CREATION, CHAOS AND RESTORATION

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Introduction

Traditionally the church and the nation of Israel have interpreted Genesis 1:1-2 as the creation of the heavens and the earth. They have interpreted these verses as God created the earth in a dormant state while it was enshrouded in darkness and flooded with water. So from this state God created the earth. But did He? Is this the correct interpretation of these verses? Also, traditionally Israel and the church have interpreted the six days of the Genesis 1 as six days of creation with the seventh day the Sabbath when God rested from this work of creation. But is this correct? Was God in fact always creating during these six days?

Some like this author adopt a different interpretation of Genesis 1:1-2 by interpreting Genesis 1:1 as the initial creation of the heavens and the earth from out of non-existing material or simply out of nothing whereas Genesis 1:2 is a description of the earth after the fall of Satan. This judgment resulted in the judgment of the earth where Satan’s throne once resided in Eden (cf. Ezekiel 28:12-19). We believe that the earth was enshrouded in darkness and flooded with water because of the judgment of Satan. We also believe that the six days of “creation” of earth and its contents in Genesis 1 are really a “restoration” of the earth and not a “creation.” This is called the “gap theory” and was popularized by the Scottish theologian Thomas Chalmers, early in the nineteenth century. Some have argued that this theory was developed mainly for the purpose of accommodating the great ages demanded by evolutionary geologists. In America, the famous Scofield Study Bible made this “gap theory” an almost universally accepted teaching among fundamentalists. The “gap theory” has been taught by Scofield, L.S. Chafer, J. Vernon McGee and R.B. Thieme, Jr.

Now, this author does not adopt this interpretation of Genesis 1:1-2 as a solution to the arguments posed by evolutionary geologists. In fact, this author will not attempt to engage in addressing their arguments. Nor, does this author want to take part in the debate regarding the age of the earth which is attached to this theory. Rather, the sole purpose of this study of Genesis 1-2 is to interpret these chapters from the original Hebrew and determine their teaching. This author will attempt to demonstrate that Genesis 1 and 2 does in fact teach that the earth has undergone three phases. The first was the initial creation of the heavens and the earth. The second phase is that the heavens and the earth were judged because of Satan’s rebellion against God. This took place between Genesis 1:1 and 1:2. This is followed by their restoration and the creation of the animal kingdom and mankind on the earth which is recorded in Genesis 1:3-31.
We will also argue that the Lord did create the animal kingdom (Genesis 1:21) and the souls of Adam and his wife (Genesis 1:27). We will argue that the formation of the human body of Adam and wife is described in Genesis 2. Therefore, this author’s interpretation of Genesis 1:1:2:4 will seek to demonstrate all of this.

However, before we embark upon this most important study, let’s take a look at the book of Genesis and our approach to interpreting it. This book is by far one of the most profound, controversial and most misunderstood books of the Bible. In fact, Satan has attacked the book of Genesis more than any other book in the Bible. Why? Knowing that Genesis sets forth the intervention of God in Satan’s kingdom, Satan is especially bitter in his attacks upon its pages. Satan’s hatred of the Scriptures is evident in many ways. Every attack upon the Bible may be known to originate from him. He will use any arm or instrument to belittle the veracity and authenticity of the Scriptures. If Satan can get men to disbelieve in the record of the first lines in the Bible in the book of Genesis, then he can get them to disbelieve in the deity of the Lord Jesus Christ Himself.

The book of Genesis is in the foundation of God’s revelation, as given in the original languages of Scripture. No other book of the Bible is quoted as copiously or referred to so frequently in other books of the Bible, as is Genesis. In the Old Testament, for example, Adam is mentioned by name in the books Deuteronomy, Job and 1 Chronicles and Noah is mentioned in 1 Chronicles, Isaiah and Ezekiel. Abraham is mentioned by name in 15 different books of the Old Testament and 11 of the New. Jacob is named in 20 books of the Old Testament and in at least 17 of the New Testament. In a special sense, every mention of the people or nation of Israel is an implicit acknowledgement of the foundational authority of Genesis, since Israel was the new name given to Jacob and his sons became the 12 tribes of Israel. Apart from the book of Genesis, there is no explanation for Israel, nor consequently for all the rest of the Old Testament.

The New Testament is, if anything, even more dependent on Genesis than the Old. There are at least 165 passages in Genesis that are either directly quoted or clearly referred to in the New Testament. Many of these are alluded to more than once, so that there are at least 200 quotations or allusions to Genesis in the New Testament. It is impossible for one to reject the historicity and divine authority of the book of Genesis without undermining and in effect, repudiating, the authority of the entire Bible. The book of Genesis establishes the divine unity of the Bible.

The book of Genesis tells of the origin of all things and the book of Revelation reveals the destiny of all things. Genesis 3:15 is the prediction out of which the rest of prophecy has been developed. The entire New Testament in its doctrinal statements rests upon this book. If the first Adam is only an allegory, then by all logic, so is the second Adam. If man did not really fall into sin from his state of
created perfection, there is no reason for him to need a Savior. If all things can be accounted for by natural processes of evolution, there is no reason to look forward to a future supernatural consummation of all things. If Genesis is not true, then neither are the testimonies of those prophets and apostles who believed it was true. Jesus Christ Himself becomes a false prophet and witness, either a deceiver or one who is was deceived and His testimony concerning His own omniscience and omnipotence becomes blasphemy. Faith in the Gospel of Christ for one’s salvation is an empty mockery.

The book of Genesis is written as divinely inspired account of the origin of all things. The title “Genesis” is a transliteration of the Greek word, which is the title of the book of Genesis in the Septuagint, the ancient Greek translation of the Old Testament. The phrase “in the beginning” is composed of the preposition $b^e$, “in,” and the noun res’shith, “eternity past.” The word genesis of course means “origin,” and the book of Genesis gives the only true and reliable account of the origin of all the basic entities of the universe and of life.

Traditionally, Moses has been held to be the author of Genesis over the centuries. A number of inferential evidences favor this conclusion. It would appear from a number of passages (e.g., Exodus 17:14; 24:4; 34:27; Leviticus 1:1; 4:1; 6:1,8,19,24; 7:22,28, etc.) that Moses wrote the other books of the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). It would indeed be unusual for the first word of Exodus to be “and” unless Moses wrote it as well. In the New Testament, our Lord seemingly attributes the Pentateuch to Moses (Matt 8:4; 19:7,8; Mark 1:44; 7:10; 10:3,4; Luke 5:14; 16:29,31; John 5:45,46; 7:22,23). Other New Testament writers follow this same approach (Acts 3:22, 13:39; Rom 10:5,19; I Cor. 9:9; II Cor. 3:15). It is therefore hard not to conclude that Moses wrote all the Pentateuch, in spite of no one air-tight statement to this effect.

Critics have not been content with this conclusion, however. Beginning with J. Astruc (1753), “scholars” have attributed this book to the work of an unknown redactor who skillfully compiled the writings of four or more editors.

