>	3 rd person masculine singular, Polel imperfect	Strong's #5774 BDB #733
Called a Pilel in Gesenius.			
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and cause flying animals to fly above the earth...

Again, we have a verb and its substantive counterpart. The noun is in the singular, but it is a collective noun. We do not really have a good way to represent the creatures which fly (which would be insects, bats and birds).

We have two ways that these creatures fly; the first is over the earth, suggesting that they are not very far off the ground.

Genesis 1:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנֵיַם) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ‘âl and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i> .			

Genesis 1:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râqîya' (רָקִיעַ) [pronounced raw-KEE-ag']	<i>atmosphere, extended surface, expanse, the first heaven; extended surface (solid); firmament; that which is spread out like a hemisphere above the earth</i>	masculine singular construct	Strong's #7549 BDB #956
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: ...upon the face of the expanse of the heavens."

This second way that they would fly would be over the face of the expanse of the heavens, which suggests that these are animals (birds, principally) who are further up in the air.

As we will come to find out, there are problems from time to time with the Masoretic text. The Masoretic text was the text that was preserved from the Hebrew Bible after the time of Jesus Christ. The Septuagint, which is the Greek translation of the Old Testament, adds in this following 3 words:

Genesis 1:20d Text from the Greek Septuagint			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to be born; to arise, come about; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist middle indicative	Strong's #1096
hoútô (οὕτω) [pronounced HOO-toh]	<i>this one; thus; in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

Here, it is spelled, hoútôs (οὕτως) [pronounced HOO-toss].

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Translation: [And thus it came about.](#)

The Greek translation was made somewhere between 300 and 100 B.C. and is a fairly reasonable and literal, albeit uneven, translation. Obviously, the translators would have worked from Hebrew manuscripts much older than we have access to.

However, the Dead Sea Scrolls, which come from 100 B.C. (and are probably older), do not have this phrase. Nor is this phrase found in the targum, Latin or Syriac. We find this phrase in vv. 7, 9 and 14. We would expect it here, but we do not find it here.

Given this information, I could not tell you if this short phrase belongs in the Bible or not. However, if we keep it or remove it, there is little if any damage done to the 5th day. These words being here do not really add to the passage; nor is their absence a serious loss for the text.

This sort of thing ought to be considered normal for manuscripts which reach back in time as much as 5000 years (depending upon whose theory you adhere to as to the time of writing of Genesis). Although God certainly provided some supernatural protection for His Word, He did not preserve each and every letter. He did allow imperfections to creep into the text.

However, what is rare to find is a piece of text added or removed which intentionally alters any of the fundamentals of the faith. To be certain, some texts were added which indicate a certain theological bend (like the last portion of the last chapter in Mark). But most of the damage to the integrity of the manuscript is inconsequential. One person claimed that there was more damage done to the manuscripts of Shakespear (who wrote after the invention of the printing press) than to the manuscripts of the Bible.

Genesis 1:20 And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens."

It appears as though God did not create a pair of this and a pair of that, and let them continue from there; He apparently created a great many creatures of the sea and creatures of the air.

Genesis 1:20 And God said, "Let the waters swarm with a swarming [of] living organisms; and cause flying animals to fly above the earth upon the face of the expanse of the heavens." And thus it came about. (Kukis mostly literal translation)

Genesis 1:20 And God said, "Let the waters swarm with a myriad of living organisms. Furthermore, flying creatures of all sorts will be caused to fly above the earth upon the expanse of the heavens." And thus it came to pass. (Kukis paraphrase)

Birds were also on the agenda for this day. The Hebrew word here is *‘ōwph* (עוֹפֹת) [pronounced *gohf*], which can stand for winged, feathered or flying creatures. Therefore, this probably included the creation of flying insects, birds and flying mammals. After God the Father verbalizes the mandate, God the Son executes it:

And so creates, Elohim, sea creatures large and life organism, creeping things that swarm the waters to his kind and every bird of a wing to his kind. And so sees, Elohim, that he is good.

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Consequently, Elohim created the huge sea creatures and living organisms, those that glide, that swarm the waters according to its kind and all winged animals according to its kind. And Elohim observes that it is good.

Consequently, God created all manner of life in the seas and every type of winged animal capable of flight, each producing after its kind. And God sees that is it good.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the Lord created the great tanins, the lev-ya-than and his yoke-fellow which are prepared for the day of consolation, and every living animal which creepeth, and

which the clear waters had swarmed forth after their kind; the kinds which are clean, and the kinds which are not clean; and every fowl which flieth with wings after their kinds, the clean and the unclean. And the Lord beheld that it was good.

Latin Vulgate	And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.
Masoretic Text (Hebrew)	And so creates, Elohim, sea creatures large and life organism, creeping things that swarm the waters to his kind and every bird of a wing to his kind. And so sees, Elohim, that he is good.
Peshitta (Syriac)	And God created great sea monsters, and every living creature that moves, which the waters brought forth abundantly after their kind, and every winged fowl after its kind; and God saw that it was good.
Septuagint (Greek)	And God made great whales, and every living reptile, which the waters brought forth according to their kinds, and every creature that flies with wings according to its kind; and God saw that they were good.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God created the great sea animals and all the tiny living things that swarm in the waters, each according to its kind, and all the winged birds, each according to its kind. God saw how good it was.
Contemporary English V.	So God made the giant sea monsters and all the living creatures that swim in the ocean. He also made every kind of bird. God looked at what he had done, and it was good.
Easy-to-Read Version	So God made the large sea animals [Or, "sea monsters."]. God made every living thing that moves in the sea. There are many different kinds of sea animals—and God made them all! God also made every kind of bird that flies in the sky. And God saw this was good.
Good News Bible (TEV)	So God created the great sea monsters, all kinds of creatures that live in the water, and all kinds of birds. And God was pleased with what he saw.
<i>The Message</i>	God created the huge whales, all the swarm of life in the waters, And every kind and species of flying birds. God saw that it was good.
New Berkeley Version	God also created the large sea-monsters, and all living, moving creatures with which the waters swarm according to their kind and every kind of winged bird. God saw that it was good...
New Century Version	So God created the large sea animals and every living thing that moves in the sea. The sea is filled with these living things, with each one producing more of its own kind. He also made every bird that flies, and each bird produced more of its own kind. God saw that this was good.
New Living Translation	So God created great sea creatures and every living thing that scurries and swarms in the water, and every sort of bird—each producing offspring of the same kind. And God saw that it was good.

Partially literal and partially paraphrased translations:

American English Bible	So God created the great sea creatures and the lives of all the slithering animals that come from the water, according to their types, and all feathered flying creatures, according to their types; and God saw that it was good.
Ancient Roots Translinear	God created great snakes, all living souls that creep, and all kinds of winged birds. The waters teemed in their kind. God saw good.
<i>God's Word</i> ™	So God created the large sea creatures, every type of creature that swims around in the water and every type of flying bird. God saw that they were good.

NIRV	So God created the great creatures of the ocean. He created every living and moving thing that fills the waters. He created all kinds of them. He created every kind of bird that flies. And God saw that it was good.
New Jerusalem Bible	God created great sea-monsters and all the creatures that glide and teem in the waters in their own species, and winged birds in their own species. God saw that it was good.
Revised English Bible	God then created the great sea-beasts and all living creatures that move and swarm in the water, according to their various kinds, and every kind of bird; and God saw that it was good.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God made great sea-beasts, and every sort of living and moving thing with which the waters were full, and every sort of winged bird: and God saw that it was good.
Ferar-Fenton Bible	GOD accordingly produced the monsters of the deep, and the waters swarmed with every species of reptile, and also produced every species of flying bird. And GOD admired their beauty.
NET Bible®	God created the great sea creatures [For the first time in the narrative proper the verb "create" (??????, bara') appears. (It is used in the summary statement of v. 1.) The author wishes to underscore that these creatures - even the great ones - are part of God's perfect creation. The Hebrew term ?????????? (tanninim) is used for snakes (Exod 7:9), crocodiles (Ezek 29:3), or other powerful animals (Jer 51:34). In Isa 27:1 the word is used to describe a mythological sea creature that symbolizes God's enemies.] and every living and moving thing with which the water swarmed, according to their kinds, and every winged bird according to its kind. God saw that it was good.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

American KJV	And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.
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The Amplified Bible	God created the great sea monsters and every living creature that moves, which the waters brought forth abundantly, according to their kinds, and every winged bird according to its kind. And God saw that it was good (suitable, admirable) and He approved it.
Concordant Literal Version	And creating is the Elohim great monsters and every living moving soul, with which the water roams, for their from-kind, and every winged flyer for its from-kind. And seeing is the Elohim that it is good.
Evidence Bible	And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.
Heritage Bible	And God created the great monsters and every living soul that creeps, which swarmed the waters, after their kind, and every winged bird after his kind; and God saw that it was good.
LTHB	And God created the great sea animals, and all that creeps, having a living soul, which swarmed the waters, according to its kind; and every bird with wing according to its kind. And God saw that <i>it</i> was good.
Syndein	Then Elohiym/Godhead created out of nothing {bara'} 'giant whales/'great sea monsters' {water mammals} {'old whales'-extinct today; whale bone (blue) whales; tooth whales - sperm whales, porpoises, dolphins, etc.}, and every living creature moving, with which the waters abounded/swarmed according to their own species, and every bird with wings according to their own species. And Elohiym/Godhead saw that it was good.
World English Bible	God created the large sea creatures, and every living creature that moves, with which the waters swarmed, after their kind, and every winged bird after its kind. God saw that it was good.
Young's Updated LT	And God prepares the great monsters, and every living creature that is creeping, which the waters have teemed with, after their kind, and every fowl with wing, after its kind, and God sees that it is good.

The gist of this verse:

Genesis 1:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârâ' (אָרַב) [pronounced baw-RAWH]	<i>to create; to create something from energy [or from the immaterial]; to create that which is immaterial; to produce; to shape, to fashion</i>	3 rd person masculine singular, Qal imperfect	Strong's #1254 BDB #135
<p>Gesenius adds the following Qal meanings: <i>to cut, to carve out; to form by cutting; to create, to be born, to bear [or sire]; to eat, to feed, to grow fat</i>. The meanings above are used with God as the subject and what He is creating, producing or fashioning could be <i>heaven and earth, individual man, women; Israel; new conditions and circumstances; miracles; transformations</i>.</p>			
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Genesis 1:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tannîym (תַּנִּינִים) [pronounced <i>tahn-NEEM</i>]	<i>jackals, hyenas; crocodiles; sharks; [deadly and poisonous] snakes; kimono dragons</i>	masculine plural noun with the definite article	Strong's #8577 BDB #1072
BDB includes the translations <i>dragon, dinosaur, river [or ea] monster; serpent.</i>			
gâdôwl (גְּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152

Translation: [Consequently, Elohim created the huge sea creatures...](#)

This is the first time that we have the verb *to create* since the first verse. God here is creating anything in the sea which is large. Now *large* is quite a relative term, so I would assume most of which is the size of a man or larger (or whatever is difficult for a man to pull from the seas).

Genesis 1:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire, volition</i>	feminine singular noun	Strong's #5315 BDB #659
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine noun (Owen lists this as an adjective)	Strong's #2416 BDB #312

Translation: [...and living organisms,...](#)

You will note the sign of the direct object here. This means that God created living organisms in the sea (which is not a great translation, but one which I am reasonably comfortable with).

Genesis 1:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râmas (רַמָּשׁ) [pronounced raw-MAHS]	<i>creeping things, that which moves lightly, thing which move about, gliders; to bustlers, active creatures</i>	feminine singular, Qal active participle; with the definite article	Strong's #7430 BDB #942
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
shârats (שָׂרָצִים) [pronounced shaw-RATS]	<i>to creep [crawl]; to swarm, to infest [with]; to abound [teem] [with]; to multiply themselves, to be multiplied</i>	3 rd person plural, Qal perfect	Strong's #8317 BDB #1056
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינִי) [pronounced meen]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind*.

Translation: ...those that glide, that swarm the waters according to its kind...

The living organisms are further described in this part of the verse. They are describes as creatures which glide through the water and creep in the water and infest the waters.

Genesis 1:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'ôwph (עוֹף) [pronounced ôhf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; construct form	Strong's #5775 BDB #733

Genesis 1:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kânâph (כַּנָּף) [pronounced kaw-NAWF]	wings of birds (Genesis 1:21 Ex. 19:4 Deut. 32:11) as well as the <i>extremity of a garment</i> (Deut. 22:12, 30 Ruth 3:9)	feminine singular construct	Strong's #3671 BDB #489
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינ) [pronounced meen]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind*.

Translation: ...and all winged animals according to its kind.

The word often translated bird here stands for any flying creature; and they, of course, must have wings.

There are some who believe that this period of time was long and a creative period of time as opposed to a day. Whereas, I do not believe that the correct interpretation of this supports that, this does not mean that they are not our brothers in Christ. Often the fossil record is cited as supporting evidence that these were creative periods of time rather than days. However, there are a great many presuppositions which are involved in the interpretation of the fossil record and the dating methods involved. There is certainly bias on the part of the evolutionist as there is bias on the part of those who believe that the earth is 6,000–10,000 years old. The former have, for decades, been the exclusive interpreters of the fossil record. The latter, a group of dedicated theologians and scientists, have reinterpreted the fossil record over the past quarter century or more with their own predilections. And, even more recently, there are a group of believers who believe that these days of creation are longer periods of time and interpret the fossil record (and other scientific data) to fit their slant. My expertise in that area is quite limited. Disregarding the fossil record and any other type of scientific data, these days appear to be 24 hour days and the creation seems to be instantaneous of a substantial population to begin with.

After their kind is according to their species or kind. This certainly does not support a belief in evolution. Whereas a Christian can believe that all races of man originated from one set of parents, Adam and Eve (and, later, Noah and his wife), as all dogs could have a common ancestor, the Bible does not support an evolving of one species into another. That is, reptiles did not sprout wings and fly and later become birds. The primate population did not have a series of positive mutations which resulted in a humanoid prototype which later became a man with a soul and spirit. We have a very well-defined set of animals here (as we did with plants in vv. 11–12) which do not change into other species.

Genesis 1:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 1:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to, observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ṭôwb (טוֹב) [pronounced tow ^b v]	<i>to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right</i>	3 rd person masculine singular, Qal perfect (or a Qal participle)	Strong's #2895 BDB #373
Apparently, the 3 rd person masculine singular, Qal perfect is identical to the Qal participle and to the masculine singular adjective as well (which is Strong's #2896 BDB #373). The masculine singular adjective means <i>pleasant, pleasing, agreeable, good, better; approved</i> .			
Therefore, the word here may be...			
ṭôwb (טוֹב) [pronounced tow ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Translation: And Elohim observes that it is good.

Again, God is preparing this earth, and what He has accomplished, He considers to be good and suitable to His purposes.

Genesis 1:21 So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

The *great sea creatures* would refer to sharks and whales, primarily. God filled the seas with an incredible abundance of marine life. The animals were all created to interact and to be interdependent. At this point in time, animals did not eat other animals. They all ate plants. Furthermore, there is no indication that animals died. When Adam sins, death will be brought into the world, and thereafter, the consumption of animals as food. We ascertain this from examining the Millennium and the New Heavens and the New Earth. Ferocity between animals is eliminated (*the lion will lie down with the lamb*—Isa. 11:6 65:25) as is sorrow and death (*And God will wipe away all tears from their eyes; and there will be no more death, nor mourning, nor crying out, nor will there be any more pain; for the first things passed away*—Rev. 21:4). Therefore, it is reasonable to assume that, under perfect environment before the fall, the same conditions existed. God will, after the flood, authorize the eating of meat by man (Genesis 9:3).

Genesis 1:21 Consequently, Elohim created the huge sea creatures and living organisms, those that glide, that swarm the waters according to its kind and all winged animals according to its kind. And Elohim observes that it is good. (Kukis mostly literal translation)

Genesis 1:21 Consequently, God created all manner of life in the seas and every type of winged animal capable of flight, each producing after its kind. And God sees that is it good. (Kukis paraphrase)

And so blesses them, Elohim, to say, “Be fruitful and multiply and fill the waters in the seas; and the flying population let multiply in the earth.”

Genesis
1:22

Then Elohim blessed them, saying, “Be fruitful and multiply and fill the waters in the seas; and let the flying population [of animals] multiply in the earth.”

Then God blessed the animals that He had created, saying, “Be fruitful, multiply and fill the waters in the seas; all let all animals that fly multiply in the earth.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And He blessed them, saying, Increase and multiply, and fill the waters of the seas, and let the fowl multiply upon the earth.
Latin Vulgate	And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.
Masoretic Text (Hebrew)	And so blesses them, Elohim, to say, “Be fruitful and multiply and fill the waters in the seas; and the flying population let multiply in the earth.”
Peshitta (Syriac)	And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply on the earth.
Septuagint (Greek)	And God blessed them saying, Increase and multiply and fill the waters in the seas, and let the creatures that fly be multiplied on the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Then he gave the living creatures his blessing--he told the ocean creatures to live everywhere in the ocean and the birds to live everywhere on earth.
Easy English	God *blessed them. And he said, `Have big families and grow in number. So then you will live everywhere in the seas. And you will fly everywhere in the skies.
Easy-to-Read Version	God blessed these animals. God told them to have many babies and fill the seas. And God told the birds on land to make many more birds.
Good News Bible (TEV)	He blessed them all and told the creatures that live in the water to reproduce and to fill the sea, and he told the birds to increase in number.
<i>The Message</i>	God blessed them: "Prosper! Reproduce! Fill Ocean! Birds, reproduce on Earth!"
New Century Version	God blessed them and said, "Have many young ones so that you may grow in number. Fill the water of the seas, and let the birds grow in number on the earth."
New Life Bible	God wanted good to come to them, saying, "Give birth to many. Grow in number. Fill the waters in the seas. Let birds grow in number on the earth."

Partially literal and partially paraphrased translations:

American English Bible	Then God blest them, saying, 'Reproduce and multiply in the water until you fill the seas. And let the winged creatures multiply on the earth.'
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Ancient Roots Translinear	God blessed them, saying, "Be-fruitful and multiply! Fill the waters of the seas! Birds, multiply in the land!"
Beck's American Translation	God blessed them and said, "Produce young and become many and fill the water in the sea, and let there be many birds on the earth."
God's Word™	God blessed them and said, "Be fertile, increase in number, fill the sea, and let there be many birds on the earth."
NIRV	God blessed them. He said, "Have little ones and increase your numbers. Fill the water in the oceans. Let there be more and more birds on the earth."
Revised English Bible	He blessed them and said, 'Be fruitful and increase; fill the water of the sea, and let the birds increase on the land.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God gave them his blessing, saying, Be fertile and have increase, making all the waters of the seas full, and let the birds be increased in the earth.
Ferar-Fenton Bible	And God, in giving them His blessing, said, "Be fruitful and multiply, so as to fill the waters of the deep; and also let the birds multiply upon the Earth."
NET Bible®	God blessed them [While the translation "blessed" has been retained here for the sake of simplicity, it would be most helpful to paraphrase it as "God endowed them with fruitfulness" or something similar, for here it refers to God's giving the animals the capacity to reproduce. The expression "blessed" needs clarification in its different contexts, for it is one of the unifying themes of the Book of Genesis. The divine blessing occurs after works of creation and is intended to continue that work - the word of blessing guarantees success. The word means "to enrich; to endow," and the most visible evidence of that enrichment is productivity or fruitfulness. See C. Westermann, <i>Blessing in the Bible and the Life of the Church</i> (OBT).] and said, "Be fruitful and multiply and fill the water in the seas, and let the birds multiply on the earth [The instruction God gives to creation is properly a fuller expression of the statement just made ("God blessed them"), that he enriched them with the ability to reproduce. It is not saying that these were rational creatures who heard and obeyed the word; rather, it stresses that fruitfulness in the animal world is a result of the divine decree and not of some pagan cultic ritual for fruitfulness. The repeated emphasis of "be fruitful - multiply - fill" adds to this abundance God has given to life. The meaning is underscored by the similar sounds: ??????? (barakh) with ?????? (bara'), and ?????? (parah) with ?????? (ravah).]."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice

Literal, almost word-for-word, renderings:

Concordant Literal Version	And blessing them is the Elohim, saying, "Be fruitful and increase and fill the water of the seas. And the flyer is to be increasing in the earth.
Context Group Version	And God esteemed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the land { or earth }.
English Standard Version	And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth."
exeGesés companion Bible	And Elohim blesses them, saying, Bear fruit and abound and fill the waters in the seas and abound flyers in the earth:...
Heritage Bible	And God knelt [knelt down with goodness; barak means to kneel down. It is used when camels kneel down. When used of God it means that He kneels down with goodness to us. When we bless God, we kneel down to give Him praise for His goodness. See Num 6:23-27] down with goodness to them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let the birds multiply on the earth.
Syndein	And Elohiym/Godhead blessed them {with happiness}, saying, "Procreate and multiply, and {giant whales} saturate the waters in the oceans/seas {with their own kind}, and the birds multiply in/over the planet earth." {Note: God's blessing for animal life is sex. You can be stupid and enjoy sex. And, you do not need a soul to enjoy sex. But in contrast, for mankind, there must be soul involvement for sex to be truly enjoyable - otherwise you are just operating from the flesh and are nothing more than an animal.}.
Young's Updated LT	And God blesses them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and the fowl let multiply in the earth:"

The gist of this verse:

Genesis 1:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
This is the first time the word <i>to bless</i> is found in the Bible.			
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Genesis 1:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: Then Elohim blessed them,...

The sometimes nebulous term, *to bless*, is essentially explained to us here.

The word for *bless* is *bārak*^e (בָּרַךְ) [pronounced *baw-RAHK*^e], and it means *to bestow with favor or grace*. God did not pronounce a blessing upon the plants. Here He does upon the animals of the seas and of the skies. Also, the Bible speaks of the animals as living *souls* but does not refer to vegetation in that way. There is an obvious, vast difference between the two kingdoms. The soul means that the animal is capable to limited emotional response and other brain activities similar to man, but certainly not at the same level.

The word *bārak*^e is used for the first time (in the Piel—intensive—stem), and God is the One doing the action of the verb, and God blessing the fish and the birds means that God calls for them to multiply; i.e., to have lots of baby birds and fishes. In other words, God blessing animals is associated with them multiplying in abundance. This may help to explain why we call newborn babies a blessing, despite all the evidence to the contrary.²⁴

Genesis 1:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
pârâh (פָּרָה) [pronounced <i>paw-RAW</i>]	<i>to bear fruit, to be fruitful; to bear young, to have lots of children</i>	2 nd person masculine plural, Qal imperative	Strong's #6509 (& #6500) BDB #826

Translation: ...saying, "Be fruitful..."

The way that God has blessed the animals which He created is now given in 3 onomatopoeic words, all having the exact same construction in the Hebrew: *pârâh*, *râbâh*, *mâlê'*. Obviously, the biggest part of an animal's day today is finding food and eating it. However, that was not a consideration under perfect environment. So their focus under perfect environment could be upon having a lot of spawn. This is spoken specifically to the fish of the seas. Now, there is no reason to assume that the fish and other sea creatures can actually listen to God and understand what He is saying; however, like all else that God says, it is for a purpose. It is so that his audience can hear and so that we can read these same words, albeit translated, 6000 or so years later.

What God says will be fulfilled in the character of the animals of the sea. They will mate and produce lots of offspring, which they will then train up in a combination of instinct and direction given to the offspring.

²⁴ Just a joke. ©

Genesis 1:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
râbâh (רָבַח) [pronounced <i>raw^b-VAWH</i>]	<i>to become much, to become many, to multiply, to increase in population and in whatever else</i>	2 nd person masculine plural, Qal imperative	Strong's #7235 BDB #915

Translation: ...and multiply... Multiply is also a 2nd person masculine plural, Qal imperative directed to the animals of the sea, which cannot hear God; but for the benefit of the observing population. The animals of the sea were to continue to increase their population.

Genesis 1:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full; to be filled, to be full, to fulfill</i>	2 nd person masculine plural, Qal imperative	Strong's #4390 BDB #569
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yammîym (יַמִּיִּם) [pronounced <i>yam-MEEM</i>]	<i>seas, lakes, rivers</i>	masculine plural noun with the definite article	Strong's #3220 BDB #410

Translation: ...and fill the waters in the seas;...

Although we are never told specifically, some have supposed that there is one huge land mass surrounded by ocean.²⁵ We do not know if the waters of the ocean are salty as they are today, or to what degree they are salty. However, in any case, animal life was in the seas, and it began to multiply.

