

GENESIS

PREFACE

For the student to better appreciate the contribution that the book of Genesis makes to the POG, three Biblically established assumptions must be embraced.

- A. The literal school of interpretation is the correct hermeneutics for exegesis (as with all Scripture).
 1. This method of interpreting the Bible is to except as basic the literal rendering unless by virtue of the nature of the sentence or phrase or clause this is not possible.
 2. This is not a “wooden headed” literal approach, but allows for figures of speech such as analogies, allegories, metaphors, parables, types, symbolism, etc.
 3. This school has Biblical precedence as set by Ezra in Neh.8:1-8 and includes:
 - a. A word was to be understood in the terms of the sentence and the sentence by the context.
 - b. Compares similar topics of Scripture.
 - c. The clear passage was given preference over the obscure.
 - d. Logic is used to apply Scripture to life where it is not otherwise specifically treated.
 - e. Recognizes a combination of revelation to men.
 4. Only with a literal approach can a historic, scientific and archaeological significance be applied to the Bible.
 5. Along with prophetic fulfillment, this is the only way that overt attestation can be facilitated as to the claim of the Bible that it is absolute truth and without error (cp.2Tim.2:15).
 6. If any historical, scientific or prophetic facet of the Bible can be proven false, the whole is rendered useless.
 7. If you cannot depend on the literal things recorded in the Bible as fact, how can you depend upon its spiritual assertions and teachings?
- B. A creation of Angelic beings pre-exist the creation account of Gen.1:1. Cf. Job 38:7
 1. The angelic order is divided into two distinct categories: Those evil in antagonism to God and hostile to those remaining angels that exist in holiness. Cf.Rev.12:7-9
 2. The angelic creation in both its parts became and remains intrinsically part of God’s plan for creation and human history.
- C. The single most damaging satanic lie against creationism is the uniformitarian theory.
 1. Uniformitarianism is a geoscience theory that the universe and world today can only be understood as it is at the present looking back i.e., just as it is viewed today, geological and geomorphic processes must have occurred over long periods of time.
 2. The term was first coined by William Whewell in 1832 and is the pillar from which Darwinism (evolutionary theory) arose.
 3. This lie is prophesied to dominate the cosmic scene in the last days in 2Pet.3:3-6.
 4. The academic dominance of this theory propagated by the scientific and archaeological communities as factual is indication of the success this liberal attack has enjoyed against the veracity of the book of Genesis today.
 5. This human viewpoint is rampant and its victims include many otherwise conservative and fundamental Christians and scholars of the Bible.

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ORIGINAL CREATION

EXEGESIS VERSE 1:

בראשית ברא אלהים את השמים ואת הארץ: ^{WTT} Genesis 1:1

^{NAS} Genesis 1:1 **In the a beginning** (*prep. ב /bet + n/f/s/abs בראשית /re'shiyth; used 51x*)
God created (*v/qal/Pf/3ms ברא /bara; "He created"; used 54x + n/com/pl/abs אלהים /'elohim; "God")* **the heavens and the earth.** (*sign of dir. obj. את /'eth; + d.a. ה + n/m/pl/abs שמים /shamayim; "the heavens" + waw conj. ו + sign. d.o. את /'eth + d.a. ה + n/f/s/abs ארץ /'erets; "the earth"*)

ANALYSIS VERSE 1:

1. The opening phrase “**In a beginning**” is the Hebrew title in the Masoretic text transliterated “bere’shiyth”.
2. There is no definite article in the Hebrew grammar otherwise supplied by the NAS.
3. It is “**a beginning**” indefinite in time marked only by a creation scene simply narrated in vs.1.
4. It is “**a beginning**” that sets up a series of more definable “beginnings” revealed throughout the book as a result of **God** executing His plan directed towards the human race.
5. The English title “Genesis” is borrowed from the LXX of Gen.2:4 “γένεσις – genesis”, meaning “**a beginning**” or “**origin**”.
6. The choice of Gen.2:4 to lend us our present day title is apropos as that verse is a summation pointing to the numerous beginnings of the book including being the 1st book of the Bible.
7. Further, “bere’shiyth” is the first inspired word of **God** recorded for biblical posterity.
8. As noted in the introduction, Moses is universally accepted as the author by conservative scholars only really challenged by modern day liberals denying the veracity of God’s word.
9. The creation account of vs.1 associated with this “**beginning**” presents a singular record of an original creation that preceded our existing universe.
10. As will be shown, vs.2a looks to a judgment brought upon original creation with vss.2bff looking to a restoration of planet earth and the universe.
11. Though it may appear that the **beginning** of creation might be the first **beginning** recorded in the Bible, it is actually preceded by two other beginnings:
 - A. In reference to the pre-incarnate Christ that is actually a **beginning** without a **beginning** since absolute Deity possesses eternality. Cf. Joh.1:1,2; Pro.8:22,23; Rev.21:6; 22:13
 - B. The creation of Angels present and accounted for at the creation event. Job 38:7
 - C. That Angels were created see Psa.148:3-5.
12. The proper order of beginnings is **God**, Angels, Universe and Man (GAUM).
13. The Creator is identified with the plural noun for “**God**”, which is *Elohim* in the Hebrew.
14. This is the first hint at the doctrine of the Trinity.
15. We know that it was the 2nd member of the Godhead, **God** the Son that did the actual work of creation. Cf. Joh.1:3 cp.1:10; 1Cor.8:6; Col.1:16; Heb.1:2

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16. He is also the One that will dissolve our present creation and create a new and eternal order of things. Cf.Rev.20:11; 21:1 cp.Isa.65:17-18 cf.vs.13 where “*Adonai Yahweh*” is speaking.
17. All 3 members, the Father, Son and Holy Spirit are here implicitly accredited with participation in the creation.
18. The H.S. will be mentioned specifically in His role initiating the restoration in vs.2b.
19. The use of the title “Elohim” points to the singular essence of Deity with attributes shared equally by all 3 members of the Godhead as the source of power to create.
20. The qal perfect verb “**created**” means to fashion/form/construct and is “bara” in the Hebrew.
21. It is used 11x in 8 verses in Genesis. Gen.1:1,21,27 (3x); 2:3,4; 5:1,2 (2x); 6:7.
22. What **God created** is defined as “**the heavens and the earth**” as both nouns are marked with the sign of the direct object (אִתּוֹ – ’eth) in the Hebrew.
23. We know from other explicit Biblical reference that **God created** planet **earth** and the surrounding universe out of nothing i.e., *ex nihilo*. Heb.11:3 “*By faith we understand that the worlds were prepared by the word of God (e.g., Divine fiat), so that what is seen was not made out of things which are visible.*”
24. The singular of the verb “**created**” in context denies atheism, polytheism (many gods) and pantheism (God presented as separate from His creation).
25. While the term **earth** is self-explanatory, the term **heavens** is inclusive of stars, planets and vast array of galaxies as we might observe today.
26. Further, the plural of **heavens** (shamayim) strongly suggests that the original **earth** was complete with an atmospheric heaven distinct from stellar space providing an oxygenated environment for life and potential habitation of flora and fauna.
27. Otherwise, the only other potential inhabitants that might enjoy this new planet in visitation would be Angels that don’t need oxygen for life.
28. The plural term is retained throughout the restoration process that explicitly delineates between the 1st and 2nd heavens as further support. Gen.1:8,9,14,15,17,20, etc.
29. At some time in eternity past, **God created** an original universe from inorganic matter by flexing His omnipotence producing matter as we know it today.
30. We do not know how long ago **God** did this since human history is measured according to a 24 hour cycle not **beginning** until the 6 days of restoration in vss.3ff.
31. The true story of the creation is to be found only in the Bible and not in pagan mythology or in modern science.
32. Uniformitarianism/evolution is nothing more than a satanic attack upon **God** designed to distract mankind from the reality and culpability to His existence. Cp.Rom.1:20ff.
33. The Big Bang theory is as laughable as the TV show representing its premise.
34. Prior to the miracle of original creation there was no visible matter in the universe apart from that which existed in the 3rd heaven and throne room of **God**. Cf.Eze.28:13ff
35. That the 3rd heaven existed prior to Gen.1:1 along with angels disputes interpreters advancing the plural use of **heavens** as reference to the heaven of the universe and 3rd heaven.
36. Outside of the parameters of the 3rd heaven was nothing more than empty space. Cf.Job 26:7
37. This verse rules out the notion that matter is eternal. Cp.1Cor.7:11; 2Pet.3:10-13; Joh.2:17
38. Jesus believed in the Genesis account of creation. Mat.19:4
39. That the Angelic host is a part of the creation scenario (Job 38:7) is important and will give us further insight as to the events next described in vs.2.

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THE GENESIS GAP VS.2

JUDGMENT

EXEGESIS VERSE 2A:

וְהָאָרֶץ הָיְתָה תְהוֹם וְכָהוּ וְחָשֶׁךְ עַל-פְּנֵי תְהוֹם^{WTT} Genesis 1:2a

^{NAS} Genesis 1:2a ~~And~~ **Then the earth ~~was~~ became** (*waw conj. ו + d.a. הַ + n/f/s/abs אֶרֶץ /'erets; same as vs.1; + v/qal/PF/3/f/s הָיָה/hayah; "became/came to pass"; there is no "to be" verb in the Hebrew: it is understood*) **formless and void**, (*n/m/s/abs תְהוֹם/tohu; "confusion/desolate/waste place"; used 20x; + waw conj. ו + n/m/s/abs כָהוּ /bohu; "void/emptiness"; used 3x; Isa.34:11; Jer.4:23*) ~~and~~ **then darkness ~~was~~ over** (*waw conj. ו + n/m/s/abs חָשֶׁךְ /choshek; "darkness"; used 98x + prep. עַל /-al; "upon"*) **the surface of the deep;** (*n/both/pl/constr; פְּנֵי /penah; "face of/front of/surface of" + n/both/s/abs; תְהוֹם /tehom; "deep"; used 36x*)

ANALYSIS VERSE 2A:

1. The interpretation of vs.2a has been a bone of contention with scholars over the years.
2. The two differing schools of thought are:
 - A. Vs.2a describes the condition of planet earth as it was created in vs.1 (a state of being).
 - B. Vs.2a describes a new condition of planet earth as a result of judgment on the original creation by God a.k.a the Genesis Gap.
3. The first interpretation is accommodated by the “to be” verb “*was*” in English translations to include the NAS.
4. In this vein, vs.1 is the “embryo” of creation described in the condition of vs.2a with vss.3ff looking to its ultimate development.
5. However, this approach has serious and rather obvious exegetical and theological flaws.
6. The first is grammatical: There is no “to be” verb in Biblical Hebrew as its sense is understood and/or represented in “Stative Verbs” indicating *states of* being as opposed to verbs of action or motion. Ref. A Practical Grammar for Classical Hebrew by J. Weingreen; pp.95-96 (vowels in the 2nd syllable of the PF stem: “e,o” verbs [S^cghol and Holem classes] – stative; ; “a” verbs [Pathah/Qames classes] – active)
7. In spite of scribes’ insistence to translate the qal verb “*hayah*” as “*was*”, its meaning is quite clearly active as the BDB lexicon translates it “*come about/come to pass/become*”.
8. If something “comes to pass”, then something “happened”, and thus action is necessary.
9. This is further substantiated in the plethora of further uses of the verb in the restoration account that demands action per Divine fiat. Cp.Gen.1:3(2x), 5(2x), 6(2x), 7, 8(2x),9, etc.
10. To try and equate “what happened” back to God creating in vs.1 is inconsistent grammatically as vs.1 presents the creation as a reality independent of further context. (qal PF of bara plus end of sentence marker “:” i.e., a completed thought).

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11. Further, the Theological Wordbook of the Old Testament indicates its use in our verse as a description of a past situation that no longer exists and hence “an **earth** not formerly **formless and void...**”
12. The active verb that something “happened” indicates that the situation described in vs.2a is a new situation in which **the earth became formless and void.**
13. The phrase “**formless and void**” is “tohu wabohu” in the Hebrew indicating paralleling conditions that **became** the new landscape and environment of the earthly orb.
14. “Tohu” has a root meaning of “confusion/worthless/chaos/meaningless” as it is used regarding people or things (idols). Cf.1Sam.12:21(2x); Isa.29:21; 40:17,23; 44:9; etc.
15. The root meaning “confusion” points to theological implications in interpretation.
16. To ascribe to God an original creation in such a state attributes to Him as causative to chaos and disorder, which He clearly is not. Cp.1Cor.14:33 cf.vs.40
17. God’s creations are perfect and beautiful in manifestation of His glory. Cp.Rom.1:20 cf.Rev.4:11
18. This is further evidenced:
 - A. In His creation of the new heavens and earth. Rev.21,22
 - B. The utopian environment and sinless nature of the first man and woman via restoration. Gen.1:31 “*And God saw all that He had made, and behold, it was very good*”.
 - C. Even Satan was originally created righteous and beautiful, not as the evil he is today. Cp.Eze.28:12,15
 - D. What cause would a “tohu wabohu” creation give the angels for an exceedingly joyful and exhilarating response? Cp.Job 38:7
19. Physically “tohu” is used of ghost towns or worthless places. Job 12:24; Psa.107:40; Isa.24:10; 34:11; 45:19
20. As used with the environment it indicates a “desolate place” or an environment not in harmony with supporting the natural order of life forms.
21. The 2nd noun “bohu” means “**void/empty**” pointing to the natural result of a desolate environment being empty of life.
22. It is used 2 other times to denote nothingness or emptiness. Isa.34:11; Jer.4:23
23. The **earth became** a planet deprived of life.
24. Our nouns are used in two verses where in some manner both are connected with Gen.1:2.
25. This introduces another flaw to the “stative” view as it is in direct contradiction to Isa.45:18 that records, “*For thus says the Lord, who created the heaven (He is the God who formed the earth and made it, He established it and did not create (qal PF/barah; cf.Gen.1:1) it a waste place (noun m/s/abs./tohu; cf.Gen.1:2a), But formed it to be inhabited (contrast to noun/bohu; “void/empty”; Gen.1:2a)), “I am the Lord, and there is none else”*.”
26. Further, the entire phrase “tohu wabohu” is used in connection with judgment in Jer.4:23.
27. Jeremiah pictures a judgment eerily similar to our verse as it also includes being void of light mirroring the final phrase of our verse, “**and darkness over the surface of the deep**”.
28. “**Darkness**” here is a total absence of light and means physical **darkness**.
29. The term “**deep/tehom**” is reference to the oceanic depths as in Gen.7:11 and 8:2 in connection with the flood event.
30. This means there was water on the planet prior to and during the *tohu wabohu* event.
31. Total **darkness** plus water means only one thing: The earth **became** encased in an ice pack.
32. God blacked out or turned off all light and heat source to the original creation.