Generally the four primary sources are referred to as J, E, D, and P. J is the “Yahwist”; E, the “Elohist”; D is the work of the Deuteronomist; and P, the priestly document. Several lines of evidence are given to support the Graf-Wellhausen or Documentary hypothesis. First would be the different names, which are employed for God. For those who hold to the Documentary hypothesis, the change from Elohim to Yahweh signals a change of author. One major flaw in this approach is that within “E” passages the word Yahweh is also employed (e.g. Genesis 22:11, 14; 28:17-22) and vice-versa. Secondly, we are pointed to different expressions referring to the same act, such as that of making a covenant. “Cut a covenant,” “give a covenant,” and “establish a covenant” are variously employed, by the different authors of the Pentateuch. This leaves the author with
no opportunity for stylistic change or for a change in the nuance of a word. One would hate to write under such restrictions today. Thirdly, we are told that the Pentateuch contains “doublets,” that is duplicate accounts of the same event. One such instance would be the two creation accounts in Genesis 1 and 2. Worse yet are supposed “doublets” where there is any semblance of similarity between two accounts, such as Hagar’s two departures from home (Genesis 16, 21). While multiple authorship or the use of existing documents should pose no great difficulty to the doctrine of the Bible’s inspiration and inerrancy, the Documentary hypothesis stands condemned on two counts. First, it is based upon the very thin ice of conjecture of scholars who are supposedly better informed than the author(s) of old; and secondly, it has placed most of the emphasis upon the isolation of fragments and their authors, rather than upon the interpretation of the text itself. They are more concerned about an alleged Redactor, than the Redeemer.

Now, nearly every student of the book of Genesis agrees that it falls logically into two sections: Chapters 1-11 and 12-50. The first eleven chapters focus upon the ever widening ruin of man, fallen from his created perfection and coming under the judgment of the Creator. Chapters 12-50 describe God’s ever-narrowing program of man’s redemption.

The first division of the book, Chapters 1-11, can be summarized by four major events: (1) the creation (Chapters 1-2), (2) the fall (Chapters 3-5), (3) the flood (Chapters 6-9), (4) the confusion of languages of the tower of Babel (Chapter 11).

The last division of Genesis, chapters 12-50, can be remembered by its four main characters: Abraham (12:1-25:18), Isaac (25:19-26:35), Jacob (27-36), and Joseph (37-50).


Genesis is also particularly crucial in the light of the doctrine of progressive revelation. This doctrine attempts to define the phenomena, which occurs in the process of divine revelation. Essentially initial revelation is general while subsequent revelation tends to be more particular and specific. Let me try to illustrate progressive revelation by an examination of the doctrine of redemption. The first promise of redemption is definite but largely undefined in Genesis 3:15: “He shall bruise you on the head, and you shall bruise him on the heel.” Later in Genesis we learn that the world will be blessed through Abraham (12:3). Gen
12:3, “And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed.” The line through which Messiah would come was through Isaac, not Ishmael; Jacob, not Esau. Finally in Genesis we see that Israel’s coming ruler will be of the tribe of Judah: “The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples” (Genesis 49:10). Later on we learn that Messiah will be the offspring of David (II Samuel 7:14-16), to be born in the city of Bethlehem (Micah 5:2).

Literally hundreds of prophecies tell in greater detail, the coming of the Messiah. The striking realization is that Genesis (and the Pentateuch) contains the broad outlines of virtually every major area of theology. For those of us who tend to lose our sense of perspective between fundamental and incidental truths, a study of Genesis will tend to remind us of those areas of theology, which are most fundamental and foundational.

Genesis also sheds light on contemporary events. The bitter struggle, which is currently going on in the Middle East, is explained in the book of Genesis. Abram, who wanted to help God along with His plan, took matters into his own hands. The result was the birth of a child to Sarai’s handmaid, Hagar. The Arabs of today claim to have descended from Ishmael.

How one approaches the book of Genesis largely determines what they will get from its study. I would like to mention three methods of interpretation, which we must avoid. Neo-orthodox theologians are willing to grant that the Bible contains truth, but will not go so far as to accept it as the truth. They suspect that throughout its transmission down through the ages it has become something less than inspired and inerrant. These untrue accretions, which have become mixed with biblical truth, must be exposed and expunged. This process is referred to as demythologizing Scripture.

The great difficulty is that man determines what is truth and what is fiction. Man is no longer under the authority of the Word, but is the authority over the Word. A second method of interpretation is called the allegorical approach. This method is barely one step removed from demythologizing. The biblical account is not nearly so important as the “spiritual” message conveyed by the passage. The difficulty is that the “spiritual message” seems to differ with every individual, and it is not tied in with the historical-grammatical interpretation of the text. In popular group studies this usually fits under the heading of “what this verse means to me.” The interpretation of a text should be the same for a housewife or a theologian, a child or a mature Christian. The application may differ, but the interpretation, never!

Closely related to the allegorical method of interpretation is the typological approach. No one questions that the Bible contains types. Some of these types are
clearly designated as such in the New Testament (Rom. 5:14; Col. 2:17; Heb. 8:5, etc.). Other types can hardly be questioned, while not specifically labeled as such. For example, Joseph seems to be a clear type of Christ. Oftentimes people have “found” types where they seem not to exist. While the meaning of such interpretation may be one that conforms to Scripture (or may be taught elsewhere), there is no way to prove or disprove the type. The more one is so-called spiritual, the more types he or she seems to find. And who can question them? But in this search for types, the plain and simple interpretation is obscured or overlooked. Let us exercise great caution here.

In interpreting Genesis 1 and 2, we will adhere to the following hermeneutical principles in interpreting every book of the Bible: (1) Isagogics: Interpreting the Bible in its historical setting. (2) Categories: Classification of Biblical doctrine according to its subject, i.e. comparing Scripture with Scripture in regards to a particular Biblical subject. (3) Exegesis: Grammatical, syntactical, etymological interpretation of Scripture from its original language.


Chapter One: The Original Creation-Genesis 1:1

As noted in the introduction, this author will argue that Genesis chapter 1 states that the earth and all of creation have already undergone three phases: (1) Creation (2) Chaos (3) Restoration.

The work of restoration and creation from the chaos took 6 days and was perfect (Gen. 1): (1) first day: The Lord restored the day and the night (Gen. 1:3-5). (2) second day: He restored the sky and the air for living things to breathe (Gen. 1:6-8). (3) third day: He gathered together the waters into one place so that dry land could appear and plants could grow (Gen. 1:9-11). (4) fourth day: He restored the stellar universe (Gen. 1:14-19). (5) fifth day: He created animal life on the earth (Gen. 1:20-21). (6) sixth day: He created man (Gen. 1:26-28).