²⁵ This would require for the continents to be formed during the 40 days of Noah's deluge, which would be quite dramatic; and I do not know if such a thing is possible.

Genesis 1:22e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿôwph (עוֹפֹת) [pronounced <i>gohf</i>]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733
râbâh (רַבָּהּ) [pronounced <i>raw^b-VAWH</i>]	<i>to become much, to become many, to multiply, to increase in population and in whatever else</i>	3 rd person masculine singular, Qal imperfect; volunative	Strong's #7235 BDB #915
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and let the flying population [of animals] multiply in the earth.”

God calls for the same to occur with all that flies in the restored earth—they were to multiply upon the earth.

Although I do not subscribe to the day-age theory, it is interesting that the animals are created roughly in the same order as evolutionists have believed them to evolve (with the exception of reptiles, which will be created on day 6).

What I believe to be the case is, the angels at one time lived upon the earth and that there was plant life, animal life and an environment suitable for them. And then Satan fell, taking a third of the angels with him, and God eventually withdrew His light from the earth, which caused it to become encased in ice. Now, all of these angels see God starting all over again, and they watch with great interest as He restores the earth with a new plant and animal population.

Genesis 1:22 And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth."

Prior to the fall, God apparently made it possible for birds of the air and the creatures of the sea to multiply, which means they could procreate. However, one might argue that they are given this potential to procreate which will not kick in until Adam sins.

There are several things which stand out in v. 22: first of all, God blesses this aspect of creation and then He speaks to them. God is not said to bless anything until this point in time. *To bless* is found here in the Piel stem, imperfect tense. The Piel stem in the Hebrew generally denotes intensity; however, it is also used to indicate an accomplished state of being without regard to the process. When God is doing the blessing, this often means *to prosper* in the Hebrew. The imperfect tense often refers to something which is ongoing or continuous. God prospering animal life could be seen as an intensive, ongoing process, but without focusing on the process itself.

We also find the first imperative mood of the Bible, and God directs this imperative mood toward animal life in the skies and seas. This indicates that God is setting something into motion here; in this case, it is procreation. This would be reasonably seen as sexual function between animals, which would be a part of their nature, even prior to actually having offspring.

The alternative approach is, animals do procreate in perfect environment. Reasonably assuming three things—that animals procreate and they do not die and they do not eat one another—these things seem to indicate that God knows there is a timer on perfect environment. We know this by God's attribute of omniscience, but we also know this by the first 3 chapters of Genesis. If there is no death among animals, how fast would they multiply? I would assume that there are insects as well at this time. Could they be given as food, allowing for death in the insect world? I have no idea, myself, although I doubt it, as they are part of the animal kingdom as well. We are given limited information about perfect environment.

Personally, I would assume that there is no procreation among animals until the fall; although the potential for procreation is there (this is true of Adam and the woman, who bear no children until after the fall). The verbiage found here (**And God blessed them, saying, "Be fruitful and multiply..."**) is found almost word-for-word after man is created (Genesis 1:28).

We are given precious few details of man and animals under perfect environment. Direct statements, like, *and neither man nor animals bore offspring*, are not found. Therefore, we examine the options and determine which seems most likely (did animals produce offspring or not?).

Genesis 1:22 **Then Elohim blessed them, saying, "Be fruitful and multiply and fill the waters in the seas; and let the flying population [of animals] multiply in the earth."** (Kukis mostly literal translation)

Genesis 1:22 **Then God blessed the animals that He had created, saying, "Be fruitful, multiply and fill the waters in the seas; all let all animals that fly multiply in the earth."** (Kukis paraphrase)

And so is evening and so is morning—day a fifth. Genesis 1:23 **And evening is and morning is—the fifth day.**

There was evening and there was morning—day five.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And it was evening, and it was morning, Day the Fifth.
Latin Vulgate	And the evening and morning were the fifth day.
Masoretic Text (Hebrew)	And so is evening and so is morning—day a fourth.
Peshitta (Syriac)	And there was evening and there was morning, the fifth day.
Septuagint (Greek)	And there was evening and there was morning, the fifth day.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Evening came and then morning--that was the fifth day.
Good News Bible (TEV)	Evening passed and morning came---that was the fifth day.

Partially literal and partially paraphrased translations:

American English Bible	So came the evening and morning of the fifth day.
Ancient Roots Translinear	Evening was and the morning was, the fifth day.
New American Bible	Evening came, and morning followed-the fifth day.
NIRV	There was evening, and there was morning. It was day five.
New Jerusalem Bible	Evening came and morning came: the fifth day.

Mostly literal renderings (with some occasional paraphrasing):

Ferar-Fenton Bible	This was the close and the dawn of the fifth age.
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Limited Vocabulary Translations:

International Standard V	.
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Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.
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Jewish/Hebrew Names Bibles:

Kaplan Translation	.
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Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And coming is it to be evening and coming to be morning, the fifth day.
exeGesés companion Bible	...and evening becomes and morning becomes day five.
Heritage Bible	And it was dusk, and it was dawn, the fifth day.
LTHB	And there was evening, and there was morning the fifth day.
Modern KJV	And the evening and the morning were the fifth day.
Syndein	And the 'getting darker' {evening} and the 'getting lighter' {morning}. Day five.
A Voice in the Wilderness	Thus, the evening and the morning: Day Five.
Young's Updated LT	And there is an evening, and there is a morning--day fifth.

The gist of this verse:

Genesis 1:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 1:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
‘ereb (בֵּרַעַ) [pronounced GEH-re ^b v]	<i>evening, sunset</i>	masculine singular noun	Strong's #6153 BDB #787
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: [And evening is and morning is...](#)

The earth is spinning on its axis, and the land goes into the darkness of night, and then there the morning comes. This takes us to the beginning of the 6th day.

Genesis 1:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
chămîyshîy (יְשִׁימִי) [pronounced khuh-mee-SHEE]	<i>fifth</i>	masculine singular numeral ordinal	Strong's #2549 BDB #332

Translation: [...—the fifth day.](#)

These words look back upon what is past, what was just completed, and that was day five.

Genesis 1:23 [And evening is and morning is—the fifth day.](#) (Kukis mostly literal translation)

Genesis 1:23 [There was evening and there was morning—day five.](#) (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Day Six: God Creates the Land Animals and Man

On the 6th day, God creates land animals, which are principally mammals and reptiles. Then He creates man.

And so says, Elohim, "Let bring forth the earth life, a living, to his kind: livestock and active life and life of the earth to his kind." And so he is so.

Genesis
1:24

And Elohim said, "Let the earth bring forth living organisms, after its kind: livestock and active life forms and life forms of the earth after its kind." And therefore, it came to pass.

And God said, "Let the earth bring forth all kinds of living organisms, including cattle, various active life forms, and animal life associated with the earth, so that it reproduces according to its own kind. Therefore, this all came to pass.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord said, Let the soil of the earth bring forth the living creature according to his kind; the kind that is clean and the kind that is unclean; cattle, and creeping thing, and the creature of the earth, according to his kind. And it was so.
Latin Vulgate	And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done.
Masoretic Text (Hebrew)	And so says, Elohim, "Let bring forth the earth life, a living, to his kind: livestock and active life and life of the earth to his kind." And so he is so.
Peshitta (Syriac)	Then God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind; and it was s.
Septuagint (Greek)	And God said, Let the earth bring forth the living creature according to its kind, cattle and reptiles and wild beasts of the earth according to their kind, and it was so.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	God said, "I command the earth to give life to all kinds of tame animals, wild animals, and reptiles." And that's what happened.
Easy English	And God said, 'Let every kind of *creature grow upon the earth. That is, every kind that lives. That includes *cattle. It includes *creatures that crawl. And it includes all kinds of wild animals.' And it was so.
Easy-to-Read Version	Then God said, "Let the earth make many kinds of living things. Let there be many different kinds of animals. Let there be large animals and small crawling animals of every kind. And let all these animals make more animals." And all these things happened.
Good News Bible (TEV)	Then God commanded, "Let the earth produce all kinds of animal life: domestic and wild, large and small"---and it was done.
<i>The Message</i>	God spoke: "Earth, generate life! Every sort and kind: cattle and reptiles and wild animals--all kinds." And there it was:...
New Berkeley Version	God said: Let the earth bring forth living creatures after their kind, livestock, reptiles and wild beasts after their kind; and it was so.
New Century Version	Then God said, "Let the earth be filled with animals, each producing more of its own kind. Let there be tame animals and small crawling animals and wild animals, and let each produce more of its kind." And it happened.
New Living Translation	Then God said, "Let the earth produce every sort of animal, each producing offspring of the same kind--livestock, small animals that scurry along the ground, and wild animals." And that is what happened.

Partially literal and partially paraphrased translations:

American English Bible	And God spoke, saying, 'Let the land give birth to living animals, each of its own kind. four-footed animals, slithering animals, and wild animals of the ground, each of its own kind.' And that's what happened.
Ancient Roots Translinear	God said, "Land, proceed the kinds of living souls--animals, reptiles and the kinds of life of the land!" So it was.
<i>God's Word™</i>	Then God said, "Let the earth produce every type of living creature: every type of domestic animal, crawling animal, and wild animal." And so it was.
New American Bible	Then God said: Let the earth bring forth every kind of living creature: tame animals, crawling things, and every kind of wild animal. And so it happened:...
NIRV	God said, "Let the land produce all kinds of living creatures. Let there be livestock, and creatures that move along the ground, and wild animals. Let there be all kinds of them." And that's exactly what happened.
New Simplified Bible	God said: »Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.« It was so.
Revised English Bible	God said, 'Let the earth bring forth living creatures, according to their various kinds: cattle, creeping things, and wild animals, all according to their various kinds.' So it was;..

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God said, Let the earth give birth to all sorts of living things, cattle and all things moving on the earth, and beasts of the earth after their sort: and it was so.
Ferar-Fenton Bible	GOD then said, "Let the Earth produce animal life according to its species, in quadrupeds, reptiles and all wild animals, answering to their own species;" and that was done.
HCSB	Then God said, "Let the earth produce living creatures according to their kinds: livestock, creatures that crawl, and the wildlife of the earth according to their kinds." And it was so.
NET Bible®	God said, "Let the land produce living creatures according to their kinds: cattle, creeping things, and wild animals, each according to its kind [There are three groups of land animals here: the cattle or livestock (mostly domesticated), things that creep or move close to the ground (such as reptiles or rodents), and the wild animals (all animals of the field). The three terms are general classifications without specific details.]." It was so.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .
 Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is the Elohim, "Bring forth shall the earth the living soul for its from-kind, beast and moving animal and land life for its from-kind. "And coming is it to be so.
Context Group Version	And God said, Let the land { or earth } produce living life { souls } after their kind, cattle, and creeping things, and beasts of the land { or earth } after their kind: and it was so.
Darby Translation	And God said, Let the earth bring forth living souls after their kind, cattle, and creeping thing, and beast of the earth, after their kind. And it was so.
English Standard Version	And God said, "Let the earth bring forth living creatures according to their kinds--livestock and creeping things and beasts of the earth according to their kinds." And it was so.
exeGesés companion Bible	And Elohim says, Earth, bring forth the living soul in species - animals and creepers and live beings on the earth in species: - and so be it.
Syndein	And Elohiym/Godhead constructed {‘asah - something out of something} the wild animals of the land according to its own species, and the cattle according to its own species, and every thing that creeps on the ground according to its own species. And, Elohiym/Godhead saw that it was good {whatever God provides is perfect}.
World English Bible	God said, "Let the earth bring forth living creatures after their kind, cattle, creeping things, and animals of the earth after their kind," and it was so.
Young’s Updated LT	And God says, "Let the earth bring forth the living creature after its kind, cattle and creeping thing, and beast of the earth after its kind:" and it is so.

The gist of this verse:

Genesis 1:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong’s #430 BDB #43
yâtsâ’ (יצא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person feminine singular, Hiphil imperfect; voluntative	Strong’s #3318 BDB #422

Genesis 1:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire, volition</i>	feminine singular noun	Strong's #5315 BDB #659
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine noun (Owen lists this as an adjective)	Strong's #2416 BDB #312
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינִי) [pronounced meen]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind*.

Translation: And Elohim said, "Let the earth bring forth living organisms, after its kind:..."

We begin the 6th day, and it is interesting to me that, God begins making all of these live animals; and this will also be the day that He makes man. A question that immediately occurs to me is, why didn't God create all life on day 5, save man, which He would create on day 6?

Whatever the reason, all sorts of living organisms are called for in this verse, all which are related to land.

Genesis 1:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
remes (רֶמֶס) [pronounced REH-mes]	<i>active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles</i>	collective masculine singular noun	Strong's #7431 BDB #943

Genesis 1:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
We are dealing with the smaller creatures who have four feet or more and are close to the ground, e.g., lizards, snakes, worms, mice, crabs, etc. It is used at least once of a sea animal in Psalm 104:25.			
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular construct	Strong's #2416 BDB #312
Owens notes that there is an "old case ending." This word has a slightly different ending than is found elsewhere.			
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינִי) [pronounced <i>meen</i>]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568
Together, these mean <i>according to its [own] kind</i> .			

Translation: ...livestock and active life forms and life forms of the earth after its kind."

Differentiating between these various groups is not easy. In the translations above, you can see how many have done it; however, few of those seem to match what we have hear in the Hebrew. This does not mean that these are simply random words for life thrown together; but God often classifies things differently than we do. We have animals broken down into fishes, birds, reptiles and mammals; but these are not necessarily the way that God differentiates these animals when He made them.

Genesis 1:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Genesis 1:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Translation: *And therefore, it came to pass.*

As before, we have a summary statement given, after God indicated what He would do. God making the animals would occur in v. 25.

Genesis 1:24 And God said, "Let the earth bring forth living creatures according to their kinds--livestock and creeping things and beasts of the earth according to their kinds." And it was so.

In an instant, God created a great many species of animals, and within each group, God allowed for a great deal of sub-species (I don't know if I am using these terms correctly). God may have created 1,000,000 dogs, but within this group of dogs, certain traits may be brought to the forefront and certain traits may be removed from a sub-species of dog (which seems to have taken place principally over this past millennium).

Genesis 1:24 And Elohim said, "Let the earth bring forth living organisms, after its kind: livestock and active life forms and life forms of the earth after its kind." And therefore, it came to pass. (Kukis mostly literal translation)

Genesis 1:24 And God said, "Let the earth bring forth all kinds of living organisms, including cattle, various active life forms, and animal life associated with the earth, so that it reproduces according to its own kind. Therefore, this all came to pass. (Kukis paraphrase)

And so makes, Elohim, life of the earth to his kind, and all livestock to his kind and every organism of the ground to his kind. And so sees, Elohim, that he is good.

Genesis
1:25

Consequently, Elohim made the life of the earth according to its kind, and all livestock according to its kind, and every organism of the ground according to its kind. And Elohim observes that it is good.

Consequently, God made the life of the earth, including all livestock and all living organisms related to the earth, all which reproduce according to their own kind. And God sees that it is good.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the Lord made the beast of the earth after his kind, the clean and the unclean, and cattle after their kind, and every reptile of the earth after its kind, the clean and the unclean. And the Lord saw that it was good.

Latin Vulgate

And God made the beasts of the earth according to their kinds, and cattle, and every thing that creeps on the earth after its kind. And God saw that it was good.

Masoretic Text (Hebrew)

And so makes, Elohim, life of the earth to his kind, and all livestock to his kind and every organism of the ground to his kind. And so sees, Elohim, that he is good.

Peshitta (Syriac)	And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps upon the earth after its kind; and God saw that it was good.
Septuagint (Greek)	And God made the wild beasts of the earth according to their kind, and cattle according to their kind, and all the reptiles of the earth according to their kind, and God saw that they were good.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God made every kind of wildlife, every kind of livestock, and every kind of creature that crawls on the ground. God saw how good it was.
Contemporary English V.	God made every one of them. Then he looked at what he had done, and it was good.
Easy-to-Read Version	So God made every kind of animal. God made the wild animals, the tame animals, and all the small crawling things. And God saw this was good.
Good News Bible (TEV)	So God made them all, and he was pleased with what he saw.
<i>The Message</i>	...wild animals of every kind, Cattle of all kinds, every sort of reptile and bug. God saw that it was good.
New Living Translation	God made all sorts of wild animals, livestock, and small animals, each able to produce offspring of the same kind. And God saw that it was good.

Partially literal and partially paraphrased translations:

American English Bible	Then God made the wild animals of the ground, each of its own kind. the herding animals (each of its own kind) and all the earth's slithering animals (each of its own kind). And God saw that they were good.
Beck's American Translation	And God made the different kinds of wild animals, the different kinds of cattle, and all kinds of things that creep on the earth. And God saw they were good.
<i>God's Word</i> TM	God made every type of wild animal, every type of domestic animal, and every type of creature that crawls on the ground. God saw that they were good.
New American Bible	God made every kind of wild animal, every kind of tame animal, and every kind of thing that crawls on the ground. God saw that it was good.
NIRV	God made all kinds of wild animals. He made all kinds of livestock. He made all kinds of creatures that move along the ground. And God saw that it was good.
New Jerusalem Bible	God made wild animals in their own species, and cattle in theirs, and every creature that crawls along the earth in its own species. God saw that it was good.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God made the beast of the earth after its sort, and the cattle after their sort, and everything moving on the face of the earth after its sort: and God saw that it was good.
Ferar-Fenton Bible	GOD accordingly made the various species of the animals of the Earth, as well as the several species of quadrupeds, and all of the different species of reptiles; and GOD admired their beauty.
HCSB	So God made the wildlife of the earth according to their kinds, the livestock according to their kinds, and creatures that crawl on the ground according to their kinds. And God saw that it was good.
NET Bible®	God made the wild animals according to their kinds, the cattle according to their kinds, and all the creatures that creep along the ground according to their kinds. God saw that it was good.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And God made the [wild] beasts of the earth according to their kinds, and domestic animals according to their kinds, and everything that creeps upon the earth according to its kind. And God saw that it was good (fitting, pleasant) and He approved it.
Concordant Literal Version	And making is the Elohim, the land life for its from-kind, and the beast for its from-kind, and every moving animal of the ground for its from-kind. And seeing is the Elohim that it is good.
English Standard Version	And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.
exeGesés companion Bible	And Elohim works live beings on the earth in species and animals in species and every creeper on the soil in species: and Elohim sees it is good.
World English Bible	God made the animals of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind. God saw that it was good.
Young's Updated LT	And God makes the beast of the earth after its kind, and the cattle after their kind, and every creeping thing of the ground after its kind, and God sees that it is good.

The gist of this verse:

Genesis 1:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 1:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i>			
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
’êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular construct	Strong's #2416 BDB #312
Owens notes that there is an “old case ending.” This word has a slightly different ending than is found elsewhere.			
’erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינִי) [pronounced <i>meen</i>]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568
Together, these mean <i>according to its [own] kind</i> .			

Translation: Consequently, Elohim made the life of the earth according to its kind,...

This verse goes into slightly more detail than the final words of the previous verse. First, we have a summative phrase indicating that God made all the life related to the earth, all which reproduces according to its own kind.

Genesis 1:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינִי) [pronounced <i>meen</i>]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind*.

Translation: ...and all livestock according to its kind,...

God made the livestock, which would be the animals that man is closely associated with.

Genesis 1:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
remes (רֵמָה) [pronounced <i>REH-mes</i>]	<i>active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles</i>	collective masculine singular construct	Strong's #7431 BDB #943

Genesis 1:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
We are dealing with the smaller creatures who have four feet or more and are close to the ground, e.g., lizards, snakes, worms, mice, crabs, etc. It is used at least once of a sea animal in Psalm 104:25.			
'ādāmâh (אָדָמָה) [pronounced uh-daw-MAWH]	ground, soil, dirt, earth, tillable earth, land, surface of the earth	feminine singular noun with the definite article	Strong's #127 BDB #9
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינִי) [pronounced meen]	kind, sort, species	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568
Together, these mean according to its [own] kind.			

Translation: ...and every organism of the ground according to its kind.

However, there are a myriad of organisms related to the ground which God creates, from microscopic to huge, and all which reproduce according to its own kind. Perhaps these are the living creatures which whom man is less closely associated with. At this point, I am simply making a stab in the dark. There is, no doubt, a differentiation which is being made, but I don't know what that is.

Genesis 1:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to, observe; to perceive, to understand, to learn, to know	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ṭôwb (טוֹב) [pronounced tow ^b v]	to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right	3 rd person masculine singular, Qal perfect (or a Qal participle)	Strong's #2895 BDB #373

Genesis 1:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Apparently, the 3 rd person masculine singular, Qal perfect is identical to the Qal participle and to the masculine singular adjective as well (which is Strong's #2896 BDB #373). The masculine singular adjective means <i>pleasant, pleasing, agreeable, good, better; approved</i> .			
Therefore, the word here may be...			
תֹּבַב (טוּב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Translation: And Elohim observes that it is good.

Again, God looks over what He has done and observes that it is all good.

Genesis 1:25 And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

God created animals so that they could not breed outside of their species. He created animals so that those of the same kind could breed. He made things so that, for instance, when two cows breed, the result is a calf and not a lamb.

Genesis 1:25 Consequently, Elohim made the life of the earth according to its kind, and all livestock according to its kind, and every organism of the ground according to its kind. And Elohim observes that it is good. (Kukis mostly literal translation)

Genesis 1:25 Consequently, God made the life of the earth, including all livestock and all living organisms related to the earth, all which reproduce according to their own kind. And God sees that it is good. (Kukis paraphrase)

And so says Elohim, “Let us make man in Our image according to Our likeness—and let them have dominion over fish of the sea and over bird of the [two] heavens and over the livestock and over all the earth and over all the life form, the creeping [thing] over the earth.”

Genesis
1:26

And Elohim said, “Let Us make man in Our shadow-image, according to Our likeness. Then let them have dominion over the fish of the sea, and over the birds of the heavens, and over the livestock and over all the earth and over all life forms, [even] the creeping things upon the earth.”

And God said, “Let Us make man in Our shadow-image, according to Our likeness. Let them have dominion over the fish of the sea, over the birds of the heavens, over the livestock, over all the earth, and over all life forms, including the creeping things upon the earth.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the Lord said to the angels who ministered before Him, who had been created in the second day of the creation of the world, Let us make man in Our image, in

Our likeness; and let them rule over the fish of the sea, and over the fowl which are in the atmosphere of heaven, and over the cattle, and over all the earth, and over every reptile creeping upon the earth.

Latin Vulgate	And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.
Masoretic Text (Hebrew)	And so says Elohim, "Let us make man in Our image according to Our likeness—and let them have dominion over fish of the sea and over bird of the [two] heavens and over the livestock and over all the earth and over all the life form, the creeping [thing] over the earth."
Peshitta (Syriac)	Then 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 wild beasts of the earth, and over every creeping thing that creeps upon the earth.
Septuagint (Greek)	And God said, Let Us make man according to Our image and likeness, and let them have dominion over the fish of the sea, and over the flying creatures of heaven, and over the cattle and all the earth, and over all the reptiles that creep on the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Then God said, "Let us make humanity in our image to resemble us so that they may take charge of the fish of the sea, the birds of the sky, the livestock, all the earth, and all the crawling things on earth."
Contemporary English V.	God said, "Now we will make humans, and they will be like us. We will let them rule the fish, the birds, and all other living creatures."
Easy English	Then God said, 'Let us make people as an image that is like ourselves. Let people rule over the fish that are in the sea. Let them rule over the birds that fly in the air. Let them rule over the *cattle and wild animals on the earth. And let them rule over the *creatures that crawl.'
Easy-to-Read Version	Then God said, "Now let's make man. [The Hebrew word means "man," "people," or the name "Adam." It is like the word meaning "earth," or "red clay."] We will make people as a copy of ourselves. People will be like us. They will rule over all the fish in the sea and the birds in the air. They will rule over all the large animals and all the little things that crawl on the earth."
Good News Bible (TEV)	Then God said, "And now we will make human beings; they will be like us and resemble us. They will have power over the fish, the birds, and all animals, domestic and wild, large and small."
<i>The Message</i>	God spoke: "Let us make human beings in our image, make them reflecting our nature So they can be responsible for the fish in the sea, the birds in the air, the cattle, And, yes, Earth itself, and every animal that moves on the face of Earth."
New Berkeley Version	Then God said: Let Us make man in Our image, after Our likeness [Endowed with power of reasoning, emotion and will.], and let them bear rule over the fish in the sea, over the birds of the air, over the animals; over the whole earth and over all creeping things that crawl on the earth.
New Century Version	Then God said, "Let us make human beings in our image and likeness. And let them rule over the fish in the sea and the birds in the sky, over the tame animals, over all the earth, and over all the small crawling animals on the earth."
New Living Translation	Then God said, "Let us make human beings [Or man; Hebrew reads adam.] in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground."