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33. A planet deprived of life ultimately **became** a completely dead planet.
34. Further, there were no areas on the earth's **surface** where there was exposed terra firma (dry ground) when viewed in harmony to D+3 of restoration (Gen.1:9-10).
35. This strongly suggests a planetary flooding correlating with *tohu wabohu*.
36. The conjunction "waw/**and**" beginning vs.2 and preceding the noun **darkness** would be better translated "**then**" indicating a sequence of events bringing about its present condition.
37. The idea of sequence logically continues in vs.2b supporting this translation.
38. It is important to understand that while God created **darkness** and these new conditions arose according to His will, He is not the cause behind them. Cf.Isa.45:7 cp.1Joh.1:5
39. To decipher the cause, one must recognize that the physical is symbolic of spiritual realities. Cf.Joh.3:12
40. It is the symbolism that leads to answer why the creation came to such a dismal state.
41. And in no other realm is this more prevalent than in the contrast of light to **darkness**. Cp.Joh.1:5; 3:19; 8:12; 12:46; Act.26:18; 2Cor.6:14; et al
42. There is a distinct boundary between light and **darkness**. Job 26:10 cf.38:19
43. God created **darkness** as judgment against those that reject the light. Cf.2Pet.2:4 cp.Joh.3:19
44. It becomes obvious to the astute interpreter that a Genesis gap exists as a result of judgment against evil associated with the original creation.
45. As there was only one higher creation of beings at the time, it must be a judgment concerning the angelic host.
46. While we are not given a lot of details about the Gap, there are sufficient references to provide us with an insightful picture as to its existence and purpose.
47. Jer.4:23 harks back to the general condition of the entire universe just prior to restoration "*I looked on the earth, and behold, it was **formless and void**, and to the heavens, and they had no light*".
48. Yet as Isa.45:18 makes clear, it was not originally created by God in that condition.
49. God in His omniscience did not destroy the universe, but placed it under a temporary state of divine judgment to be restored for human occupancy per restoration. Gen.1:3ff; Cp.Jer.4:27-28, "*For thus says the Lord, 'The whole land shall be a desolation, yet I will not execute a complete destruction. For this the earth shall mourn, and the heaven above be dark, because I have spoken, I have purposed, and I will not change My mind, nor will I turn from it'*".
50. **Darkness** still pervades outer space today and is a part of our life cycle as a reminder to the human race of a pre-existing judgment centering on our world.
51. In contrast, no **darkness** will exist in the New Creation after all is said and done with our present universe. Rev.21:23-25
52. We can logically deduce that mankind was created into a situation with less than a perfect past (previously marred by judgment).
53. Job, talking about God, says in Job 9:5-7, "*It is God who removes the mountain; they know not how, when He overturns them in His anger; who shakes the earth out of its place, and its pillars tremble; who commands the sun not to shine and sets a seal upon the stars*".
54. In Job 38:15, we note, "*From the wicked their light is withheld, and the uplifted arm is broken*" (overruling will).
55. Then in Job 38:29-30, "*From whose womb has come the ice? And the frost of heaven who has given it birth? Water becomes hard like stone, and the surface of the deep is imprisoned*".

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56. The obvious question is when did these events happen? The obvious answer, via the Gap.
57. Logic dictates that God first created the 3rd heaven and then created the angels to occupy it (He does not create creatures in a vacuum, but provides a support environment).
58. There was no logistical need to create a new universe as angels had not outgrown heaven.
59. They were all created at once and were not adding to or subtracting from their numbers by births or deaths (angels were created eternally and are all males).
60. Neither was heaven shrinking and in fact is large enough to not only support angels but all souls of believers in human history.
61. Enter Satan.
62. We know from Eze.28:13ff that Satan (as well as all angels) was created perfectly righteous.
63. And as with all angels, He possessed free will per Isa.14:13-14.
64. At some point in eternity past Satan rebelled against God and further solicited some 1/3 of the entire angelic host to rebel with him. Cf.Rev.12:4
65. Logic further assumes that this did not all happen instantaneously.
66. Volition now becomes the central issue in the scheme of God's plan as it is divided into those that will follow Satan (-V) and those that remain loyal to God (+V).
67. Enter God's permissive will.
68. God in His omniscience was fully prepared for the angelic rebellion and for a time allowed Satan to nurture his -R and orchestrate a plan as God was otherwise prepared to implement His plan.
69. Enter original creation.
70. At the time of Satan's original sin, there was no witness as to the creation of the 3rd heaven or the angels themselves, only God's word on the matters (Omnipotent and Sovereign God).
71. God created the universe in part as a witness to His omnipotent creative power, the veracity of His words and that indeed He was the Sovereign of creation.
72. While Lucifer was planning to flaunt His physical glory to deceive (Eze.28:17), God further revealed His glory in creation (cf.Rom.1:20 cp.vs.23).
73. Original creation thus served two purposes in this vein: To expose Satan's sin and as a blessing for the angelic host to enjoy otherwise (recreationally and doctrinally).
74. After Satan chose to rebel (while in the state of hidden MA sin pride cf.Eze.28:15b), God created the new universe (satisfies cause and effect behind creation paralleling the A/C).
75. Satan, having previously enjoyed maximum approbation as the "Covering Cherub" (cp.Eze.28:14,16), had allowed vanity (pride in beauty) to enter his heart (cp.Eze.28:17).
76. His enjoyment as the center of attention of the angelic host was jammed with the advent of creation (cf.Job 38:7).
77. Vanity quickly turned to jealousy, internal hatred and violent reaction (cf.Eze.28:16a).
78. Satan saw opportunity to utilize God's new creation to implement and manifest this new destructive *trade*.
79. Planet earth became his target of offense (a planet susceptible to destruction/death; unlike the 3rd heaven and angels).
80. During this time, the angels were to go out and inspect what they had just witnessed and chose to either follow God or follow Lucifer.
81. We can safely assume that what followed was chaos and roaring noise throughout the universe as the angels, fallen and elect came into conflict with one another and waged war.

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82. Those that sided with Satan were going about attempting to pervert or destroy what God had done while those that remained holy tried to preserve and protect.
83. Satan's nature of destruction (Isa.33:1) and trade of violence (Eze.28:16) implicates him and his rebels as ultimately responsible for the *tohu wabohu* effect.
84. Gen.1:2a (or elsewhere) does not say explicitly how or by who(m) the earth **became** in this condition, only that it did.
85. While Satan's fall gave purpose to the creation, the creation gave opportunity for Satan to manifest his new destructive sin nature.
86. His recruitment ploy very well could have been "Join me in destroying what God has created and we prove God inferior and not truly with Sovereign power!" Cp.Psa.103:19
87. This concept of power is perpetuated today with war (the ones with the most destructive force reigns in power).
88. This view departs slightly from the most commonly held view that God trashed the earth in judgment.
89. However, it does not diminish or detract from the fact that *tohu wabohu* was still a judgment by God upon the earth.
90. Rather it further defines God's judgment according to His will i.e., it was a judgment under His permissive will designed to evidence and separate -V from +V. Cf.Joh.3:19
91. In both views, the cause of judgment remains attributed to the angelic rebellion.
92. The judgment resulted in the destruction of life by -V beginning the conflict with +V seeking to preserve life among the angelic host.
93. God permitted -V to expose itself beginning a pattern and sequence of God's judgments.
94. Enter God's overruling will.
95. After the angels had made their eternal choice, God put a stop to the confusion. Cf. Job 26:11-13 "*The pillars of heaven tremble and are amazed at His rebuke, He quieted the sea (angels in angelic revolt) with His power and by His understanding He shattered Rahab. By His breath the heavens are cleared; His hand has pierced the fleeing serpent*".
96. The *tohu wabohu* condition of **earth** was the physical evidence of the satanic rebellion.
97. God responded in wrath and further judgment, collapsing the remaining terrain of the planet conducive to a complete flooding and then turned out the lights in the universe (Job 9:5-7).
98. For the first time in angelic history, God revealed His overruling will establishing beyond doubt that He was indeed Sovereign over His creation.
99. The fallen angels were brought before God for judgment and sentencing was passed down. Job 9:13, "*God will not turn back His anger, beneath Him crouch the helpers of Rahab*". Isa.51:9, "*Awake, awake, put on strength, O arm of the Lord; awake as in the days of old, the generations of long ago, was it not You who cut Rahab in pieces, who pierced the dragon?*"
100. This completes the pattern of God's judgments ending with eternal judgment.
101. As other references make clear, His incarceration and sentencing is yet to be fulfilled. Isa.33:1, "*Woe to you O destroyer, while you were not destroyed (pre-restoration); and he who is treacherous, while others did not deal treacherously with him (was in a perfect environment). As soon as you shall finish destroying, you shall be destroyed (post human history); as soon as you shall cease to deal treacherously, others shall deal treacherously with you*" (post-incarceration). Mat.25:41, "*Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels'*".

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102. Their sentencing will be carried out at the end of the Millennium after the Gog-Magog revolution. Rev.20:7-10
103. It is the restoration recorded in Gen.1:2b and following that brings about the part of God's plan to completely resolve the angelic situation.
104. The introduction of humanity is to conclude the issue of volition and its impact on higher creation as men choose for themselves to side with Satan or God.
105. Job.9:7 that stated that God "*set a seal upon the stars*" as part of the blackout and knowing that He also restores the stars (Gen.1:14-19), is further symbolic in this vein.
106. Stars symbolize both angels (Jdg.5:20; Job 38:7; Isa.14:12,13) and man (Gen.22:17; 37:9; etc.).
107. The "*seal*" set upon the stars as applied to the Gap illustrates that angelic destiny was fixed for eternity at the time of the judgments described in Gen.1:2.
108. The stars and their constellations today as a result of restoration symbolizes the A/C and resolution of it via Jesus Christ and the creation of man regarding volition (cp.Gen.1:14, "*...and let them be for signs...*"; Rev.12:1-4).
109. God proved His omnipotent power greater than Satan's physically when He overruled the initial attack on planet **earth** (first time the angels were privy to God's permissive and overruling will?).
110. Yet, an issue of power remained volitionally as Satan had gained control over 1/3 of the angels also rebelling against God manifesting supposed superiority spiritually/volitionally.
111. This is illustrated in Satan's manifesto of the 5 "I wills" in Isa.14:13-14 further revealing his argument for appeal after his fall/demotion from heaven in judgment (note phrases "*I will ascend...will raise*" indicates post-fall determinations).
112. Via restoration, God disproves Satan's claim of this superiority by overcoming the satanic effects of unrighteousness applied to volition via Jesus Christ (Joh.6:11b).
113. With the sparse, but informative pieces put together we see that Gen.1:2a is a terse statement of the result of Satan's rebellion beginning the angelic conflict.
114. It further defines for us the opening phrase of Gen.1:1 "*In a beginning*" as referring to the underlying theme of the whole canon of Scripture, the resolution of the angelic conflict.
115. The resolution is brought about in terms of God's judgments under His permissive and overruling wills.
116. This in turn sets the stage for God to execute His eternal judgment ultimately freeing creation from all darkness.
117. This pattern of God's judgments is clearly established ideologically in the Scriptures.
118. We might revise Gen.1:1 to read "*In a beginning, to resolve an angelic conflict initiated by Satan, God created the heavens and the earth*".
119. What more natural way to start Genesis as that is what the Bible is talking about.
120. So we depart from the view that has God making the earth uninhabitable for life forms after creating it in a chaotic and useless state (refuted grammatically, logically, theologically and Biblically).
121. Pagan cosmologies have the orderly creation coming out of primordial chaos.
122. Original creation was flawless; the angelic fall resulted in a catastrophic event of "Tohu Wabohu" (presenting God's +J under permissive will) producing a judgment of "darkness" (presenting overruling will) that would catapult God's plan for a permanent resolution (begin geographical and directive will for mankind).

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PREFACE TO THE RESTORATION

EXEGESIS VERSE 2B:

וְרוּחַ אֱלֹהִים מְרַחֵף עַל־פְּנֵי הַמַּיִם: ^{WTT} Genesis 1:2b

NAS Genesis 1:2b **and then the Spirit of God was moving hovering** (*waw conj. 7 + n/both/s/constr.; רוּחַ /ruach; "Spirit of"; + n/m/pl/abs.; אֱלֹהִים /elohim; + v/piel/ptc./f/s/abs; מְרַחֵף /rachaph; "utterly hovering/brooding"; intensive active; used 3x; Deu.32:11; Jer.23:9) over the surface of the waters. (prep. עַל /-al "over" + n/both/pl/constr. פְּנֵי /panim; "face of" + d.a. הַ + n/m/pl/abs.; מַיִם /mayim; "waters")*

ANALYSIS VERSE 2B:

1. With planet earth an ice pack in a universe of total darkness, **God** begins a restoration process.
2. It is the restoration that reveals the segment of His plan in resolution to the A/C as it is to be fulfilled in the human race.
3. The conjunction “waw/**and**” is here clearly sequential from vs.2a meaning “**then**”.
4. Whatever time has passed since the judgment of vs.2a, we now see **the Spirit of God hovering over the surface of the waters**.
5. The phrase “**Spirit of God**” is “ruach elohim” in the Hebrew.
6. The noun “ruach” can mean “wind/breath/spirit” and some interpret it here as the “wind of **God**”, but contextually this leaves a lot to be desired.
7. In all of the other uses of the phrase “**Spirit of God/ruach elohim**” in the OT, no other place would one translate it “wind of **God**” (used some 15x).
8. While **God** causes wind (Gen.8:1; Eze.13:13; Amo.4:13; Jon.4:8), its association with Him always depicts His power and/or activity of His essence (Ecc.11:5).
9. Wind is clearly used analogous to the activity of the H.S. in this vein in Joh.3:8.
10. The “**Spirit of God**” in our verse is a clear reference to the Holy **Spirit**.
11. He is mentioned elsewhere in the OT by this full title in connection with prophetic revelation (Num.24:2; 1Sam.10:10; 11:6; 19:20,23; 2Chr.15:1; 24:20; Eze.11:24) and imparting special wisdom (Exo.31:3; 35:31).
12. The NAS “**was moving**” is generic and a cop out as to the real meaning of the piel participle verb “rachaph”, which is intensive and a continuous action of “**hovering**”.
13. It is used 2x in the OT with Deu.32:11 giving us the clearest insight as to its nuance, “*Like an eagle that stirs up its nest, That **hovers** (also Piel) over its young, He spread His wings and caught them, He carried them on His pinions*”.
14. A more subtle use is seen in Jer.23:9 (qal PF) indicating a disposition of remorse or brooding over the dismal state of false prophets in Israel.
15. The place that the H.S. is seen **hovering** is **over the surface of the waters** or the post judgment condition of the earth following the angelic brouhaha.

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16. That this activity immediately precedes the restoration of the universe in vss.3ff, it is clear that one purpose of the H.S. here is to preface and otherwise prepare the planet for the immediate execution to restore.
17. Physically, this includes a purpose of His “**hovering**” to defrost the planet returning it back to a state of liquidity now assumed as accomplished with the term “**waters/mayim**”.
18. This had to be done in order for the water to seek its lowest level when **God** raises up the dry ground on D+3.
19. The H.S. provided an energy source of heat or friction in order to accomplish this and probably explains the tendency to interpret as the “**wind of God**”.
20. Ice or snow afterwards would not become an issue again until the Flood event.
21. However, this does not fully satisfy all that the verb “**hovering**” implies as was seen in Deu.32:11 coupled with the title of the H.S.
22. 3 other aspects and purpose can be attributed to this activity:
 - A. It is the H.S. that begins the revelation of BD as it now applies to the restoration and beyond history of God’s plan.
 - B. He is to oversee a new beginning of life.
 - C. He represents protection of that life.
23. It is the final aspect of protection that generally eludes explanation.
24. Plugging in our perspective of the satanic rebellion being the initial cause of *tohu wabobu* allows us insight into this layer of interpretation, as implicit it may be.
25. The H.S. **hovering** over planet earth indicates that **God** has now established new rules concerning the angelic host, most specifically Satan and his demons.
26. The continuous action of his “hovering” pictures **God** establishing a protective force over planet earth.
27. Not ever again will Satan and his gang be allowed to bring total destruction upon this planet as a result of an all-out attack via their own determination and power.
28. God’s permissive will has assumed additional restraints upon the fallen angels to ensure that the history of the restored world and its life cycle remains intact according to divine design.
29. 7000 years have been allotted for human history on this planet; 7000 years that are guaranteed to be fulfilled.
30. God will not ever again permit another rebellion by angels of such catastrophic results experienced by the original earth.
31. Further, the more subtle use of *rachaph* in Jer.23:9 meaning “to brood or ruminate over” also finds meaning as a result of the rebellion.
32. It implies language of accommodation (anthropopathism) regarding the H.S.’s disposition to the dismal condition of the planet as evidence of rejecting God (angelic revolt), not unlike the idea of “grieving the H.S.” in Eph.4:30.