**Genesis 1:1 In the beginning God created the heavens and the earth. (NASB95)**
English Transliteration: bə’re’shîth bara `elohîm `eth hash’shamayîm wê’eth ha’âre’ts. This one verse in the Bible refutes all of man’s false philosophies and theories concerning the origin and meaning of the world we live in: (1) It refutes atheism because the universe was created by God. (2) It refutes pantheism for God is transcendent to that which He created. (3) It refutes polytheism for one God created all things. (4) It refutes materialism for matter had a beginning. (5) It refutes dualism because God was alone when He created. (6) It refutes humanism because God, not man, is the ultimate reality. (7) It refutes evolutionism because God created all things. All of these philosophies are merely different ways of expressing unbelief (Heb. 11:3).

“In the beginning” is composed of two words in the Hebrew text: (1) Preposition bê, “in.” (2) Feminine singular noun re’shîth, “eternity past.” Re’shîth comes from the noun ro’sh and refers to “eternity past” before anything was created by God when only the three members of the Trinity were around.

“God” is the masculine plural form of the noun El, which is Elohim. El is a very ancient Semitic term for deity. The term El was used in reference to a personal God and not merely as a generic term. It is almost always qualified by words or descriptions, which further define the word. El denoted God’s greatness or superiority over all other gods (Jer. 32:18; Psa. 77:13). It also referred to God’s position in heaven as ruler over all creation (Psa. 136:26; Job 31:28). El is accompanied in Scripture by that, which describes Him as the Savior God of Israel.

The plural form of El, which is Elohim that is used here in Genesis 1:1 conveys both the unity of the one God and yet allowing a plurality of persons, therefore, Elohim expresses the concept of the Trinity in that is conveys the unity of the three Persons of the Trinity. Often the word is attached to the noun Yahweh, which is the personal name of God and it is often attached to other words and phrases in order to form titles, which express the various functions and relationships that the Trinity enjoys and has established (Is. 30:18; 40:28; 54:5; Neh. 2:4; Gen. 24:3; 26:24; 28:13; Ex. 3:6; 1 Chron. 16:35; Ps. 43:2; 116:15).

In Genesis 1:1, this plural noun Elohim refers to the three Members of the Trinity (God the Father, God the Son and God the Holy Spirit) who are co-equal, co-infinite and co-eternal, each having the same divine attributes.

“Created” is the third person masculine singular qal perfect form of the verb bara, “to create something out of nothing.” The verb bara is a theological significant word in the Hebrew Bible. It appears 54 times in the Hebrew Old Testament and is found predominately in the book of Genesis (11 times) and Isaiah (21 times). bara appears 9 times alone in the book of Isaiah. This word differs from the verb yatsar, “to fashion,” which emphasizes the shaping or forming of an object from previously existing material. The verb bara emphasizes the initiation of the object out of previously non-existent material. It is used exclusively of the
creative activity of God and is never used with man as the subject. The verb *bara* is used 38 times in the qal (simple active verb stem) (10 times in the Niphil stem) of God’s activity and is thus a purely theological term in the Old Testament. This word expresses the concept of “bringing an object into existence out of non-existent material.” The primary emphasis of the word is on the newness of the object.

Genesis 1:21 God created (*bara*) the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. (NASB95)

Genesis 1:2, God created (*bara*) man in His own image, in the image of God He created him; male and female He created (*bara*) them. (NASB95)

Genesis 2:3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created (*bara*) and made. (NASB95)

Genesis 2:4 This is the account of the heavens and the earth when they were created (*bara*), in the day that the LORD God made earth and heaven. (NASB95)

Genesis 5:1 This is the book of the generations of Adam. In the day when God created (*bara*) man, He made him in the likeness of God. (NASB95)

Genesis 6:7 The LORD said, “I will blot out man whom I have created (*bara*) from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.” (NASB95)

A comparison of Genesis 1 with other Scripture clearly teaches that all of creation is the work of the second person of the Trinity, God the Son, the Lord Jesus Christ. God the Father planned the creation of the heavens and the earth and in accordance with this plan, God the Son commanded the Holy Spirit to create the heavens and the earth to be created and the Holy Spirit executed this command (Col. 1:15-17; John 1:1-4, 10; Heb. 1:1-3). This of course is rejected by the world, which should not be a surprise since the Bible also teaches that the entire world is deceived by an angel called Satan who is the enemy of God (1 Jn. 5:19; Rev. 12:9).

So Genesis 1:1 stands opposed to evolution. As we all know, evolution is taught in our schools as an alternative to the creation account that is taught in the Bible, but it takes more faith to believe in evolution than it does to believe the Biblical account of creation.

There are three essential areas into which evolution cannot move and which evolution cannot solve: (1) It cannot bridge the gap from nothing to something. (2) It cannot bridge the gap from something to life. (3) It cannot bridge the gap between life and humanity—that is self-conscious human life with a volition. We know that through the law of cause and effect, that the law requires an adequate cause for every effect. Now I think it is safe to say that creation is a pretty big...
effect and therefore demands a Creator with eternal power and divine nature (Ps. 19:1-2; 8; Rom. 1:18-32). Evolution cannot reconcile itself with this law; therefore, many proponents of evolution now call themselves proponents of deistic evolution.

_Bara_ in Genesis 1:1 informs us that at this point, God spoke the stellar universe into existence. The universe had no existence prior to this creative activity of God. God alone is infinite and eternal. He is also omnipotent, so that it was possible for Him to call the universe into existence.

Although it is impossible for us to comprehend fully this concept of an eternal, transcendent God, the only alternative is the concept of an eternal, self-existing universe; and this concept is also incomprehensible. Eternal God or eternal matter—that is the choice. The latter is an impossibility if the present scientific law of cause and effect is valid, since random particles of matter could not, by themselves, generate a complex, orderly, intelligible universe, not to mention living persons capable of applying intelligence to the understanding of the complex order of the universe. A personal God is the only adequate Cause to produce such effects.

_”Heavens”_ is the masculine plural noun _shamayim_ (noun), “heavens, first heaven (earth’s atmosphere), second heaven (stellar universe) and third heaven (abode of God).” The original languages of Scripture teach that there are three levels of heaven. This multiplicity of heavens is indicated in Hebrews 4:14 where our Lord at His ascension is said to have “passed through the heavens” (accusative masculine plural noun _ouranos_). The first and second heaven are not specifically mentioned but the third heaven is discussed in 2 Corinthians 12:2. Logically speaking, it is evident that there cannot be a third heaven without also a first and second heaven.

The first heaven is the earth’s atmosphere, which surrounds the earth and is composed of the following seven layers: (1) Troposphere (2) Stratosphere (3) Mesosphere (4) Thermosphere (5) Exosphere (6) Ionosphere (7) Magnetosphere.


The first heaven is the location of the rainbow, God’s sign of his covenant with Noah (Gen. 9:13-17). Our Lord at His Ascension passed through the earth’s atmosphere, i.e., the first heaven (Acts 1:9-11).

An invisible war is taking place in the church age between the kingdom of God and the kingdom of darkness throughout the seven layers of the earth’s atmosphere as part of the angelic conflict (Dan. 10:20; Eph. 2:2; 6:11-17) and will visibly manifest itself during the Tribulation period (Rev. 6-19). The church is under attack from the kingdom of darkness, which conducts its operations against the
church “in the heavenlies” (en plus the locative of sphere tois epouranious)” or within the sphere of the earth’s atmosphere (Eph. 6:12).