Partially literal and partially paraphrased translations:

American English Bible	Then God spoke, saying, 'Let's make man to be like us and in our image. Then [we will] appoint him to be over the sea creatures, the winged creatures of the skies, the herding animals of the ground, and all the slithering animals that crawl on the ground.'
Ancient Roots Translinear	God said, "Make humans in our image and in our likeness to manage the fish of the sea, the birds of the heavens, the animals in all the land, and all the reptiles creeping over the land!"
Beck's American Translation	Then God said, "Let us make man in Our image, like Ourselves, that they might rule over the fish in the sea, the birds in the air, and the cattle, over all the earth and everything that moves on the earth."
<i>God's Word</i> TM	Then God said, "Let us make humans in our image, in our likeness. Let them rule the fish in the sea, the birds in the sky, the domestic animals all over the earth, and all the animals that crawl on the earth."
New American Bible	Then God said: Let us make* human beings in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth. Let us make: in the ancient Near East, and sometimes in the Bible, God was imagined as presiding over an assembly of heavenly beings who deliberated and decided about matters on earth (1 Kgs 22:19-22; Is 6:8; Ps 29:1-2; 82; 89:6-7; Jb 1:6; 2:1; 38:7). This scene accounts for the plural form here and in Gn 11:7 ("Let us then go down."). Israel's God was always considered "Most High" over the heavenly beings. Human beings: Hebrew 'adam is here the generic term for humankind; in the first five chapters of Genesis it is the proper name Adam only at 4:25 and 5:1-5. In our image, after our likeness: "image" and "likeness" (virtually synonyms) express the worth of human beings who have value in themselves (human blood may not be shed in 9:6 because of this image of God) and in their task, dominion (1:28), which promotes the rule of God over the universe. Gn 5:1, 3; 9:6; Ps 8:5-6; Wis 2:23; 10:2; Sir 17:1, 3-4; Mt 19:4; Mk 10:6; Jas 3:7; Eph 4:24; Col 3:10.
New Jerusalem Bible	God said, 'Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild animals and all the creatures that creep along the ground.'
Revised English Bible	Then God said, 'Let us make human beings in our image, after our likeness, to have dominion over the fish in the sea, the birds of the airs, the cattle, all wild animals on land, and everything that creeps on the earth.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God said, Let us make man in our image, like us: and let him have rule over the fish of the sea and over the birds of the air and over the cattle and over all the earth and over every living thing which goes flat on the earth.
Ferar-Fenton Bible	God then said, "Let Us make men under Our Shadow, as Our Representatives; and subject to them the fish of the waters, and the birds of the sky, and the quadrupeds, as well as the whole of the Earth, and every reptile that creeps upon it."
HCSB	Then God said, "Let Us make man in Our image, according to Our likeness. They will rule the fish of the sea, the birds of the sky, the animals, all the earth, and the creatures that crawl on the earth."
NET Bible [®]	Then God said, "Let us make [The plural form of the verb has been the subject of much discussion through the years, and not surprisingly several suggestions have been put forward. Many Christian theologians interpret it as an early hint of plurality within the Godhead, but this view imposes later trinitarian concepts on the ancient text. Some have suggested the plural verb indicates majesty, but the plural of majesty is not used with verbs. C. Westermann (Genesis, 1:145) argues for a plural

of "deliberation" here, but his proposed examples of this use (2 Sam 24:14; Isa 6:8) do not actually support his theory. In 2 Sam 24:14 David uses the plural as representative of all Israel, and in Isa 6:8 the Lord speaks on behalf of his heavenly court. In its ancient Israelite context the plural is most naturally understood as referring to God and his heavenly court (see 1 Kgs 22:19-22; Job 1:6-12; 2:1-6; Isa 6:1-8). (The most well-known members of this court are God's messengers, or angels. In Gen 3:5 the serpent may refer to this group as "gods/divine beings." See the note on the word "evil" in 3:5.) If this is the case, God invites the heavenly court to participate in the creation of humankind (perhaps in the role of offering praise, see Job 38:7), but he himself is the one who does the actual creative work (v. 27). Of course, this view does assume that the members of the heavenly court possess the divine "image" in some way. Since the image is closely associated with rulership, perhaps they share the divine image in that they, together with God and under his royal authority, are the executive authority over the world.] **humankind** [The Hebrew word is ????? ('adam), which can sometimes refer to man, as opposed to woman. The term refers here to humankind, comprised of male and female. The singular is clearly collective (see the plural verb, "[that] they may rule" in v. 26b) and the referent is defined specifically as "male and female" in v. 27. Usage elsewhere in Gen 1-11 supports this as well. In 5:2 we read: "Male and female he created them, and he blessed them and called their name 'humankind' (?????)." The noun also refers to humankind in 6:1, 5-7 and in 9:5-6.] **in our image, after our likeness** [The two prepositions translated "in" and "according to" have overlapping fields of meaning and in this context seem to be virtually equivalent. In 5:3 they are reversed with the two words. The word ????? (tselem, "image") is used frequently of statues, models, and images - replicas (see D. J. A. Clines, "The Etymology of Hebrew selem," JNSL 3 [1974]: 19-25). The word ???????? (dymut, "likeness") is an abstract noun; its verbal root means "to be like; to resemble." In the Book of Genesis the two terms describe human beings who in some way reflect the form and the function of the creator. The form is more likely stressing the spiritual rather than the physical. The "image of God" would be the God-given mental and spiritual capacities that enable people to relate to God and to serve him by ruling over the created order as his earthly vice-regents.] [In our image, after our likeness. Similar language is used in the instructions for building the tabernacle. Moses was told to make it "according to the pattern" he was shown on the mount (Exod 25:9, 10). Was he shown a form, a replica, of the spiritual sanctuary in the heavenly places? In any case, what was produced on earth functioned as the heavenly sanctuary does, but with limitations.], **so they may rule** [Following the cohortative ("let us make"), the prefixed verb form with vav (?) conjunctive indicates purpose/result (see Gen 19:20; 34:23; 2 Sam 3:21). God's purpose in giving humankind his image is that they might rule the created order on behalf of the heavenly king and his royal court. So the divine image, however it is defined, gives humankind the capacity and/or authority to rule over creation.] **over the fish of the sea and the birds of the air, over the cattle, and over all the earth** [The MT reads "earth"; the Syriac reads "wild animals" (cf. NRSV).], **and over all the creatures that move** [Heb "creep" (also in v. 28).] **on the earth."**

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Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals [Probable reading of the original Hebrew text (see Syriac); Masoretic Text the earth], and over all the creatures that move along the ground."

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Then God said, Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	God said, Let Us [Father, Son, and Holy Spirit] make mankind in Our image, after Our likeness, and let them have complete authority over the fish of the sea, the birds of the air, the [tame] beasts, and over all of the earth, and over everything that creeps upon the earth.
Concordant Literal Version	And saying is the Elohim, "Make will We humanity in Our image, and according to Our likeness, and sway shall they over the fish of the sea, and over the flyer of the heavens, and over the beast, and over all land life, and over every moving animal moving on the land.
Context Group Version	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 birds of the skies { or heavens }, and over the cattle, and over all the land { or earth }, and over every creeping thing that creeps on the land { or earth }.
exeGeses companion Bible	And Elohim says, We work Adam in our image, after our likeness! - to subjugate over the fish of the sea and over the flyers of the heavens and over the animals and over all the earth and over every creeper creeping on the earth.
Heritage Bible	And God said, Let us make man in our image, 26a after our likeness, and let them tread [Man is the only creature who treads, radah, over all else. Radah means to tread down and crumble off so you can reform it for God's glory and your good. Animals do not rule. Only man rules.] over the fish of the sea, and over the birds of the heavens, and over the animals, and over all the earth, and over every creeping thing that creeps upon the earth.
Modern KJV	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 heavens, and over the cattle, and over all the earth, and over all the creepers creeping on the earth.
New King James Version	Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all [Syriac reads all the wild animals of.] the earth and over every creeping thing that creeps on the earth."
New RSV	Then God said, `Let us make humankind [Heb adam] in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of

Syndein the air, and over the cattle, and over all the wild animals of the earth [Syr: Heb and over all the earth], and over every creeping thing that creeps upon the earth.' And Elohiym/Godhead {All agreed} said/decreed, "Let Us manufacture {'asah - something out of something} {man's personality/soul is being created here} mankind {human race} in Our shadow image {tselem - real but invisible essence - all the same} - after Our pattern/likeness {d@muwth - personality that comes out of that essence - each different}. And they shall rule over the fish of the sea, and over the birds of the heavens, and over the cattle {domesticated animals} and over all the earth, and over every creeping thing {reptiles and insects} that creeps/glides on the earth. {Note: The invisible essence of God is in view here - 'I am' - self-awareness; 'I ought' - moral reasoning power (knows right from wrong); and 'I will' - free will.}. And God says, "Let Us make man in Our image, according to Our likeness, and let them rule over fish of the sea, and over fowl of the heavens, and over cattle, and over all the earth, and over every creeping thing that is creeping on the earth."

Young's Updated LT

The gist of this verse:

Genesis 1:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture	1 st person plural, Qal imperfect; with the voluntative hê	Strong's #6213 BDB #793
'âdâm (אָדָם) [pronounced aw-DAWM]	a man, a human being, mankind, Adam	masculine singular noun	Strong's #120 BDB #9

Translation: And Elohim said, "Let Us make man..."

Up until now, all things have been created or made with the verb in the 3rd person masculine singular. Here, for the first time, God, a plural noun, is speaking (masculine singular form) saying, "Let us make..." as a 1st person plural verb.

We have the Godhead here, God in 3 Persons, but all with the same essence. The Bible later proclaims that God is One; but the word used there does not necessarily mean that God is One in number. The very same word will be used when speaking of a man and a woman being one.

When God speaks, we may assume that this is God the Father, Who planned this entire thing. God the Son is the Revealed Member of the Trinity, who does the work. God the Holy Spirit is the power given to do the work. The explanation which makes the most sense to me is that of building a house. God the Father is the architect; God the Son is the builder; and God the Holy Spirit is the power for the power tools.

For the first time, we have a verb here as a plural, the very common verb *to make, to do, to manufacture, to construct*. This suggests that all members of the Godhead will take part in the creation of man.

Throughout this chapter, God is speaking. We know that there are three members of the Godhead, which means that God is not talking to Himself. In fact, now would be a good time to examine the **Doctrine of the Trinity in the Old Testament**. ([HTML](#)) ([PDF](#)).

However, the reason He is speaking is that He has an audience, all the fallen and all the elect angels. He is not speaking to them but He is speaking on their behalf. What is transpiring will be crucial to their understanding of His judgments and His righteousness. One of the things which the angels will observe is how miserable the fallen angels will make life for man upon this earth. God will put man into perfect environment with everything provided for him, including right man and right woman, and Satan will do what he can to ruin this idyllic situation.

The Hebrew word for man is 'âdâm (אָדָם) [pronounced *aw-DAWM*], which we recognize as *Adam*. Here it refers to mankind in the collective sense (see v. 27) as well as to the first man in the singular sense (Genesis 2:20).

Genesis 1:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tselem (צֶלֶם) [pronounced <i>TSEH-lem</i>]	<i>image, likeness, resemblance, shadow-image, semblance; mere, empty</i>	masculine singular noun with the 1 st person plural suffix	Strong's #6754 BDB #853

Translation: ...in Our shadow-image,...

Different from all of the creatures just made, man will be made in God's shadow image. Since this is the shadow-image of all the Members of the Godhead, then this would be the shadow-image of their essence. The shadow image would be, God has sovereignty; we have volition; God has omniscience and we have mentality.

Genesis 1:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
d ^e mûwth (דְמוּת) [pronounced <i>dehm-OOTH</i>]	<i>likeness, [shadow] image, similitude; model, pattern; [and, later] appearance [of something resembling something]</i>	feminine singular noun with the 1 st person plural suffix	Strong's #1823 BDB #198

Translation: ...according to Our likeness.

Similarly, man will be created according to God's likeness; patterned after God. God is 3 Persons all with the same essence; two members of the Godhead are not seen and One is. So, man will be created as a triune being, with a soul, a spirit and a body; 2 of which cannot be seen; and one component of which is seen.

God is doing something with man that He did not do with the animals; God will create man in His own image. What is meant? The word image is from the Hebrew word tselem (צלם) [pronounced *TSEH-lem*], which can refer to the images of heathen gods, but also it means *image, likeness, resemblance, shadow image and definitely not an exact duplicate*. D^emûwth (דמוּת) [pronounced *dehm-OOTH*] means *likeness, similitude, pattern, or model*. The latter word can be used as a son has the likeness of his father. The word make is the common word ‘âsâh (עָשָׂה) [pronounced *gaw-SAWH*], which has been found in v. 7, 16 and 25, and it means *to make, to do or to construct out of something*. In v. 7, God made the atmosphere out of the existing elements from the earth and the water; in v. 16 he constructed the sun and the moon from existing elements (it is possible that they both existed and God worked with them until they were suitable for His purposes); and God made the land animals. The Bible says that God both made and created man, so it is likely that He both made and created all animal life.

The pattern of God is the three members of the Godhead; we were created with three separate components, the body, the soul and the spirit. We were made from the pattern of God and out of the earth (i.e., the elements of the ground). We are the shadow image of God in several ways:

We are the Shadow Image of God

- God is sovereign, we have volition
- God is omniscient, we have intelligence
- God is immaterial and cannot be seen; our greatest part is our unseen person
- God has a physical manifestation; we have a body
- God is love, we have an emotional love capacity (or, better, the ability to love)
- God is eternal life, we had perpetuated life
- God is completely aware of His Own character; we possess self-consciousness
- God is omniscient; we can perceive through our five senses the world around us

[I possibly have more notes on this in my notes on Acts 20:5-10 with Thieme)

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Notice that the previous stomping grounds of the angels, the earth, once frozen in ice after the fall of Satan and the angels which he took with him, is now given to man and put under man's control and dominion. This would be infuriating to Satan and the other fallen angels because man is so weak and small and inferior in intellect and power and movement as compared to the angels. With this statement, Satan immediately began to plan to take the control of the earth away from man. After all, Satan is more intelligent, more charming and superior to man in almost every way; it seems that taking the dominion of planet earth from him would be easy.

This was just too extensive to place up with the translation.

Heritage Bible Footnote on “Our Image”

image, likeness. See 5:3; 9:6. Hebrew: image, tselem, likeness, demuwth. The word image means a shadow of the original, or a statue of some human or animal. The word likeness has almost the identical meaning. Something that is like something else, but not the actual thing. Both image and likeness are used to describe idols, and pictures in dreams and visions. All of these are likenesses, but not the real thing. Each one of these uses describes something that is EMPTY, and needs to be filled.

In all the following Scriptures tselem is used: Num 33:52; 1 Sam 6:5,11; 2 Kngs 11:18; 2 Chr 23:17; Ps 39:6; 73:20; Ezk 7:20; 16:17; 23:14; Amo 5:26. It occurs 17 times in the book of Daniel referring to the images Nebuchadnezzar saw in his dream, the image that Nebuchadnezzar built for people to worship, and the appearance of the face of Nebuchadnezzar when he became angry.

Tselem is combined with the word death, and usually translated shadow of death, meaning the likeness or image of death was hanging over them, but they had not experienced the reality of death yet. Tselm means an empty shell.

Heritage Bible Footnote on “Our Image”

Demuwth, likeness, is in 2 Kings 16:10. King Ahaz went to Damascus to meet Tiglath Pileser, king of Assyria. He saw an altar at Damascus, and king Ahaz sent to Urijah, the priest, the image or likeness of the altar. Ahaz asked for a pattern so he could use the pattern to build the real thing. The image is only a likeness, a pattern. All the other uses of demuwth, including 17 times in Ezekiel, the meaning is always a resemblance, not the real thing.

When we come to the New Covenant, the Greek, eikon, image, means both the shell, and the actual essence of the original. In the following verses image does not mean an empty shell, but an essential likeness that is equal to the original. 2 Cor 4:4 ...Christ, who is the image of God. Col 1:15, [Christ] Who is the image of the invisible God.... The following verses show that the word image means that the Christian believer actually receives the real essence of Christ in the salvation experience. Rom 8:29 ...to be conformed to the image of his Son.... 1 Cor 15:49 And as we bore the image of the one made from dust [the image of Adam who had only an empty spiritual shell in God’s likeness before he received God’s forgiveness], we shall also bear the image of the one from heaven [the image of Christ who is the actual essence of God in flesh]. Christ has not only the appearance of God, He is the actual essential character of God in His entire being. See also 2 Cor 3:18, Col 3:10, and Eph 4:24 And you are clothed in the new man who from God is created in righteousness and true holiness.

After receiving revelation knowledge from all these places where the word image appears, we understand that:
 (1) The original image of God that natural man received in creation is a spiritual shell capable of receiving God and becoming an eternal child of God. The animals did not have this.
 (2) The new creation image of Christ that the believer receives in the new birth is the actual essence of the God-Man, Christ Jesus Who has become our life forevermore. See Note on Gen 18:1- 2. 26b

From: <http://www.cathedraluniversity.com/heritagebible/HeritageBibleAcrobat/01Genesis.pdf> accessed March 25, 2012.

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Genesis 1:26 Then 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 birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

This statement of Genesis is quite remarkable. There are 3 things for us to note: (1) God is not alone in this creation process; (2) God made man to have authority over the earth; (3) man is created in God’s image, which is qualified with a plural suffix (*Our image, Our likeness*).

God is a plural noun (*Elohim*) and we find this exact same noun in other places translated *gods*. However, in places like this, *Elohim* takes a singular verb. This, in fact, is what tells us that we are speaking of the God Who created us. However, suddenly, here, God is speaking to someone else, someone Who is a part of the creative process. God says that *We* are going to create man and that man will be in God’s image and likeness.

The first thing that we need to know is, Who is with God? Now, I have capitalized the nouns and pronouns, but, in the Hebrew language (the original language) there are no capital letters. Capitalizing letters of names and pronouns which refer to God is a tradition in our society, a tradition which, unfortunately, is not followed in all Bible translations.

We have another account of creation in John 1:1–4, 14, 17: *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was not any thing made that was made. In Him was life, and the life was the light of men. And the Word became flesh and lived among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and truth. For the law was given through Moses; grace and truth came through Jesus Christ.*

So the Person with God is Jesus Christ, called here, *the Word*. **All things were made by means of Him and nothing was made without Him.** In the fullness of time (at the proper time, according to God's plan), **the Word became flesh and lived among us**; He is **full of grace and truth**, and this **grace and truth came through Jesus Christ**.

From the very beginning, God is more than One person, even though He is One in essence. You may have some familiarity with the Bible and you know that, Deut. 6:4 reads: **Listen, O Israel: Jehovah [is] our God [Elohim], the Jehovah [is] one.** The word for *one* used here is not used to refer to absolute singularity. We find the exact same word used in Genesis 2:24: **Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.** The singularity here refers to unity between the man and the woman. They remain two separate personalities, but they form (for lack of a better term) a corporate unity in marriage. Similarly, the Godhead or the Trinity is *one* in essence, yet plural in person and function.

The Spirit of God is mentioned back in Genesis 1:2 and Jesus Christ and the Holy Spirit are mentioned here in Genesis 1:26. We confirm this by looking at John 1.

I have mentioned the division of labor, and what is required in order to make anything. You need a plan, someone who will do the actual work, and the energy involved to make whatever is being made. God the Father planned it all; God the Son executed the plan, and this was all done in the power (energy) of God the Holy Spirit. 3 different persons, 3 difference functions, yet one in essence and purpose.

And just in case you don't look it up, here are a few Old Testament verses where the Trinity is clearly proclaimed:

The Trinity in the Old Testament (the Abbreviated Version)

1. The 4th word of Genesis 1:1 is Elohim, which can be translated *God* or *gods*. The *-im* ending is the plural ending in the Hebrew. This word takes on a masculine singular verb here, and for that reason, some have called this the *plural of excellence*, indicating that God is so excellent that, this could only be expressed with a plural noun. Although I am not saying this is wrong, at the same time, always bear in mind that the first title used for God is a plural word.
2. Before we go further, we should make a quick stop at Deut. 6:4: **Listen, O Israel, Jehovah *is* our God [Elohim] Jehovah *is* one.** I have carefully maintained the order of the Hebrew words, and note two things: the parallelism and the italicized words. The italicized words are inserted, and every translator inserts them; sometimes the nouns are mixed around a bit (e.g., **Hear, O Israel: The LORD our God *is* one LORD** or **Hear, O Israel: The LORD our God, the LORD *is* one**). You will note that *Jehovah* occurs twice and suggests a parallelism. In the Hebrew, the subject is not necessarily found first, but the parallelism suggests that *Jehovah* is either the subject both times or it is the predicate nominative both times. So Moses could be saying, "**Listen, O Israel, our God is Jehovah, One is Jehovah;**" or, "**Listen, O Israel, Jehovah *is* our God [and] Jehovah *is* one.**" The latter makes the most sense to me, as the numeral *one* is found more often as a modifier than as a noun. However, the numeral *one* is not necessarily *one in number* but it is used for something which represents a unity, as in, **a man and a woman shall leave their parents and they will become one flesh.** Even in sexual union, a man and a woman are still two distinct people; however, what they form is a union. So, Moses was not making the point that Jehovah God is a single God, although Christians do believe in one God; but that **Jehovah is our Elohim (plural) and Jehovah is one**, indicating unity rather than number.
3. Now let's return to creation. Although it is clear that God created all that is, with and through Jesus Christ (John 1:1–14), we are going to restrict ourselves to the Old Testament. On the 6th day, God created man. we read: **God [plural noun] said [masculine singular verb], "Let **Us** make [plural verb] man in **Our** image, after **Our** likeness: and let them have dominion over the fish of the sea, and over the birds of the sky, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth"** (Genesis 1:26). Up until now, even though we had the plural noun *Elohim*, we would always find a masculine singular verb; however, this time, the verb *to make* is a plural verb. This is followed by two words which plural suffixes (*our*). When God designed man, there is apparently a different approach to

The Trinity in the Old Testament (the Abbreviated Version)

man than God creating even the heavens and the earth. Up until the creation of man, the verbs have all been masculine singular; now, the verb *to make* is in the plural. Man will be created trichotomous and, apparently, with a greater complexity than what God had already created. We can attest to this complexity, as we can usually recognize human life, but giving it greater definition than that eludes even those in the medical profession. For instance, just how alive is a person who is hooked up to medical machinery which, for instance, breathes for him? Just how alive is the fetus in the womb? These are almost more moral questions than they are medical, as medicine and science cannot say with complete certainty what these lives are. Science, in most cases, is able to sustain these lives or to destroy these lives, but giving them further definition, beyond a guess as to how viable these examples are, is outside of medicine's ability. So, when God created a body with a soul and a spirit, this is a creation which man to this day does not fully apprehend. Scientists may tell us that we are 98% identical to chimps (I have forgotten the exact percentage here), in terms of DNA, but people with an IQ above room temperature don't have any problems distinguishing their fellow human beings from chimps. So, as a result, we have a large percentage of scientists who believe that we evolved from primates, as our DNA is so similar; yet there are a significant number of scientists who do not believe that such an evolution occurred. As a result, there are scientists out there who want to create life in order to harvest portions of it to attempt to cure this or that disease; and there are even some who would want to try human cloning; and there are many out there who view these things as morally repugnant, and in different amounts. It is because, we do not know exactly what the soul is, how it is connected to the body, and we medically don't know what the soul is doing or where it can be found with respect to fetuses, lobotomized patients or comatose patients. Some think that the key to life is the EEG (electroencephalograph) readings of the brain (which is what we use, essentially, to determine if someone is dead). However, a 3 week old fetus has EEG readings; and who knows before that? My only point in all of this is, we are wonderfully made, put together with a variety of elements, that, in and of themselves, are clearly not alive; and that, somehow (by the breath of God), we are made alive. And so, when God made man, all 3 members of the Trinity were involved.