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REVERSING TOHU: DAYS 1-3 VSS.3-13

D+1 LIGHT RESTORED

EXEGESIS VERSES 3 – 5:

וַיֹּאמֶר אֱלֹהִים יְהִי אֹרֶךְ וַיְהִי־אֹרֶךְ: ^{WTT} Genesis 1:3

^{NAS} Genesis 1:3 **Then God said,** (*waw conseq. וַ + v/qal/IPF/3/m/s וַיֹּאמֶר/-amar; "He said"; + n/com/m/pl/abs אֱלֹהִים /Elohim*) **"Let there be light";** (*v/qal/IPF/3/m/s jussive; וַיְהִי /haya; "Let come to pass/let there be"; + n/com/both/s/abs.; אֹרֶךְ /'or; "light"*) **and there was light.** (*waw conseq. וַ + v/qal/IPF/3/m/s; וַיְהִי /hayah; "and there became/and there was"; + n/com/both/s/abs; וַיֹּאמֶר /'or; "light"*)

וַיַּרְא אֱלֹהִים אֶת־הָאֹרֶךְ כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים
בֵּין הָאֹרֶךְ וּבֵין הַחֹשֶׁךְ: ^{WTT} Genesis 1:4

^{NAS} Genesis 1:4 **And God saw that the light was good;** (*waw conseq. וַ + v/qal/IPF/3/m/s; וַיַּרְא /ra-ah; "and He saw"; + n/com/m/pl/abs; אֱלֹהִים //elohim; + mark of d.o. אֶת /'eth; + d.a. הָ + n/com/both/s/abs; וַיֹּאמֶר /'or; "the light"; + conj. כִּי /ki; "that"; + adj./m/s; טוֹב /tob; "it was good/pleasing"*) **and God separated the light from the darkness.** (*waw conseq. וַ + v/Hiphil/IPF/3/m/s; וַיַּבְדֵּל /badal; "and He caused to divide/separated"; + n/com/pl/abs; אֱלֹהִים /elohim; + prep. בֵּין /bayin; "between"; + d.a. הָ + n/com/both/s/abs; וַיֹּאמֶר /'or; "the light"; + waw conj. וַ + prep. בֵּין /bayin; "between"; + d.a. הָ + n/com/m/s/abs; וַיֹּאמֶר /'or; "the darkness"*)

וַיִּקְרָא אֱלֹהִים לְאֹרֶךְ יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ ^{WTT} Genesis 1:5

^{NAS} Genesis 1:5 **And God called the light day,** (*conseq. וַ/waw + v/qal/IPF/3/m/s; וַיִּקְרָא /qara; "and He called"; + n/com/m/p/abs; אֱלֹהִים /elohim; + prep. לְ /lamed; "for" + d.a. הָ + n/com/both/s/abs.; וַיֹּאמֶר /'or; "the light"; + n/com/m/s/abs; וַיִּקְרָא /yom; "day"*) **and the darkness He called night.** (*conj. וַ + prep. לְ /lamed; "for" + d.a. הָ + n/com/m/s/abs; וַיֹּאמֶר /'or; "the darkness" + v/qal/PF/3/m/s; וַיִּקְרָא /qara; "He called" + n/con/m/s/abs; וַיִּקְרָא /lay^ela; "night"*) **And there was evening** (*waw conseq. וַ + v/qal/IPF/3/m/s; וַיְהִי /haya; "it*

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became" + n/com/m/s/abs; עֶרֶב/-ereb; "evening/night") and there was morning, one day.
(waw conseq. ו + v/qal/IPF/3ms; הָיָה/haya; "and it became" + n/com/m/s/abs; בֹּקֶר; boqer;
"morning" + n/com/m/s/abs; יוֹם/yom; "a day"; + a/m/s/abs; אֶחָד /'echad; "one"; + para.
marker פ/pe)

ANALYSIS VERSES 3 – 5:

1. While vs.3 begins the restoration, it further ends the first paragraph of the book consisting of vss.1-3 (para. marker “פ - phe”).
2. This indicates the author’s desire for the reader to maintain a continuity of thought regarding the preceding condition of creation now entering into a new state of restoration.
3. That more specifically as a world ending in a judgment of **darkness** now being reintroduced to **light**.
4. The primary feature of the judgment was the creation and intrusion of **darkness** throughout the heavens (1st and 2nd).
5. God created it where it previously did not exist (Isa.45:7) and it becomes the basic symbol for evil in Scripture.
6. The created **darkness** marquee the manifestation of God’s overruling will in response to judgment under his permissive will.
7. How God now overrules **darkness** is by virtue of **light** (e.g., Joh.1:5).
8. **Darkness** obscures while **light** exposes and reveals.
9. **Light** is a symbol of righteousness and truth that springs from the essence of God who is **light**. Cf.Eph.5:9 cp.1Joh.1:5
10. In the eternal state with its new heavens and new earth, **light** will prevail. Rev.22:5
11. BD is the intelligent and rational manifestation of **light**. Ps.119:105
12. Pre-restored earth resided in total **darkness** like the darkness that bound believers before salvation. Eph.5:8; Col.1:13; 1The.5:5; Act.26:18
13. It is **light** that provides life. Joh.8:12
14. Jesus is the **light** that delivers from **darkness**. Joh.12:35-36
15. Those that reject the **light** in time are subject to the realm of eternal **darkness**. Job 38:17 (portal to hell?); Mat.22:13; 2Pet.2:17
16. Christ is also the true manna from heaven and hence from **God**. Joh.6:32-33,50-51,58
17. Therefore, **light** is life that comes from the essence of **God**.
18. This explains why in the restoration, the first exposure to **light** is through an unspecified source that is logically concluded as emanating from **God**.
19. Natural or physical **light** awaits D+4 of restoration (vss.14-18).
20. It symbolizes that all life is only possible through **God** and that He holds the key to the restoration and ultimate resolution of the A/C. Cf.Isa.22:22 (Messianic)
21. So the first order of business to reverse the *tohu* effect depriving life is the provision of **light** originating from God’s essence.
22. How the restoration process unfolds is through a series of formulas stemming from Divine fiat (proclamations/decrees).

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23. Divine fiat is understood in the phrase “**Then God said**”, repeated 8x during the 6 days of restoration (vss.6,9,11,14,20,24,26,29).
24. The articulation/formulation of the fiat is the phrase “**Let there be light**”.
25. The jussive (command) form of the Qal IPF “*hayah*” looks to a certain future expectation of God’s will to materialize/happen (**Let come to pass, light**).
26. The command is the “determination formula” of the fiat.
27. 3 times in this chapter, the same verb form “**Let there be**” occurs (cf.vss.6 “atmosphere”, 14 “heavenly lights”).
28. The “fulfillment formula” of the fiat is the phrase “**and there was light**”.
29. The certain expectation of God’s directive came to fruition as a result of the flexing of His omnipotence.
30. The result was a **light** source sufficient to supply **light** to one side of the earth at a time, very similar to the effect of the sun on the spinning earth.
31. Where there is **light** there is the potential for heat.
32. The heat kept the water from refreezing, remembering that the temperatures were previously subzero, like in outer space.
33. The Divine edict for there to be **light**, where there was none, produced a **light** source for the earth for its first 3 days of restored history.
34. By Divine fiat a **light** source suddenly appeared in an otherwise darkened universe sufficient to at least spotlight our planet.
35. The phrase “**and God saw**” in vs.4 now highlights God’s perception of His action.
36. That His action served its purpose as beneficial to the planet is seen in the phrase “**that the light was good**”.
37. This points to His “appreciation/approval formula” as a result of His fiat.
38. That “**God saw**” is an anthropomorphism (language of accommodation) attributing sight to Him to express His approval.
39. **God** didn’t need the **light** to see into the **darkness** as **darkness** does not obscure His omniscience (vision). Cp.Job 34:21-22
40. The predicate adjective “**was good/tob**” is used 7x in this chapter (vss.4,10,12,18,21,25,31).
41. **God** designates this temporary **light** as **good**, but did not so with the **darkness**.
42. The adjective is designed to draw attention to the object, in this case **light** and its inherent qualities and fitness of purpose.
43. **God** is preeminently **good** and so are His words emanating from His perfect essence. Cf.Psa.100:5
44. **God** bore witness to the **light** and its benefit to an otherwise dark and dreary world.
45. That “**God separated**” is yet another formulaic statement and is one of the central doctrines of this chapter.
46. The Hiphil verb “**separated/badal**” is causative and is used 5x in this chapter (vss.4,6,7,14,18).
47. It points to a “discrimination formula” inherent in the decree.
48. By separating the two opposites, **light** and darkness, **God** shows His preference for the **light**.
49. So far in vss.3,4 we have been introduced to the determinative formula (**Let there be...**), the fulfillment formula (**and there was...**), the appreciation formula (**God saw that the light was good**) and the discrimination formula (**and God separated...**).

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50. In vs.5, **God** assigns distinct vocabulary to specify what kind of **light and darkness** is assigned to the first day of restoration.
51. The phrase “**And God called**” points to His “Sovereign formula”.
52. **Light and darkness** while useful terms are non-specific and so He **called light day and darkness night**.
53. To name something is to assert authority over it. Cf.Gen.2:20; 2Kgs.23:34; 24:17
54. Though **darkness** is not here said to have been created by **God**, it is nevertheless named by Him.
55. This further implies His Sovereignty over all.
56. The Divine fiat reveals that what **God** decrees reigns with Supreme authority.
57. Vss.3-5a illustrate: What **God** wills in +R and truth (**light**) is fulfilled and found **good** by **God** who sanctifies it to His purpose in manifestation of His Sovereignty over life.
58. According to vs.5b, the first day of human history ended with **evening** (...*and it came to pass*) and was followed by **morning**.
59. The period of **darkness and light** are designated simply as **evening and morning**.
60. A natural reading of the text has “**one day**” as a 24-hour period.
61. This is supported by the mention of **morning and evening**, the enumeration of the days and a 7th **day** for the Divine rest.
62. The total accomplishment that **God** did on the 1st day of restoration week was to move the earth’s environment in a positive direction providing **light** to separate **from the darkness** so that life could flourish on the earth.
63. As singular and temporal His action was...the ramifications and implications are infinite and inexhaustible.

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D+2 WATER VAPOR CANOPY

EXEGESIS VERSES 6 – 8:

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי
מַבְדִּיל בֵּין מַיִם לַמַּיִם:

^{NAS} Genesis 1:6 **Then God said,** (*waw conseq. ו + v/qal/IPF/3ms; וַיֹּאמֶר /'amar; "He said"; + n/com/m/pl/abs.; אֱלֹהִים /elohim*) **"Let there be an expanse in the midst of the waters,** (*v/qal/IPF/jussive/3ms; וְיִהְיֶה /haya; "Let there be"; + n/com/m/s/abs.; רָקִיעַ /raqi-a; from the root meaning to spread out/stretch; "firmament/expanse"; used 9x in chptr. 1; + prep. בֵּין /bet; "in"; + n/com/m/s/constr.; תְּוֹךְ /tawek; "the midst of/middle of"; + d.a. הַ + n/com/m/pl/abs; מַיִם /mayim; "the waters") **and let it separate the waters from the waters.** (*waw conj. ו + v/q/IPF/juss/3ms; וְיִהְיֶה /haya; "let it be"; + v/Hiphil/Ptc/m/s/abs; בָּדַל /badal; "separating/dividing"; same as vs.4; + prep. בֵּין /ben; "between"; + n/com/m/pl/abs.; מַיִם + prep. לַ + n/com/m/pl/abs; מַיִם - /mayim lamed mayim; "waters to waters")*)*

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן:

^{NAS} Genesis 1:7 **And God made the expanse,** (*waw conseq. ו + v/qal/IPF/3ms; וַיַּעַשׂ /-asah; "and He made/manufactured/did/produced"; used 7x chpt.1; + n/com/m/pl/abs; אֱלֹהִים /elohim; + d.o. marker; אֶת /'eth; + d.a. הַ + n/com/m/s/abs.; רָקִיעַ /raqiy-a; "the expanse/firmament"; same as vs.6)* **and separated the waters which were below the expanse from the waters which were above the expanse;** (*waw conseq.; ו + v/Hiphil/IPF/3ms; בָּדַל /badal; "and caused to separate"; + prep. בֵּין /ben; "between"; + d.a. הַ + n/com/m/pl/abs; מַיִם /mayim; 'the waters"; rel. pro.; אֲשֶׁר /'asher; "which"; + prep. מִן /min; "were out from"; + prep. תַּחַת /tachath; "beneath"; + prep. לַ /lamed; "in reference to" d.a. הַ + n/com/m/s/abs.; רָקִיעַ /raqiy-a; "the expanse"; + waw conj. ו + prep. בֵּין /ben; "between" + d.a. הַ + n/com/m/pl/abs; מַיִם /mayim; "the waters"; rel. pro.; אֲשֶׁר /'asher; "which"; + prep.; מִן /min; "were from"; + prep. מֵעַל /-al; "above"; + prep.; לַ /lamed; "in reference to"; + d.a. הַ + n/com/m/s/abs; רָקִיעַ /raqiy-a; "the expanse") **and it was so.** (*waw conseq. ו + v/qal/IPF/3ms; וַיְהִי /hayah; "and it became"; + adv. כֵּן /ken; "thus/so")*)*

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

WTT Genesis 1:8

^{NAS} Genesis 1:8 **And God called the expanse heaven.** (*waw conseq.* ו + v/qal/IPF/3ms; **וַיִּקְרָא** /qara'; "and He called"; + n/com/m/pl/abs; **אֱלֹהִים** /elohim; + prep. ל /lamed; "in reference to"; + d.a. הַ + n/com/m/s/abs; **רָקִיעַ** /raqiy-a"; "the expanse"; + n/com/m/pl/abs; **שָׁמַיִם** /shamayim; "heaven") **And there was evening and there was morning, a second day.** (*waw conseq.* ו + v/qal/IPF/3ms; **וַיְהִי** /hayah; "and it came to pass" + n/com/s/abs; **עֶרֶב** /-ereb; "evening"; + *waw conseq.* ו ++ v/qal/IPF/3ms; **וַיְהִי** /hayah; "and it came to pass"; + n/com/m/s/abs; **בֹּקֶר** /boqer; "morning" + n/com/m/s/abs; **יוֹם** /yom; "a day"; a/m/s/abs; **שֵׁנִי** /sheni; "a second one"; para marker פ /phe)

ANALYSIS VERSES 6 – 8:

1. Divine fiat continues in the restoration per the phrase “**Then God said**”.
2. The formula of the edict has the same elements as the first **day** minus appreciation:
 - A. Determinative: “**Let there be...and let it separate**” (vs.6).
 - B. Fulfillment: “**And God made...and separated...and it was so**” (vs.7).
 - C. Discriminatory: “**separate...separated**” (vss.6,7).
 - D. Sovereign: “**And God called**” (vs.8).
3. Separation remains dominate in the restoration.
4. While there is no symbolic distinction between good and evil (light and darkness) as per D+1, its literal reality is seen to permeate that needed for life to thrive (atmosphere).
5. In other words, separation is not just a singular proposition, but is to permeate all of life where light and darkness coexist.
6. The result of the Divine effort on D+2 is “**an expanse/raqi-a**”.
7. Its location is decreed to be “**in the midst of the waters**”.
8. **God** then decreed that the **waters** were to be divided creating distinctive parameters.
9. The purpose of the division was to set boundaries stipulated in vs.7 as **waters below the expanse from above the expanse**.
10. To identify these “**waters/mayim**” is critical to the understanding of the antediluvian eco-system and atmospheric conditions.
11. The “**waters below**” are easily identified as noted in vs.2 as “*the deep*” and “*the surface of the waters*”.
12. The surface of the planet prior to D+3 was one vast ocean.
13. The noun “**expanse**” (or “firmament” in ASV and KJV) comes from a root word (רָקַע – raqah) that means “to hammer out” such as beating and spreading out precious metals (cf.Exo.39:3; Jer.10:9).
14. This very sense of “spreading by hammering” is attributed to God’s creating the expanse in Job 37:18 and Isa.42:5.