Satan is called in the Greek, “ton archonta tes exousias tou aeros, “the ruler of the power of the air” (Eph. 2:2). He has tes exousias, “the authority or the power” over the earth’s atmosphere. He is archon tou kosmou toutou, “the ruler of this world” (John 12:31; 14:30; 16:11). Catastrophic atmospheric conditions as a part of God’s judgment upon a Christ rejecting world will occur during the last three and half years of the Tribulation (Rev. 6-19).

The Rapture will take place in the earth’s atmosphere delivering the church from “the wrath to come” upon the earth during the Tribulation period (1 Thess. 1:10; 4:13-17; 5:9; 2 Thess. 2:1).

The second heaven is the stellar universe or space, which consists of a vast array of stars, moons, suns, galaxies and solar systems. The entire stellar universe was restored on the fourth day of creation and restoration of the earth and heavens. According to Genesis 1:14-19, the “lights” in the stellar universe surrounding the earth were to serve a 5-fold purpose: (1) Separate the day from the night on the earth. (2) Signs (3) Seasons (4) Days (5) Years.

The Scriptures teach that the third heaven is the abode of the Trinity, i.e. the Supreme Court of Heaven (Gen. 14:19, 22; 23:3, 7; 1 Kings 8:30, 49; 2 Chron. 6:21, 30; Neh. 1:4-5; 2:4, 20; Psa. 11:4; 20:6; 33:14; 103:19; Isa. 63:5; 66:1; Matt. 5:34; Luke 16:9; John 14:1-3; Acts 1:11; 7:56; 2 Cor. 12:2; Heb. 2:10; Rev. 19:14).

Although it is true that the Scriptures teach that “the heaven of heavens cannot contain God” (1 Kings 8:27), and that God is omnipresent in the universe, nevertheless, they clearly affirm that heaven is in a particular way the habitation of God (Isa. 57:15; 63:15).

The Lord Jesus Christ during His first Advent repeatedly stated that He came from heaven (John 3:13, 27, 31; 6:38, 41-42, 50-51, 58). The humanity of Christ’s substitutionary spiritual death on the Cross reconciled all things in both heaven and earth thus including angels as well as humanity (Eph. 1:10; Col. 1:20). He is in heaven now seated at the right hand of God (Psa. 110:1; Acts 2:33; Rom. 8:34; Col. 3:1; Heb. 1:3, 13; 1 Pet. 3:22). He will come again invisibly from heaven at the Rapture (1 Thess. 4:13-17). He will visibly come again from heaven at the second Advent to bring to a conclusion the Armageddon War and initiate His Millennial reign on planet earth (Zech. 12; 14:1-7; Matt. 24:29-31; Acts 1:11; Rev. 1:7).

The third heaven is located billions and billions of light years away from the earth above the first and second heavens.

“Earth” is the feminine singular noun ‘erets. The noun erets can refer to “the earth” in a cosmological sense and to “the land” in a territorial sense. Here the former is in view. It speaks here of the creation of planet earth, which originally
was the home of Satan and the angels before the Rebellion in eternity past. As we will note in Genesis 1:2, the Lord judged the earth and the stellar universe for angelic rebellion in eternity past.

Chapter Two: The Fall of Satan—Genesis 1:2a

The original Hebrew text of Genesis chapter 1 and a comparison of Scripture with Scripture clearly indicate that the original creation of the heavens and the earth was subject to a judgment from God as a result of the Satanic rebellion in eternity past. As we noted in our exegesis and exposition of Genesis 1:1, the Bible in its original languages clearly states that the Lord Jesus Christ created out of nothing the heavens and the earth. He created out of nothing time, matter and space. The Lord Jesus Christ created angels who are moral rational creatures like mankind but superior and the greatest of these was angels who the Bible calls Satan and the Devil was ruling planet earth. He was the Anointed Cherub who guarded the throne of God, he was said to created perfect in wisdom and beauty and he was blessed with the title of Hallel Ben Shechar, “morning star, son of the dawn” (Is. 14:12). But the Scriptures teach that he led the angels in rebellion against God (Is. 14:12-14). Instead of being 1 will in the universe, now there was 2…God’s and Satan’s. Satan had the audacity to oppose God. The Supreme Court of Heaven handed down a judgment and for the first time there was darkness. Earth was judged and became something it wasn’t before, namely, a chaos. According to Matthew 25:41 Satan was sentenced to the Lake of Fire for his rebellion but he appealed the sentence. It is clear from the Scriptures that God graciously granted him his appeal since he said to be at this present time, the god of this world. Thus the Holy Spirit set about to restoring planet earth and the Lord Jesus Christ created mankind to resolve this conflict between God and Satan. God is the Prosecution and Satan is the defense attorney for the angels.


So the earth has undergone not only an initial creation in eternity past but it also has seen a catastrophic judgment resulting in chaos but it has been restored so that the appeal of Satan can be carried out.

Genesis 1:1 In eternity past, God created out of nothing the heavens (first heaven: earth’s atmosphere; second heaven: stellar universe; third heaven: abode of God) and the earth. (Author’s translation)

This declarative and authoritative statement by Moses under the inspiration of the Holy Spirit refers to the beginning of time, matter and space.
“Created” is the third person masculine singular qal perfect form of the verb *bara*, “to create something out of nothing.”

This word differs from the verb *yatsar*, “to fashion,” which emphasizes the shaping or forming of an object from previously existing material. The verb *bara* emphasizes the initiation of the object out of previously non-existent material. The verb *bara* is used exclusively of the creative activity of God and is never used with man as the subject. This word expresses the concept of “bringing an object into existence out of non-existent material.” So the Lord Jesus Christ created out of nothing the heavens and the earth. He spoke into existence time, matter and space.

The careful and conscientious reader of the first chapter of Genesis will note that the verb *bara* is found in the first verse and appears no more in the account until the introduction of life, in the fifth and sixth days of the restoration. The other verbs which are used to describe the work of the 6 days such as “made,” (*asah*), “divide” (*badhal*), and “set” (*nathan*) are used elsewhere of work done with existing materials.

The original creation was before the forming and fashioning. That something tremendous and terrible happened to the initial perfect creation is clearly implied and certain.

One objection to the creation, chaos and restoration concept is that the seventh day commanded in the Mosaic Law contradicts this concept.

*Exodus 20:11* “For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.” (NASB95)

This objection is easily refuted because there is a vast difference between the original creation of the heavens and the earth, and the subsequent restoration of that same earth, which had been judged by God.

The Scriptures do not say that the Lord Jesus Christ created out of nothing the heavens and the earth in six days. The work of those six days was the *restoration* of planet earth from its previously judged state in order to put man on planet earth to resolve the pre-historic angelic conflict between God and Satan.

Next, we will note Genesis 1:2. The Hebrew text of Genesis 1:2 begins with a conjunction *waw*, yet some of the English translations do not translate the word and those that do differ with each other in the conjunction’s meaning.