4. The building of a house can be likened to the function of the Trinity. You have the plans for a house, which is God the Father, who many never be seen by anyone directly associated with the house. We know these as the divine decrees. You have the workmen who show up, are seen, and actually do the work—that is God the Son. Jesus Christ fulfilled the prophecies of the Old Testament; He kept the Law of Moses, and He died on the cross for our sins. This is the work that man saw. And then you have the power for the power tools—also unseen—and that is God the Holy Spirit. God the Holy Spirit gives us the power and ability to do the plan of God.
5. Isa. 48 is spoken by God, although we may not, at first understand which member of the Trinity is speaking. However, generally speaking, the revealed member of the Trinity is Jesus Christ. In Isa. 48:3, we read: **"I have declared the former things from then; and they went out of My mouth; and I made them hear; suddenly I acted, and they came about."** This is clearly God and not Isaiah speaking, because Isaiah did not act in order to make his own words come to pass. He speaks of His wrath in v. 9, He speaks of refining Israel in v. 10, and of His name being profaned in v. 11. Then He says (vv. 12–13): **"Listen to Me, O Jacob, and Israel My called: I am He; I am the First; surely I am the Last. My hand surely founded earth, and My right hand has stretched out the heavens; I called to them, they stood up together."** Clearly this is God Who is speaking, and, as we will find out, God the Son, the Revealed Member of the Trinity. Isa. 48:16: **"Come near to Me, hear this; I have not spoken in secret from the beginning. From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me."** The Lord Jehovah refers to God the Father; His Spirit, of course, is the Holy Spirit. The One speaking is Jesus Christ, the revealed member of the Trinity. The singular verb here is sometimes used, even with a plural subject, when that subject is split up, as it is here. It is also possible that this should read **...the Lord Jehovah has sent Me and His Spirit**. The exact understanding can be cleared up at a later date; that we find the Trinity here is clear.
6. In Daniel 7:13, we have two members of the Trinity: **I was looking in the night visions. And behold! One like the Son of Man came with the clouds of the heavens. And He came to the Ancient of Days. And they brought Him near before Him.** God the Son comes to God the Father. **And to Him was given**

The Trinity in the Old Testament (the Abbreviated Version)

dominion and glory and a kingdom, that all peoples, nations, and languages should serve **Him**; **His** dominion is an everlasting dominion, which shall not pass away, and **His** kingdom one that shall not be destroyed (Daniel 7:14). God the Father gives to God the Son an everlasting kingdom.

7. We find God the Father and God the Son in Hosea 1:4–7 as well: **Yahweh said to him**, "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel on the house of Jehu, and will cause the kingdom of the house of Israel to cease. It will happen in that day that I will break the bow of Israel in the valley of Jezreel." She conceived again, and bore a daughter. Then he said to him, "Call her name Lo-Ruhamah; for I will no longer have mercy on the house of Israel, that I should in any way pardon them. **But I will have mercy on the house of Judah, and I will save them by Yahweh their God**, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

I strongly recommend reading the complete **Doctrine of the Trinity in the Old Testament** ([HTML](#)) ([PDF](#)).

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Item #2 from this verse is the fact that God gave man authority over the earth. Throughout man’s history, there have been those who worship the earth. The current environmental movement has morphed into what has essentially become a cult-worship of the earth. At one time, the environmental movement had some fairly reasonable members, who petitioned in a variety of ways for cleaner air, cleaner water and cleaner land. Although a balance must be struck between man and nature, this balance is always in man’s favor, because God has given man dominion over the earth. Man should never be seen as subservient to the earth or to any part of the earth. Nor should man be seen as some sort of an aberration of nature or as some sort of a destructive, anti-nature force. Man is not an intruder in nature nor is man a destructive force, destroying nature. God gave man the authority over the earth, which means authority over all nature.

Genesis 1:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
râdâh (רָדָה) [pronounced <i>raw-DAW</i>]	<i>to tread with the feet; to rule over, to have dominion over, to subdue; to take possession of</i>	3 rd person masculine plural, Qal imperfect; voluntative	Strong’s #7287 BDB #921
When used with the bêyth preposition, this means <i>to tread [with the feet]; to rule over, to have dominion over, to subdue</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong’s # BDB #88
dâgâh (דָּגָה) [pronounced <i>daw-GAW</i>]	<i>fish</i>	feminine singular construct; generally used in the collective sense	Strong’s #1710 BDB #185

Genesis 1:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâm (יָם) [pronounced yawm]	sea, lake, river, seaward, west, westward	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: [Then let them have dominion over the fish of the sea,...](#) When man is created, since he is made in the image of God, then it is logical that he will have dominion over all of the things which were not made in God's image. Therefore, man will have dominion over the fish in all of the seas.

Genesis 1:26e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
‘ôwph (עוֹף) [pronounced gôhf]	birds; used collectively for anything that flies, including bats and flying insects	masculine singular collective noun; construct form	Strong's #5775 BDB #733
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: [...and over the birds of the heavens,...](#)

We repeat the wâw conjunction and the bêyth preposition from hereon out, so the verb is taken with it. [And let man have dominion over the birds of the heavens.](#)

Genesis 1:26f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251

Genesis 1:26f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96

Translation: ...and over the livestock... The Syriac translation, which is probably the worst of all ancient translations, has "...and over all the livestock of all the earth..." What they are attempting to do is to make this parallel to the passages which came before and those which follow. However, there is no clear pattern, as kôl is found in the final two phrases but not in the first two. Furthermore, in the Hebrew, we have a definite article (which is the hê prefix in most cases to a noun). The Syriac sets this up as a construct noun, which is a different form and it cannot have a definite article (the construct form never takes a definite article).

So, in order for the Syriac to be correct, kôl was somehow misplaced, a wâw conjunction was accidentally added, along with a definite article. In other words, a lot happened to this verse, if the Syriac is the correct take. Our oldest manuscripts from the Dead Sea Scrolls have this phrase missing. The Greek, which is based upon the oldest Hebrew manuscripts, agrees with the Hebrew and not with the Syriac; and the Latin, which is generally a very good translation, also agrees with the Hebrew. Although I would not base very much upon the targum, the targum is also in agreement with the Hebrew.

Therefore, I would agree with the Hebrew text here. The scribes had a lot of respect for the Hebrew manuscripts; they did not just willy nilly make changes to make things nice. If the kôl was accidentally misplaced and later noticed, it does not follow that a scribe would then make two more changes so that everything was nice. What most scribes would do is add a notation off to the side saying, "You know, that kôl was misplaced, I think" and leave it at that. They would not even more the kôl back to where it belongs (if it had been misplaced).

So, even though the livestock are of the earth, that is not what is being said here—man is simply given dominion over the animals (beasts, livestock).

Genesis 1:26g			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 1:26g			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and over all the earth...

Similarly, man is given dominion over all the earth. Now, much as you might want to combine the previous portion of this verse with this one, that would be ill-advised, because of all the changes which would have had to have been made in order for that to come to pass. Making 3 such mistakes all within the same quarter of a line seems like a very unlikely outcome. That no other manuscript survived with this reading is also unlikely. At some point in time, when this was realized, other manuscripts would have been consulted.

So man is given authority over all of the earth.

Man has done several things when it comes to subduing the earth: (1) we grow crops and breed animals for our own specific needs; (2) we build homes to live in and buildings to work in; (3) we build roads to go from point A to point B; (4) we build water supplies. These 4 things have been with us since time immemorial, and these are 4 ways in which we subdue the earth.

Is it a good thing to preserve clean air and water? Of course, because we as man breathe that air and drink that water. Are there national parks which we should preserve? Of course, because there are many people who want to visit these parks and camp out in them. This is a part of subduing the earth. In this, we strike a balance between a pristine area and an area accessible to man. I have been to several beaches where the intention is to keep these beaches as pristine as possible. However, there are roads and trails which lead us to these beaches. The preservation and the access both fall under man's authority over the earth.

However, it is quite another thing to preserve a plot of ground that no one goes to and that no one has a desire to go to. That sort of thing falls into more of a cult-worship of the earth. We have a place called the Arctic National Wildlife Refuge (ANWR) in Alaska. There are very few animals in this area and even fewer people. There is probably not a better place on this earth to drill for oil, because no one will ever see these oil derricks. If anything, animal life would increase in these areas, as they did along the great oil pipeline which was laid back in the 1970's and 1980's. This is also a part of man's authority over the earth.

The key is, God has given man dominion over the earth, and man gets to decide what to do with it. If China follows the United States and its economic evolution, there will be a point at which the Chinese will decide that, cleaner air to breath and rivers which cannot catch on fire to be priorities.

There are those who like to commune more closely with nature and see less of mankind, and I can fully sympathize with such an approach to life, man being what he is. If such a person has the wherewithal, they can purchase a substantial plot of land and live there, isolated, to some degree, from other people. However, no matter how *in tune with nature* such a one sees himself, he is going to make changes to portions of this land in order to live. That is, he may clear away a place to live, cut down trees for fuel or for shelter, and perform a number of other things which substantially changes the environment. There is nothing wrong with this, and even the most ardent environmentalist will change the environment around him to suit his own taste. Being man, we get to decide how to subdue the earth. This includes the environment in which we live. The key is a balance between man and nature and between man and society. This means that, if you want to have complete control and authority over your own environment, then you need to buy that huge plot of land and do with it what you believe is a proper balance between you and nature, because, 99% of the time, our concept of how the environment ought to be has to be tempered by the opinions of others who share the same environment as you.

Genesis 1:26h

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
remes (רִמְסֵם) [pronounced <i>REH-mes</i>]	<i>active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles</i>	collective masculine singular noun with the definite article	Strong's #7431 BDB #943
We are dealing with the smaller creatures who have four feet or more and are close to the ground, e.g., lizards, snakes, worms, mice, crabs, etc. It is used at least once of a sea animal in Psalm 104:25.			
râmas (רִמָּסִים) [pronounced <i>raw-MAHS</i>]	<i>creeping things, that which moves lightly, thing which move about, gliders; to bustlers, active creatures</i>	Qal active participle; with the definite article	Strong's #7430 BDB #942
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

Genesis 1:26h

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and over all life forms, [even] the creeping things upon the earth.”

And so that nothing is left out, man is given authority over all manner of life throughout the earth, which would include even life forms that were not visible to the human eye.

Genesis 1:26 And Elohim said, “Let Us make man in Our shadow-image, according to Our likeness. Then let them have dominion over the fish of the sea, and over the birds of the heavens, and over the livestock and over all the earth and over all life forms, [even] the creeping things upon the earth.” (Kukis mostly literal translation)

Genesis 1:26 And God said, “Let Us make man in Our shadow-image, according to Our likeness. Let them have dominion over the fish of the sea, over the birds of the heavens, over the livestock, over all the earth, and over all life forms, including the creeping things upon the earth.” (Kukis paraphrase)

And so creates Elohim the man in His image; in an image of Elohim, He created him; male and female He created them.

Genesis
1:27

Consequently, Elohim created the man in His image; in the image of Elohim, He created him; male and female, He created them.

Consequently, God created mankind in His Own image; He created him in the image of God; male and female, He created them.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the Lord created man in His Likeness: In the image of the Lord He created him, with two hundred and forty and eight members, with three hundred and sixty and five nerves, and overlaid them with skin, and filled it with flesh and blood. Male and female in their bodies He created them. [JERUSALEM. And the Word of the Lord created man in His likeness, in the likeness of the presence of the Lord He created him, the male and his yoke-fellow He created them.]

Latin Vulgate

And God created man to his own image: to the image of God he created him: male and female he created them.

Masoretic Text (Hebrew)

And so creates Elohim the man in His image; in an image of Elohim, He created him; male and female He created them.

Peshitta (Syriac)

So God created man in his own image, in the image of God he created him; male and female he created them.

Septuagint (Greek)

And God made man, according to the image of God He made him, male and female He made them.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God created humanity in God's own image, in the divine image God created them [Heb has singular him, referring to humanity.], male and female God created them.
Contemporary English V. Easy English	So God created humans to be like himself; he made men and women. So God created people so that they were like himself. He created people as his image. He created them as man and woman.
Easy-to-Read Version	So God made people in his own image. God made people as a copy of himself [Compare Genesis 5:1,3.]. God made them male and female.
Good News Bible (TEV)	So God created human beings, making them to be like himself. He created them male and female,...
<i>The Message</i>	God created human beings; he created them godlike, Reflecting God's nature. He created them male and female.
New Living Translation	So God created human beings[[Or the man; Hebrew reads ha-adam.] in his own image. In the image of God he created them; male and female he created them.

Partially literal and partially paraphrased translations:

American English Bible	So, God made man. He made him in the image of God. He made them both - the male and the female -...
Ancient Roots Translinear	God created humans in his image, created in the image of God, and created them as male and female. God blessed them. The ART Bible brings a portion of v. 28 into this verse, which is a fairly logical move.
<i>God's Word</i> ™	So God created humans in his image. In the image of God he created them. He created them male and female.
New American Bible	God created mankind in his image; in the image of God he created them; male and female he created them. Male and female: as God provided the plants with seeds (vv. 11, 12) and commanded the animals to be fertile and multiply (v. 22), so God gives sexuality to human beings as their means to continue in existence.
New Jerusalem Bible	God created man in the image of himself, in the image of God he created him, male and female he created them.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God made man in his image, in the image of God he made him: male and female he made them.
Ferar-Fenton Bible	So GOD created men under His Own Shadow, creating them in the Shadow of God, and constituting them male and female.
NET Bible®	God created humankind [The Hebrew text has the article prefixed to the noun (???????, ha'adam). The article does not distinguish man from woman here ("the man" as opposed to "the woman"), but rather indicates previous reference (see v. 26, where the noun appears without the article). It has the same function as English "the aforementioned."] in his own image, in the image of God he created them [The third person suffix on the participle ??? ('et) is singular here, but collective.], male and female he created them [The distinction of "humankind" as "male" and "female" is another point of separation in God's creation. There is no possibility that the verse is teaching that humans were first androgynous (having both male and female physical characteristics) and afterward were separated. The mention of male and female prepares for the blessing to follow.]
NIV – UK	So God created man in his own image,

in the image of God
 he created him;
 male and female
 he created them.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	So God created man in His own image, in the image and likeness of God He created him; male and female He created them.
Concordant Literal Version	And creating is the Elohim humanity in His image. In the image of the Elohim He creates it. Male and female He creates them.
English Standard V. – UK	So God created man in his own image, in the image of God he created him; male and female he created them.
exeGesés companion Bible	And Elohim creates Adam in his image; he creates him in the image of Elohim; he creates them male and female.
Fred Miller's Revised KJV	So God created man in his own image, he created him in the image of God; he created them male and female.
LTHB	And God created the man in His own image; in the image of God He created him. He created them male and female.
Syndein	So Elohiym/Godhead created {bara' - something out of nothing - man's soul} the Adam/man {the first man} in His Own shadow image - in the image of Elohiym/Godhead . . . He created {bara'} him {singular - Adam only}. Male and female {both Adam and Eve's souls} {right man/ right woman in soul only}, He created {bara'} them {plural}. {Note: Only the male body was created at this point. The female body was created later, but her soul was created at this point and stored in Adam's body. God created the doctrine of right man with right woman in the SOUL at this point also.}
Young's Updated LT	And God prepares the man in His image; in the image of God He prepared him, a male and a female He prepared them.

The gist of this verse:

We clearly have 3 phrases here, and what would seem logical is for these phrases to break down the work of the various members of the Godhead into 3 parts. However, it is unclear whether that is the case.

Genesis 1:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârâ' (בָּרָא) [pronounced baw-RAWH]	<i>to create; to create something from energy [or from the immaterial]; to create that which is immaterial; to produce; to shape, to fashion</i>	3 rd person masculine singular, Qal imperfect	Strong's #1254 BDB #135
Gesenius adds the following Qal meanings: <i>to cut, to carve out; to form by cutting; to create, to be born, to bear [or sire]; to eat, to feed, to grow fat.</i> The meanings above are used with God as the subject and what He is creating, producing or fashioning could be <i>heaven and earth, individual man, women; Israel; new conditions and circumstances; miracles; transformations.</i>			
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tselem (צֶלֶם) [pronounced TSEH-lem]	<i>image, likeness, resemblance, shadow-image, semblance; mere, empty</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6754 BDB #853

Translation: Consequently, Elohim created the man in His image;...

In the first phrase, we have creation as a process or as a progressive event. Man is created in the image of God, which means as having mentality, volition, conscience, self-consciousness, etc.

The general term for man can mean *mankind* as well; and the creation of mankind continues to this day. One member of the Godhead breathes life into each child as he or she is born. Or, this is simply seen as a process which is perpetual.

Genesis 1:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tselem (צלם) [pronounced TSEH-lem]	<i>image, likeness, resemblance, shadow-image, semblance; mere, empty</i>	masculine singular construct	Strong's #6754 BDB #853
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
bârâ' (אָרַב) [pronounced baw-RAWH]	<i>to create; to create something from energy [or from the immaterial]; to create that which is immaterial; to produce; to shape, to fashion</i>	3 rd person masculine singular, Qal perfect	Strong's #1254 BDB #135
'êth (אֵת) [pronounced ayth]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...in the image of Elohim, He created him;...

Here we have a point in time or the action of the same verb viewed as point-of-time occurrence, where the action of the verb is seen from the standpoint of its accomplished results rather than looking at the process involved. Therefore, this sounds more like Adam, the individual is created. Since we have tselem again, this refers to a shadow image again.

Genesis 1:27c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
n ^e qêbâh (נְקֵבָה) [pronounced n ^e -kay ^b -VAW]	<i>female in contrast to male; woman, female [woman, child animal]</i>	feminine singular noun:	<i>female [woman, child animal]</i>
bârâ' (אָרַב) [pronounced baw-RAWH]	<i>to create; to create something from energy [or from the immaterial]; to create that which is immaterial; to produce; to shape, to fashion</i>	3 rd person masculine singular, Qal perfect	Strong's #1254 BDB #135

Genesis 1:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: ...male and female, He created them.

In the final instance, man is created as male and female. Man is created all male, but perhaps there is a dormant person within him. However, looking at this even more simply, man simply is made male and then later female; which action is viewed as a completed action.

This actually introduces a fairly difficult topic: was the woman built on the 6th day, or was she made later on; perhaps days, weeks or even months later.

Genesis 1:27 So God created man in His own image, in the image of God He created him; male and female He created them.

bârâ' (בָּרָא) [pronounced *baw-RAWH*] is our creation verb, and it likely means to create out of nothing. It has already been used in vv. 1 and 21. God created Adam only, at first, but the soul of the woman is incubating inside of him (Genesis 2:7,18 5:1,2). This is not significantly different from a woman carrying within her a fetus, a prototype soul and body for her soon-to-be child. People often speculate what would have happened had Adam and Eve not sinned. For instance, the woman assumed all the responsibility when it came to giving birth. This, and the next chapter indicate that it is possible that the man might have carried his right woman within him and, at the right point in time, "given birth" to his right woman. So much for speculation.

Created is used twice in this verse; first in the Qal imperfect and then in the Qal perfect. Often, the imperfect examines the action of the verb from the standpoint of unfinished work or only a portion of the action is alluded to. The entire act is not looked at, just a portion of it. The perfect tense looks at the act as a whole; as a completed total action. When God created man, this was only a portion of the creation of man. The completed action of the creation of man is the creation of man and the woman. Despite the popular women's lib saying of the eighties, man and woman are generally incomplete without each other.

The remainder of chapter 2 deals with the sixth day.

The Creation of Man

1. The creation of man (singular) was an incomplete action or just a portion of the action; this is what the use of the imperfect tense means (Genesis 1:27a).
2. The complete action was the creation of both the man and the woman; and so the Qal perfect is employed (Genesis 1:27b).
3. Man is both created (v.27) and made (Genesis 6:6). The materials used in the *making* of man were the elements of the ground or of the earth. That is, our bodies are made of the exact same elements that the earth is made up of. Using these elements as building blocks, God *formed* our bodies (Genesis 2:7).
4. God, using the genetic material from the man, built the woman. This was not a cloning process but God designed a complementary person for the first man in all respects (Genesis 2:20–23).
5. Animals were also *created, made* and *formed* (Genesis 1:21,25 2:19).
6. When God rests on the seventh day, it is not because He is tired, but because He is finished with the creation of everything necessary to that point in time (Genesis 2:1–3). This indicates that the woman was built on the sixth day.
7. The careful use of the plural suffixes throughout Genesis 1:27–29 and the lone use of the singular suffix in v. 27 indicates that God was speaking to Adam and the woman in the latter two verses.

The Creation of Man

8. The language of that time often gave a synopsis of the action and then would focus in on some detail. For instance, Genesis 1:15b (as well as vv. 11b and 24b) ends with *and it was so*. That is, this indicates that the command of that verse was carried out. However, the following verse in each case gives us a more complete view of the action alluded to at the end of the previous verse.
9. This is precisely what is occurring in chapters 1 and 2. We get a synopsis of the sixth day in Genesis 1:24–31 and then we are given a closer view of this sixth day in Genesis 2:7–25.
10. Most people, like myself, have a *linear-time* bias. That is, we like to see things laid out in chronological order. When I first began to read through the Old Testament, I tried to set up my readings so that they would correspond to the time frame in which they occurred and read them chronologically. This, however, was not the way the Old Testament is set up (or was set up). God invented time and space and is not subject to either. His view of time is different from ours. He sees the end from the beginning and His plan takes into account every free-will choice that every person on this planet would ever make. Therefore, we should not impose a strict linear time-frame to Genesis 1 and 2. Genesis 1:27 tells us that God created man (singular) and then says He created them, plural. We should, barring other evidence from the Scripture, accept this as what occurred on the sixth day of restoration.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Item #3: the Bible tells us that man is made in God's image. What does this mean? Man has a reflected essence or a shadow essence which is an image of God's essence. Jesus will later tell us that, "God is Spirit; and those who worship Him must worship in Spirit and in Truth" (John 4:24). So, when it comes to being made in the image of God, this does not mean that God has 2 eyes, a nose, a mouth, etc. God is immaterial and the immaterial part of us is a shadow-image of God.

Man, the Shadow Image of God

God

Man

Traits in Evidence (so far in the first chapter of Genesis):

Created the earth and the universe	Man is a creative being
God is powerful (He created the universe)	Man has strength; man produces energy
God is sovereign (He chose to create the universe)	Man has volition. Man is given authority over the earth.

God

Man

Traits to be Revealed Later:

God is love	Man is capable of personal and impersonal love
God is righteousness	Man has a sense of right and wrong
God is justice	Man seeks to right injustices; it is in man's nature to seek justice.
God is omniscient	Man has 5 senses by which he perceives the world and a mind with which to think. Man's mind is hard-wired for language.
God is omnipresent	Man exists somewhere in a specific place and time
God is perfect	Man was created perfect

<u>God</u>	<u>Man</u>
Traits to be Revealed Later:	
God is eternal	Man is created to live forever
God is immutable	Man's essence is fixed. We do not mutate a new essence while on this earth.
God is absolute truth	Man can understand and appreciate truth and the need for truth.
Chapter Outline	Charts, Graphics and Short Doctrines

As perfect creatures (we were created in perfection), we are a reflection of God; we are created in His image and likeness.

Genesis 1:26–27: Then 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 birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image, in the image of God He created him; male and female He created them.

This previous passage speaks of God creating man in the image of God; and then it speaks of God creating man and woman. As we will find out, this was not simply a process of God saying, "Let there be man" and man came to be. However, we are given few details here. The details of the creation of man will be given in the next chapter.

Providing the details after a few general statements is common in the Hebrew Bible (the Old Testament). In a narrative, sometimes basic occurrences are stated first, and then details are given afterward. We tend to think chronologically. We're born, we live and then we die. Things happen in a chronological order. Now, although the Hebrews do not ignore chronology, they will often list some general statements first, and then they will expand on those general statements. Think of this as analogous to an introductory paragraph, a preface or a table of contents. You are given a brief outline of what is to come, and then the author launches into the details.

I mention this simply because, critics of the Bible claim that there are two creation stories here; Genesis 1 and Genesis 2. Not true. Genesis 2:4–25 gives us some more details which are not given in Genesis 1:1–2:3. In Genesis 1, we are simply told that God created man in His Own image; and that God created man as male and female. Genesis 2 gives us more specifics as to how God created man and how God created man as male and female.

We have a problem here: when did God make the woman? Most understand this passage to mean that God created the man and the woman on this 6th day, which makes this a very eventful day. God creates the land animals and then Adam, and has Adam name all of these animals (along with the birds), and then, later on, that same day, God will form the woman out of Adam's rib (Genesis 2:18–25). That is a lot to happen on one day. However, that is not an impossible task for one day.