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15. This **expanse** obviously refers to the earth's atmosphere with its special mix of gases necessary for biological life forms.
16. This then leads to explanation of "**the waters above the expanse**".
17. These **waters** can only be water in its gaseous or vaporous form.
18. That **God** divided the **waters** from ground level to our outer atmosphere in such a state of uniformity, we can safely deduce that what was created was a water vapor canopy producing a greenhouse effect.
19. Before the Flood rain did not fall from clouds nor were there any temperature extremes on this earth.
20. Mankind (and life otherwise) lived under the canopy and the temperature variant between day and night time resulted in a very heavy mist that watered the plant life in lieu of rain (cf.Gen.2:6).
21. The moisture suspended above the earth was in the form of super miniature droplets producing a super saturated canopy sitting on the outer skirts of the planet.
22. It was so saturated with humidity that the volume of water took 40 days and nights of torrid rain to empty the skies during the Flood. Cp.Gen.7:4,12
23. So far in Genesis, we have been introduced to water in all three of its commonly known forms: ice (vs.2), liquid (vss.2,6,7) and vapor (vss.6,7).
24. Ice and water vapor are mentioned by logical implication or implicitly.
25. Like the light, **God** spoke, and the result was the miracle of the atmosphere or sky separating earth bound **waters** from the upper vapor canopy enveloping the planet.
26. The verb "**made/-asah**" in vs.7 means to produce or manufacture.
27. God's creative restoration of the **expanse** came from utilizing the existing **waters** flexing His omnipotence to compress/condense the water into a vaporous and oxygenated form.
28. **God** then named the expanse "**heaven/shamayim**".
29. The plural of the noun recognizes that the establishment of this new atmosphere surrounding the planet is differentiated from stellar space, though both aspects can be singularly viewed by the naked eye.
30. We recognize that the term "**heaven**" can be defined in the Bible as the 1st **heaven** (atmosphere), 2nd **heaven** (stellar space) and 3rd **heaven** (God's proper place of residence).
31. The **second day** (our Monday) ends with **evening** followed by **morning**.
32. 48 hours have now passed in the restoration process and God's work this **day** included the fiat creation of an atmosphere with the special feature of a water vapor canopy.

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D+3 PANGAEA AND FLORA VSS.9-13

EXEGESIS VERSES 9 – 10:

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

^{NAS} Genesis 1:9 **Then God said,** (*waw conseq. ו + v/qal/IPF/3ms; אָמַר /amar; "Then He said"; n/com/m/pl/abs; אֱלֹהִים /elohim*) **"Let the waters below the heavens be gathered into one place,** (*v/Niphal/IPF/jussive/3mp; קָוָה /qawa; root = "wait"; "Let... be gathered"; + d.a. הַ + n/com/m/pl/abs; מַיִם /mayim; "the waters"; + prep. מִן /min; "from" + prep. תַּחַת /tachath; "beneath/below"; + d.a. הַ + n/com/m/pl/abs; שָׁמַיִם /shamayim; "the heavens"; + prep. אֶל /el; "into" + n/com/m/s/abs; מָקוֹם /makom; "a place/a standing place" + a/m/s/abs; אֶחָד /echad; "one")* **and let the dry land appear";** (*waw conj. ו; + v/Niphal/IPF/jussive/3fs רָאָה /ra'ah; "Let be seen/let...appear"; + d.a. הַ n/com/f/s/abs; יַבְשָׁה /yabasha; "the dry land/dry ground"; used 14x)* **and it was so.** (*waw conseq. ו + v/qal/IPF/3ms; וַיֵּרָא /haya; "and it came to pass" + adv. כֵּן /ken; "thus/so")*)

וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלְמַקְוֵה הַמַּיִם
קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: ^{WTT} Genesis 1:10

^{NAS} Genesis 1:10 **And God called the dry land earth,** (*waw conseq. ו v/qal/IPF/3ms; קָרָא /qara'; "and He called" + n/com/m/pl/abs; אֱלֹהִים /elohim; + prep. לַ + d.a. הַ + n/com/f/s/abs; יַבְשָׁה /yabasha; "with reference to the dry land"; + n/com/f/s/abs; אֶרֶץ /'erets; "earth")* **and the gathering of the waters He called seas;** (*waw conj. ו prep. לַ + n/com/m/s/constr; מַקְוֵה /miqeweh; "with reference to the collection of/gathering of"; + d.a. הַ n/com/m/pl/abs; מַיִם /mayim; "the waters"; + v/qal/PF/3ms; קָרָא /qara'; "He called"; + n/com/m/pl/abs; יָם /yam; "seas")* **and God saw that it was good.** (*waw conseq. ו + v/qal/IPF/3ms; וַיֵּרָא /ra'ah; "and He saw" + n/com/m/pl/abs; אֱלֹהִים /elohim; + part. כִּי /kiy; "that" + pred.adj./m/s; טוֹב /tob; "it was good"; same as vs.4)*)

ANALYSIS VERSES 9 – 10:

1. On D+3, **God** accomplishes two distinct but related works:
 - A. The establishment of **dry land** (vss.9-10).

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- B. The production of flora/plant life (vss.11-13).
2. **Dry land** of necessity came first as it was essential to the life-forms of flora to follow.
 3. By the end of D+3, the reversing of *tohu* is completed with the landscape and environment reestablished sufficient to sustain life i.e., **earth** is no longer desolate/barren.
 4. Divine fiat continues to bring about God's works via the phrase "**Then God said**".
 5. His determination is clear again using the jussive verbs, "**Let...be gathered/qawa**" and "**let...appear/ra'ah**".
 6. Both verbs are Niphal forms (passive) recognizing the necessity for God's exercise of omnipotence to fulfill the commands.
 7. The objects of gathering and appearing are "**the waters below the heavens and the dry land**" respectively.
 8. What He did was separate the **dry land** from **the waters below**.
 9. The fulfillment of the fiat is simply stated "**and it was so**".
 10. "**The waters below**" is separate from the upper water vapor canopy and refers to the liquid **waters** covering the earth's surface.
 11. In other words, the "*deep*" and "*surface of the waters*" of vs.2.
 12. The verb "**gathered**" has the root meaning to "wait" colorfully illustrating the necessity of the **waters** being restrained in place at the mercy of being dispersed by the **dry land**.
 13. This logically tells us that in order to accomplish this **God** had to raise the surface of the sea bed so that it was higher than the volume of water that previously covered the **earth**.
 14. The raising of the earth's crust established "**dry land/yabasha**" or *terra firma* producing a solid terrain separate from the **waters**.
 15. Gathering it "**into one place**" established a continent.
 16. Peter alludes to this phenomenon in 2Pet.3:5.
 17. Peter's descriptions "*out of water*" refers to the percentage of the sea bed elevated to form this new continent and "*by water*" looks to the effect of the water run-off carving the terrain.
 18. He goes on to say in 2Pet.3:6 that water was the agent of death for the antediluvian civilization.
 19. Modern man calls this singular continent, Pangaea.
 20. The concept of a super-continent, namely that all land masses of the earth at one time were connected, is the currently accepted viewpoint among both creationists and evolutionists.
 21. If one looks at the outline of the continents, one can see they fit together like a big jigsaw puzzle.
 22. One model presented of how it may have looked is:



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23. In 1912, the father of continental drift, Alfred Wegener, cited geographical, geological and paleontological evidence proposing that some 200 million years ago the world's continents were all joined into a single supercontinent that he called Pangaea ("all the earth").
24. As the sea floor spread, Pangaea broke up and the continents began to drift away from each other, finally assuming their present positions.
25. Wegener's hypothesis languished until 1968 when empirical evidence of the sea floor spreading was found, the old geological models overthrown and a paradigm shift established continental drift as the mainstream understanding of the earth.
26. The term "continental drift" is understood today as actually both continents and oceanic crust floating together on the asthenosphere, the underlying molten rock allowing movement.
27. Information on Wegener can be easily researched on the internet such as at: <http://www.ucmp.berkeley.edu/history/wegener.html>
28. After the Flood the continents were divided explaining for instance how kangaroos got to Australia (cf.Gen.10:25; "...in his days (Peleg) the earth was divided...").
29. In other words, Pangaea was not subdivided during the Flood event, but post-diluvium.
30. Vs.10 again asserts God's sovereignty (**And God called**) as He assigns new names to the new geography.
31. **Earth and seas** are the two realms of planetary geography describing the *terra firma* and **waters** covering our globe.
32. After this was accomplished, we have another mention of Divine approval, "**and God saw that it was good**".
33. **God** takes pleasure in fulfillment of His plan (cf.Isa.46:10).
34. That fulfillment meant setting boundaries for the land and sea; boundaries overstepped at the Flood due to Divine disapproval.
35. Following the Flood, **God** reset the boundaries. Cp.Jer.5:22
36. The situation of **earth** is now primed to cultivate the life-form established in the next 3 verses (11-13).

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EXEGESIS VERSES 11 – 13:

וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דֶּשֶׁא עֵשֶׂב
 מִזְרִיעַ זֶרַע עֵץ פֶּרִי עֹשֶׂה פְּרִי לְמִינֹו אֲשֶׁר זָרְעוּ-בוֹ
 עַל-הָאָרֶץ וַיְהִי-כֵן:

^{NAS} Genesis 1:11 **Then God said, "Let the earth sprout vegetation, (1 + אָמַר + אֱלֹהִים - waw conseq. + v/qal/IPF/3ms "amar" + n/com/pl/abs; "elohim"; "Then He said, God" + v/Hiphil/IPF/juss./3fs; דָּשָׂא/dasha; "Let...sprout/grow" הָ + אָרֶץ - d.a. + n/com/f/s/abs; "the earth" + n/com/m/s/aabs; דֶּשֶׂא /deshe; "grass/herb/vegetation/new pasture"; used 14x) plants yielding seed, (n/com/m/s/abs; עֵשֶׂב /-eseb; "edible plants"; used 33x + v/Hiphil/ptc/m/s/abs; זָרַע /zara; "causing to sow/yielding" + n/com/m/s/abs.; זָרַע /zera-; "seed/offspring") and fruit trees bearing fruit after their kind, (n/com/m/s/constr.; עֵץ /-es; "tree of/wood of" + n/com/m/s/abs.; פְּרִי /peri; "fruit" + v/qal/ptc/m/s/abs; עֹשֶׂה /-asah; "doing/bearing/producing" + n/com/m/s/abs; פְּרִי /peri; "fruit" + ל + מִין - prep. "lamed" + n/com/m/s/constr. w/3ms suff.; "miyn"; "with reference to its kind") with seed in them, on the earth"; (rel. pro.; אֲשֶׁר /'asher; "which kind"; + n/com/m/s/constr. w/3/m/s/suffix; זָרַע /zera-; "its seed" + prep. w/3/m/s/suff.; בְּ /bet; "in it" + הָ + אָרֶץ - prep. "al" + d.a. "ha" + n/com/f/s/abs. "erets"; "upon the earth") and it was so. (1 + הָיָה + כֵּן - waw conseq. + v/qal/IPF/3/m/s; "hayah" + adv. "ken"; "and it came to pass thus")**

וַתוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ
 וְעֵץ עֹשֶׂה-פְּרִי אֲשֶׁר זָרְעוּ-בוֹ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב:

^{NAS} Genesis 1:12 **And the earth brought forth vegetation, (waw conj. 1 + v/Hiphil/IPF/3fs; יָצָא /yasa'; "caused to bring forth" + הָ + אָרֶץ - d.a. + n/com/f/s/abs; "erets"; "the earth"; + n/com/m/s/abs; דֶּשֶׂא / deshe; "vegetation") plants yielding seed after their kind, (n/com/m/s/abs; עֵשֶׂב /-eseb; "plants" + v/Hiphil/ptc./m/s/abs; זָרַע /zera; "causing to yield" + n/com/m/s/abs; זָרַע /zera-; "seed" + ל + מִין - prep. + n/com/m/s/constr. w/3/m/s/suff.; "miyn"; "after its kind") and trees bearing fruit, with seed in them, after their kind; (1 + עֵץ + עֹשֶׂה + פְּרִי - waw conj. + n/com/m/s/abs.; "-es" + v/qal/ptc/m/s/abs; "-asah" + n/com/m/s/abs; "peri"; "and tree bearing fruit" + rel. pro.; אֲשֶׁר /'asher; "which kind" + n/com/m/s/constr; זָרַע /zera-; "seed" + בְּ + ל + מִין - prep. w/3/m/s/suff. + prep. + n/com/m/s/constr. w/3/m/s/suffix; "miyn"; "in it with reference to its kind") and God saw that it**

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was good. (וַיַּרְא אֱלֹהִים - waw conseq. + v/qal/IPF/3/m/s/ "ra'ah" + n/com/pl/abs.; "elohim"; "and He saw, God" + part. כִּי /kiy; "that" + pred.adj/m/s טוב /tov; "it was good")

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

^{NAS} Genesis 1:13 **And there was evening and there was morning, a third day.** (וַיְהִי־עֶרֶב - waw conseq. + v/qal/IPF/3/m/s; "hayah" + n/com/m/s/abs; "-ereb; "and it came to pass evening"; + וַיְהִי־בֹקֶר - waw conseq. + v/qal/IPF/3/m/s; "haya" + n/com/m/s/abs; "boqer"; "and it came to pass morning"; + יוֹם שְׁלִישִׁי + פ - n/com/m/s/abs.; "yom" + adj/m/s/abs.; "shelishi" + end of para. marker "phe"; "a day, a third one")

ANALYSIS VERSES 11 – 13:

1. With dry ground providing soil and nutrients necessary for cultivation, **God** wastes no time creating plant life on D+3.
2. The creation of flora bridges the restoration between *tohu* and *bohu*.
3. In other words, the planet will no longer be desolate providing a pastoral habitat ready for the repopulation of life.
4. Determination (**Let...sprout**), fulfillment (**and it was so; brought forth**) and appreciation (**it was good**) are all formulas party to the Divine fiat **"Then God said"**.
5. **God** uses **"the earth"** as the medium to cause both the germination and maturing of the plant life as the Hiphil verbs **"sprout/dasha"** and **"brought forth/yasa"** emphasize respectively.
6. What **God** provided was the material seeds for the plants and an accelerated growth process creating with apparent age.
7. The miracle of a fiat creation where there were previously no life forms is suddenly and dramatically covered with flora.
8. The plant life is viewed in 3 general categories translated **"vegetation/deshe"**, **"plants/-eseb"** and **"fruit trees bearing fruit/-es peri –asah peri"**.
9. All 3 nouns categorizing the plants are collective singulars in the Hebrew.
10. This emphasizes that they maintained their specific identity of individual species as defined by their generic genre or **kind**.
11. What **God** determines in detail for their creation in vs.11 is seen to be perfectly fulfilled in vs.12.
12. The first noun **"vegetation"** is used some 14x in the OT. Gen.1:11,12; Deu.32:2; 2Sam.23:4; 2Kgs.19:26; Job 6:5; 38:27; Psa.23:2; 37:2; Pro.27:25; Isa.15:6; 37:27; 66:14; Jer.14:5
13. While it is most often translated **"grass"**, it further incorporates other **vegetation** one might find in the plains or pasture land to include shrubbery and herb type plants and trees.
14. The main emphasis of this class of plant is that it grows wild and would not be generally used for the purpose of developed farming or gardening.
15. This is made distinct in the next two classes of flora **"plants and fruit trees"** respectively.
16. With both of these species, the common denominator is that they are self-propagating being **"seed-bearing"**, whereas **"vegetation"** has no such qualifier.

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17. That they are **seed-bearing** they are marketable for food production.
18. The noun “**plants/-eseb**” is used 33x and used of edible **plants**. Ex.Gen.1:29,30; 3:18; 9:3; Psa.104:14 (vegetation); Amos 7:2; Zec.10:1
19. The idea behind this genus of plant is a potential food source finding maximum use through cultivation.
20. “**Fruit trees bearing fruit**” is fairly self-explanatory and highlights the apparent age of creation as only mature **trees** bear **fruit**.
21. This would include all nut **trees** as well as citrus, berry, banana, etc., type **trees** that one would want to have for an orchard.
22. The Divine Gardner planted these fully developed plants over the face of terra firma.
23. The distribution was according to His wisdom to be utilized for food (Gen.1:29)S.
24. What is added to both the “**plants and fruit trees**” in the execution vs.12 is the two fold “**after their kind**” or more literally “*according to their type*/lamed miyn”.
25. The noun “**kind**” is used 31x in 18 verses and always refers to animate lower creation. Gen.1:11,12 (plants/trees); 1:21 (sea and fowl life), 24,25 (mammals, reptiles); 6:20; 7:14; Lev.11:14,15,16,19 (birds), 22 (insects), 29 (rodents, lizards); Deu.14:13,14,15,18 (birds); Eze.47:10 (fish)
26. What **God** has created and made distinct man ought not to confuse.
27. Order out of confusion/chaos is the hallmark of the restoration process.
28. Things are the way they are because **God** established the natural order and men ought to accept His decrees.
29. God’s perception (**and God saw**) of the new flora landscape of **earth** is satiated (**it was good**).
30. The combined wisdom of His omniscience finds both the new continent and its newly established habitat of flora as a mark of perfection to perpetuate life.
31. A mark of an adjusted believer is the appreciation of the beauty and sophistication of God’s handiwork.
32. That an order exists even in the plant life of our planet screams intelligent design.
33. So ends D+3.