*Genesis 1:2* The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. (NASB95)

So how should we translate the conjunction *waw*? We have here in the Hebrew text is what we call in Hebrew grammar a “*waw*-disjunctive construction” where we have the conjunction *waw* plus a noun and a verb. Here in Genesis 1:2, we have the conjunction *waw* followed by the articular noun *ha `erets*, “earth,” which is in
turn followed by the third person qal perfect form of the verb *hayah*, “became.” This is what we call an interclausal *waw*, which is followed by a noun and not a verb, thus it has what we call a “disjunctive” function in the sentence. A *waw*-sequential construction would have the conjunction *waw* followed by a verb, but this is not the case here in Genesis 1:2. We have a *waw* disjunctive construction.

There are two common types of disjunction: (1) A continuity of scene and participants but a change of action. (2) Where the scene and participants shift. If the disjunctive *waw* is used in a situation with continuity of setting, the clause it introduces may contrast with the preceding, specify contemporary circumstances, or causes, or provide a comparison. It is clear from the Hebrew text of verse 2 describes the creation as a desolation and empty with the implication of a catastrophic judgment having taken place.

Now, we know that God is perfect and His creation of the heavens and the earth was perfect, therefore, a comparison of verse 1 and 2 clearly indicates that a contrast is in view between these 2 verses.

The combination of the connective *waw* and a nominal form (as opposed to a finite verb) plus qal perfect form of the verb *hayah*, “became” indicates contrast in Hebrew, that is to say, much more of a “but, however” than an “and.” We will translate *waw* with the English “however” rather than “but” since the English but marks an opposition or contrast though in a causal way whereas the English “however” indicates a less marked opposition, but displays a second consideration to be compared with the first.

Here in Genesis 1:2 Moses under the inspiration of God the Holy Spirit employs the *waw*-disjunctive construction in order to indicate a second consideration that is to be compared with the statement made in Genesis 1:1, therefore we will translated the disjunctive use of the conjunction *waw*, “however.”

The Genesis Gap is clearly stated in the original Hebrew text, a pause in the action between God’s original, perfect creation of the world and His restoration of a world ruined by Satan's revolt. Logic, grammar and context all argue for what by now should be apparent: verse one describes in simple, straight-forward terms God's creation of the world out of nothing, while what follows, beginning with the disjunctive clause of verse two, describes the state of affairs resulting from Satan's revolt. This is followed in turn by God’s restoration of the world to make it once again habitable for an entirely new species of moral creature through whom it will be God's good pleasure to repudiate the devil's revolt beyond any shadow of a doubt, a species created “a little lower than the angels” (Ps.8:5) but destined to rise above them: mankind.

We have here a figure of speech called *anadiplosis*, which is the repetition of the same word at the end of one sentence and at the beginning of another. Under
the inspiration of God the Holy Spirit, Moses employs the figure of anadiplosis where he repeats at the beginning of verse the articular noun ha `erets, “the earth,” which appears at the end of verse 1. The figure of anadiplosis here in Genesis 1:2 emphasizes what took place on the earth in eternity past after its creation. The figure of anadiplosis draws attention to the fact that the initial creation of the earth fell into ruin and judgment.

“Was” is the third feminine singular qal perfect form of the verb hayah which is the basic word for “being” and it can be translated “to be, to become, to exist, to happen, to have.” The qal stem can either have an “active” or “stative” meaning. Here we have the latter denoting the state of the earth after the judgment by God upon the earth as a result of Satan’s rebellion. This word is in the perfect tense which is significant. By the perfect tense here I mean a past, present or future state related to a preceding situation or past situation relevant to a continuing later state. The perfect tense of hayah in Genesis 1:2 refers to the present state of the earth, which is the result of a preceding situation, namely, the judgment of the fallen angels. This same qal perfect construction is employed in Genesis 3:22 Then the LORD God said, “Behold, the man has become (qal perfect of hayah) like one of us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever.” (NASB95)

“Formless and void” is composed of three Hebrew words: (1) “Formless” is the masculine singular noun tohu. (2) “And” is the conjunction way. (3) “Void” is the masculine singular noun bohu. This expression is a figure of speech called a paronomasia. A paronomasia is the repetition of words that are similar in sound, but not necessarily in sense. This figure is so-called because one word is placed alongside of another, which sounds and seems like a repetition of it. The meaning of the words may be similar or not, the point is that 2 (or more) words are different in origin and meaning, but are similar in sound or appearance.

A paronomasia is designed to get the reader’s attention and to emphasize the 2 words that are placed alongside of each other that are similar in sound and appearance. Here in Genesis 1:2, the nouns tohu and bohu are similar and sound and appearance and are placed alongside of each other in order to emphasize their meanings. The writer does not want you to miss this statement.

The noun tohu signifies “desolation, that which is desolate, a chaos, a ruin.”

Deuteronomy 32:10 “He found him in a desert land, and in the howling waste (tohu) of a wilderness; He encircled him, He cared for him, He guarded him as the pupil of His eye.” (NASB95)

1 Samuel 12:21 “You must not turn aside, for then you would go after futile things (tohu) which can not profit or deliver, because they are futile.” (NASB95)
Job 6:18 “The paths of their course wind along, they go up into nothing (tohu) and perish.” (NASB95)

Job 12:24 “He deprives of intelligence the chiefs of the earth's people and makes them wander in a pathless waste (tohu).” (NASB95)

Ps 107:40, “He pours contempt upon princes and makes them wander in a pathless waste (tohu).”

Isaiah 24:10 “The city of chaos is broken down; Every house is shut up so that none may enter.” (NASB95)

Isaiah 45:18 For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place (tohu), but formed it to be inhabited), “I am the LORD, and there is none else.” (NASB95)

Jeremiah 4:23 I looked on the earth, and behold, it was a ruin (tohu) and a desolation (bohu); And to the heavens, and they had no light. 24 I looked on the mountains, and behold, they were quaking, and all the hills moved to and fro. 25 I looked, and behold, there was no man, and all the birds of the heavens had fled. 26 I looked, and behold, the fruitful land was a wilderness, and all its cities were pulled down before the LORD, before His fierce anger.” 27 For thus says the LORD, “The whole land shall be a desolation, yet I will not execute a complete destruction. 28 For this the earth shall mourn and the heavens above be dark, because I have spoken, I have purposed, and I will not change My mind, nor will I turn from it.” (NASB95)

This last passage is of particular interest because of its description of the divine judgment upon the land of Israel in the exact same terms used of the ruined earth in Genesis 1:2. Jeremiah must, therefore, have understood the Genesis 1:2 description in this same way. Earth (in verse two) was a ruin; a chaos resulting from divine judgment, and thus an apt parallel to what was soon to become of the land of Israel once the looming judgment of the Lord was released.

One of Isaiah's uses of tohu is also particularly pertinent to our discussion here, because it directly contradicts the notion that God's original creation of the earth could in any way be described as tohu-wa-bohu: The noun bohu means “emptiness,” or “that which is empty.” God did not create this universe as a chaos but rather as a cosmos, which denotes order.