This text (along with the following verse), makes it sound as if God certainly did create the man and the woman on the 6th day and that God speaks to *them* and tells *them to be fruitful and multiply*—hardly the sort of thing that God would say to Adam alone.

Genesis 1:27 Consequently, Elohim created the man in His image; in the image of Elohim, He created him; male and female, He created them. (Kukis mostly literal translation)

Genesis 1:27 Consequently, God created mankind in His Own image; He created him in the image of God; male and female, He created them. (Kukis paraphrase)

And so blesses them, Elohim. And so says to them, Elohim, “Be fruitful and multiply and fill the earth and subdue her and dominate over fish of the sea and over a bird of the [two] heavens and over all life, the creeping things upon the earth.”

Genesis
1:28

Then Elohim blessed them and Elohim said to them, “Be fruitful and multiply and fill the earth. Furthermore [lit., *and*], subdue her and be dominant over the fish of the sea and the birds of the heavens and over all life, [even] the creeping things upon the earth.”

Then God blessed them and said, “Be fruitful and multiply and fill the earth [with offspring]. Furthermore, subdue the earth and be dominant over the fish of the sea, the birds in the heavens and over all life, including the things which creep upon the earth.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And He blessed them, and the Lord said to them, Increase and multiply, and fill the earth with sons and daughters, and prevail over it, in its possessions; and have dominion over the fish of the sea and over the fowl of the heavens, and over every creeping animal that creepeth upon the earth.
Latin Vulgate	And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.
Masoretic Text (Hebrew)	And so blesses them, Elohim. And so says to them, Elohim, “Be fruitful and multiply and fill the earth and subdue her and dominate over fish of the sea and over a bird of the [two] heavens and over all life, the creeping things upon the earth.”
Peshitta (Syriac)	And God blessed them, and God said to them, Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the wild beasts that move upon the earth.
Septuagint (Greek)	And God blessed them, saying, Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the seas and flying creatures of heaven, and all the cattle and all the earth, and all the reptiles that creep on the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God blessed them and said to them, "Be fertile and multiply; fill the earth and master it. Take charge of the fish of the sea, the birds of the sky, and everything crawling on the ground."
Contemporary English V.	God gave them his blessing and said: Have a lot of children! Fill the earth with people and bring it under your control. Rule over the fish in the ocean, the birds in the sky, and every animal on the earth.
Easy English	God *blessed the people. And he said, `Have a large family and produce many *descendants. Live everywhere on the earth and rule over it. Rule over the fish that are in the sea. Rule over the birds that fly in the air. And rule over all *creatures that live on the earth.'
Easy-to-Read Version	God blessed them and said to them, “Have many children. Fill the earth and take control of it. Rule over the fish in the sea and the birds in the air. Rule over every living thing that moves on the earth.”
Good News Bible (TEV)	...blessed them, and said, "Have many children, so that your descendants will live all over the earth and bring it under their control. I am putting you in charge of the fish, the birds, and all the wild animals.

<i>The Message</i>	God blessed them: "Prosper! Reproduce! Fill Earth! Take charge! Be responsible for fish in the sea and birds in the air, for every living thing that moves on the face of Earth."
New Century Version	God blessed them and said, "Have many children and grow in number. Fill the earth and be its master. Rule over the fish in the sea and over the birds in the sky and over every living thing that moves on the earth."
New Life Bible	And God wanted good to come to them, saying, "Give birth to many. Grow in number. Fill the earth and rule over it. Rule over the fish of the sea, over the birds of the sky, and over every living thing that moves on the earth."
New Living Translation	Then God blessed them and said, "Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground."

Partially literal and partially paraphrased translations:

American English Bible	...and God blest them, saying, 'Reproduce and multiply. fill the earth and control it. Rule over the sea creatures, the winged creatures of the skies, all the herding animals of the ground, all the slithering animals that crawl on the ground, and the whole earth.'
Ancient Roots Translinear	God said to them, "Be-fruitful and multiply! Fill the land and conquer it! Manage the fish of the sea, the birds of the heavens and all the life creeping over the land."
Beck's American Translation	And God blessed them. "Have children," God told them, "and become many and fill the earth and control it; and rule over the fish in the sea, the birds in the air, and every living thing that moves on the earth."
<i>God's Word™</i>	God blessed them and said, "Be fertile, increase in number, fill the earth, and be its master. Rule the fish in the sea, the birds in the sky, and all the animals that crawl on the earth."
New American Bible	God blessed them and God said to them: Be fertile and multiply; fill the earth and subdue it.* Have dominion over the fish of the sea, the birds of the air, and all the living things that crawl on the earth. Fill the earth and subdue it: the object of the verb "subdue" may be not the earth as such but earth as the territory each nation must take for itself (chaps. 10-11), just as Israel will later do (see Nm 32:22, 29; Jos 18:1). The two divine commands define the basic tasks of the human race-to continue in existence through generation and to take possession of one's God-given territory. The dual command would have had special meaning when Israel was in exile and deeply anxious about whether they would continue as a nation and return to their ancient territory. Have dominion: the whole human race is made in the "image" and "likeness" of God and has "dominion." Comparable literature of the time used these words of kings rather than of human beings in general; human beings were invariably thought of as slaves of the gods created to provide menial service for the divine world. The royal language here does not, however, give human beings unlimited power, for kings in the Bible had limited dominion and were subject to prophetic critique. Gn 8:17; 9:1; Ps 8:6-9; 115:16; Wis 9:2.
NIRV	God blessed them. He said to them, "Have children and increase your numbers. Fill the earth and bring it under your control. Rule over the fish in the waters and the birds of the air. Rule over every living creature that moves on the ground."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God gave them his blessing and said to them, Be fertile and have increase, and make the earth full and be masters of it; be rulers over the fish of the sea and over the birds of the air and over every living thing moving on the earth.
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JPS (Tanakh—1985)	God blessed them and God said to them, "Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth."
Judaica Press Complete T.	And God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth. "
NET Bible®	God blessed [As in v. 22 the verb "bless" here means "to endow with the capacity to reproduce and be fruitful," as the following context indicates. As in v. 22, the statement directly precedes the command "be fruitful and multiply." The verb carries this same nuance in Gen 17:16 (where God's blessing of Sarai imparts to her the capacity to bear a child); Gen 48:16 (where God's blessing of Joseph's sons is closely associated with their having numerous descendants); and Deut 7:13 (where God's blessing is associated with fertility in general, including numerous descendants). See also Gen 49:25 (where Jacob uses the noun derivative in referring to "blessings of the breast and womb," an obvious reference to fertility) and Gen 27:27 (where the verb is used of a field to which God has given the capacity to produce vegetation).] them and said [Heb "and God said." For stylistic reasons "God" has not been repeated here in the translation.] to them, "Be fruitful and multiply! Fill the earth and subdue it [Elsewhere the Hebrew verb translated "subdue" means "to enslave" (2 Chr 28:10; Neh 5:5; Jer 34:11, 16), "to conquer," (Num 32:22, 29; Josh 18:1; 2 Sam 8:11; 1 Chr 22:18; Zech 9:13; and probably Mic 7:19), and "to assault sexually" (Esth 7:8). None of these nuances adequately meets the demands of this context, for humankind is not viewed as having an adversarial relationship with the world. The general meaning of the verb appears to be "to bring under one's control for one's advantage." In Genesis 1:28 one might paraphrase it as follows: "harness its potential and use its resources for your benefit." In an ancient Israelite context this would suggest cultivating its fields, mining its mineral riches, using its trees for construction, and domesticating its animals.]] Rule over the fish of the sea and the birds of the air and every creature that moves on the ground." The several imperatives addressed to both males and females together (plural imperative forms) actually form two commands: reproduce and rule. God's word is not merely a form of blessing, but is now addressed to them personally; this is a distinct emphasis with the creation of human beings. But with the blessing comes the ability to be fruitful and to rule. In procreation they will share in the divine work of creating human life and passing on the divine image (see 5:1-3); in ruling they will serve as God's vice-regents on earth. They together, the human race collectively, have the responsibility of seeing to the welfare of that which is put under them and the privilege of using it for their benefit.
<i>The Scriptures</i> 1998	And Elohim blessed them, and Elohim said to them, "Bear fruit and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creatures moving on the earth."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
 Lexham English Bible .
 Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And God blessed them and said to them, Be fruitful, multiply, and fill the earth, and subdue it [using all its vast resources in the service of God and man]; and have dominion over the fish of the sea, the birds of the air, and over every living creature that moves upon the earth.
Concordant Literal Version	And blessing them is the Elohim. And saying to them is the Elohim, "Be fruitful and increase and fill the earth, and subdue it. And sway over the fish of the sea, and over the flyer of the heavens, and over the beast, and over all the earth, and over all life moving on the land.
Context Group Version	And God esteemed them: and God said to them, Be fruitful, and multiply, and fill the land { or earth }, and subdue it; and have dominion over the fish of the sea, and over the birds of the skies { or heavens }, and over every living thing that moves on the land { or earth }.
English Standard Version	And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."
exeGesés companion Bible	And Elohim blesses them and Elohim says unto them, Bear fruit; and abound and fill the earth and subdue: and subjugate over the fish of the sea and over the flyers of the heavens and over every live being creeping on the earth.
Heritage Bible	And God knelt down with goodness to them, and God said to them, Be fruitful, and multiply, and fill the earth, and tread [The Hebrew is kabash, to tread down, to conquer by walking upon. Radah and kabash are synonyms with darak, used of walking in battle and removing the enemy from the land so as to possess it, Num 32:22. All three words mean to walk on the land and conquer animal and plant and all that hinders man's conquering and developing the earth for the good of man and the glory of God. See Note on Num 32:22, 41-42; Jsh 1:3,7,9.] it down; and tread over the fish of the sea, and over the birds of the heavens, and over every living thing that creeps upon the earth.
Syndein	And Elohiym/Godhead blessed them abundantly, therefore Elohiym/Godhead said to them {a command}, "Procreate {originally sex was only recreation} and multiply {activated after the fall}, and saturate/fill the earth, and subdue/dominate it; and 'have dominion'/rule over the fish of the sea, and over the fowl of the air, and over every living creature that moves/glides upon the planet earth." {Note: If you have your right man/woman, God will bless you in this even if you are a failure in everything else you do. And, this also applies to unbelievers.}
Third Millennium Bible	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."

Young's Updated LT

And God blesses them, and God says to them, "Be fruitful, and multiply, and fill the earth, and subdue it, and rule over fish of the sea, and over fowl of the heavens, and over every living thing that is creeping upon the earth."

The gist of this verse:

Genesis 1:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
This is the first time the word <i>to bless</i> is found in the Bible.			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: Then Elohim blessed them...

God has created mankind, manifest as one person, and God blesses him (much as God blessed the animals before him). God's blessing is for all mankind, not for Adam alone; hence the plural suffix.

Genesis 1:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Genesis 1:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: ...and Elohim said to them,...

In speaking to Adam, God is speaking to all mankind.

Genesis 1:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pârâh (הֲרַב) [pronounced <i>paw-RAW</i>]	<i>to bear fruit, to be fruitful; to bear young, to have lots of children</i>	2 nd person masculine plural, Qal imperative	Strong's #6509 (& #6500) BDB #826
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
râbâh (הֲרַב) [pronounced <i>raw^b-VAWH</i>]	<i>to become much, to become many, to multiply, to increase in population and in whatever else</i>	2 nd person masculine plural, Qal imperative	Strong's #7235 BDB #915

Translation:...“Be fruitful and multiply...

We have the same commands as we heard previously with the animals of the air and seas: God is telling them to have many children and multiply the population of the earth. Although God is speaking only to Adam, He does this in the hearing of the angels.

Genesis 1:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full; to be filled, to be full, to fulfill</i>	2 nd person masculine plural, Qal imperative	Strong's #4390 BDB #569
ʿêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and fill the earth.

The 3rd person, Qal imperatives that are used here sound very much alike. This is almost like poetry; almost like a song.

Genesis 1:28e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kâbash (שָׁבַח) [pronounced <i>kaw-BASH</i>]	<i>to subdue, to bring into bondage, to dominate, to force [a woman]; originally to tread on with the feet, to trample underfoot</i>	2 nd person masculine plural, Qal imperative; with the 3 rd person feminine singular suffix	Strong's #3533 BDB #461

Translation: Furthermore [lit., and], subdue her...

The 3rd person feminine singular suffix refers back to the earth. Adam is being told to subdue the earth. That is, he is to use the earth for his own purposes. The earth was restored (or made) for man; not vice versa. We are not designed to serve the earth but the earth is designed to be subdued by us.

In this verse, God gives the man and woman authority over the earth. The angels are watching and the fallen angels are irritated because this was their previous home. They had dominion over the earth and now God has given it to this very weak creature, man. Even though the birth process has not been put into place yet—that is, it is unclear as to who will give birth to children or how—God commands the man and woman to procreate and to fill the earth with their progeny.

There are a great many environmental movements and individuals who behave as though man is an intruder on this earth and that the earth would be a much better place without man. That is, our activities should be as inconspicuous as possible. However, God has ordered us to *subdue* the earth. kâbash (שָׁבַח) [pronounced *kaw-BASH*] means *to conquer, subdue, tread a path, dominate, squeeze and kneed*. This includes planting, harvesting, building, etc.

Genesis 1:28f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
râdâh (הִדָּר) [pronounced <i>raw-DAW</i>]	<i>to tread with the feet; to rule over, to have dominion over, to subdue; to take possession of</i>	2 nd person masculine plural, Qal imperative	Strong's #7287 BDB #921

When used with the bêt^h preposition, this means *to tread [with the feet]; to rule over, to have dominion over, to subdue*.

Genesis 1:28f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
dâgâh (דָּגָה) [pronounced daw-GAW]	<i>fish</i>	feminine singular construct; generally used in the collective sense	Strong's #1710 BDB #185
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
ʿôwph (עוֹף) [pronounced ʿohf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; construct form	Strong's #5775 BDB #733
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: ...and be dominant over the fish of the sea and the birds of the heavens...

Man is given dominion over all of the creatures that God has created.

Genesis 1:28g			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 1:28g			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular noun	Strong's #2416 BDB #312
râmas (רָמָה) [pronounced raw-MAHS]	<i>creeping things, that which moves lightly, thing which move about, gliders; to bustlers, active creatures</i>	feminine singular, Qal active participle; with the definite article	Strong's #7430 BDB #942
ʿal (עַל) [pronounced ʿah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and over all life, [even] the creeping things upon the earth.”

Everything that walks upon the earth is subject to man's authority.

Genesis 1:28 And God blessed them. And God said to them [the man and the woman], "Be fruitful and multiply and fill the earth and subdue [conquer, subjugate] it and exercise dominion over [rule over, subjugate] the fish of the sea, the birds of the heavens and every living thing that moves on the earth."

We have parallels between v. 22 and v. 28. In both verses, God blesses *them* (animals of the sea and air; and man), and, God tells *them* to be fruitful and to multiply.

That man is to *subdue* the earth is an imperative mood. This is the first mandate given by God to man. The Qal stem of this verb means *to bring into bondage, make subservient; to subdue, force, violate; to subdue, dominate, tread down*. In the Hebrew, this imperative mood is addressed to the 2nd person plural. That means that this is an order from God issued to both the man and the woman.

God gives man dominion over the earth. God is specific: he tells man to be fruitful and multiply (that is, to have a lot of children) and to fill the earth and to subdue it, and to have and exercise authority and power over all animal life.

God gives man dominion over all animal creatures, and this is the imperative mood again; God requires man to rule, to subjugate, to have dominion over all of the animals.

Genesis 1:28 Then Elohim blessed them and Elohim said to them, “Be fruitful and multiply and fill the earth. Furthermore [lit., and], subdue her and be dominant over the fish of the sea and the birds of the heavens and over all life, [even] the creeping things upon the earth.” (Kukis mostly literal translation)

Genesis 1:28 Then God blessed them and said, “Be fruitful and multiply and fill the earth [with offspring]. Furthermore, subdue the earth and be dominant over the fish of the sea, the birds in the heavens and over all life, including the things which creep upon the earth.” (Kukis paraphrase)

And so says Elohim, “Behold, I have given to them every plant scattering seed that [is] upon the faces of all the earth and every tree that [is] fruit of a tree scattering seed to them is for food.

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And Elohim said, “Behold, I have given to them every plant [that] scatters seed upon the surface of the earth and every fruit tree [that] scatters seed is food for them.

And God said, “Listen, I gave them every plant that scatters its own seed upon the ground and every fruit tree the scatters its seed will be food for them.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord said, Behold, I have given you every herb whose seed seedeth upon the face of all the earth, and every unfruitful tree for the need of building and for burning; and the tree in which is fruit seeding after its kind, to you it shall be for food.
Latin Vulgate	And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat.
Masoretic Text (Hebrew)	And so says Elohim, “Behold, I have given to them every plant scattering seed that [is] upon the faces of all the earth and every tree that [is] fruit of a tree scattering seed to them is for food.
Peshitta (Syriac)	And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree which bears fruit yielding seed; to you it shall be for food.
Septuagint (Greek)	And God said, Behold, I have given to you every seed-bearing herb sowing seed which is upon all the earth, and every tree which has in itself the fruit of seed that is sown, to you it shall be for food.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Then God said, "I now give to you all the plants on the earth that yield seeds and all the trees whose fruit produces its seeds within it. These will be your food.
Contemporary English V. Easy English	I have provided all kinds of fruit and grain for you to eat. God said, `Look! I have given to you every plant that has seeds. And I have given to you every tree that has seeds in its fruit. They are your food.
Easy-to-Read Version	God said, "I am giving you all the grain bearing plants and all the fruit trees. Those trees make fruit with seeds in it. This grain and fruit will be your food.
Good News Bible (TEV)	I have provided all kinds of grain and all kinds of fruit for you to eat;...

<i>The Message</i>	Then God said, "I've given you every sort of seed-bearing plant on Earth And every kind of fruit-bearing tree, given them to you for food.
New Living Translation	Then God said, "Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food.

Partially literal and partially paraphrased translations:

American English Bible	Then God said, 'Look, I've given you all the seed-bearing plants upon the entire earth to plant, as well as all the seed-bearing trees to plant as your food.
Ancient Roots Translinear	God said, "Behold, I give to you all the cereal seed to sow over the face of all the land, and all the trees which sow a tree from the seed of its fruit. It is food to you:...
Beck's American Translation	"I give you," God said, "every plant that has seeds anywhere on the earth and every tree that has fruit with its seeds. They will be your food.
<i>God's Word</i> TM	God said, "I have given you every plant with seeds on the face of the earth and every tree that has fruit with seeds. This will be your food.
New American Bible	God also said: See, I give you every seed-bearing plant on all the earth and every tree that has seed-bearing fruit on it to be your food; ... According to the Priestly tradition, the human race was originally intended to live on plants and fruits as were the animals (see v. 30), an arrangement that God will later change (9:3) in view of the human inclination to violence. Gn 9:3; Ps 104:14-15.
New Jerusalem Bible	God also said, 'Look, to you I give all the seed-bearing plants everywhere on the surface of the earth, and all the trees with seed-bearing fruit; this will be your food.
Revised English Bible	God also said, 'Throughout the earth I give you all plants that bear seed, and every tree that bears fruit with seed; they shall be yours for food.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God said, See, I have given you every plant producing seed, on the face of all the earth, and every tree which has fruit producing seed: they will be for your food:...
Ferar-Fenton Bible	God also said, "See, I have given you for food every fruit and grain-bearing plant upon the surface of the whole Earth, as well as fruit and seed-bearing trees, and all vegetation, so that they will be food for you,...
HCSB	God also said, "Look, I have given you every seed-bearing plant on the surface of the entire earth, and every tree whose fruit contains seed. This food will be for you,...
NET Bible®	Then God said, "I now [The text uses ??????? (hinneh), often archaically translated "behold." It is often used to express the dramatic present, the immediacy of an event - "Look, this is what I am doing!"] give you every seed-bearing plant on the face of the entire earth and every tree that has fruit with seed in it. They will be yours for food. G. J. Wenham (Genesis [WBC], 1:34) points out that there is nothing in the passage that prohibits the man and the woman from eating meat. He suggests that eating meat came after the fall. Gen 9:3 may then ratify the postfall practice of eating meat rather than inaugurate the practice, as is often understood

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

- Kretzmann's Commentary .
- Lexham English Bible .
- Translation for Translators .
- The Voice .

Literal, almost word-for-word, renderings:

- Concordant Literal Version And saying is the Elohim, "Behold, I give to you all herbage seeding seed, which is on the surface of the entire earth, and every tree which has in it the fruit of a tree seeding seed. For you it is coming to be for food.
- Context Group Version And God said, Look, I have given you { pl } every herb yielding seed, which is on the face of all the land { or earth }, and every tree, in which is the fruit of a tree yielding seed; to you { pl } it shall be for food:...
- English Standard Version And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food.
- exeGesés companion Bible And Elohim says, Behold,
I give you every herb seeding seed
on the face of all the earth;
and every tree
wherein is the fruit of a tree seeding seed;
to be food to you...
- Syndein {Food for Mankind - First Food in the Garden}
And Elohiym/Godhead said/decreed, "Behold, I have given to you every 'plant life' scattering/producing seed {to procreate}, which is upon the surface of all the land, and every tree which in it is the fruit of a tree yielding seed . . . to you it shall be for food." {Note: All creatures originally graminivorous - they did not eat meat. After the fall, creatures became carnivorous.}
- A Voice in the Wilderness And God said, Behold, I have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.
- Young's Updated LT And God says, "Lo, I have given to you every herb sowing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree sowing seed, to you it is for food.

The gist of this verse:

Genesis 1:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Genesis 1:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated <i>Elohim</i>	masculine plural noun	Strong's #430 BDB #43
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

Translation: And Elohim said, “Behold,... God is making a point to the angels. He is going to provide every provision necessary for the new creature known as man.

Genesis 1:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	to give, to grant, to place, to put, to set; to make	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i> °]	to, for, towards, in regards to	directional/relational preposition; with the 3 rd person masculine plural suffix	No Strong's # BDB #510
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿeseb (עֵשֶׂב) [pronounced <i>EH-seb</i>]	herbs, herbage; grass, produce; plants [full-grown and in seed]	masculine singular noun	Strong's #6212 BDB #793
zâra' (זָרָא) [pronounced <i>zaw-RAH</i>]	to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]	Qal active participle	Strong's #2232 BDB #281
zera' (זֵרָא) [pronounced <i>ZEH-rahg</i>]	a seed, a sowing; an offspring, progeny, descendant; posterity	masculine singular noun	Strong's #2233 BDB #282
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81
ʿal (עַל) [pronounced <i>gah</i>]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752

Genesis 1:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, 'âl and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i> .			
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...I have given to them every plant [that] scatters seed upon the surface of the earth...

Man appears to be a vegetarian at first, as God gives him vegetables and fruit from trees.

Genesis 1:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'êts (עֵץ) [pronounced gayts]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular noun with the definite article	Strong's #6086 BDB #781
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Genesis 1:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
p ^{er} rîy (פִּרְי) [pronounced p ^{er} ree]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor)</i>	masculine singular construct	Strong's #6529 BDB #826
'êts (עץ) [pronounced g ^{ay} ts]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781
zâra' (זָרָא) [pronounced zaw-RAH]	<i>to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]</i>	Qal active participle	Strong's #2232 BDB #281
zera' (זֵרָא) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun; pausal form	Strong's #2233 BDB #282

Translation: ...and every fruit tree [that] scatters seed...

Man can also eat from the fruit trees as well.

Genesis 1:29d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 2 nd person masculine plural suffix	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôk ^{el} lâh (הֶלֶאֱלֹהִים) [pronounced oak-LAW]	<i>food, eating; object of devouring [consuming] [by beasts, by fire, in judgment]</i>	feminine singular noun	Strong's #402 BDB #38

Translation: ...is food for them.

Genesis 1:29 And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You will have them for food.

God gives man plants which produce food; and man is to eat from these. Interestingly enough, man is created as a vegetarian. Even though God gives man authority over the animal kingdom, this does not yet mean that man

can barbeque and eat the animals. God will allow for that, but not under perfect environment. God will allow man to eat animals after the flood (see Genesis 9:3).