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REVERSING BOHU DAYS 4-6 VSS.14-31

D+4 ESTABLISHMENT OF HEAVEN'S LIGHT-BEARERS

EXEGESIS VERSES 14 – 19:

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

^{NAS} Genesis 1:14 Then God said, "Let there be **lights** luminaries in the expanse of the heavens (וַיֹּאמֶר אֱלֹהִים - waw conseq. + v/qal/IPF/3ms "'amar" + n/com/m/pl/abs. "elohim"; + וְהָיוּ מְאֹרֹת - v/qal/IPF/juss./3ms + n/com/pl/abs; "ma'or"; used 18x; "Let there be luminaries/ lights"; + בְּרָקִיעַ - prep. + n/com/m/s/constr. "raqiy-a"; "in the expanse of" + הַשָּׁמַיִם - d.a. + n/com/pl/abs. "shamayim"; "the heavens") **to separate the day from the night,** (בְּ - prep. + v/Hiphil/inf./constr. "badal"; same as vss.4,6,7; "to separate/divide" + prep. בֵּין /bayin; "between" + הַיּוֹם - d.a. + n/com/s/abs. "yom"; "the day"; + וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים - waw conj. + prep. "bayin" + d.a. + n/com/m/s/abs; "layelah"; "and between the night") **and let them they will be for signs, and for seasons, and for days and years;** (וְהָיוּ לְאֹתֹת - waw conseq. + v/qal/PF/3m/pl; "hayah" + n/com/both/pl/abs.; "'oth"; "signs/ standards/marks"; "and they will be for signs"; the verb is not jussive; + וְהָיוּ לְמוֹעֲדִים - waw conj. + prep. + n/com/m/pl/abs. "mo-ed"; "appointed place/ appointed time"; "and for seasons"; + וְהָיוּ לְיָמִים וּשְׁנָיִם - waw conj. + prep. + n/com/pl/abs. "yom" + waw conj. + n/com/f/pl/abs. "shana"; "years"; "and for days and years")

וְהָיוּ לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַאֲרִיךְ
 עַל-הָאָרֶץ וַיְהִי-כֵן: ^{WTT} Genesis 1:15

^{NAS} Genesis 1:15 **and let them they will be for lights** luminaries in the expanse of the heavens (וְהָיוּ מְאֹרֹת - waw conseq. + v/qal/PF/3/com/pl; "hayah" + prep. + n/com/pl/abs. "ma'or"; "and they will be for luminaries"; + בְּרָקִיעַ - prep. + n/com/m/s/constr. "raqiy-a"; "expanse of"; + הַשָּׁמַיִם - d.a. + n/com/m/pl/abs. "shamayim"; "in the expanse of the heavens") **to give light on the earth";** (וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים - waw conj. + prep. + v/Hiphil/inf. "'or"; "cause to shine/illuminate" + prep. "-al" + d.a. + n/com/f/s/abs. "'erets"; "to shine upon the earth") **and it was so.** (וַיְהִי-כֵן - waw conseq. + v/qal/IPF/3ms "hayah" + adv. "ken"; "and it came to pass, so")

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WTT Genesis 1:16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמָּאֲרוֹת הַגְּדֹלִים
 אֶת־הַמָּאֹר הַגָּדֹל לְמִשְׁלַת הַיּוֹם וְאֶת־הַמָּאֹר הַקָּטָן
 לְמִשְׁלַת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

NAS Genesis 1:16 **And God made the two great lights luminaries,** (*waw conseq.* + *v/qal/IPF/3ms* "-asah"; "He made" + *n/com/pl/abs.* "elohim"; "and He made, God"; + *sign of d.o.* אֶת /'eth; + *a/m/dual/constr.* שְׁנַיִם /shenayim; "two"; + הַ + מָאֹר - *d.a.* + *n/com/p/pl/abs.* "ma'or"; "the luminaries"; + הַ + גָּדוֹל - *d.a.* + *adj/m/pl/abs.* "gadol"; "the great ones") **the greater light luminary to govern the day, and the lesser light luminary to govern the night;** (*sign of d.o.* אֶת + הַ + מָאֹר - *d.a.* + *n/com/m/s/abs.*; "the luminary"; + הַ + גָּדוֹל - *d.a.* + *adj/m/s/abs.*; "the greater one"; + *prep.* לְ + *n/com/f/s/constr.* מְשַׁלָּה /memshala; "to rule/govern"; + הַ + יוֹם - *d.a.* + *n/com/m/s/abs.* "yom"; "the day"; + הַ + מָאֹר + *waw conj.* + *sign of d.o.* + *d.a.* + *n/com/m/s/abs.* "ma'or"; "and the luminary" + *d.a.* הַ + *a/m/s/abs.* קָטָן /qaon; "the small/insignificant/lessor one" + הַ + מְשַׁלָּה + *prep.* + *n/com/f/s/constr.* מְשַׁלָּה - *d.a.* + *n/com/m/s/abs.* "layelah"; "to govern the night") **He made the stars also.** (*waw conj.* + *sign of d.o.* + *d.a.* + *n/com/m/pl/abs.* "kokab"; "stars"; "also the stars")

WTT Genesis 1:17 וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר
 עַל־הָאָרֶץ:

NAS Genesis 1:17 **And God placed them in the expanse of the heavens** (*waw conseq.* וַיִּתֵּן + *v/qal/IPF/3ms* נתן /nathan; "And He gave/placed"; + *sign of d.o.* w/3/m/pl/suff. אֹתָם /'eth; "them"; + *n/c/m/pl/abs.* אֱלֹהִים /elohim; + *prep.* בַּ + *n/com/m/s/constr.* רָקִיעַ /raqiy-a; "in the expanse of"; + *d.a.* הַ + *n/com/m/pl/abs.* שָׁמַיִם /shamayim; "the heavens") **to give light on the earth,** (*prep.* לְ + *v/Hiphil/inf./constr.* אֵר /'or; "to cause to illuminate" + *prep.* עַל + *d.a.* הַ + *n/com/f/s/abs.* אֶרֶץ /'erets; "upon the earth")

WTT Genesis 1:18 וְלְמַשֵּׁל בְּיָוֶם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר
 וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

NAS Genesis 1:18 **and to govern the day and the night,** (*waw conj.* וַיֵּרָא + *v/qal/inf/const.* מַשֵּׁל /mahal; "and to govern/rule" + *prep.* בַּ + *d.a.* הַ + *n/com/m/s/abs.* יוֹם

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/yom; "in the day" + ו + ב + ה + לַיְלָה - waw + prep. + d.a. + n/com/s/abs. "layelah"; "and in the night") **and to separate the light from the darkness**; (waw conj. ו + prep. ל + v/Hiphil/constr. לַבְדֵּל /badal; "and to separate"; + בַּיּוֹם + הַיּוֹם + אֶת + הַחֹשֶׁק - prep. "bayin" + d.a. + n/com/both/s/abs; 'or; "light" + waw conj. + prep. + d.a. + n/com/m/s/abs; choshek; "darkness"; "between the light and between the darkness") **and God saw that it was good.** (ו + רָאָה + אֱלֹהִים + כִּי + טוֹב - waw conseq. + v/qal/IPF/3ms; ra'ah + n/com/m/pl/abs; elohim + part. + pred.adj.m/s; tob; "and He saw, God, that it was good")

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

^{NAS} Genesis 1:19 **And there was evening and there was morning, a fourth day.** (ו + וַיְהִי + עֶרֶב + ו + הָיָה + בֹקֶר - waw conseq. + v/qal/IPF/3ms; hayah + n/com/s/abs; -ereb + waw conseq. + v/qal/IPF/3ms; hayah + n/com/s/abs; boqer; "And it came to pass evening and it came to pass morning"; + יוֹם + רְבִיעִי + para. marker פ - n/com/m/s/abs; yom + adj/m/s/abs; rebiyiy; "a day, a fourth one")

ANALYSIS VERSES 14 – 19:

1. With planet **earth** reestablished in an orderly state, **God** advances the restoration with the continued intent to reversing *bohu* i.e., repopulating the planet.
2. To further bridge this aspect of restoration (cf.vss.11,13), His next step is to restore a natural and physical **light** source to replace the temporary **light** provided by His essence on D+1.
3. He first fills the void in stellar space to facilitate filling the void on **earth**.
4. This to provide a naturally generated source of **light**, energy and heat for survival of its inhabitants and for a rational orientation to time that is designed to reveal God's plan for life.
5. Further, as explained, when **God** cursed the universe (vs.2), He rendered a complete blackout over what previously was saturated with **light** (begin overruling will).
6. **Darkness** was created (Isa.45:7) to mark the impact of the angelic rebellion.
7. Thus, the restoration of the heavenly bodies of **light** is further designed to symbolize that conflict and its impact upon earth's new inhabitants, in addition to their natural assets.
8. The Divine fiat and determinative formula "**Then God said, 'Let there be ...'**" advances the restoration according to Divine design.
9. The noun "**luminaries/ma'or**" is the better translation as it defines the specific bodies of **light** that can be seen in stellar space over **light** in general.
10. The English term "**luminaries**" further captures the idea of a "celebrity" role these light-bearers are seen to be given as part of God's Divine design for restoration.
11. While we may differentiate between "luminary" and "non-luminary", the Hebrew term acknowledges all the heavenly bodies either producing their own **light** or simply reflective.
12. The phrase "**in the expanse of the heavens**" is obviously referring to stellar space (2nd heaven) and reflects language viewing space from a point of observation from earth (cp.vs.7).

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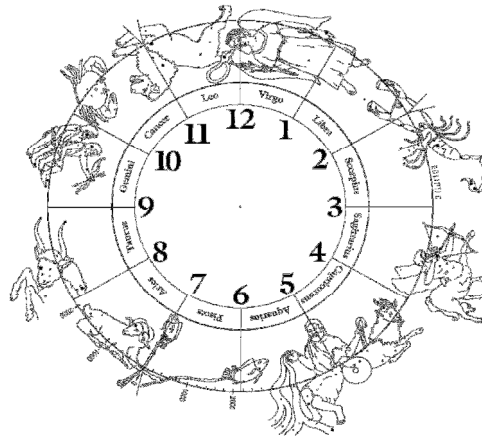
13. The language is phenomenological viewing heaven's host through earth's atmospheric lens.
14. The immediate purpose for the **luminaries** is to literally **separate the day from the night**.
15. For the 1st 3 days of restoration the earth revolved in either absolute **light** during the **day** or absolute **darkness** during the **night**.
16. No longer will absolute **darkness** reign in the **night** (God's ongoing overruling will).
17. Three future assets are then further assigned for these **luminaries** as vs.14 concludes "**and they will be**" (indicates a secondary purpose):
 - A. "**For signs/oth**" as indicators to point to something greater or symbolically significant.
 - B. "**For seasons/mo-ed**" pointing to periods of time or appointed times.
 - C. "**For days and years/yom waw shana**" dissecting time itself into detailed units.
18. A secondary purpose of the heavenly bodies is for the orientation of earth's inhabitants in a symbolic and transient way.
19. So the heavenly hosts have both physical and intellectual characteristics attributed to them.
20. The next future certainty assigned to them in vs.15 "**and they will be for luminaries in the expanse of the heavens to give light on the earth**" combines both the physical and intellectual designs (denotes an overall purpose).
21. Vs.15 recognizes their mission to provide **light** for earth's inhabitants physically and metaphysically (a philosophical study of nature and resulting system of belief, cf. Rom. 1:20).
22. The metaphysical is designed to enlighten as to the spiritual realities of creation.
23. The fulfillment of the fiat is expressed first summarily "**and it was so**".
24. The details of fulfillment follow in vs.16 reflecting Jewish practice of summarizing first and then giving details.
25. The **God made luminaries** are broken down into 2 categories highlighting 3 types of orbs:
 - A. "**The two great luminaries**", i.e.:
 - 1) "**The greater luminary to govern the day**".
 - 2) "**The lesser luminary to govern the night**".
 - B. "**The stars also**".
26. The verb "**made/-asah**" means to manufacture or make something out of something in contrast to "**barah**", to create *ex nihilo* (out of nothing).
27. The idea of the verb is that **God** "**ignited**" the **luminaries** using already existing astral bodies/properties as wicks that remained in stellar space after being snuffed out in judgment.
28. We recognize that our sun is a star and this would mean that together all **stars** were reignited having the desired effect of **light** both as a source and reflective (planets/moons).
29. The most dominant orbs are our sun and moon expressed with the adjective "**great/gadol**".
30. The dominance is both perceptive and real due to their close proximity to the **earth**.
31. Specifically attributed to both is the noun "**govern/memshala**" that means to rule, reign or have dominion, an attribute alluded to implicitly regarding **the stars** in vs.18.
32. Physically, this recognizes their importance to sustain life in an orderly existence.
33. This includes their dominance in determining time via **seasons, day and years**.
34. A season is a division of a **year** marked by changes in weather and hours of daylight.
35. **Seasons** result from the yearly revolution of the **earth** around the sun and the tilt of the earth's axis relative to the plane of revolution.
36. During May, June and July, the northern hemisphere is exposed to more direct sunlight because the hemisphere faces the sun.
37. The same is true for the southern hemisphere in November, December and January.

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38. Due to seasonal lag, June, July and August are the hottest months in the northern hemisphere and December, January and February are the hottest months in the southern hemisphere.
39. There are approximately 12 moon cycles between one spring and the next.
40. Farmers used this to calculate how many lunar phases remained before planting season.
41. Meteorological **seasons** are reckoned by temperature, with summer being the hottest quarter and winter the coldest quarter of the year.
42. However, prior to the Flood and based on the notion that the **earth** was not tilted (23.5 degrees) on its axis then seasonal determination was moot in terms of climatic application.
43. Still, appointed times of history were revealed by their presence (cf.Rev.12:1-2).
44. With the Flood and subsequent ice event then seasonal distinctions became a reality.
45. “**For days and years**” is a unit to determine the orderly advance of time based on a 24 hour day-night cycle with a year being the time it takes the **earth** to circle the sun.
46. Ancient calendars reflect a 30 day month with 12 months equaling a 360 day year.
47. This reckoning is seen in the doctrine of Daniel’s 70 weeks that is followed in the time elapse beginning and ending the Tribulation (*See Doctrine of...*).
48. Whenever it was that the earth slowed down its trip around the sun making it in 365.25 **days** led to calendar reforms by Julius Caesar and later by Pope Gregory XIII (~1751 A.D.).
49. This does not mean all men otherwise were ignorant to a +365 day year and studies show this knowledge possessed by early Egyptians and most recently the Mayan culture.
50. The naming of the **days** of the week also find foundation in the stellar orbs.
51. Although Teutonic Woden, Tiw, Thro, and Frigg have replaced the Roman names for related deities, the names have otherwise related to the planets (Sun day, Moon day, Mar’s day, now Tiw’s day=Tuesday, Mercury’s day now Woden’s day = Wednesday, Jupiter’s day now Thor’s day = Thursday, Venus day now Frigg’s day – Friday and Saturn’s day = Saturday).
52. The **stars** also are used to orient men to time as their placement in the sky parallel **seasons** and reflect **night** in contrast to **day**.
53. Their affect as **luminaries** is no better appreciated than being in a remote place where city and other artificial lights do not interfere with this spectacular heavenly array.
54. The noun **stars**/kokab is understood as including planets or moons albeit reflective in nature.
55. We note that **God** did not specifically name the “sun and moon”, only designating them as “**the greater light**” and “**the lesser light**”.
56. He foregoes His authority to do so, metaphysically transferring that authority in their right to **govern** or rule the **day and night**, again a right implied for all the **luminaries** in vs.18.
57. This concept leads us to the significance of all the orbs as “**signs**” pointing to something greater.
58. The sun and moon stand apart though intrinsically are associated with the **stars** in an established pattern as seen in what we call the Zodiac (Cp.Rev.12:1-3).
59. The Zodiac was designed by **God** as a star map revealing redemptive and prophetic truths in terms of the first and second advents.
60. In other words, constellations were teaching aids for BD.
61. This system of teaching was replaced with the written Scriptures beginning with Genesis.
62. Further, it is not the occult astrology that is the satanic perversion of this science as is strictly forbidden by Scripture. Cf.2Kgs.17:16-17; Isa.47:13; Jer.10:1-2; Dan.1:20; 2:27; 4:7; 5:7
63. Constellations are mentioned in the Bible known as the “Mazzaroth/מַזְרָוֹת” (2Kgs.23:5; Job 9:9; 38:31-32; Isa.13:10).