The words tohu and bohu always refer to “emptiness”, “uselessness” or, “worthlessness”, that is to say, a confused, chaotic state, inevitably the result of some cataclysm, and usually one that has been brought on by divine judgment (cf. Deut. 32:10; 1Sam.12:21; Job 6:18; 12:24; 26:7; Ps.107:40; Is.40:17; 41:29; 44:9; 45:19; 49:4; 59:4):

“Formless and void” is composed of three Hebrew words: (1) “Formless” is the masculine singular noun tohu. (2) “And” is the conjunction way. (3) “Void” is
the masculine singular noun *bohu*. This expression is not only a *paronomasia* but also a figure called *hendiadys*. *Hendiadys* takes place when two nouns are used to express one idea or concept and it literally means “one by means of two.” This figure of speech takes place when the author uses two words but only 1 idea is intended. The two words are of the same parts of speech, i.e., two nouns, and are always joined together by the conjunction “and.” The two nouns are also always in the same case. One of the two words expresses the thing, and the other intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic. The context or the sense of the passage ultimately determines which word expresses the thing and which noun intensifies.

For example Tacitus (Annals, 1.49.5), writes, *ultio et satietas*, literally, “a revenge and a sufficiency,” i.e., “a sufficient revenge.” Here we have not two things, but only one, though there are two words. The latter noun (*satietas*) becomes a very strong adjective, which may be accurately expressed by our English idiom: “a sufficient revenge,” with strong emphasis on the word “sufficient,” from its being thus changed from a noun to an adjective of superlative degree.

Hendiadys always raises the qualifying word to the superlative degree. But we are not to suppose that whenever we find two words joined together by the word “and” we have the figure of Hendiadys for it may be Epitheton. It does not follow that in every case where two nouns are thus joined we have only one idea.

In the first place, there must be something to attract our attention, something out of the ordinary usage, and sometimes not strictly according to the letter. And occasionally, even in an undoubted Hendiadys, the two words may be equally true when taken separately and severally, as when joined together in one. In these cases both letter and figure are correct, and the passage gains considerable additional light and force.

Another point to be remembered is that the two words must have a certain relation to each other: (1) One must indicate a property of the other. (2) Or be associated in some way with it. There cannot be a Hendiadys where the words are opposed in any way in their signification; nor even when there is no real connection between them.

Here in Genesis 1:2, under the inspiration of God the Holy Spirit, Moses employs the masculine singular nouns *tohu, bohu* to express the concept of chaos on the earth as a result of God’s judgment of the angels.

These two words are in the same case (accusative) and are separated by the connective use of the conjunction *waw*. These two words are associated with each other. *Bohu*, “emptiness” is the property of *tohu*, “desolation.” The figure of hendiadys raises the *bohu* to the superlative degree thus it should be translated...
accordingly with the English adjective “empty,” with the emphasis being place upon bohu. The expression tohu wa bohu means, “empty desolation.”

So a catastrophe took place between Genesis 1:1 and 1:2.

Isaiah 45:18 For thus says the Lord, who (the Lord Jesus Christ) who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place (tohu), but formed it to be inhabited), I am the Lord, and there is no one else. (NASB95)

Genesis 1:2 But the earth became an empty desolation, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. (NASB95)

“Darkness” is the noun choshekh. The “darkness” that the universe was engulfed in refers to the absence of God as a result of His judgment upon the earth. Light and darkness are often employed as metaphors in Scripture to describe two opposing armies in the angelic conflict. Light represents the kingdom of God, led by the Lord Jesus Christ. Darkness represents the kingdom led by Satan (Jn. 1:4-5; 3:18-21; 12:35-36). Darkness in Scripture often relates to the absence of divine viewpoint and thus the absence of the presence of God (Acts 26:18; Eph. 5:8; 6:12; Col. 1:13; 1 Thess. 5:4-5; 2 Pet. 2:4; 1 Jn. 1:5; 2:10-11; Jude 1:6; Ja. 1:17; Rev. 21:22-25). A comparison of Scripture clearly indicates that God as the result of Satan’s rebellion judged the initial creation in eternity past.

“Was Over the surface of the waters” is composed of the following: (1) “Over” is the preposition `al. (2) “The Surface” is the noun panim. (3) “Waters” is the noun t’hom.

The preposition `al means, “upon.” The noun panim is accurately translated “the surface.” The noun t’hom means, “raging ocean depths.” The noun t’hom, “raging ocean depths” that appeared in the first prepositional phrase in Genesis 1:2 does not appear in the second prepositional phrase that appears at the end of verse 2, but rather we have the plural noun mayim. The reason is that the noun t’hom is a much more intense word. It conveys chaotic mass of raging water enveloping the earth.

Darkness in the Bible is associated with evil and the kingdom of darkness. Darkness is symbolic of evil. The description of earth as an empty desolation and having darkness over the surface of the ocean depths paints a very negative picture. This picture is not one of blessing, but of cursing instead. We would expect that when God creates there would be light and life but this is not described here in verse 2. God did not create the earth to be an empty desolation but it became that because of God’s judgment of the angels in eternity past before mankind was created.

A survey of some of the uses of darkness in the Bible will make this point clear. Light and darkness are often employed as metaphors in Scripture to describe 2
opposing armies in the angelic conflict. As we noted light represents the kingdom of God, led by the Lord Jesus Christ. Darkness represents the kingdom led by Satan.

We have also noted that darkness in Scripture often relates to the absence of divine viewpoint and thus the absence of the presence of God. Furthermore, we have noted that a comparison of Scripture clearly indicates that God as the result of Satan’s rebellion judged the initial creation in eternity past. God has passed down a judgment and imprisoned the angels in darkness (Job 4:17-18; Matt. 25:40-41).

Angels like human beings need light to function but all light in the universe was turned off as part of God’s judgment of the angels (Psa. 148:3; 2 Cor. 11:14). As a result of the Supreme Court of Heaven granting the appeal of Satan and the fallen angels, God restored the universe from chaos to cosmos, order.

The earth was initially created for the angels exclusively but they rebelled and God judged them and the earth, which was their habitation. The darkness in Genesis 1:2 is symbolic of God’s judgment. The earth received judgment because of the angels and not mankind since the latter was not created. A special category in the biblical use of darkness is the literal blotting out of light that attends divine judgment. This category of usage is particularly important to our discussion because it is exactly this sort of darkness which we are considering in Genesis 1:2.

As a result of Satan’s activities on the original earth, God judged that the original created world and the earth was cursed by association with Satan's sin (just as the restored earth would later be cursed for its association with Adam's sin: Gen.3:17-19; Rom.8:19-22).

One of the results of that judgment was that God plunged the original earth (and universe, for that matter) into darkness. In this and other instances, we may say that in addition to being symbolic of evil, the darkness is also very real, inflicted in literal fashion as part of the judgment of God (cf. Is.5:30; 8:22; Ezek.32:7-8; Acts 13:11):

Darkness was one of the ten plagues upon Egypt which demonstrated God's power over Pharaoh (Ex.10:21-29; cf. Ps.105:28). The darkness was apparently horrible, a palpable curse which constituted the worst of all the plagues, to be followed by the death of the Egyptian first-born (Ex.11).