This introduces a problem: do all plants originally grow from seeds? Did God cause some plants to grow super-fast? Did God create some plants fully grown? In Genesis 1:11–12 2:5, 8–9, it sounds as though plants grow naturally, beginning just as sprouts from seeds on the 3rd day. In this verse, if we understand plants to grow naturally from seed, then what God describes herein is potential. We have discussed previously that the first 3 days may have been longer than 24 hours, as there was no sun and moon by which to measure time; and we will later find out that God places Adam and the women in a garden, so to speak, where food will be available from the trees and plants. Whether God allowed for a normal growth cycle or whether God grew the Garden of Eden in a 24 hour period, we do not know. However, we will find out later, that outside of the garden, there are fewer plants (Genesis 2:5—I should warn you, by the way, that your translation of this verse may be incorrect).

Our original bodies, uncorrupted by sin, were probably far more phenomenal than we realize. We should recall that Jesus fasted for 40 days and was still able to resist Satan. Jesus was also subject to the most horrendous beating a man could be subjected to, then placed on a cross, and then He was judged for our sins in His own body on the cross—and yet, at the end, He had to dismiss His own spirit in order to die. Therefore it is reasonable to assume that, in perfect environment, that man had perpetual life and that our bodies were virtually indestructible. Under sin, our bodies grow old; apart from sin, our bodies are phenomenal in what they can do and what they can achieve. Our bodies are designed to regenerate every 7 years (if my memory of this aspect of biology is correct). Whether God build this into the human body as a potential for after the fall or whether this has always been a part of man's biological being, I could not say.

In any case, even in this fallen environment with our corrupted bodies, we regenerate a great deal. Over my years as a child, I have had broken arms, black eyes, bruises and a myriad of cuts, as well as 2nd and 3rd degree burns. You cannot identify where 99% of those things were. In fact, it has only been since I have become an adult where some cuts and bruises have left any scarring. So, our uncorrupted bodies must have been quite phenomenal.

Genesis 1:29 And Elohim said, “Behold, I have given to them every plant [that] scatters seed upon the surface of the earth and every fruit tree [that] scatters seed is food for them. (Kukis mostly literal translation)

Genesis 1:29 And God said, “Listen, I gave them every plant that scatters its own seed upon the ground and every fruit tree the scatters its seed will be food for them. (Kukis paraphrase)

To every living thing of the earth and to every bird of the [two] heavens and to all that creeps upon the earth which to him [is] a soul of life, [I have given] every green plant for food.” And so he is so.

Genesis
1:30

[Furthermore], to every living thing of the earth and to every bird in heaven and to all [animals which] creep upon the earth, in whom is the soul of life,[I have given] every green plant [to him] for food.” And therefore, it came to pass.

Furthermore, I have given the green plants for food to every living thing of the earth and to every bird in heaven and to all the animals which creep upon the earth, in whom is life. Therefore, this all came to pass.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

But to every beast of the earth, and to every fowl of the heavens, and to every reptile upon the earth in which is the living soul, (I have given) all green herbs. And it was so.

Latin Vulgate	And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.
Masoretic Text (Hebrew)	To every living thing of the earth and to every bird of the [two] heavens and to all that creeps upon the earth which to him [is] a soul of life, [I have given] every green plant for food." And so he is so.
Peshitta (Syriac)	And to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is life, I have given every green herb for food; and it was so.
Septuagint (Greek)	And to all the wild beasts of the earth, and to all the flying creatures of heaven, and to every reptile creeping on the earth, which has in itself the breath of life, even every green plant for food; and it was so.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	To all wildlife, to all the birds of the sky, and to everything crawling on the ground-to everything that breathes-I give all the green grasses for food." And that's what happened.
Contemporary English V.	And I have given the green plants as food for everything else that breathes. These will be food for animals, both wild and tame, and for birds.
Easy English	I have given all the green plants as food for the earth's animals. They are also for the birds that fly in the air. And they are for every *creature that lives on the earth.' And it was so.
Easy-to-Read Version	And I am giving all the green plants to the animals. Those green plants will be their food. Every animal on earth, every bird in the air, and all the little things that crawl on the earth will eat that food." And all these things happened.
Good News Bible (TEV)	...but for all the wild animals and for all the birds I have provided grass and leafy plants for food"---and it was done.
<i>The Message</i>	To all animals and all birds, everything that moves and breathes, I give whatever grows out of the ground for food." And there it was.
New Berkeley Version	And to all the animals on the earth, to all the birds of the air and to every living creature that creeps on the earth I have given the green vegetation for food, and it was so.
New Living Translation	And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground-everything that has life." And that is what happened.

Partially literal and partially paraphrased translations:

American English Bible	And [I've given] greenish-yellow plants as food to all the earth's wild animals. all the winged creatures of the skies, and all the slithering animals that crawl on the ground and have the breath of life.' And that's what happened.
Ancient Roots Translinear	...all the life of the land, all birds of the heavens, and all creeping over the land: all cereal and vegetation as food for the living soul." So it was.
<i>God's Word</i> ™	I have given all green plants as food to every land animal, every bird in the sky, and every animal that crawls on the earth-every living, breathing animal." And so it was.
NIRV	"I am giving every green plant to all of the land animals and the birds of the air for food. I am also giving the plants to all of the creatures that move on the ground. I am giving them to every living thing that breathes." And that's exactly what happened.

New Jerusalem Bible	And to all the wild animals, all the birds of heaven and all the living creatures that creep along the ground, I give all the foliage of the plants as their food.' And so it was.
Revised English Bible	All green plants I give for food to the wild animals, to all the birds of the air, and to everything that creeps on the earth, every living creature.' So it was;...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And to every beast of the earth and to every bird of the air and every living thing moving on the face of the earth I have given every green plant for food: and it was so.
Ferar-Fenton Bible	...and for every animal of the Earth, and for every bird of the skies, and for every reptile upon the Earth which possesses the life of animals; and it was done.
HCSB	...for all the wildlife of the earth, for every bird of the sky, and for every creature that crawls on the earth--everything having the breath of life in it. I have given every green plant for food." And it was so.
JPS (Tanakh—1985)	And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food." And it was so.
Judaica Press Complete T.	And to all the beasts of the earth and to all the fowl of the heavens, and to everything that moves upon the earth, in which there is a living spirit, every green herb to eat," and it was so.
NET Bible®	And to all the animals of the earth, and to every bird of the air, and to all the creatures that move on the ground — everything that has the breath of life in it — I give [The phrase "I give" is not in the Hebrew text but has been supplied in the translation for clarification] every green plant for food." It was so.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And for all land life, and for every flyer of the heavens, and for every moving animal on the land, which has in it a living soul, all green herbage is for food. And coming is it to be so.
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Context Group Version	...and to every beast of the land { or earth }, and to every bird of the skies { or heavens }, and to everything that creeps on the land { or earth }, in which there is life { soul }, [I have given] every green herb for food: and it was so.
exeGesés companion Bible	...and to every live being of the earth and to every flyer of the heavens and to every creeper on the earth wherein there is a living soul - every green herb for food: - and so be it.
Syndein	"And to every beast {wild animals} of the land, and to every bird of the heavens, and to every thing that creeps/glides {snakes and insects} on the land, which in it . . . life . . . I have given every green plant for food." And it came to pass as was described.
Webster's Bible Translation	And to every beast of the earth, and to every fowl of the air, and to every animal that creepeth upon the earth, in which [is] life, [I have given] every green herb for food: and it was so.
World English Bible	To every animal of the earth, and to every bird of the sky, and to everything that creeps on the earth, in which there is life, I have given every green herb for food." And it was so.
Young's Updated LT	And to every beast of the earth, and to every fowl of the heavens, and to every creeping thing on the earth, in which is breath of life, every green herb is for food:' and it is so.

The gist of this verse:

Genesis 1:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular construct	Strong's #2416 BDB #312
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 1:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿôwph (עוֹף) [pronounced gôhf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; construct form	Strong's #5775 BDB #733
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
wê (or vê) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l̄]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
râmas (רָמַס) [pronounced raw-MAHS]	<i>creeping things, that which moves lightly, thing which move about, gliders; to bustlers, active creatures</i>	Qal active participle	Strong's #7430 BDB #942
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced l̄]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 rd person masculine singular suffix	No Strong's # BDB #510
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire, volition</i>	feminine singular noun	Strong's #5315 BDB #659

Owens calls this a construct here, but says it's a feminine singular noun back in v. 24a.

Genesis 1:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine noun (Owen lists this as an adjective)	Strong's #2416 BDB #312

Translation: [Furthermore], to every living thing of the earth and to every bird in heaven and to all [animals which] creep upon the earth, in whom is the soul of life,...

Genesis 1:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yereq (רֶחָק) [pronounced YEH-rehk]	<i>green, greenness, green plants, greenery, that which is green</i>	masculine singular construct	Strong's #3418 BDB #438
'eseb (עֵשֶׂב) [pronounced EH-seb]	<i>herbs, herbage; grass, produce; plants [full-grown and in seed]</i>	masculine singular noun	Strong's #6212 BDB #793
lâmed (ל) [pronounced l ^h]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôk ^e lâh (אֹכֵלָה) [pronounced oak-LAW]	<i>food, eating; object of devouring [consuming] [by beasts, by fire, in judgment]</i>	feminine singular noun	Strong's #402 BDB #38

Translation: ...I[have given] every green plant [to him] for food.”

The untranslated particle indicating that we have a direct object here means that we have to go back to a previous verb and use that verb. The previous verb is, *to give*. So this continues the thought where God says, “I give...”

Genesis 1:30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so.

God also gives plants to the animals for food as well. Animals were not created originally to eat one another, nor were they created originally for us to consume (although God, whose omniscience extends to all things future, realized that man would eventually eat animals for food).

It is unclear whether food was a requirement of mankind at this time, or simply a pleasure. From all the information available, I assume that it was the latter.

In perfect environment, man and beast were both vegetarians. We were given fruit trees to eat from (and later we would till the ground to produce some foods) and God gave the animals green plants on which to dine. There was no prohibition to meat-eating; it wasn't necessary because no one did. This does not mean that we should or should not be vegetarians. Under perfect environment, such as the millennium, it is likely that man will become a vegetarian again. Animals will likewise lose their ferocity and become vegetarians also. However, we have been given the animal for food since the fall. Whether someone chooses to eat meat or not; or to limit it in one's diet is a matter of free will, dietary consideration and personal inclination and training. It is not a spiritual issue and should never be treated as such. Fish are not mentioned; however, it is likely that they dined on various types of sea weed.

Genesis 1:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Translation: And therefore, it came to pass.

Genesis 1:30 [Furthermore], to every living thing of the earth and to every bird in heaven and to all [animals which] creep upon the earth, in whom is the soul of life,[I have given] every green plant [to him] for food.” And therefore, it came to pass. (Kukis mostly literal translation)

Genesis 1:30 Furthermore, I have given the green plants for food to every living thing of the earth and to every bird in heaven and to all the animals which creep upon the earth, in whom is life. Therefore, this all came to pass. (Kukis paraphrase)

<p>And so sees Elohim all that He had done and, behold, it is good exceedingly. And so is evening and so is morning, a day the sixth.</p>	<p>Genesis 1:31</p>	<p>Consequently, Elohim looked over all that He had done, and it was exceedingly good. And evening is and morning is—the sixth day.</p>
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There was evening and there was morning—day six.

Here is how others have translated this verse:

Ancient texts:

<p>Targum of Onkelos</p>	<p>And the Lord beheld every thing He had made, and it was very good. And it was evening, and it was morning, the Sixth Day.</p>
<p>Latin Vulgate</p>	<p>And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.</p>

Masoretic Text (Hebrew)	And so sees Elohim all that He had done and, behold, it is good exceedingly. And so is evening and so is morning, a day the sixth.
Peshitta (Syriac)	And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.
Septuagint (Greek)	And God saw all the things that He had made, and behold, they were very good. And there was evening and there was morning, the sixth day.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God saw everything he had made: it was supremely good. There was evening and there was morning: the sixth day.
Contemporary English V.	God looked at what he had done. All of it was very good! Evening came and then morning--that was the sixth day.
Easy English	God saw everything that he had made. And it was really very good. There was evening and there was morning. That was the sixth day.
Easy-to-Read Version	God looked at everything he had made. And God saw that everything was very good.
Good News Bible (TEV)	God looked at everything he had made, and he was very pleased. Evening passed and morning came---that was the sixth day.
<i>The Message</i>	God looked over everything he had made; it was so good, so very good! It was evening, it was morning-- Day Six.
New Berkeley Version	God saw that everything He had made was excellent, indeed. There was evening and there was morning, the sixth day.
New Century Version	God looked at everything he had made, and it was very good. Evening passed, and morning came. This was the sixth day.
New Living Translation	Then God looked over all he had made, and he saw that it was very good! And evening passed and morning came, marking the sixth day.

Partially literal and partially paraphrased translations:

American English Bible	Then God viewed everything that He made, and {Look!} it was very good. So came the evening and morning of the sixth day.
Ancient Roots Translinear	God saw all that he made, and beheld very good. Evening was and morning was, the sixth day.
<i>God's Word</i> TM	And God saw everything that he had made and that it was very good. There was evening, then morning-the sixth day.
New American Bible	God looked at everything he had made, and found it very good. Evening came, and morning followed-the sixth day. 1 Tm 4:4.
NIRV	God saw everything he had made. And it was very good. There was evening, and there was morning. It was day six.
New Jerusalem Bible	God saw all he had made, and indeed it was very good. Evening came and morning came: the sixth day.

Mostly literal renderings (with some occasional paraphrasing):

Ferar-Fenton Bible	And God gazed upon all that He had made, and it was very beautiful. Thus the close came, and the dawn came of the sixth age.
HCSB	God saw all that He had made, and it was very good. Evening came, and then morning: the sixth day.
JPS (Tanakh—1985)	And God saw all that He had made, and found it was very good. And there was evening and there was morning, the sixth day.

NET Bible® God saw all that he had made — and it was very good [The Hebrew text again uses ?????? (hinneh) for the sake of vividness. It is a particle that goes with the gesture of pointing, calling attention to something.!] There was evening, and there was morning, the sixth day.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible And God saw everything that He had made, and behold, it was very good (suitable, pleasant) and He approved it completely. And there was evening and there was morning, a sixth day.

Concordant Literal Version And seeing is the Elohim all that He had made, and, behold, it is very good. And coming is it to be evening and coming to be morning, the sixth day.

English Standard Version And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

exeGesés companion Bible And Elohim sees all he worked and behold it is mighty good:
- and so be it
evening becomes and morning becomes
day six.

Syndein And Elohiym/Godhead saw all that He had constructed {'asah - make something out of something}, and behold, it was very good. And the 'getting darker' {evening} and the 'getting lighter' {morning}.

A Voice in the Wilderness The sixth day {different syntax this time - don't know why!}.
And God saw everything that He had made, and indeed it was extremely good.
Thus, the evening and the morning: Day Six.

Young's Updated LT And God sees all that He has done, and lo, very good; and there is an evening, and there is a morning—day the sixth.

The gist of this verse:

Genesis 1:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to, observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Translation: [Consequently, Elohim looked over all that He had done,...](#)

The formula here was changed up, somewhat.

Genesis 1:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
ṭôwb (טוֹב) [pronounced <i>tow^bv</i>]	<i>to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right</i>	3 rd person masculine singular, Qal perfect (or a Qal participle)	Strong's #2895 BDB #373

Genesis 1:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Apparently, the 3 rd person masculine singular, Qal perfect is identical to the Qal participle and to the masculine singular adjective as well (which is Strong's #2896 BDB #373). The masculine singular adjective means <i>pleasant, pleasing, agreeable, good, better; approved</i> .			
Therefore, the word here may be...			
ṭôwb (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
m ^o ôd (מְאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: ...and it was exceedingly good.

Genesis 1:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
‘ereb (בֵּרַעַ) [pronounced GEH-re ^b v]	<i>evening, sunset</i>	masculine singular noun	Strong's #6153 BDB #787
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: And evening is and morning is...

Genesis 1:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יּוֹם) [pronounced <i>yohm</i>]	<i>day; time; today</i> (with a definite article); possibly <i>immediately</i>	masculine singular noun	Strong's #3117 BDB #398
shishshîy (שִׁשִּׁי) [pronounced <i>shish-SHEE</i>]	<i>sixth</i>	masculine singular numeral ordinal; with the definite article	Strong's #8345 BDB #995

Translation:...—the sixth day.

The numeral here has the definite article, which was not true of the previous days.

Genesis 1:31 And God saw everything that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

This sets up a time frame for much of the next chapter. Most of the next chapter will center in on God's creation of man, and we know that this all occurred on the 6th day.

There are several theories in this world concerning the creation account of Genesis. Some dismiss the Genesis record out of hand, believing that science has clearly shown evolution to be a natural process and our true means of origin. Some would further state that our evolution occurs without God being involved in the process.

The approach of Darwinists is, *science* tells us that man evolved. Somehow—we do not know how—there was the earth, the sun and the universe. On earth, there was something—we don't know exactly what—and some process—we don't know exactly what, which resulted in inorganic material becoming organic. Some goo of unknown origin went through a sudden, almost miraculous transformation, from non-living matter to life. One moment, everything is lifeless; and the next, there is a living cell.

At one time, the single cell was thought to be relatively simple. I mean, hell, you could barely see the thing with a microscope, so it had to be simple. Today, as science discovers more about the single cell, the more we recognize how little we actually know about it. It has such processes as: mitosis, meiosis, endocytosis, phagocytosis, pinocytosis, and exocytosis. We can find crude models of any of these processes on the internet. There are a great variety of cells, and if one scientist was to take one cell and spend his entire lifetime studying that one cell (or that particular type of cell), he could never fully plumb the depths of the complexity of that cell. And yet, one moment, on earth, according to the Darwinist, there was nothing living; and the next moment, *poof*, a thing so complex that the world's greatest scientist today could not understand everything that there is to know about it.

The world's greatest mind could take just one living cell and he could spend his entire life studying and writing scientific exposition about this single cell, and after a lifetime, no genius would fully understand everything there is to know about this single cell. At this point, we are able to describe certain processes fo a cell, but we do not fully understand all of them.

Apparently—and I am not sure exactly how this happened according to evolutionists—this live cell must have morphed into a variety of different kinds of cells, some of which decided to team up and form a gang, giving us our first multicellular living thing. Eventually, this morphed into a fish (remember, millions of years are involved here, so anything is possible to the evolutionist), and, over the course of time, this fish decided that it wanted to live on land, so it landed on the shore, grew lungs and arms and legs, and turned into a reptile (of course, this happened gradually over millions of years, and whenever you add the phrase *gradually, over millions of years,*

then this no longer sounds foolish). This reptile, over time, sprouted wings and flew, its heavy scales turning into ultra-light feathers (again, this is made believable because we assume that this took place over millions of years).

That is one theory, and one which many scientists prefer to call the *scientific theory of evolution*. This is a theory which requires a tremendous amount of faith, far more than I am able to sum up. Any one change (like a fish developing lungs from their gills) would be quite miraculous on its own and require phenomenal faith to believe in. Evolutionists believe in millions of such changes and their faith is strong. I have argued in vain with many evolutionists, and it is almost impossible to rattle their faith, regardless of their knowledge of evolution (some know a lot and some know very little; but they have stronger faith than do most Christians in what they believe).

There is a second theory is called the *Day-Age Theory*. Here, each *day* in Genesis is seen as a period of time. In fact, some theologians who believe this, remark how well this matches up to the creation process in evolution. Throughout the Bible, *day* does not always refer to a 24-hour period or a 12–13 hour period of daylight. Sometimes it can refer to just a point in time and sometimes it can refer to a longer period of time (longer than a 24 hour day). Therefore, those who believe in this theory, would argue that we are speaking of long periods of time here which are called *days*, and that such an opinion is not inconsistent with the use of *day* elsewhere in the Bible. Essentially, this point of view is taken by someone who has been convinced both that evolution as described above is the only reasonable explanation for the origin of life; and that the Bible contains some truth as well. Therefore, in their mind, this theory allows for both to be true.

My own personal opinion here is, the author of this chapter seems to be trying very hard to indicate that these are 24-hour time periods (at least from Day 4 on). We have the creation process followed by, *and so there is an evening, and so there is a morning, the sixth day*. If this was a long period of time, the author instead would have written something like, *and so was the day of the creation of the land animals*.

I am trying to keep this study fairly simple; therefore, I am not going to go into the concept of evolution in any great depth (I covered it to some degree in lesson #10). I was brought up to believe in evolution, and I believed in it firmly into my early 20's. At age 21, I believed in Jesus Christ and was saved. When I began to study the Bible, I also developed an interest in evolution. Now, no pastor and no church told me, *you cannot believe in evolution and be a Christian*. In fact, early on, I pretty much adopted the *Day-Age Theory* in my thinking (which is a very common view among Christians), but then I began to read books critical of evolution, and found out that there is more scientific evidence against evolution than there is for evolution. The solid evidence for evolution is not near as solid as some would have you believe. On my own web page, I examine some specifics of evolution (www.kukis.org/page14.html), and I refer you to that if you have an interest. Also, if you are to read just one book on this topic (and there are hundreds), I suggest Lubenow's *Bones of Contention*.

The way Genesis 1 is written, days 1–6 indicate the rotation of the earth for at least days 4–6.

With this verse, we leave Genesis 1 and move into Genesis 2, which is not a new topic by any means. Had chapter divisions been inspired, then this chapter would have ended at Genesis 2:3. God has finished with the restoration of the heavens and the earth. He is not tired but He is finished. God has provided everything that was necessary for mankind. He also provided a stage by which Satan's evil could be fully observed and manifested and righteously condemned.

Genesis 1:31 **Consequently, Elohim looked over all that He had done, and it was exceedingly good. And evening is and morning is—the sixth day.** (Kukis mostly literal translation)

Genesis 1:31 **There was evening and there was morning—day six.** (Kukis paraphrase)

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Chapter Summary

An Abbreviated Exegesis of Genesis 1:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all quotations will be taken from this translation.

Sometimes, it is helpful to have this entire chapter explained in one sitting.

Genesis 1 describes the creation of the earth and the universe followed by the deterioration of the earth; followed by God's restoration of the earth, preparing it for inhabitation.

Genesis 1:1 [In the beginning Elohim created the heavens and the earth.](#)

The entire creation of the heavens and earth takes place in Genesis 1:1. It happened instantaneously. God spoke and it came to pass.

My understanding is, this interpretation came about in the 1800s. However, this is what is revealed by a simple reading of the text. In the 1800s, the popular *scientific* view of the earth and the universe was the steady state. That is, it had always been so in the heavens and on earth. The Bible said otherwise, that the universe had a beginning (the Bible does not tell us when this beginning took place). In about the mid-1900s, science opted for the Big Bang Theory, as opposed to the Steady State Theory, so that science aligned more closely with the Bible.

I have read the opinions of atheists and nameless memes which hold to the view that there are a bunch of creation myths and the Bible merely copied them. If you are reading this, then you are able to Google; google *creation myths* and read some of them. None of them resemble the Bible's first chapter in the least.

See if you can find another creation *story* which is so concise and elegant as this first verse of the Bible.

At creation, three things had to be created all at the same time: time, space and matter. None of these things can exist independent of the other two. Now read the first verse of the Bible once again:

Genesis 1:1 [In the beginning](#) [time] [Elohim](#) [= *God*, also translated, *gods*] [created the heavens](#) [space] [and the earth](#) [matter].

There are other things to notice in this verse. *Elohim* is a plural noun, but it takes a singular verb. Although the Trinity was not accepted as true until hundreds of years after the New Testament was written, when we go back and read the Old Testament, there are many clues and indications that God the Holy Spirit (the Divine Author of Scripture) always understood that God is a Trinity—three in Person and One in Essence. Therefore, what we read in the Old Testament should not contradict this.

In Isaiah 48:16, the First and the Last is speaking, the Creator of the earth (Isaiah 48:12–13): "[Come near to Me, hear this: I have not spoken in secret from the beginning; from the time that it was, I was there. And now the Master הוהי \[= YHWH\] has sent Me, and His Spirit.](#)" The One speaking would be Jesus, as He is called the First and the Last as well as the Creator.

Y^ehowah is speaking, but Master Y^ehowah sent Him, and His Spirit. That would be the Trinity all in one verse in the Old Testament.

Genesis 1:2 **And the earth came to be^a formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters.**

^aOr *the earth became*.

Over a period of time, the earth became *tohu wa bohu*, or *desolate and wasted*. See the main document about these two words.