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64. **God** has given the **stars** names as a marquee to their significance. Psa.147:4; Isa.40:26
65. Heavenly **signs** signaled the birth of Messiah. Cf.Mat.2:1-2; Rev.12:1
66. So the heavens do “declare *the glory of God*” (e.g. His plan) as stated in Psa.19:1-6.
67. The book of Genesis was written long after restoration week and after the Flood when paganism was well established and astral idolatry was highly developed.
68. God revealed through certain +V the Divinely inspired interpretation of these “**signs**”.
69. Hebrew tradition says that Adam, Seth and Enoch were early prophets of the **stars**.
70. Bible class in those days was not meeting in a building, but spending time in the evenings observing the **night** sky with whatever constellation was visible.
71. The symbolism begins with the sun and moon in their ruling dominance.
72. The sun symbolizes Deity with emphasis on **God** the Son, Yahweh. Cp.Psa.84:11
73. The sacrificial offerings coincided with the cycles of the moon e.g. the new moon. Cp.Num.29:6; 1Chr.23:31; 2Chr.2:4; 8:13; 33:3; etc.
74. The moon symbolizes the Son with emphasis on His humanity (reflects the sun) with the new moon pointing to His work on the cross.
75. The Zodiac **stars** then further explain the POG as to resolving the A/C in the conflict between the prophecy of the seed of the woman and the seed of the serpent in Gen.3:15.
76. This is depicted in the twelve major constellations of the Zodiac (fr. Grk. *zoad*; “the way” or “the path”).
77. Ancient astrologers subdivided each “sign” into periods of approximately 10 days.
78. These divisions are known as the “decans” or “decantes” and cover modifications of individual traits, attributed to minor planetary influences that temper or blend with the ruling influence of the period.
79. The ten-day spans are somewhat arbitrary in order to allow for the five (and sometimes six) extra days in the year beyond the 360 days required for the thirty-six decans.
80. An artist’s rendering of the Zodiac for orientation might look as follows:



81. The first sign is Virgo, the Virgin holding a sheaf of wheat in one hand (signifying “seed”) and a branch in another. The first Decan of the sign, Coma, holding a baby and a branch (e.g., the Branch).
82. The 2nd Decan is Centaurus, a half-horse, half-man (hypostatic union).
83. The last constellation is Bootes, or Arcturus, who is the Great Shepherd.
84. Libra, the Scales, is a pair of balances, the universal symbol of commerce.

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85. It depicts a purchase, or in this case, redemption.
86. The 3 Decans of this sign are the Southern Cross, the Victim, and the Crown.
87. Scorpio, the Scorpion, is a deadly insect ready to strike.
88. The 3 Decans of this sign are the Serpent, Ophiuchus and Hercules.
89. Hercules the strong man is wounded in the heel but crushes the head of the serpent.
90. In his right hand is a club poised to strike the Dog of Hell (3-headed).
91. Sagittarius, the Bowman, is the figure of a horse with the body, arms and head of a man.
92. This Centaur, fictitious creature, again points to the doctrine of the hypostatic union.
93. His bow is pointed at the head of Scorpio.
94. The 3 Decans of this sign are Lyra (the heaven-bound eagle holding a lyre), Ara (the Altar faces downward) and Draco (the fleeing serpent).
95. Capricornus, the Goat, is a goat with a tail of a fish.
96. The Decans are Sagitta, the arrow of God, Aquila, the pierced and falling eagle and Delphinus, the Dolphin springing out of the sea.
97. Aquarius, the Waterman, is a man with a large vase of water that he is pouring out.
98. One of the Decans is the Southern Fish.
99. The other 2 Decans are Pegasus, the winged horse and Cygnus, the swan flying the cross over the earth.
100. Pisces, the Fishes, portray two large fishes viewed as representing Israel and the Church.
101. The vernal (spring) equinox, the point where the sun passes from south to north of the celestial equator moves very slowly from one of the 12 sections of the Zodiac to another.
102. During the present dispensation that point is now between Pisces and Aquarius, giving rise to the New Age teaching that we are entering the Age of Aquarius.
103. Carl Jung, the psychologist, said that he looked forward to the change from the Christian era to a new occultist age. Ref. William M. Alnor, Soothsayers of the 2nd Advent, p.153
104. New Age teaching is nothing more than the ancient Babylonian mysteries revisited.
105. The Decans of Pisces are the Band, Cepheus and Andromeda.
106. The Band attached to the fishes is held by the Ram (Ares).
107. Cepheus is crowned king holding a band and scepter with his foot planted on the pole-star as the great conqueror.
108. Andromeda is a woman in chains, threatened by the serpents of Medusa's head.
109. Ares, the Ram, possesses powerful curved horns, lying down in peace (Christ in heaven).
110. The Decans for this sign are Cassiopeia, Cetus and Perseus.
111. Cassiopeia is a woman enthroned (Church in heaven).
112. Cetus, the Sea-Monster, is firmly held down by Ares, still alive but subdued.
113. Perseus, the armed warrior that has winged feet, is carrying away the cut-off head of a monster full of writhing serpents.
114. Taurus, the Bull, is an angry rushing animal.
115. The Decans are Orion, Eridanus and Auriga.
116. Orion is the warrior-prince with a sword on His side and his foot on the hare or serpent.
117. Eridanus, the torturous River, is the River of Judgment belonging to Orion.
118. Ariga, the Shepherd, portrays a powerful shepherd-king that tenderly holds a she-goat and two little goats in his left arm
119. Gemini, the Twins, are two human figures seated in closeness (incarnate Christ pre and post glorification? *My suggestion*).

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120. The Decans are Lepus, Canis Major and Canis Minor.
121. Lepus is the mad hare, under Orion's feet.
122. Canis Major, Sirius the Great Dog and Canis Minor, the Second Dog.
123. Cancer the Crab is in the act of taking and holding with its pincers.
124. The Decans, Ursa Minor, the Lesser Bear, Ursa Major, the Greater Bear, are representative of that rule and reign with Christ (?).
125. Leo the Lion pictures Christ when He returns as King of kings and Lord of lords.
126. All 3 Decans point to the destruction of God's enemies at Christ's return.
127. Hydra, the fleeing Serpent, is about to be pounced upon by the Lion.
128. Crater, the Bowl of wrath, is upon the serpent.
129. And Corvus, the Raven, the bird of doom, is feeding on the carcass of the serpent.
130. These interpretations of the Zodiac (excepting sun and moon) have been derived from Dr. Henry M. Morris in his book, "The Long War Against God" (pp.265-269).
131. The exact placement of the stellar orbs are emphasized in vs.17, "**And God placed them in the expanse of the heavens**".
132. The verb "**placed**" is literally "**gave/nathan**" implying an act of offering (grace).
133. That **God** stipulated where each of the orbs would be in the universe implies that their array in constellations as we see today was new to the restoration (not the same arrangement as in the original creation?).
134. It implicates a new phase in the POG concerning the A/C arranged in a specific order to illustrate same.
135. Again, purpose is attached to them and their placement:
 - A. "**To give light on the earth**".
 - B. "**And to govern the day and the night**".
 - C. "**And to separate the light from the darkness**".
136. The placement is two-fold to provide not only physical **light**, but spiritual **light** to those that will accept the offer of God's plan.
137. The literal is obvious; the spiritual indicates among other things:
 - A. To enlighten the world as to the Person of Christ and truth of BD (Joh.1:9 cp.vs.5).
 - B. To portray the Sovereignty of His Person in +R/+J and truth in conquering the realms of darkness (cf.Psa.97:1-6; Eph.6:12-17).
 - C. To discriminate between Divine good from human good and evil; Divine viewpoint from human viewpoint (cf.Gen.2:17).
138. Again we see the appreciation formula, "**and God saw that it was good**".
139. With the supply of **light** for all life forms and the POG revealed in the heavens seen from anywhere on the planet (Pangea), repopulation of the **earth** is "**good to go**".
140. Planet **earth** in her place in the Milky Way galaxy (our solar system w/~100-400 billion stars and planets) is situated perfectly so as to observe these **luminaries** unobstructed.
141. With 96 hours passed (**a fourth day**), the universe and planet **earth** have been restored to a pristine condition.
142. The new heavenly light-bearers act at the behest of **God** who put them there and controls their destiny.
143. Plant life otherwise got to spend the previous day basking in the **light** of God's essence.
144. This might illustrate that all living grace is from and sustained by **God**. Mat.6:25-33

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D + 5 CREATION OF MARINE LIFE AND BIRDS

EXEGESIS VERSES 20 – 23:

וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה
וְעוֹף יַעֲוֹף עַל-הָאָרֶץ עַל-פְּנֵי רְקִיעַ הַשָּׁמַיִם:

^{NAS} Genesis 1:20 **Then God said,** (ו + אמר + אלהים - *waw conseq. + v/qal/IPF/3ms + n/com/pl/abs*; "Then He said, God,") **"Let the waters teem with swarms of living creatures,** (*v/qal/IPF/3mp/juss*; שָׂרָץ /*sharats*; "Let swarm/teem/abundantly populate"; used 14x; + d.a. ה + *n/com/m/pl/abs*; - מַיִם /*mayim*; "the waters"; + *n/com/m/s/constr.*, collective sing.'s; שָׂרָץ /*sherets*; "with swarms of/teems of"; used 15x; + *n/com/f/s/abs*; נֶפֶשׁ /*nephesh*; "breathing things/creatures/souls"; + *aff/s/abs*; חַי /*chay*; "alive/living") **and let birds fly above the earth in the open expanse of the heavens.**" (*waw conj.* ו + *n/com/m/s/abs*; עוֹף /-*oph*; "birds/flying things", possibly insects; + *v/Polel/IPF/3ms*; *juss.*; intensive active; עוֹף /-*uph*; "let fly"; + *prep.* עַל + d.a. ה + *n/com/f/s/abs*; אָרֶץ /*erets*; "above the earth"; + *prep.* עַל + *n/com/b/pl/constr.* פְּנֵה /*paneh*; "upon the face off/in the open"; + *n/com/m/s/constr.* רְקִיעַ /*raqiya*; "expanse of/firmament of" + d.a. ה + *n/com/m/pl/abs.* שָׁמַיִם /*shamayim*; "the heavens")

וַיִּבְרָא אֱלֹהִים אֶת-הַתַּיִם הַגְּדֹלִים וְאֵת
כָּל-נֶפֶשׁ הַחַיָּה הַרְמֹשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם וְאֵת
כָּל-עוֹף כַּנָּף לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי-טוֹב:

^{NAS} Genesis 1:21 **And God created the great sea monsters, and every living creature that moves,** (*waw conseq.* ו + *v/qal/IPF/3ms* ברא /*bara* + *n/com/m/p/abs.* אלהים /*elohim*; "and God created"; + *sign of d.o.* את + d.a. ה + *n/com/m/p/abs.* תַּיִם /*taniyn*; "the sea monsters/serpents"; used 14x; when associated with water cf. *Job.7:12; Psa.74:13; 148:7*; + d.a. ה + *a/m/p/abs.* גְּדֹל /*gadol*; "the great ones"; + *waw conj.* ו + *sign of d.o.* את + *n/com/m/s/constr.* כָּל /*kol*; "each/every one of"; + *n/com/f/s/abs.* נֶפֶשׁ /*nephesh*; "a creature"; + d.a. ה + *aff/s/abs.* חַי /*the living one*"; d.a. ה + *v/q/Ptc/f/s/abs*; רֹמֵשׂ /*remes*; "the ones creeping/moving") **with which the waters swarmed after their kind, and every winged bird after its kind;** (*rel. pro.* אֲשֶׁר /*asher*; "which"; + *v/qal/PF/3/com/pl.* שָׂרָץ /*sharats*; "swarmed"; + d.a. ה + *n/com/m/p/abs.* מַיִם /*mayim*; "the waters"; + *prep.* ל

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"according to"; + n/com/m/p/constr. w/3/m/pl suff. מִיֵּן /miyn; "their kind/species"; + waw conj. ו + sign of d.o. אֵת + n/com/m/s/constr. כָּל /kol; "every"; + n/com/m/s/abs. עוֹף /-or; "bird/fowl"; + n/com/f/s/abs. כַּנָּף /canaph; "winged"; + prep. לְ + n/com/m/s/constr. w/3/m/s/suff. מִיֵּן /miyn; "according to its kind") **and God saw that it was good.** (וַ + רָאָה + אֱלֹהִים + כִּי + טוֹב - waw conseq. + v/qal/IPF/3/m/s - ra'ah; "He saw" + n/com/m/pl/abs. - elohim; + part. - kiy; "that" + pred.a/m/s "tov"; "it was good")

וַיְבָרֵךְ אֱתֶם אֱלֹהִים לְאמֹר פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְבַּ בָּאָרֶץ: ^{WTT} Genesis 1:22

^{NAS} Genesis 1:22 **And God blessed them, saying,** (waw conseq. וַ + v/Piel/IPF/3ms בָּרַךְ /barak; "And He blessed"; + sign of d.o. w/3/m/pl/suff. אֵת "them"; + n/com/m/p/abs. אֱלֹהִים /elohim; + prep. לְ v/qal/inf./constr.; purpose; אָמַר /amar; "to say") **"Be fruitful and multiply, and fill the waters in the seas,** (v/qal/imper/m/pl פָּרְוּ /- para; "bear fruit/branch off"; + waw conj. וַ + v/qal/Imper./m/pl רַבּוּ /rabah; "and become many/multiply"; + waw conj. וַ + v/qal/Imper./m/pl מְלֵא /male'; "fill"; + sign of d.o. אֵת + d.a. הַיַּם + n/com/m/p/abs. מַיִם /mayim; "the waters"; prep. בַּ + d.a. הַיַּם + n/com/m/pl/abs יָם /yam; "in the seas") **and let birds multiply on the earth."** (וַ + הַיַּם + עוֹף + רַבּוּ - waw conj. + d.a. + n/com/m/s/abs. - -oph + v/qal/IPF/3/m/s/juss. - rabah; "and the birds let multiply"; + בַּ + הַיַּם + אָרֶץ - prep. + d.a. + n/com/f/s/abs. "erets"; "on the earth")

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

^{NAS} Genesis 1:23 **And there was evening and there was morning, a fifth day.** (וַ + הָיָה + עֶרֶב - waw conseq. + v/qal/IPF/3/m/s - hayah + n/com/m/s/abs. - -ereb; "and there was evening"; + (וַ + הָיָה + בֹּקֶר - waw conseq. + v/qal/IPF/3/m/s - hayah + n/com/m/s/abs. - boqer; "and there was morning"; + יוֹם + הַחַמִּישִׁי - n/com/m/s/a - yom + ord. adj./m/s/abs - chamiyshiy; "a day, a fifth one"; + para. marker פ)

ANALYSIS VERSES 20 – 23:

1. The literal reversing of *bohu* now begins i.e., repopulating planet earth with corporal life.
2. Before establishing inhabitants on terra firma, **God** first addresses the **seas** and air.
3. The standard fiat introduces the creation of marine and bird life, **"Then God said, let..."**