A similar divine blotting out of all light occurs at Exodus 14:20. Here the cloud of God’s presence creates a supernatural darkness for the purpose of restraining the Egyptian army, yet at the same time it provides light to the Israelites (cf. Josh.24:7). In Scripture, Egypt is a picture of the cosmic system of Satan.

Just as the Passover lamb, which portrayed the Lamb of God, Jesus Christ dying as a Substitute for all of us, was commanded to be slaughtered “between the evenings [pl.],” (i.e., twilight: Ex.12:6; 29:39-41), so Christ’s death on behalf of all
mankind was destined to be accompanied by an analogous, yet supernatural darkness.

The three synoptic gospel writers all record this darkness (lasting approximately three summertime hours: Matt.27:45-54; Mk.15:33-39; Lk.23:44-49), with Luke adding the important detail that “the sun gave out” (literally “eclipsed”). Immediately following this period of unprecedented darkness, the veil of the temple is split miraculously in two, and our Lord breathes His last until His resurrection. Thus the supernatural darkness of the cross is likewise a sign of divine judgment - our Lord Jesus Christ on our behalf submitting to the Father's judgment upon all our sins and dying in our place. He endured this terrible darkness and all that it entailed that we might forever live in the light with Him (Matt. 27:45-54).

Prior to the return of our Lord (the Second Advent), earth will undergo the most terrible period of her history, the Great Tribulation (Dan.12:1; Matt.24:21 and 29; Mk.13:19 and 24; Rev.7:14). A period of supernatural darkness is prophesied as one of the final events immediately preceding Christ's return at the second Advent, where there is a judgment from God upon antichrist and his kingdom (Is.13:9-13; 34:4; 60:1-2; Ezek.32:7-10; Joel 2:2, 2:10, 2:31; 3:15; Zeph.1:15-18; Zech.14:6-7; Matt.24:29; Mk.13:24-25; Acts 2:17-21; Rev.6:12-13; 16:10). There is also the supernatural darkness of the Lake of Fire (Is.66:15-16 and 24; Dan.7:9-11; Matt.3:11-12; 5:22; 18:8-9; 25:41; Mk.9:43 and 48; Jas.3:6; Rev.19:20; 20:10, 14-15; 21:8). Just as the darkness of the Exodus plague (Ex.10:21) and the bowl judgment of Revelation (Rev.16:10-11) are tangible, this too will be a palpable, painful darkness (Matt.8:12; 22:13; 25:30). Even now, this particular type of supernatural darkness and fire exists in Torments (for unbelieving humans: Lk.16:24; 2 Pet.2:17; Jude 13) and Tartarus (for certain of the fallen angels: 2Pet.2:4; Jude 6), although the ultimate “lake of fire” has yet to receive its first inhabitants (Rev.19:20; 20:10).

Therefore, from everything we know about the use and meaning of darkness elsewhere in the Bible, to describe the universe as dark and without light (as Genesis 1:2 does) is to describe a status quo of cursing, rather than blessing, and of divine judgment, rather than original, miraculous creation.

As is the case with darkness, in the Bible, the sea is often associated with evil. In keeping with usage employed elsewhere in the Bible, any description of the earth's surface as lying under the face of the deep conveys a very negative picture - not one of blessing (which we should expect from the Lord’s original creation in Genesis 1:1), but one of cursing. It is significant that there will be no oceans in the new heavens and new earth (Rev. 21:1). Besides being a sign that divine judgment has occurred, the sea is sometimes an instrument of that very judgment.
The antediluvian civilization (Gen. 6-9; cf. 2Pet.2:5; 3:5-7): God “did not spare” that ancient world but “brought the flood upon its ungodly people” (2 Pet.2:5). Water was the means that the Lord employed to annihilate the human race that had been corrupted because of the angelic invasion where some of the fallen angels had sex with women, which resulted in half men and half angels. This angelic invasion was to prevent the Son of God from becoming incarnate and thus truly human and truly divine. The Lord’s promise to Noah afterwards, sealed with the rainbow, has guaranteed for us that the flood and the Genesis Gap judgment will be the only two universal water judgments on the present earth (Gen.9:8-17).

The fact that there will be no more world-wide water judgments in the manner of the flood has not ruled out water as a more local instrument of divine judgment (cf. Tyre: Ezek.26:19-21). The most spectacular of these water judgments is the destruction of Pharaoh and his army in their pursuit of the Israelites through the Red Sea. God actually parted this massive body of water to demonstrate His power and majesty in a complete and devastating judgment upon Pharaoh and his followers (Ex.14:18; 15:1-18).

The Fall of Satan

So the fall of Satan took place between the events recorded in Genesis 1:1-2. Satan is a created being. The Lord Jesus Christ created angels who are moral rational creatures like mankind and the greatest of these was angels was Satan. Therefore, Satan is a creature (cf. John 1:1 with Psa. 148:1-5; Col. 1:16; Ezek. 28:13). He is also a spirit being. Hebrews 1:14 describes angels as spirits and demons are called unclean spirits (Matt. 8:16; 12:45; Luke 7:21; 8:2; 11:26; Acts 19:12; Rev. 16:14).

Furthermore, the fact we are told that “we do not wrestle with flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in heavenly places” (Eph. 6:12) also suggest that Satan and his demons are spirit beings.

Finally, the fact that Paul describes them as invisible also shows they are spirit beings (Col. 1:16).

Satan is not omniscient, omnipotent or omnipresent like God but rather he has limitations. He simply cannot be everywhere at once. Nor, can he read your mind.

Angels, though spirit beings and very powerful, are not omnipotent, omniscient, or omnipresent. They cannot be everywhere at once and this is true of Satan. However, as the chief of his demons forces or as the “prince of the power of the air” (Eph 2:2), he is chief of a vast host of demons who are so numerous as to
make Satan’s power and presence seem to be practically ubiquitous or everywhere at once (cf. Mark 5:9).

Therefore, because of this limitation, many references to Satan or the devil include his whole kingdom. The person of Satan does not personally tempt each of us for he simply cannot do that. He is only able to do so through his world system and demon hosts.

In his appearance when the sons of God came to present themselves before the Lord (Job 1:6), in the temptation of Christ (Matt. 4:10f), and the entrance into Judas (Luke 22:3) we surely have clear references to the person of Satan himself, but in many other passages, Satan or the devil seems to stand for Satan’s kingdom (see Mark 3:23; 4:15; Luke 13:16; 1 Pet. 5:8-9; Jam. 4:7).

It is also comforting to know that Satan is limited. The promise of Scripture is that “greater is He who is in us, than he who is in the world” (1 John 4:4). For all his power and hatred against God and man, he could do nothing against Job that God did not expressly allow. Therefore, he can be resisted and made to flee (Jam. 4:7), but only by the strength of God made available to believers in Christ (Eph. 6:10-18).