Isaiah tells us (that is, God, speaking through Isaiah, tells us...) that the earth was created to be inhabited; it was not created empty (*tohu*). If God created the earth to be inhabited (Genesis 1:1) but it is *desolate and wasted* (Genesis 1:2), then it became that (one of the chief meanings of the first verb in that verse).

Isaiah 45:18 **For thus said הוהי [= YHWH], Creator of the heavens, He is Elohim, Former of earth and its Maker, He established it, He did not create it to be empty, He formed it to be inhabited: "I am הוהי, and there is none else.**

If God formed the world to be inhabited, who inhabited it? That would be the angels of God. Now, we do not have a lot of details here. We know that both fallen and elect angels are on earth right now observing us. Was the earth originally created for both groups of angels? We don't know. I lean toward these being fallen angels only. Were angels a separate creation from the heavens and the earth? If they followed the pattern set here in Genesis, then they were created separately.

When Satan turned against God and was cast out of heaven, where did he go (along with the angels who came with him)? Logically, this would be earth. Somehow, in some way, these fallen angels made such a mess out of the earth that God packed the earth in ice. How do we know this? Genesis 1:2. **There was darkness on the face of the deep** (which would be no light, and, therefore, no heat). The Spirit of Elohim moved on the face of the waters, which would be warming the ice until it melted. The verb translated *moved* means, *to hover over*, *to flutter over*; *to brood over*; *to move gently [over]*; *to cherish*. This is what a hen does when warming her eggs.

Genesis 1:3 **And Elohim said, "Let light come to be," and light came to be.**

God begins the first day with light. Since God is light, the earth became visible and warmed further by the light of God.

In Genesis 1:1, God spoke and the earth and the entire universe came into being. However, God will now take six days to restore the earth. Why does He not simply speak the word and prepare the earth in an instant? That is because when God originally created the heavens and the earth, there was no audience, so it could take place in a split second. However, now God has an audience—elect and fallen angels. Therefore, God directs their attention to the earth and says something along the lines of, "Watch this." God will take time to restore the earth, and allow all angels to view this process, step-by-step.

Obviously, if God wants both fallen and elect angels to see what He is doing, He must provide the light for them to see. That would be step #1.

Interestingly enough, God began to melt the ice-packed earth previous to providing light. How long did that process take? We are not told; we only know that God did this.

Genesis 1:4 **And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.**

God pronounced the light that He produced as good; and He separated the light from the darkness. We do not know exactly what took place on the prehistoric earth, but perhaps it was always light up everywhere. If that is the case, now there will be a demarcation between light and darkness.

Let me suggest that, at this time, there was going to be a single land mass with ocean everywhere else.

Genesis 1:5 And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, one day.

A vocabulary is necessary for these things which God is doing. He provides the angels with a vocabulary to apply to what He has done. Where there is light, it is to be called *day*; where there is darkness, it will be called *night*.

The angels do not know this yet, but one way the man is different from angels is, man will sleep; there is no indication that angels sleep.

Where God focuses angelic concentration, he says, "You will call this *light*; and you will that *darkness*."

What happens when you apply heat and light to ice? It turns into water first; and then some of it turns into what?

Genesis 1:6 And Elohim said, "Let an expanse come to be in the midst of the waters, and let it separate the waters from the waters."

On day two, God creates the atmosphere of the earth. Are you aware of any creation story which speaks of the atmosphere? There is none. Man was not even aware of the atmosphere for a very long time; but God was. God knew that an atmosphere would be necessary. That is the expanse. There would be waters in the air (possibly cloud formations?). In some way, that was water on the earth and moisture above the earth, and the expanse (or, atmosphere) is the space between the waters.

I have heard this called a canopy—these waters which are stored over the earth.

Genesis 1:7 And Elohim made the expanse, and separated the waters which were under the expanse from the waters which were above the expanse. And it came to be so.

What could be more important to you and I than the atmosphere of the earth? And God spends day two making that atmosphere.

Genesis 1:8 And Elohim called the expanse 'heavens.' And there came to be evening and there came to be morning, the second day.

God called this expanse *heavens*. The word here translated *heavens* is also translated *skies*.

Day two has come to pass.

Genesis 1:9 And Elohim said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it came to be so.

To this point in time, although God had all angelic creation focused on the earth, the earth was covered with water. He made dry land appear, and I would suggest that this is a single very large continent.

Genesis 1:10 And Elohim called the dry land 'earth,' and the collection of the waters He called 'seas.' And Elohim saw that it was good.

The drying ground, God called *earth* (which also means, *and, territory, country, continent; ground, soil*). The waters surrounding land would be called the seas.

Genesis 1:11 And Elohim said, "Let the earth bring forth grass, the plant that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth." And it came to be so.

God called for the earth to produce grass, plants and trees. Some of the trees would yield fruit.

Genesis 1:12 *And the earth brought forth grass, the plant that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And Elohim saw that it was good.*

God calls for the earth to yield plants and grasses and trees; and they all occur.

Genesis 1:13 *And there came to be evening and there came to be morning, the third day.*

This takes us to the end of day three.

Genesis 1:14–15 *And Elohim said, “Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, and let them be for lights in the expanse of the heavens to give light on the earth.” And it came to be so.*

God calls for these lights to be in the expanse of the heavens.

Genesis 1:16 *And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars.*

Here, God is said to make the two great lights (the sun and the moon); and then all of the lesser lights (the stars and planets). If these did not previously exist, and God brings them into existence right here, then obviously God must bring their light to the earth in some supernatural fashion (otherwise, the stars would not be visible from the earth).

Since the speed of light is a law for this universe made by God, God is able to violate that law (without any damage to His essence).

Genesis 1:17–18 *And Elohim set them in the expanse of the heavens to give light on the earth, and to rule over the day and over the night, and to separate the light from the darkness. And Elohim saw that it was good.*

God setting these stars and planets in the expanse of the heavens suggests that God placed them all in their orbits. My reading of the text suggests that this all took place on the fourth day. I have flirted with the idea that these things were always there, and God just moved out of the way, and they presented themselves. However, the text does not say that. The text tells us that God made them and set them in the expanse of the heavens. That very much sounds like this took place on the fourth day. There is language which could have been used to suggest that God revealed these stars and planets; but language that was not the language used.

Genesis 1:19 *And there came to be evening and there came to be morning, the fourth day.*

This marks the end of the fourth day.

Genesis 1:20 *And Elohim said, “Let the waters teem with shoals of living beings, and let birds fly above the earth on the face of the expanse of the heavens.”*

God calls for all forms of sea creatures and bird to come into being.

Genesis 1:21 *And Elohim created great sea creatures and every living being that moves, with which the waters teemed, according to their kind, and every winged bird according to its kind. And Elohim saw that it was good.*

God *created* the great sea creatures and every other thing that moves within the waters. The waters were filled with such sea animals.

God also created all of the birds.

God pronounced these things good. This means, by the way, that none of them needed to evolve to become good; they were created good.

Genesis 1:22 And Elohim blessed them, saying, “Be fruitful and increase, and fill the waters in the seas, and let the birds increase on the earth.”

God blesses the animals and calls for them to reproduce.

Genesis 1:23 And there came to be evening and there came to be morning, the fifth day.

This ended the fifth day.

Genesis 1:24 And Elohim said, “Let the earth bring forth the living being according to its kind: livestock and creeping creatures and beasts of the earth, according to its kind.” And it came to be so.

All the creatures of the earth were called into existence.

Genesis 1:25 And Elohim made the beast of the earth according to its kind, livestock according to its kind, and all that creep on the earth according to its kind. And Elohim saw that it was good.

God is said to *make* the beasts of the earth (essentially, any animal that walks on land). Combine that use of that particular word with His command, “Let the earth bring forth...” suggests and God made the animals out of the chemicals of the earth and then gave them life.

Genesis 1:26 And Elohim said, “Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the ground.”

Even though the original preservers of Scripture did not necessarily believe in the Trinity, again, we have evidence of the Trinity right here. God (plural) said, “Let Us (plural) make man in Our (plural) image, according to Our (plural) likeness...”

image means, *image, likeness, resemblance, shadow-image, semblance*. *Likeness* means, *likeness, [shadow] image, similitude; model, pattern; [and, later] appearance [of something resembling something]*.

We are made after God’s shadow image, as God does not have a specific form (He can manifest Himself in any form, but that form is not Who He is). But Who God is, is His essence; and we are a shadow-image of that. God is sovereign; we have volition. God is omniscient; we have mentality. God is omnipresent; we exist in a specific time and place (in this new universe with time, space and matter). God is absolute righteousness; Adam was created with a corresponding righteousness—in this case, it would be innocence. God is omnipotent; we have power, strength, and authority in our own realm.

Genesis 1:27 And Elohim created the man in His image, in the image of Elohim He created him – male and female He created them.

Man was somehow created male and female. It appears that this was dealt with on this the sixth day. That is, the woman will be taken out of the man in order to complete him.

Genesis 1:28 And Elohim blessed them, and Elohim said to them, “Be fruitful and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creeping creatures on the earth.”

God called for the man and woman to fill the earth (ostensibly with children) and to rule over it.

Adam and the woman had no children in perfect environment.

Genesis 1:29 **And Elohim said, "See, I have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it is for food.**

God points out all of the foods available to the man and the woman.

Genesis 1:30 **"And to every beast of the earth, and to every bird of the heavens, and to every creeping creature on the earth, in which there is a living being, every green plant is for food." And it came to be so.**

In perfect environment, every creature was a herbivore. God created man and animals; and God created food which kept growing and producing year round.

Genesis 1:31 **And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.**

God called all of this good. All of this was completed on the sixth day.

Edersheim Summarizes Genesis 1

CHAPTER 1 Creation

"HE that cometh unto God must believe that He is, and that He is the rewarder of them that diligently seek Him." Hence Holy Scripture, which contains the revealed record of God's dealings and purposes with man, commences with an account of the creation. **"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."**

Four great truths, which have their bearing on every part of revelation, come to us from the earliest Scripture narrative, like the four rivers which sprung in the garden of Eden. The first of these truths is - the creation of all things by the word of God's power; the second, the descent of all men from our common parents, Adam and Eve; the third, our connection with Adam as the head of the human race, through which all mankind were involved in his sin and fall; and the fourth, that One descended from Adam, yet without his sin, should by suffering free us from the consequences of the fall, and as the second Adam became the Author of eternal salvation to all who trust in Him. To these four vital truths there might be added, as a fifth, the institution of one day in seven to be a day of holy rest unto God. It is scarcely possible to imagine a greater contrast than between the heathen accounts of the origin of all things and the scriptural narrative. The former are so full of the grossly absurd that no one could regard them as other than fables; while the latter is so simple, and yet so full of majesty, as almost to force us to "worship and bow down," and to "kneel before the Lord our Maker." And as this was indeed the object in view, and not scientific instruction, far less the gratification of our curiosity, we must expect to find in the first chapter of Genesis simply the grand outlines of what took place, and not any details connected with creation. On these points there is ample room for such information as science may be able to supply, when once it shall have carefully selected and sifted all that can be learned from the study of earth and of nature. That time, however, has not yet arrived; and we ought, therefore, to be on our guard against the rash and unwarranted statements which have sometimes been brought forward on these subjects. Scripture places before us the successive creation of all things, so to speak, in an ascending scale, till at last we come to that of man, the chief of God's works, and whom his Maker destined to be lord of all. (Psalms 8:3-8) Some have imagined that the six days of creation represent so many periods, rather than literal days, chiefly on the ground of the supposed high antiquity of our globe, and the various great epochs or periods, each terminating in a grand revolution, through which our earth seems to have passed, before coming to its present state, when it became a fit habitation for man. There is, however, no need to resort to any such theory. The first verse in the book of Genesis simply states the general fact, that **"In the beginning"** - whenever that may have been - **"God created the heaven and the earth."** Then, in the second verse, we find earth described as it was at the close of the last great revolution, preceding the present state of things: **"And the earth was without form**

Edersheim Summarizes Genesis 1

and void; and darkness was upon the face of the deep." An almost indefinite space of time, and many changes, may therefore have intervened between the creation of heaven and earth, as mentioned in ver. 1, and the chaotic state of our earth, as described in ver. 2. As for the exact date of the first creation, it may be safely affirmed that we have not yet the knowledge sufficient to arrive at any really trustworthy conclusion.

It is of far greater importance for us, however, to know that God "created all things by Jesus Christ;" (Ephesians 3:9) and further, that "all things were created by Him, and for Him," (Colossians 1:16) and that "of Him, and through Him, and to Him are all things." (Romans 11:36. See also 1 Corinthians 8:6; Hebrews 1:2; John 1:3) This gives not only unity to all creation, but places it in living connection with our Lord Jesus Christ. At the same time we should also always bear in mind, that it is "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Hebrews 11:3)

Everything as it proceeded from the hand of God was "very good,"³ that is, perfect to answer the purpose for which it had been destined. "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. 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." It is upon this original institution of the Sabbath as a day of holy rest that our observance of the Lord's day is finally based, the change in the precise day - from the seventh to the first of the week - having been occasioned by the resurrection of our Lord Jesus Christ, by which not only the first, but also the new creation was finally completed. (See Isaiah 65:17)

Of all His works God only "created man in His own image: in the image of God created He him." This expression refers not merely to the intelligence with which God endowed, and the immortality with which He gifted man, but also to the perfect moral and spiritual nature which man at the first possessed. And all his surroundings were in accordance with his happy state. God "put him into the garden of Eden⁴ to dress it and to keep it," and gave him a congenial companion in Eve, whom Adam recognized as bone of his bones, and flesh of his flesh. Thus as God had, by setting apart the Sabbath day, indicated worship as the proper relationship between man and his Creator, so He also laid in Paradise the foundation of civil society by the institution of marriage and of the family. (Comp. Mark 10:6, 9)

From <http://www.lewendwater.org/books/v1bhot.pdf> accessed November 27, 2012.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Let's take a look at all that we have covered, and what is coming up:

A Summary of Creation and the Days of Restoration

Time	Commentary	Scripture
The Pre-historic Past:	<p>God creates the heavens and the earth; and God creates angels. What appears to be the proper order here is, God created the heavens and the earth, then He created angels. When a third of the angels sinned, God withdrew His light, freezing the earth solid, and possibly imprisoned the fallen angels.</p>	<p>Genesis 1:1–2a In a beginning God created the [two] heavens and the earth. But the earth became a wasteland and empty, and darkness covered the deep water.</p> <p>Ezek 28:15 “You [Satan] were perfect in your ways from the day that you were created, until iniquity was found in you.”</p> <p>Isa. 45:18 For thus says Yahweh who created the heavens, the God who formed the earth and made it, who established it and didn't create it a waste, who formed it to be inhabited: “I am Yahweh; and there is no one else.”</p> <p>Jer 4:23 I looked on the earth, and, lo, it was without form and void; and the heavens, and they had no light.</p>
Days One and Two:	<p>Then God began to retrofit the earth for man, which we call the restoration of the earth. God made it light so that angels could observe what He was doing. In warming the earth, the fallen angels were given some freedom of movement as well (although probably all angelic creation was transfixed, watching the restoration of the earth).</p>	<p>Job 38:4–11 [God is speaking to Job, and, essentially, to all mankind]: “Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements--surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, when the morning stars [angels] sang together and all the sons of God [angels] shouted for joy? Or who shut in the sea with doors [the oceans were frozen solid] when it burst out from the womb [God began to heat the surface of the earth], when I made clouds its garment and thick darkness its swaddling band, and prescribed limits for it and set bars and doors, and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stayed'?” God makes the atmosphere for the earth.</p>
Day One:	<p>God brings light to the earth and distinguishes between light and darkness. One condition on earth is called day and the other is called night. What appears to have happened is, God warmed the frozen surface of the earth and caused great vapor clouds to rise.</p>	<p>Genesis 1:2b–5 And the Spirit of God was hovering [as a mother hen] over the surface of the waters. Then God said, "Let there be light!" So there was light. And God saw the light, that it was good, and God distinguished between light and darkness. God called the light, Day and He called the darkness, Night. And there was evening, and there was morning the first day.</p> <p>Amos 5:8b Seek Him...Who turned the deep darkness into the morning and He darkened the day into night.</p>

A Summary of Creation and the Days of Restoration

Time	Commentary	Scripture
Day Two:	God makes an atmosphere between the waters of the sky (thick clouds which surrounded the earth) and the waters of the sea.	<p>Genesis 1:6–8: And God said, Let an expanse be in the midst of the waters, and let it be dividing between the waters and the waters. And God made the expanse, and He separated the waters which were under the expanse and the waters which were above the expanse. And it was so. And God called the expanse, Heavens. And there was evening, and there was morning the second day.</p> <p>Isa. 40:21–22: Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is He [God] who sits above the sphere of the earth, and its people are like grasshoppers; [it is God] Who stretches out the heavens [atmosphere] like a curtain, and spreads them out like a tent to dwell in.</p> <p>Isa 42:5a So says Jehovah God, He who created the heavens and stretched them out, spreading out over the earth and its offspring [all that is living on the earth].</p>
Day Three:	God brings forth dry land, and causes plants and trees to sprout from the ground.	<p>Genesis 1:9–13: And God said, Let the waters under the heavens be collected to one place, and let the dry land appear. And it was so. And God called the dry land, Earth. And He called the collection of the waters, Seas. And God saw that it was good. And God said, Let the earth sprout tender sprouts, the plant seeding seed, the fruit tree producing fruit according to its kind, whichever seed is in it on the earth. And it was so. And the earth bore tender sprouts, the plant seeding seed according to its kind, and the fruit tree producing fruit according to its kind, whichever seed is in it. And God saw that it was good. And there was evening, and there was morning the third day.</p>
Day Four:	God makes the sun, moon and stars (as well as all of the other heavenly bodies). In order to make them all visible to the earth, God had to overrule the speed of light.	<p>Genesis 1:14–19 And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. And God made the two great lights--the greater light to rule the day and the lesser light to rule the night--and the stars. And God set them in the expanse of the heavens to give light on the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.</p> <p>Isa 40:26 Lift up your eyes on high, and behold, who has created these [the heavenly bodies], who brings out their host by number? He calls them all by names by the greatness of His might, for He is strong in power; not one is lacking.</p> <p>Amos 5:8a Seek Him who created the Pleiades and Orion.</p>

A Summary of Creation and the Days of Restoration

Time	Commentary	Scripture
Day Five:	On Day 5 of God's restoration of the earth, God fills the skies with birds and He fills the waters with sea creatures.	Genesis 1:20–23 And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens." So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day.
Day Six, Part I	God creates land animals.	Genesis 1:24–31 And God said, "Let the earth bring forth living creatures according to their kinds--livestock and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.
Day Six Part II	God creates man.	Genesis 1:26–31 Then 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 birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

We will, of course, go back to day 6 and fill in the blanks as we continue our study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 1—Bible Art by Vicky Murphy (a graphic); from [Pinterest](#); accessed June 5, 2017.

I have just come across this artwork and it is really cool.



Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time

THE CONSTITUTION OF THE WORLD AND THE DISPOSITION OF THE ELEMENTS.

Josephus' History of this Time

In the beginning God created the heaven and the earth. But when the earth did not come into sight, but was covered with thick darkness, and a wind moved upon its surface, God commanded that there should be light: and when that was made, he considered the whole mass, and separated the light and the darkness; and the name he gave to one was Night, and the other he called Day: and he named the beginning of light, and the time of rest, The Evening and The Morning, and this was indeed the first day. But Moses said it was one day; the cause of which I am able to give even now; but because I have promised to give such reasons for all things in a treatise by itself, I shall put off its exposition till that time. After this, on the second day, he placed the heaven over the whole world, and separated it from the other parts, and he determined it should stand by itself. He also placed a crystalline [firmament] round it, and put it together in a manner agreeable to the earth, and fitted it for giving moisture and rain, and for affording the advantage of dews. On the third day he appointed the dry land to appear, with the sea itself round about it; and on the very same day he made the plants and the seeds to spring out of the earth. On the fourth day he adorned the heaven with the sun, the moon, and the other stars, and appointed them their motions and courses, that the vicissitudes of the seasons might be clearly signified. And on the fifth day he produced the living creatures, both those that swim, and those that fly; the former in the sea, the latter in the air: he also sorted them as to society and mixture, for procreation, and that their kinds might increase and multiply. On the sixth day he created the four-footed beasts, and made them male and female: on the same day he also formed man. Accordingly Moses says, That in just six days the world, and all that is therein, was made. And that the seventh day was a rest, and a release from the labor of such operations; whence it is that we Celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes rest in the Hebrew tongue.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed March 13, 2012. Josephus *Antiquities of the Jews*; Book 1, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 1

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Creation followed by chaos

In a beginning, Elohim had created the heavens and the earth.

In the beginning, God created the heavens and the earth.

And the earth [or, *land*] had become desolate and a waste and [there was] [extreme] darkness upon the surface of the depths [the deep waters] and the Spirit of Elohim was hovering [moving, brooding] over the surface of the waters.

And the earth had become desolated and a waste place and there was extreme darkness upon the surface of the ocean depths. Then, after a passage of time, the Spirit of God was moving over the surface of the water.

Day one—light

And Elohim said, "Let there be light;" and so light is.

And God said, "Let there be light;" and light comes to be.

Then Elohim saw the light—that [it is] good. Therefore, Elohim distinguished [or, *caused there to be a separation*] between the light and the [extreme] darkness.

Then God beheld the light, that it is good (pleasing and agreeable). God then distinguished the light from the darkness.

A Complete Translation of Genesis 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And Elohim names the light “Day” and He had called the darkness “Night.” And evening is and morning is—the first day.	And so God named the light “Day” and the darkness “Night.” There was evening and there was morning—the very first day-age.
Day two—the atmosphere is made	
Then Elohim said, “Let there be an atmosphere in the midst of the waters. Let it be separating the waters [above] and [lit., to] the waters [below] .”	And God said, “Let there be an atmosphere between the waters. Let it distinguish between the waters above and the waters below.”
Therefore, Elohim constructed the atmosphere. He separated the waters which [are] under the atmosphere and the waters which [are] above the atmosphere. And it therefore comes to pass.	Therefore, God constructed the atmosphere. He distinguished between the waters which were above the atmosphere [water vapor] and the waters which were below the atmosphere [the oceans]. Therefore, this all came to pass.
And Elohim named the atmosphere “heaven.” And evening is and morning is—the second day.	God called the atmosphere “heaven.” Then there was evening and there was morning—the second day-age.
Day three—dry land appears on the earth	
And Elohim said, “The waters under the heavens will be gathered together to one place; and let the dry land appear.” And therefore it came to pass.	And God said, “Let the waters under the heavens be gathered together to one place; and let the dry land appear.” Therefore, this came to pass.
And so Elohim calls the dry land <i>Earth</i> , and the collection of waters, He called <i>Seas</i> . And Elohim observed that it is good.	So God called the dry land <i>earth</i> and the collection of water <i>seas</i> . And God observed that it was good.
And Elohim said, “Let the earth bring forth vegetation—plants bearing seed, fruit trees producing fruit—according to its kind whose seed [is] within—upon the earth.” And therefore, it came to pass.	And God said, “Let the earth bring forth vegetation, including plants that bear seed and fruit trees that produce fruit—each according to its own kind, which flora can replicate itself, all upon the earth.” Therefore, this all came to pass.
Therefore, the earth produced vegetation—plants bearing seed after its kind and trees producing fruit [in] which [is] its seed according to its kind. And Elohim observes that it is good.	Therefore, the earth produces vegetation, including plants bearing seed after its kind and trees producing fruit in which is its seed according to its kind. And God sees that it is good.
And evening is and morning is—the third day.	There was evening and there was morning—the third day-age.
Day four—God made the lights	
And Elohim said, “Let there be lights in the expanse of the heavens to differentiate between day and night. Also, they will be for signs, for specific times, and for days and years.	And God said, “Let there be lights in the expanse of the heavens and they will differentiate between day and night. Also, they will be for signs, for seasons, and for days and years.
They will be for lights in the expanse of the heavens to give light upon the earth.” And therefore, it came to pass.	They will be for light in the expanse of the heavens to give light on the earth.” Therefore, this all came to pass.