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4. The phrase “**let the waters teem**” is literally “**let the waters swarm with swarming things**” (sharats sherets/שָׂרָצִים שְׂרָצָה).
5. The colorful language is indicative of Hebrew, compare vs.11 “sprout green with sprouting things/vegetation” (אֲשָׁרֵן אֲשָׁרֵן).
6. The verb and the noun have the ideas of movement and prolificacy (fertility).
7. It further characterizes marine life in its seeming endless diversity.
8. These creatures are referred to as both breathing (nephesh) and **living** (chay).
9. The NAS translation “**creatures**” captures the sense of bodily life but misses the real emphasis that they are life forms in need of oxygen (*breath of life*).
10. Apart from marine mammals, **God** created fish life able to extract oxygen from H₂O.
11. The second category of **living** breathing **creatures** is the **birds** of the air.
12. They are distinguished from other life forms in that they are capable of flight.
13. Again we see a play on words in the phrase “**let birds fly**” that is literally “*let flying things fly*” (עוֹף עוֹף).
14. **God** decrees them to “**fly above the earth upon the face of the expanse of the heavens**”.
15. Clearly “**expanse**” has to refer to earth’s atmosphere (2nd heaven).
16. That they **fly upon the face of the expanse** restricts their movement to the lower atmosphere.
17. In vs.21 we have the first direct reference to “**bara/created**” since vs.1.
18. This indicates that all marine life was **created** *ex nihilo*.
19. Gen.2:19 tells us that the birds were formed or fashioned (yatsar) “*out of the ground*”.
20. Instantaneously these life forms came into existence and able to reproduce (indicates creation with apparent age, cf.vs.22).
21. The verb also fills in for the fulfillment formula.
22. The objects of the verb are further defined as the “**great sea monsters**” along with “**every breathing living thing that moves**”, denoting comprehensive terminology for water bound life forms, in addition to the **winged** fowl.
23. Special mention given to **great** sea **creatures** is to emphasize that even the most massive are under God’s power.
24. **God created** sea life numerically so that the **waters** were prolific with their presence.
25. The descriptive noun “**winged/canaph**” describing the “**bird/-oph**” illustrates the part of the bird’s anatomy giving them the ability to **fly**.
26. In these two broad categories, the phrase “*according to its kind/lamed miyn*” show both diversity and uniqueness to each species.
27. All that occurs on the **fifth day** finds God’s approval and **that it was good**.
28. In vs.22 we have the first explicit mention of **God** blessing something in the Bible.
29. The verb “**blessed/barak**” is restricted to animal and human life in the restoration (vss.22,28) and the 7th day (2:3).
30. Here, the blessing has to do with the fertility of the fish and Aves life occupying the **seas** and the skies.
31. The verbs used for the reproduction is “**be fruitful and multiply**/-para waw rabah”.
32. The imperative to “**fill/male**” indicates it is God’s intentions that the world not ever be deprived of aquatic and **bird** species.
33. With God’s reproductive blessing, marine and **bird** life are destined to survive History of the World Part II.

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D + 6 CREATION OF MAMMALS, REPTILES, INSECTS AND MAN VSS.24-31

MAMMALS, REPTILES AND INSECTS VSS.24-25

EXEGESIS VERSES 24 – 25:

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ
בְּהֵמָה וְרֶמֶשׂ וְחַיְתוֹ-אָרֶץ לְמִינָהּ וְיִהְיֶה-כֵן:

WTT Genesis 1:24

NAS Genesis 1:24 **Then God said,** (וַיֹּאמֶר אֱלֹהִים + אמר + וַיֹּאמֶר - waw conseq. + v/qal/IPF/3ms: amar + n/com/pl/abs: elohim) **"Let the earth bring forth living creatures after their kind:** (v/hiphil/IPF/3fs/juss.: יצא /yatsa; "Let bring forth/go forth"; same as vs.12; + d.a. הַיָּ + n/com/f/s/abs: אֶרֶץ /'erets; "the earth"; + n/com/f/s/abs: נֶפֶשׁ /nephesh; "breathing creature"; same as vss.20,21; + a/f/s/abs: חַי /chay; "living thing"; same as vss.20,21; + prep. לְ + n/com/m/s/constr. w/3f/s/suff.: מִינָהּ /miyn; "according to its kind") **cattle and creeping things and beasts of the earth after their kind";** (n/com/f/s/abs: בְּהֵמָה /behemah; "beast/cattle/animal"; + waw conj. וַיֹּאמֶר + n/com/m/s/abs: רֶמֶשׂ /remesh; "creeping or moving organism"; + waw conj. וַיֹּאמֶר + n/com/f/s/constr. w/3ms/suff: חַיִּים /chayah; "living things of"; + n/com/f/s/abs: אֶרֶץ /'erets; "earth"; + perp. לְ + n/com/m/s/constr. w/3f/s/suff.: מִינָהּ /miyn; "according to its kind") **and it was so.** (וַיְהִי כֵן + וַיְהִי - waw conseq. + v/qal/IPF/3/m/s: hayah; + particle: ken; "thus/so")

וַיַּעַשׂ אֱלֹהִים אֶת-חַיֵּי הָאָרֶץ לְמִינָהּ
וְאֶת-הַבְּהֵמָה לְמִינָהּ וְאֶת-כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּרְא
אֱלֹהִים כִּי-טוֹב:

WTT Genesis 1:25

NAS Genesis 1:25 **And God made the beasts of the earth after their kind,** (וַיַּעַשׂ + עשה + וַיַּעַשׂ - waw conseq. + v/qal/IPF/3ms: -asah; "made"; + n/com/m/pl/abs: elohim; + sign of d.o. אֶת + n/com/f/s/cconstr.: חַיִּים /chayah; "living things/beasts of"; + d.a. הַיָּ + n/com/f/s/abs: אֶרֶץ /'erets; "the earth"; + prep. לְ ++ n/com/m/s/constr. w/3fs/suff.: מִינָהּ /miyn; "its kind") **and the cattle after their kind,** (waw conj. וַיַּעַשׂ + sign. of d.o. אֶת + d.a. הַיָּ + n/com/f/s/abs: בְּהֵמָה /behemah; "the cattle"; prep. לְ n/com/m/s/constr. w/3fs/suff: מִינָהּ /miyn; "its kind") **and everything that creeps on the ground after its kind;** (waw conj. וַיַּעַשׂ + sign of d.o. אֶת + n/com/m/s/constr.: כָּל /kol; "everything/all"; + n/com/m/s/constr. רֶמֶשׂ

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/remesh; "creeping things"; same as vs.24; + d.a. אָדָמָה + n/com/f/s/abs: אֲדָמָה /'adamah; "the ground/land"; + prep. מִן n/com/m/s/constr. w/3ms/suff.: מִיָּנִי /miyn "its kind") and God saw that it was good. (אָ + אֲדָמָה + אֱלֹהִים + כִּי + טוֹב - waw conseq. + v/qal/IPF/3/m/s: ra'ah; + n/com/m/pl/abs: elohim; + conj.: kiy; "that" + pred.adj./m/s: tob: "it was good")

ANALYSIS VERSES 24 – 25:

1. The determination of the fiat “**Then God said, ‘Let the earth bring forth’**” harks back to vs.12 where the fulfillment phase of the creation of plant life uses the same verb “yatsa”.
2. Plant life is obviously necessary for the support and habitat of populating Pangea with animal life.
3. To “**bring forth**” out of the **earth** means that God’s creation of the animal and reptile world finds their molecular structure from elements found in the ground.
4. This is further made clear as the fulfillment “**And God made**” in vs.26 uses the verb –asah denoting that he created these **creatures** out of an existing substance.
5. Both animals and man were “-asahed”. Cf.Job.40:15
6. Scientifically this is shown to be true thru the process of decomposing of both animal and human bodies after death.
7. The designation “**living creatures**” is the same Hebrew vocabulary used for marine life in vss.20,21 “nephesh chay” meaning “a breathing **living** thing”.
8. The noun and adjective combination occurs 8x in Genesis describing the life principle in marine life (1:20,21), mammals, reptiles and insects (1:24), animals and birds (1:30), all of fauna (2:19), land animals in general (9:12,15,16).
9. The combination is used 2x outside of Genesis in Lev.11:10 (marine life) and Eze.47:9 (lower creation attracted to water from the Millennial Temple).
10. In our verse it means all life forms other than aquatic and Aves and thus limited to the effects of gravity **earth**-bound for their existence.
11. This “breath of life” further refers to their need of air to live.
12. Land animals are divided into three general categories: “**Cattle/behemah**” (domesticated livestock), “**creeping things/remesh**” (reptiles and insects) and “**beasts of the earth/chayah erets**” (wild or non-domesticated animals).
13. This 3 fold designation could be viewed as domestic, small and wild animals.
14. Domesticated animals are not restricted to the beef industry and would include all animals that can be ranched, employed or enjoyed as pets, etc.
15. “**Creeping things**” would refer to rodents, reptiles and insects.
16. These are **creatures** that live very close to the ground.
17. “**Beasts of the earth**” are the genre of animals you might hunt for sport and/or otherwise avoid a possible confrontation.
18. The phrase “**after their kind**” is used 5x in these 2 verses.
19. It refers to a particular genetic type or genomic sequence (the full complement of chromosomes inherited from an organism’s parents; it is an absolute measure of base composition of a species or group).
20. The genetic constitution of an organism is referred to as its genotype (contrasted to its physical characteristics or phenotype).

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21. Although the creation of animals was an *–asah* process rather than *barah*, it still constitutes a miraculous action on the part of **God**.
22. Here it involves suddenly and dramatically bringing the **earth** alive with all manner of life forms from the smallest organisms to the largest land animal (dinosaurs).
23. Job 40:15ff (“behemoth”, not “behemah”; see esp.vss.17,18,23,24) presents the largest of super beasts like the Brontosaurus/Apatosaurus (a sauropod dinosaur).
24. The dinosaur class of animals was destined for extinction (cf. Job 40:19b).
25. As with the establishment of light (1:4), dividing land from sea (1:10), plant life (1:12), stellar lights (1:18) and marine and bird life (1:21), **God** pronounced this portion of the day’s work “**good**”.
26. With lower life created, the remainder of day 6 will be dedicated to the introduction of human life in vss.26-31.

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CREATION OF THE HUMAN RACE

EXEGESIS VERSES 26 – 31:

WTT Genesis 1:26
 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ
 וַיְרִדוּ בְרִגְתַּיִם וּבְעוֹף הַשָּׁמַיִם וּבְבְהֵמָה וּבְכָל-הָאָרֶץ
 וּבְכָל-הַרְמֹשׁ הַרְמֹשׁ עַל-הָאָרֶץ:

NAS Genesis 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; (ו + אָמַר + אֱלֹהִים - waw conseq. + v/qal/IPF/3ms: 'amar + n/com/pl/abs: elohim; - עֲשֶׂה + אָדָם + ב + צַלְמֵנוּ - v/qal/IPF/1/com/pl/cohortative in mgn: -asah; "Let Us make" + n/com/m/s/abs: 'adam; "man/mankind" + prep. + n/com/m/s/constr. w/1/com/pl suff.: tselem; "our image/reflection" used 16x; - כ + דְמוּת - prep.: ke + n/com/f/s/constr. w/1/com/pl suff.: demuth; "in Our likeness/similitude"; used 30x) **and let them rule over the fish of the sea** (ו + רָדָה + ב + הַיָּם + הַיָּם - waw conj. + v/qal/Imp/3mpl/juss.: radah; "let them rule"; used 25x; + prep. + n/com/f/s/constr.: dagah; "fish of" + d.a. + n/com/m/s/abs: yam; "the sea") **and over the birds of the sky** (ו + ב + עוֹף + הַשָּׁמַיִם - waw conj. + prep. + n/com/m/s/constr: -oph; "birds of" + d.a. n/com/pl/abs: shamayim; "the heavens/sky") **and over the cattle and over all the earth,** (ו + בְּהֵמָה + ו + ב + כָּל + הָאָרֶץ - waw conj. + prep. + d.a. + n/com/f/s/abs: behema; "the cattle" + waw conj. + prep. + n/com/m/s/constr: kol; "all" + d.a. + n/com/f/s/abs: 'erets; "the earth") **and over every creeping thing that creeps on the earth."** (ו + ב + כָּל + הַרְמֹשׁ + הַרְמֹשׁ עַל + הָאָרֶץ - waw conj. + prep. + n/com/m/s/constr.: kol; "every" + d.a. + n/com/m/s/abs: remesh; "creeping thing" + d.a. + v/qal/Ptc/m/s/abs: ramash; "the one creeping" + prep.: -al; "upon" + d.a. + n/com/f/s/abs: 'erets; "the earth")

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

NAS Genesis 1:27 And God created man in His own image, (ו + בָּרָא + אֱלֹהִים + אֶת + הָאָדָם - waw conseq. + v/qal/IPF/3ms: bara'; "created" + n/com/m/pl/abs: elohim + sign of d.o. + d.a. + n/com/m/s/abs: 'adam; "man" + prep. + n/com/m/s/constr. w/3/s/m suff.: tselem; "His own image") **in the image of God He created him;** (ב + צַלְמֵנוּ + אֱלֹהִים + בָּרָא + אֹתוֹ - prep. + n/com/m/s/constr: tselem; "the image" + n/com/m/pl/abs: elohim + v/qal/PF/3ms: bara'; "He created" + sign of d.o. w/3ms suff.: 'eth; "him") **male and**

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female He created them. (זָכָר + ו + נִקְבָּה + בָּרָא + אֵת - *n/com/m/s/abs: zakar; "male"* + *waw conj. + n/com/f/s/abs: neqebah; "female"* + *v/qal/PF/3ms: barah'* + *sign of d.o. w/3mpl suff.: 'eth; "them"*)

וַיְבָרֵךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבַשְׁתֶּהּ וּרְדוּ בָדָגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיַּה הַרְמִשָּׁת עַל־הָאָרֶץ: ^{WTT} Genesis 1:28

^{NAS} Genesis 1:28 **And God blessed them; and God said to them,** (ו + בָּרַךְ + אֵת + אֱלֹהִים + ו + אָמַר + ל + אֱלֹהִים - *waw conseq. + v/qal/IPF/3ms: barache; "blessed"* + *sign of d.o. w/3mpl suff. + n/com/m/pl/abs: elohim + waw conseq. + v/qal/IPF/3ms: 'amar; "said"* + *prep. w/3mpl suff.: lahem; "to them"*) **"Be fruitful and multiply, and fill the earth, and subdue it;** (כַּבַּשׁ + ו + אֶרֶץ + הָ + אֵת + מְלֵא + ו + רְבֹה + ו + פָּרֹה - *v/qal/Imp/m/pl; "bear fruit/be fruitful"* + *waw conj. + v/qal/Imp/m/pl: rabah; "become many/multiply"* + *waw conj. + v/qal/Imp/m/pl: male'; "fill"* + *sign of d.o. + d.a. + n/com/f/s/abs: 'erets; + waw conj. + v/qal/Imp/m/pl w/3fs suff.: kabash; "subdue it/bring it into subjection"; used 15x; indicates using force if necessary*) **and rule over the fish of the sea** (ו + רָדָה + ו + דָּגַי הַיָּם - *waw conj. + v/qal/Imp/m/pl: radah; "rule"* + *prep. + n/com/f/s/constr: dagah; "fish of" + d.a. + n/com/m/s/abs: yam; "the sea"*) **and over the birds of the sky,** (ו + עוֹף הַשָּׁמַיִם + הָ + ו + עוֹף + ב - *waw conj. + prep. + n/com/m/s/constr: -oph; "birds of" + d.a. + n/com/m/pl/abs: shamayim; "the sky/heavens"*) **and over every living thing that moves on the earth."** (ו + רָמַשׁ + הָ + עַל + רִמְשׁוֹת הָאָרֶץ + הָ + כָּל + בְּיַד + ו + רָמַשׁ + הָ + עַל + רִמְשׁוֹת הָאָרֶץ - *waw conj. + prep. + n/com/m/s/constr: kol; "every" + n/com/f/s/abs: chayah; "living thing" + d.a. + v/qal/Ptc/f/s/abs: ramash; "the one moving" + prep. + d.a. + n/com/f/s/abs: 'erets; "upon the earth"*)

וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב הַיָּרֵחַ וְכָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְרִיעֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: ^{WTT} Genesis 1:29

^{NAS} Genesis 1:29 **Then God said, "Behold, I have given you every plant yielding seed** (ו + זָרַע + זָרַע + עֵשֶׂב + כָּל + אֵת + ל + נָתַן + הִנֵּה + אֱלֹהִים + אָמַר - *waw conseq. + v/qal/IPF/3ms: 'amar; + n/com/m/pl/abs: elohim; + interject. part.: hinneh; "Behold/Look!"* + *v/qal/PF/1/com/s: nathan; "I have given"* + *prep. w/2/m/pl suff: lachem; "to you"* + *n/com/m/s/constr: kol; "every"* + *n/com/m/s/abs: esheb; "plant"; same as vss.11,12; + v/qal/Ptc/m/s/abs: zara-; "sowing/yielding"* + *n/com/m/s/abs: zera-; "seed"*) **that is on the**

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surface of all the earth, (אֶשֶׁר + עַל + פְּנֵה + כָּל + הַ + אֲדָמָה - rel. pro.: 'esher; "which/that" + prep. + n/com/b/pl/constr: paneh; "face of" + n/com/m/s/constr: kol; "all of" + d.a. n/comf.s.abs: 'erets; "the earth") **and every tree which has fruit yielding seed;** (וְ + אֵת + כָּל + הַ + עֵץ + אֲשֶׁר + בַּ + פְּרִי + עֵץ + זֶרַע + זֶרַע - waw conj. + sign of d.o. + n/com/m/s/constr: kol; "every" + d.a. + n.com/m/s/abs: -ets; "tree" + rel. pro.: 'esher; "which" + prep. w/3m/s suff. "by it" + n/com/m/s/constr: peri; "fruit of" + n.com/m/s/abs: -ets; "a tree"/a fruit bearing tree; + v/qal/Ptc/m/s/abs: zara-; "yielding/sowing" + n/com/m/s/abs: zera-; "seed") **it shall be food for you;** (לְ + הִיא + לְ + אֲכָלָהּ - prep. w/2/m/pl suff. "for you" + v/qal/IPF/3ms "it will be" + prep. + n/com/f/s/abs: 'akelah; "for food/for eating")

וְלִכְלֵ-חַיֵּי הָאָרֶץ וְלִכְלֵ-עוֹף הַשָּׁמַיִם וְלִכְלֵ
רוֹמֵשׁ עַל-הָאָרֶץ אֲשֶׁר-בוֹ נִפְשׁ חַיָּה אֶת-כָּל-יֶרֶק עֹשֶׂב
לְאֲכָלָהּ וַיְהִי-כֵן:

^{NAS} Genesis 1:30 **and to every beast of the earth** (וְ + כָּל + הַ + חַי + אֲדָמָה - waw conj. + prep. + n/com/m/s/constr: kol; "every" + n/com/f/s/constr.: chay; "living thing/beast of" + d.a. + n/com/f/s/abs: 'erets; "the earth") **and to every bird of the sky** (וְ + כָּל + הַ + עוֹף + שָׁמַיִם - waw conj. + prep. n/com/m/s/constr: kol; + n/com/m/s/constr.: -oph; "bird of" + d.a. n/com/m/pl/abs: shamayim; "heavens") **and to every thing that moves on the earth which has life,** (וְ + לְ + כָּל + רֹמֵשׁ + עַל + הַ + אֲדָמָה + אֲשֶׁר + בַּ + נִפְשׁ חַיָּה - waw conj. + prep. + n.com/m/s/constr: kol; + v/qal/Ptc/m/s/abs: ramash; "moving thing" + prep. + d.a. + n/com/f/s/abs: 'erets; "upon the earth" + rel. pro.: 'esher; + prep. w/3m/s suff.: bet; "on it" + n/com/f/s/abs: nephesh; "a breathing" + adj/f/s/abs: chay; "living thing/life") **I have given every green plant for food";** (אֶת + כָּל + יֶרֶק + עֹשֶׂב + לְ + אֲכָלָהּ - sign of d.o. + n/com/m/s/constr: kol; "every" + n/com/m/s/abs: yereq; "green" + n/com/m/s/abs: -esheb; "plant" + prep.: lamed; "for" + n/com/f/s/abs: 'akelah; "food/eating") **and it was so.** (וְ + הִיא + כֵּן - waw conseq. + v/qal/IPF/3ms: hayah; + part.: ken; "thus/so")

וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב
מְאֹד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: פ

^{NAS} Genesis 1:31 **And God saw all that He had made,** (וְ + רָא + אֱלֹהִים + אֶת + כָּל + אֲשֶׁר עָשָׂה - waw conseq. + v/qal/IPF/3ms: ra'ah; "saw" + n/com/m/pl/abs: elohim + sign of d.o. + n/com/m/s/constr: kol; "all" + rel. pro.: 'esher; "which" + v/qal/PF/3ms: --asah; "He made") **and behold, it was very good.** (וְ + הִנֵּה + טוֹב + מְאֹד - waw conj. + interj. part.:

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henneh; "behold!" + pred. adj/m/s/abs: tob; "it was good" + adv: meod; "exceedingly/very much") And there was evening and there was morning, the sixth day. (וַיְהִי עֶרְבַּי וַיְהִי בֹקֶר יוֹם שֵׁשִׁי פ - waw conseq. + v/qal/IPF/3ms: hayah; + n/com/m/s/abs: -ereb; "evening" + waw conseq. + v/qal/IPF/3ms: hayah; + n/com/m/s/abs: boqer; "morning" + n/com/m/s/constr: yom; "a day" + d.a. + adj/m/s/abs: shishshiy; "the sixth one" + para. marker)

ANALYSIS VERSES 26 – 31:

1. The restoration reaches its apex with the creation of **man**.
2. All that has occurred previously reversing the *tohu wabohu* state of earth was relevant to human existence.
3. Each particular of days 1 – 6a was essential to man’s survival in a vast universe.
 - A. The manifestation of God in essence as instrumental to creation: D+1
 - B. The creation of the atmosphere: D+2
 - C. Establishing terra firma and flora: D+3
 - D. Providing the stellar light-bearers: D+4
 - E. Creating aquatic and Aves life: D+5
 - F. Creating fauna: D+6a
4. The formulaic pattern of Divine fiat now takes on characteristics unique to the creation account to emphasize man’s significance:
 - A. A planning/designing stage (vs.26).
 - B. The fulfillment (vs.27).
 - C. A blessing and directive formula (vs.28).
 - D. A declaration of living grace for both man and fauna (vss.29,30).
5. An approval formula encapsulating all of the restoration closes out the decree in vs.31.
6. The determinative formula of the fiat (**Then God said**) is expressed in the cohortative use (in meaning, not form) of the verb **“Let Us make”** using the “-asah” verb to create.
7. It indicates that **God** intended a particular design/plan for man’s creation and we did not come into existence in some random or “evolutionary” way.
8. It shows **God** to be a rational and intelligent Being closely and personally involved with His creation and not some distant or indifferent entity.
9. It harks back to eternity past with the God-head in agreement as to both creating mankind and how and why they were to be created.
10. The plural **“Us”** of the verb obviously looks to the Trinity having been understood throughout the restoration with the plural noun **“Elohim/God”**.
11. The only other OT use of a cohortative type verb in conjunction with **God** is seen in Gen.11:7 as response to the rebellion of men under operation Tower of Babel.
12. In both cases the personal attention of **God** to the matters at hand can’t be overlooked as well as His control over the situations.
13. The OT teaches the oneness of **God** as seen in Israel’s basic confession of faith in Deu.6:4, *“Hear, O Israel! The Lord is our God, the Lord is one!”*
14. **God** is one in essence and His individual attributes are indivisible.
15. But there is more than ample evidence to indicate that **God** also exists in 3 Persons.

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16. They are recognized and specifically named by Christ in the commission of Mat.28:19 as the Father, Son and the Holy Spirit.
17. Jesus made more than clear that the Pharisees should have comprehended plurality within the Godhead in Mat.22:41-46.
18. The key verse of Christ's question was Psa.110:1, "*The Lord says to my Lord: "Sit at My right hand, Until I make Your enemies a footstool for Your feet"*".
19. The Lord is distinguished from the Lord. Cf.Gen.19:24; Hos.1:7
20. The H.S. is distinguished from the Lord. Cf.Isa.48:16; 59:21; 63:9-10
21. It is ignorant to assert that OT students of Scripture did not or could not understand this foundational doctrine as some suggest.
22. So the Godhead like-mindedly proposed to create **man**, "**in Our image, according to Our likeness**".
23. While the nouns "**image/tselem**" and "**likeness/demuth**" may appear synonymous, they are not.
24. The noun "**image**" means a reflection (as in a mirror) clearly portraying definable traits in appearance (such as genetics) of what the **image** itself is.
25. It is used in connection with idols that represented deities. Num.33:52; 1Sam.6:5,11; 2Kgs.11:18; 2Chr.23:17; Eze.7:20; 16:17; 23:14; Amos 5:26
26. The noun "**likeness**" looks to the characteristics that imitate the behavior or actions of another.
27. A good verse to differentiate between the two nouns is Gen.5:3, "*When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness (demuth - character) according to his image (tselem - appearance), and named him Seth*".
28. Directly associated with how **man** is to be created is the fact that **God** then further determines to grant mankind authority over lower creation, "**and let them rule over...**".
29. What catches the interpreter's attention next is the use of the creation verb "barah" in the fulfillment aspect of vs.27.
30. Further, the phrase "**according to our likeness**" does not occur in the execution/fulfillment in vs.27, only the "**image of God**".
31. Gen.2:7 gives us the particulars of how **God** created man's body and gave him life.
32. Adam (our noun for **man**) first received his body formed from the dust and then God imparted life to his body.
33. The life imparted is actually "*lives*" (n/com/pl/abs: חַיִּים - chayyim) and looks to soul life essential to physical human life.
34. The Biblical definition of physical death is the separation of the soul from the body.
35. We know that mankind has both a physical body and a soul that is invisible but real. Cp.Mat.10:28
36. It is the soul that sets **man** apart from the life-forms of lower creation.
37. This fact arms us to correctly interpret our present verses.
38. That **man** is created in God's **image** (tselem) looks to the creation of the soul.
39. Since **God** is spirit (immaterial, invisible) according to Jesus in Joh.4:24, then it makes no sense that the body is in view with this noun.
40. Man's soul is made in the **image of God** as a spirit.
41. However, that **man** is created **according to God's likeness** (demuth) assumes that **man** possesses rational intellect able to evidence it in a physical way and hence a body.

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42. To be made in God's **likeness** looks to resembling **God** in character and the only way to accomplish that is to assimilate wisdom (BD) and apply it to everyday living.
43. Again, to do so in a physical world logically assumes a physical body.
44. Adam was not brought onto the scene a mature believer.
45. Even as Jesus was not a mature person at His birth. Cf.Luk.2:52 (human development)
46. In both cases, development on a physical plane was required.
47. The *tselem* factor comes to every human at birth when the living soul is imparted.
48. The *demuth* factor only results when any person reaches maturity.
49. What men have in common with absolute Deity is their soul; what they are then able to attain to is His **likeness** via their developed humanity.
50. The use of "-asah" in the planning stage of vs.26 looks to the intentions for mankind to be created as a whole person complete with a physical body made from sophisticated dust.
51. How that comes about is seen in the use of "barah" in the execution stage when **God** creates *ex nihilo* the soul and imparts it to the developed body giving it life.
52. This is why only the reference to God's *tselem* is made in the execution verse.
53. That mankind has both spiritual and physical properties is true anthropology.
54. The spiritual is exemplified in the fact that both **God** and **man** possess immortality.
55. The soul is immortal and cannot be destroyed, even as **God** and angels are immortal.
56. While **man** was not overtly created in God's **image**, angels were.
57. The essence or attributes of the living soul include volition, immortality, emotions, conscience and self-determination.
58. When plugged into the higher brainstem of the physical body, human life is created both in the ways of *-asah* and *barah*.
59. That **God** creates the soul *ex nihilo* and imparts it to the physical body implies that He continues to create in this fashion as humanity is physically reproduced.
60. Through the utilization of +V of the soul, the individual can reflect the Divine resemblance overtly when he or she is in fellowship and applies BD.
61. *Demuth* is our first introduction of the maturity adjustment.
62. Adam and Eve before they sinned only needed to make the maturity adjustment which they failed to do while in the Garden.
63. Why mankind is provided with such attributes is then explained as they are to exercise authority **over the fish of the sea and birds of the sky and cattle and all the earth even every creeping thing that creeps on the earth.**
64. God's original intentions for mankind was to take over the reins of ruling His creation through sovereign self-determination and **according to** Divine design (BD).
65. The fulfillment stage of vs.27 then further indicates in summary that He **created** two genders, **male and female** for this purpose.
66. In vs.28, **God** then follows up with a Divine blessing and provides the first instructions on how to operate **according to** His intentions.
67. The blessing is in the form of the mandate to **"be fruitful and multiply, and fill the earth, and subdue it"**.
68. The fourfold consent applies to all humanity over the course of human history.
69. Men have pretty much complied with these standing orders.
70. **God** has provided men with the special ability to accomplish these 4 imperatives.
71. What **God** expects from men, He always provides both instruction and means otherwise.

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72. The first three relates to reproduction of the human species.
73. So much for population control brought to us by the modern elite under the Luciferian agenda.
74. The 4th item ties into the remainder of His directive will to **rule over** all marine, sky and land life.
75. The imperatival phrase/verb “**subdue it/kabash**” implies that bringing the planet under control will be challenging (force may be necessary).
76. While the commands were an easy-sell as men like marriage, sex and dominion, it has been abused via greed and wanton exploitation due to sin entering the picture.
77. In vs.29, **God** highlights that He granted **man** explicit authority to consume plants for **food**.
78. The interjection “**Behold/hinneh**” is exclamatory and is designed to draw man’s focus to God’s provision of living grace. Cp.Mat.6:25-33
79. Grace is assumed in the verb “**I have given/nathan**”.
80. Not only for mankind, but also for all lower creation as vs.30 includes.
81. This harks back to D+3 when **God** created plant life while the planet basked in His Divine essence supporting our suggestion it represented living grace.
82. As with sex and power, the STA has further skewed God’s grace.
83. There are those that suggest that in antiquity men and animals were vegetarians.
84. The prophetic expectation that one day “*the lion will eat straw like an ox*” (Isa.11:7) appears to be a return to the pre-fall status quo.
85. However, nowhere in the Genesis account does **God** strictly forbid **man** from eating meat.
86. The Lord slaughtered animals to provide Adam and Eve with clothing (Gen.3:21) and Abel kept and sacrificed sheep (Gen.4:2-4).
87. It seems unlikely that **man** refrained from eating the flesh of animals to augment his vegetarian diet after the fall i.e., it was not a violation or sin.
88. Immediately after the Flood, **God** explicitly authorized the eating of meat (Gen.9:3).
89. In vs.31, the approval formula is modified in three ways to emphasize the perfection of the final work.
 - A. It is applied to the whole creation, “**all that He had made**”.
 - B. Instead of the normal word for “**that/kiy**” (vss.4,10,12,18,21,25) we have “**all that/kol** ‘esher” with reference to the totality versus that confined to a given day of the week.
 - C. We have **God** pronouncing His works as “**very good/meod tob**” rather than just “**good**” drawing special attention to the totality of the six days.
90. The harmony and completeness of the finished product deserves the special attention of vs.31.
91. The totality reflects the character of their Creator more than the individual parts.
92. The special character of **the sixth day** has to do with the completion along with the appearance of **man** on the scene possessing the **image** of **God** factor.
93. For days 1-5, the formula is “**day ***”, but here the definite article is added to the ordinal adjective “**the sixth/ha shishshiy**” to further the climax intended (as with the 7th **day** in 2:3).
94. *Review the Doctrine of Divine Essence/Attributes.*