A Complete Translation of Genesis 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Therefore, Elohim made the two great lights: the great light to rule the day and the small light to rule the night. [He] also [made] the stars.	Therefore, God made the two great lights: the greater light to rule the day and the smaller light to rule the night. He also made the stars.
And Elohim places them in the expanse of the heavens, to bring light upon the earth, and to rule in the midst of the day and in the midst of the night; and to distinguish between the light and the darkness. And Elohim observes that it is good.	And God placed these lights in the heavens above, to bring light upon the earth, to rule over the day and over the night; and to differentiate between light and darkness. And God sees that is it good.
And evening is and morning is—the fourth day.	There was evening and there was morning—the fourth day.
Day five—God fills the oceans with life and the skies with bird	
And God said, “Let the waters swarm with a swarming [of] living organisms; and cause flying animals to fly above the earth upon the face of the expanse of the heavens.” And thus it came about.	And God said, “Let the waters swarm with a myriad of living organisms. Furthermore, flying creatures of all sorts will be caused to fly above the earth upon the expanse of the heavens.” And thus it came to pass.
Consequently, Elohim created the huge sea creatures and living organisms, those that glide, that swarm the waters according to its kind and all winged animals according to its kind. And Elohim observes that it is good.	Consequently, God created all manner of life in the seas and every type of winged animal capable of flight, each producing after its kind. And God sees that is it good.
Then Elohim blessed them, saying, “Be fruitful and multiply and fill the waters in the seas; and let the flying population [of animals] multiply in the earth.”	Then God blessed the animals that He had created, saying, “Be fruitful, multiply and fill the waters in the seas; all let all animals that fly multiply in the earth.”
And evening is and morning is—the fifth day.	There was evening and there was morning—day five.
Day six—God creates the land animals and man and woman	
And Elohim said, “Let the earth bring forth living organisms, after its kind: livestock and active life forms and life forms of the earth after its kind.” And therefore, it came to pass.	And God said, “Let the earth bring forth all kinds of living organisms, including cattle, various active life forms, and animal life associated with the earth, so that it reproduces according to its own kind. Therefore, this all came to pass.
Consequently, Elohim made the life of the earth according to its kind, and all livestock according to its kind, and every organism of the ground according to its kind. And Elohim observes that it is good.	Consequently, God made the life of the earth, including all livestock and all living organisms related to the earth, all which reproduce according to their own kind. And God sees that is it good.
And Elohim said, “Let Us make man in Our shadow-image, according to Our likeness. Then let them have dominion over the fish of the sea, and over the birds of the heavens, and over the livestock and over all the earth and over all life forms, [even] the creeping things upon the earth.”	And God said, “Let Us make man in Our shadow-image, according to Our likeness. Let them have dominion over the fish of the sea, over the birds of the heavens, over the livestock, over all the earth, and over all life forms, including the creeping things upon the earth.”

A Complete Translation of Genesis 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Consequently, Elohim created the man in His image; in the image of Elohim, He created him; male and female, He created them.	Consequently, God created mankind in His Own image; He created him in the image of God; male and female, He created them.
Then Elohim blessed them and Elohim said to them, “Be fruitful and multiply and fill the earth. Furthermore [lit., <i>and</i>], subdue her and be dominant over the fish of the sea and the birds of the heavens and over all life, [even] the creeping things upon the earth.”	Then God blessed them and said, “Be fruitful and multiply and fill the earth [with offspring]. Furthermore, subdue the earth and be dominant over the fish of the sea, the birds in the heavens and over all life, including the things which creep upon the earth.”
And Elohim said, “Behold, I have given to them every plant [that] scatters seed upon the surface of the earth and every fruit tree [that] scatters seed is food for them.	And God said, “Listen, I gave them every plant that scatters its own seed upon the ground and every fruit tree the scatters its seed will be food for them.
[Furthermore], to every living thing of the earth and to every bird in heaven and to all [animals which] creep upon the earth, in whom is the soul of life,[I have given] every green plant [to him] for food.” And therefore, it came to pass.	Furthermore, I have given the green plants for food to every living thing of the earth and to every bird in heaven and to all the animals which creep upon the earth, in whom is life. Therefore, this all came to pass.
Consequently, Elohim looked over all that He had done, and it was exceedingly good. And evening is and morning is—the sixth day.	There was evening and there was morning—day six.
Chapter Outline	Charts, Graphics and Short Doctrines

Before we move into day 7, it may be instructive to see what the rest of the Bible has to say about creation. Does the Bible say anything at all about God creating the heavens and the earth? Does the Bible say anything about God creating man? Does the Bible look back on this first chapter of Genesis as allegorical? Does the Bible move forever without looking back one way or the other?

As we examine the passages which deal with creation in the Bible, bear in mind that the creation and restoration of the earth involved the entire Godhead. God the Father was the Architect—He designed and planned out all that would happen (which includes free will in His creatures). God the Son, the Revealed Member of the Trinity, did the actual building and creating. God the Holy Spirit provided the power or the energy. All that man creates involves these 3 things: a plan, someone to execute the plan, and the energy involved in executing the plan. Whether one builds a doghouse, a road or a symphony, there needs to be a plan, the energy to execute the plan and someone who executes the plan. All things created by man contain those three components. I mention the triune function of the Godhead because this is essential to our lives as believers in Jesus Christ.

God and His Creation

A literal 6-day creation/restoration:

But the seventh day is the Sabbath of Jehovah your God. You will not do any work [on this day]—not you, your son, your daughter, your manservant, your maidservant, your cattle, or the stranger within your gates. This is because Jehovah made the heavens and the earth, the sea, and all that is in them in six days, and rested the seventh day. Therefore Jehovah blessed the Sabbath day, and sanctified it (Ex. 20:10–11). The word *made* here is the verb *ʾāsâh* (וַיַּעַשׂ) [pronounced *gaw-SAWH*], which means *to do, to make, to construct, to fashion, to form,*

to *prepare*, to *manufacture*. This verb was used in v. 7 when the atmosphere of the earth was made. It is difficult to interpret this in any other way than, 6 periods of daylight and 6 periods of night.

God *made* the heavens and the earth:

When Hezekiah prayed to God, he said, "You alone...made the heavens and the earth." (2Kings 19:15).

My help comes from Jehovah, the Maker of the heavens and the earth (Psalm 121:2).

May Jehovah bless you out of Zion, He Who made the heavens and earth (Psalm 134:3).

God created and made all that is on the earth:

So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them." (Genesis 6:7). There is creation factor and a making factor. *Making* means, out of the materials which exist, these things were made. *Creating* refers to giving life to something which had no life.

God *created* and *made* the heavens and the earth and all that is in them:

A prayer in the book of Nehemiah includes the lines: "You are the LORD, You alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and You preserve all of them; and the host of heaven [angelic creation] worships You." (Neh. 9:6).

By the word of the LORD the heavens were made, and by the breath of His mouth all their host [all of angelic creation and the stars and planets] (Psalm 33:6).

The heavens are Yours; the earth also is Yours; the world and all that is in it, You have founded them (Psalm 89:11).

Praise the LORD! Praise the LORD from the heavens; praise Him in the heights! Praise Him, all His angels; praise Him, all His hosts! Praise Him, sun and moon, praise Him, all you shining stars! Praise Him, you highest heavens, and you waters above the heavens! Let them praise the name of the LORD! For He commanded and they were created. And He established them forever and ever; He gave a decree, and it shall not pass away (Psalm 148:1–6).

Do you not know? Have you not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, does not grow weak or weary? There is no limit to His understanding (Isa. 40:28).

I will open rivers on the bare heights, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water. I will put in the wilderness the cedar, the acacia, the myrtle, and the olive. I will set in the desert the cypress, the plane and the pine together, that they may see and know, may consider and understand together, that the hand of the LORD has done this, the Holy One of Israel has created it (Isa. 41:18–20).

Thus says God, the LORD, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it..." (Isa. 42:5).

"I have made the earth, and created man on it; I, with My hands, have stretched out the heavens; and all their host [the stars and all other celestial things] have I commanded." (Isa. 45:12).

I have made the earth, man, and the animals on the face of the earth, by My great power and by My outstretched arm, and have given it to whom it seemed right to Me (Jer. 27:5).

Inspired, people listening to John and Peter, stood up and said [to God], "Lord, You are the God who made the heaven and earth, and the sea, and all that is in them." (Acts 4:24b).

Paul writes to the Ephesian church: To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places (Eph. 3:8–10).

For every house is built by someone, but He who built all things is God (Heb. 3:4).

By faith we understand that the ages were framed by the Word of God, so that the things being seen not to have come into being out of the things that appear (Heb. 11:3).

God's incredible creation glorifies Him:

The psalmist is amazed that, given all that God has created, that He gives any thought to man: When I look at Your heavens, the work of Your fingers, the moon and the stars, which You have set in place, what is man that You are mindful of him, and the son of man that You care for him? (Psalm 8:3–4).

The heavens declare the glory of God, and the sky above proclaims His handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard. Their voice goes out through all the earth, and their words to the end of the world. In them He has set a tent for the sun, which comes out like a bridegroom leaving his chamber, and, like a strong man, runs its course with joy. Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat (Psalm 19:1–6).

"To whom then will you compare Me, that I should be like anyone else?" says the Holy One. "Lift up your eyes on high and see: who created these? He who brings out their host [the stars and planets] by number, calling them all by name, by the greatness of his might, and because He is strong in power not one is missing." (Isa. 40:25–26).

"O Lord, You are worthy to receive glory and honor and power, because You created all things, and for Your will they are and were created." (Rev. 4:11).

And I saw another angel flying in mid-heaven, having the everlasting gospel to proclaim to those dwelling on the earth, even to every nation and kindred and tongue and people, saying with a great voice, Fear God and give glory to Him! For the hour of His judgment has come. And worship Him who made the heaven and the earth, and the sea, and the fountains of waters (Rev. 14:6–7).

God created heavens and earth, but He is not confined by or to the heavens and earth:

Of old, You laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but you will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, but You are the same, and Your years have no end (Psalm 102:25–27). This is the first time that it is suggested that the heavens and earth would pass away, becoming old like a garment.

God is far greater than His creation and is not confined to His creation: But, the Most High does not dwell in temples made with hands, as the prophet says, "Heaven is My throne and earth is My footstool. What house will you build Me, says the Lord, or what is the place of My rest? Has not My hand made all these things?" (Acts 7:48–50). The Jews, from the earliest times, understood that their God was not One Who could be confined to a particular place, nor could He be made with human hands (as an idol could be).

Paul explains to some heathen God's nature: The God who made the world and all things in it, since He is Lord of Heaven and earth, does not dwell in temples made with hands, nor is served with men's hands, as though He needed anything, since He gives life and breath and all things to all." (Acts 17:24–25).

God created the earth to be occupied:

For so says Jehovah the Creator of the heavens—He is God, forming the earth and making it; He establishes it, not creating it empty [a wasteland], but forming it to be inhabited—, “I am Jehovah, and there is no other.” (Isa. 45:18). God created the earth for the purpose of being inhabited. From the beginning, the earth was designed to be inhabited.

God set up specific laws and measures by which all things interact and function:

[God is speaking to Job, and, essentially, to all mankind]: "Where were you when I laid the foundation of the earth? Tell me, if you have a full understanding [of what I did]. Who determined its measurements--surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, when the morning stars [angels] sang together and all the sons of God [angels] shouted for joy? Or who shut in the sea with doors [the oceans were frozen solid] when it burst out from the womb [God began to heat the surface of the earth], when I made clouds its garment [the earth was covered by clouds] and thick darkness its swaddling band, and prescribed limits for it and set bars and doors, and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stayed'?" (Job 38:4–11). In another life, I did some basic auto mechanics, and every part of an automobile is designed to interact with the rest of the automobile. There are specific measures, specific temperatures, and specific materials which must be used, matched, and designed to interact together. It is the same for the laws of this universe. Slight changes in our atmosphere, our earth, the sun, the orbit, etc. would cause cataclysmic changes in life here on earth. Not only did God set up specific measures, laws and interactions, but He also designed stabilization factors as well. The oceans stabilize the temperatures of the earth; the winds and the atmosphere keep the air clean and fresh; the water cycle is designed to cleanse and purify as well. The gravity of the moon, pulling the oceans as the moon orbits the earth, keeps our oceans from becoming stagnant. There is an amazing interaction between millions of factors, all of which have specific measures, specific temperatures and are designed out of specific materials, so that they interact in such a way as to put the earth through a series of interdependent cycles.

O Jehovah, how many are Your works! You have made all of them in wisdom; the earth is full of Your riches. This is the sea, great and wide on both hands; there are creeping things even without number; living things, small and great (Psalm 104:24–25).

Bless the LORD, O my soul! O LORD my God, you are very great! You are clothed with splendor and majesty, covering Yourself with light as with a garment, stretching out the heavens like a tent. He lays the beams of His chambers on the waters; He makes the clouds His chariot; He rides on the wings of the wind; He makes his messengers winds, His ministers a flaming fire. He set the earth on its foundations, so that it should never be shaken [caused to totter] (Psalm 104:1–5). God stretched out the atmosphere around the earth, so that it is like a tent for us to live in. He sets up the laws of science so that the earth remains in its orbit without being shaken or dislodged from this orbit.

The LORD by wisdom founded [established, began] the earth; by understanding He established the heavens; by His knowledge the deeps broke open, and the clouds drop down the dew (Prov. 3:19–20). There is a complex set of laws of solar bodies put into motion by God.

Who has measured the waters in the hollow of His hand, and measured out the heavens with a span? And who has shut up the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who has directed the Spirit of Jehovah, and what man taught Him counsel? With whom did He take counsel, and who instructed Him and taught Him in the path of judgment, and taught Him knowledge, and made known the way of understanding to Him? Behold, the nations are like a drop in a bucket, and are counted as the small dust of the scales; behold, He takes up the coastlands as a very little thing (Isa. 40:12–15).

“I form light and create darkness, I make well-being and create calamity, I am the LORD, who does all these things. Shower, O heavens, from above, and let the clouds rain down righteousness; let the earth open, that

salvation and righteousness may bear fruit; let the earth cause them both to sprout; I the LORD have created it.” (Isa. 45:7–8).

My hand also has laid the foundation of the earth, and My right hand has stretched out the heavens. I called; they stood up together (Isa. 48:13). God designed the earth and its atmosphere as a contiguous whole, to function together.

I, even I, am He who comforts you. Who are you, that you should fear a man. He will die, or from the son of man? He will be made as grass? And you forget Jehovah your Maker, who has stretched out the heavens and laid the foundations of the earth (Isa. 51:12–13a). God is the Creator of man and the heavens and earth.

He has made the earth by His power; He has established the world by His wisdom, and has stretched out the heavens by His judgment (Jer. 10:21). The heavens and earth were made by God’s omnipotence and His perfect knowledge.

He has made the earth by His power; He has established the world by His wisdom, and has stretched out the heavens by His understanding. When He utters His voice, there is a multitude of waters in the heavens; and He causes the mists to ascend from the ends of the earth. He makes lightnings with rain and brings forth the wind out of His treasures (Jer. 51:15–16). By God’s power and knowledge, He made the earth, and established the laws for it (e.g., the water cycle, referred to here).

Seek Him who created the Pleiades and Orion, and who turned the deep darkness into the morning and He darkened the day into night. Seek Him who calls for the waters of the sea, and pours them out on the face of the earth; Jehovah is His name (Amos 5:8). The God Who created the great constellations also created the water cycle, which is essential to life on this earth.

The earth is out in space, circular, and hanging upon nothing:

He stretches out the north over the void and hangs the earth on nothing. He binds up the waters in his thick clouds, and the cloud is not split open under them. He covers the face of the full moon and spreads over it his cloud. He has inscribed a circle on [*encircled, encompassed*] the face [surface] of the waters at the boundary between light and darkness.” Job speaking to his friends in Job 26:7–10. The first sentence is quite remarkable, that God hangs the earth upon nothing. The final sentence is also quite interesting. There is some sort of curvature ascribed to the ocean’s surface, as well as this great boundary between light and darkness (which is quite obvious from an aerial view, but not quite so obvious from the ground).

God has made the earth to orbit the sun:

Say among the peoples [or, *the Gentiles*], “Y^ehowah reigns [over all]; furthermore, the [entire] earth is firmly established [by Him]—it is not tottering [or, *it will not be dislodged; it will not be thrown into disarray*]—He judges [all] the peoples with righteous decisions. (Psalm 96:10). The verb used here makes perfect sense if speaking about the earth in motion and on a particular path. The psalmist continues: *The heavens rejoice and the earth goes in a circle [in joy]; the sea and its fulness roar [like thunder].*” (Psalm 96:11). The verb used here means *to dance in a circle in joy*.

God both *made* and *created* man:

When God created man, He made him in the likeness of God. Male and female He created them, and He blessed them and named them Man when they were created. (Genesis 5:1b–2b).

"For ask now of the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever heard of. Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? Or has any god ever attempted to go and take a nation for himself from the midst of another nation,

by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes?" (Deut. 4:32–34). The point of this paragraph is about God taking the Jews out of Egypt with great signs and wonders. However, God's *creation* of man is alluded to. Here, the verb used is *bârâ'* (בָּרָא) [pronounced *baw-RAW*], which means *to create (always with God as subject); to shape, to fashion; possibly to create out of nothing*.

"The Spirit of God made me, and the breath of the Almighty gives me life." (Job 33:4).

Remember how short my time is! For what vanity you have created all the children of man! (Psalm 89:47). This is rather an amazing psalm; the psalmist is asking, what good is the Davidic Covenant (a contract which God made with David) if man simply dies out from generation to generation, and God fulfills this covenant thousands of years later.

The hearing ear and the seeing eye, Jehovah has even made both of them (Prov. 20:12). Our very senses are from God.

So says Jehovah, your Redeemer, and He who formed you from the womb, I am Jehovah Who makes all things; who stretches out the heavens alone; who spreads out the earth; who was with Me? (Isa. 44:24).

I have made the earth, and created man on it; I with My hands have stretched out the heavens; and all their host have I commanded (Isa. 45:12).

God knew us from eternity past: Before I formed you in the belly I knew you; and before you came forth out of the womb I consecrated you, and I ordained you [Jeremiah] a prophet to the nations (Jer. 1:5).

The burden of the Word of Jehovah for Israel, says Jehovah, who stretches forth the heavens, and lays the foundation of the earth, and forms the spirit of man within him (Zech. 12:1). Not only did God create and found the earth, but He formed the spirit [the immaterial part] of man.

Is there not one Father to us all? Has not one God created us? (Mal. 2:10a).

In answering a question posed by the pharisees, Jesus said, "Have you not read that He who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two will become one flesh'?" (Matt. 19:4–5; Genesis 2:24).

We are likened to a lump of clay formed into a living being by God:

"Your hands fashioned and made me, and now you have destroyed me altogether. Remember that You have made me like clay; and will You return me to the dust?" Job is speaking to God in Job 10:8–9.

You turn things upside down! Is the potter be made equal to the clay? Should the thing made should say of its maker, "He did not make me"; or the thing formed say of him who formed it, "He has no understanding"? (Isa. 29:16). The Maker and the Creator is superior to that which they make, and what they make is for their pleasure.

Woe to him who fights with the One who formed him, a potsherd among the potsherds of the earth! Ought the clay say to its maker, What are you making? Or your work, He has no hands? (Isa. 45:9).

But now, O Jehovah, You are our Father; we are the clay, and You are our Former; and we all are the work of Your hand (Isa. 64:8).

God created Satan:

“You were in Eden, the garden of God; every precious stone was your covering, sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald, and carbuncle; and crafted in gold were your settings and your engravings. On the day that you were created they were prepared. You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked. You were blameless in your ways from the day you were created, till unrighteousness was found in you. In the abundance of your trade you were filled with violence in your midst, and you sinned; so I cast you as a profane thing from the mountain of God, and I destroyed you, O guardian cherub, from the midst of the stones of fire. Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendor. I cast you to the ground; I exposed you before kings, to feast their eyes on you.” (Ezek. 28:13–17). In a future lesson, we will examine in more depth Satan’s intrusion into the Garden of Eden.

All life is from God:

“But ask the beasts, and they will teach you; the birds of the heavens, and they will tell you; or the bushes of the earth, and they will teach you; and the fish of the sea will declare to you. Who among all these does not know that the hand of the LORD has done this? In his hand is the life of every living thing and the breath of all mankind.” Job speaking to his friends in Job 12:7–10.

“The Spirit of God made me, and the breath of the Almighty gives me life.” (Job 33:4).

Jesus Christ is the Creator of all things:

Blessed is he who has the God of Jacob in his help; his hope is on Jehovah his God, Who made the heavens and the earth, the seas and all that is in them (Psalm 146:5–6a). The God of Jacob, Jehovah his [Jacob’s] God is the one who made the heavens and the earth. Notice what comes next: [Jehovah] Who keeps truth forever; Who executes judgment for the oppressed; who gives food to the hungry; Jehovah sets free the prisoners; Jehovah opens the eyes of the blind; Jehovah raises those bowed down; Jehovah loves the righteous (Psalm 146:6b–8). During Jesus’ ministry, John the Baptizer will send messengers asking Him, “Are you the One we are looking for [the Messiah], or should we look for another?” Jesus answers by quoting this verse, in part: “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news [the gospel] proclaimed to them. And blessed is the one who is not offended by Me.” (Matt. 11:4b–6). In this way, Jesus is not merely connected to the Creator of all things, but He makes Himself the Creator of the heavens and the earth.

In the beginning was the Word [Jesus Christ], and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and without Him not even one thing came into being that has come into being. He was in the world, and the world came into being through Him, and the world did not know Him. (John 1:1–3, 10).

For all things were created in Him [Jesus Christ], the things in the heavens, and the things on the earth, the visible and the invisible, whether thrones or dominions or principalities or powers, all things were created through Him and for Him (Col. 1:16).

God, who at many times and in many ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, Whom He has appointed heir of all things, by Whom also He made the worlds, Who being the shining splendor of His glory, and the express image of His essence, and upholding all things by the word of His power, through Himself cleansing of our sins, He sat down on the right of the Majesty on high, being made so much better than the angels, as He has by inheritance obtained a more excellent name than they (Heb. 1:1–4).

The 24 elders fall down before Jesus on the throne, and say, “Worthy are You, our Lord and God, to receive glory and honor and power, for You created all things, and by Your will they existed and were created.” (Rev. 4:11).

And the angel whom I saw standing on the sea and on the land raised his right hand to heaven and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it,... (Rev. 10:5–6).

God will create a new heavens and a new earth:

Of old You laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but you will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, but You are the same, and Your years have no end (Psalm 102:25–27). This is the first time that it is suggested that the heavens and earth would pass away, becoming old like a garment.

“For behold, I create new heavens and a new earth, and the former things will not be remembered or come into mind.” (Isa. 65:7).

“For as the new heavens and the new earth that I make shall remain before me, says the LORD, so shall your offspring and your name remain. From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD.” (Isa. 66:22–23).

But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace (2Peter 3:10–14).

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more (Rev. 21:1).

And allow me to add these bonus Scriptures:

In us, as believers, God has created a new thing:

Create in me a clean heart, O God, and renew a right spirit within me (Psalm 51:10).

So that if any one is in Christ, that one is a new creation; old things have passed away; behold, all things have become new (2Cor. 5:21).

For in Christ Jesus neither circumcision has any strength, nor uncircumcision, but a new creation (Gal. 6:15).

For we are His workmanship, created in Christ Jesus to good works, which God has before ordained that we should walk in them (Eph. 2:10).

And you should put on the new man, who according to God was created in righteousness and true holiness (Eph. 4:24).

One of the points I am making here is, the book of Genesis—specifically the first two chapters—do not present some creation fable or parable which is clarified or straightened out elsewhere in the Bible. God’s creation of the earth and all that is in it is portrayed from beginning to end in the Bible.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The following Psalms would be appropriately studied at this time: **Psalm 8** ([HTML](#)) ([PDF](#)) **104** ([HTML](#)) ([PDF](#)) **148** ([HTML](#)) ([PDF](#)).

Doctrinal Teachers* Who Have Taught Genesis 1

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1972 Genesis 1:1–2:6 (#526)	#1–10	Genesis 1:1–31
	1963 Dispensations (#201)	#1–4	Genesis 1:1–31
	1992 Spiritual Dynamics (#376)	#560, 641	Genesis 1:27–28a
	1992 Spiritual Dynamics (#376)	#1068	Genesis 1:26
	1968 2Corinthians (#410)	#65	Genesis 1:26–27
	1985 Ephesians (#412)	#747, 929, 1128	Genesis 1:26–28
	1981 1John (#429)	#54	Genesis 1:26–27
	1972 Adam’s Rib (#601)	#1	Genesis 1:26–27
	1965 Teens (#776)	#17, 30	Genesis 1:1–11
	1991 Israel in Conflict (#840)	#79	Genesis 1:26a
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/		Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem		Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124		Genesis 1–50
Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html		Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html		Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