Satan is a person. The Scripture state that he possesses the traits of personality. He shows intelligence (2 Cor. 11:3). He exhibits emotions (Rev. 12:17, anger; Luke 22:31, desire). He demonstrates that he has a will (Isa. 14:12-14; 2 Tim. 2:26).

Satan is referred to as a person in both Old and New Testaments (Job 1; Matt. 4:1-12). If Satan were merely a personification that people have devised to express their ideas of evil, then such a personification could scarcely be held morally responsible for his actions, since, in reality, there is no being who can be held accountable. But Satan is held accountable by the Lord (Matt. 25:41), and this passage reminds us that to deny the reality of Satan requires denying the veracity of Christ’s words.

We must learn from the devil’s failure. If angels like Satan who were so close to God gave way to the pride of seeking to be independent of God and fell in sin, we certainly should learn from this that we might be more careful “to take heed lest we fall” (cf. 1 Cor. 10:12 with 1 Tim. 3:6-7). We should know full well, as with the temptation of Eve, Satan will seek to reduplicate his sin in us by seeking to get us to attempt to live life independently of God as though we were gods ourselves.

Let’s go back to the original angelic Eden, to a time before Satan had rebelled from God and had fallen from his privileged status. What we know about Satan in his perfect state comes mainly from the testimony of Isaiah (chapter fourteen) and Ezekiel (chapter twenty-eight). It must be remembered that in eternity past, Satan
held a 3-fold office, which is now belongs to the incarnate Son of God, the Lord Jesus Christ.

Satan was a prophet, priest and a king in eternity past prior to his rebellion against his Creator. The devil was the preeminent creature in the universe before his fall, and each of the various characteristics described below call attention to specific aspects of this preeminence.

**Ezekiel 28:11** Again the word of the LORD came to me saying, 12 “Son of man, take up a lamentation over the king of Tyre and say to him, ‘Thus says the Lord GOD, “You had the seal of perfection, full of wisdom and perfect in beauty.”’ (NASB95)

“Seal of Perfection” is the Hebrew chatham, “a seal of proportion, a sealer of symmetry, one sealing perfection, which are literal renderings from the Hebrew and can be expanded to the meaning “the one who puts his seal on harmonious-proportion” or, better, the “touchstone of symmetry” (that is, norms and standards of all kinds as seen from the divine point of view).

Satan, in his un-fallen state, could be looked to as one who upheld, embodied and represented perfect divine standards. It is a tragic irony that he is now the prime example of all that is wicked, wrong and anti-God. In contrast to Satan, our Lord Jesus Christ is the One who died to satisfy the Father's righteous standard regarding our sin (2 Cor.5:21; 1 Pet.2:24).

“Full of wisdom” is composed of the Hebrew adjective male, “full,” and the noun chokhmah, “wisdom.”

The adjective male is used figuratively here in Ezekiel 28:12 indicating a high degree of wisdom by which Satan in eternity past, before his fall was characterized. This word indicates that Satan did not reject God out of ignorance. To the contrary, he was the wisest of God's creatures until he perverted that wisdom (Ezek.28:17).

It is a tragic irony that Satan corrupted this wisdom and so became the “father of lies”, the adversary of God's wisdom and truth (Jn.8:44). In contrast to Satan, our Lord Jesus Christ is the very wisdom of God (1Cor.1:24).

**Ezekiel 28:12** “Son of man, take up a lamentation over the king of Tyre and say to him, ‘Thus says the Lord GOD, “You had the seal of perfection, full of wisdom and perfect in beauty.”’ (NASB95)

“Perfect in beauty” is composed of the Hebrew adjective kalil, “perfect,” and the noun yophi, “beauty.” Satan before his fall in eternity past was the epitome of beauty.

**Ezekiel 28:13** “You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold,
the workmanship of your settings and sockets, was in you. On the day that you were created they were prepared.” (NASB95)

This “Eden” in Ezekiel 28:13 refers to the original garden of Eden on the original planet earth before the earth’s renovation in Genesis 1:3 and following. Though he was the premier creature in a utopian setting, Satan was not content. It is a tragic irony that through his rebellion he has exchanged a perfect environment for eternal place in the lake of fire, and is leading his followers to share his fate (Matt.25:41). In contrast to Satan, our Lord Jesus Christ has prepared a place for us (Jn.14:1-4), a place whose wonders will outstrip even those of that first Eden (Rev.2:7).

The precious stones mentioned in this verse are indeed additional manifestations of Satan's beauty, but it is likely that they also mark him out as the one who represented the angels before God. The nine stones mentioned in this context bear a striking similarity to those placed on the high priest's breastplate (Ex.28:17-21; 39:10-14).

In the Exodus context, each of the stones represented one of the twelve tribes of Israel and bore its name inscribed on the gem. Exodus 28:29 states that Aaron (i.e., the high priest) shall wear the breastplate with the stones inscribed with the twelve tribes “over his heart” whenever he enters the Holy Place “as a continual memorial before the Lord”; the verse also calls the breastplate so equipped “the breastplate of judgment”.

Each of Israel's tribes is thus a precious jewel in God's sight, and was represented before Him in this fashion whenever the high priest entered into the presence of God.

Furthermore, the breastplate also served the practical function of acting as a means of communication from the Lord in designating specific tribes for specific tasks. What we see in Ezekiel's representation of a very similar apparatus on Satan, therefore, should be seen as fulfilling a similar function.

As the “anointed cherub who covers”, Satan would have been continually in the presence of the Lord as the prime representative of angelic kind in the same way that our Lord Jesus Christ (symbolically represented by Israel's high priest) has been continually in His presence as the “last Adam” (1Cor.15:45) and “the Son of Man” (e.g., Jn.9:35) since His ascension.

It is a tragic irony that Satan, who used to represent his angelic brethren before the Lord would go on to corrupt many of them, thus leading them to eternal punishment (Matt.25:41). In contrast to Satan, our Lord Jesus Christ is our guide to eternal life (Heb.2:10; 12:2).

Ezekiel 28:14 “You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire.” (NASB95)
“Anointed” is the Hebrew adjective mimshach, whose cognate verb is mashach, “to anoint,” and the noun mashiach, “Anointed One, Messiah.” The Greek noun Christos, “Christ” translates the Hebrew noun for Messiah, which is mashiach.

The Hebrew verb mashach means “to rub, anoint,” or “spread” a liquid. This word was used of anointing of people for special service or office such as priest (Ex. 29:7; Lev. 4:5; 16; 6:22; 21:10), prophet (1 Kings 19:16), and king (1 Sam. 2:10; 12:3; 16:6; 24:6; 2 Sam. 12:7; 19:21). The person who experienced such anointing was often called “the Lord’s anointed” (1 Sam. 26:9; 2 Sam. 23:1).

In the OT 2 office bearers are expressly described as mashiach i.e. as anointed with oil: (a) High priest (b) King. The most reference in the OT is to the anointing of the King. The rite of anointing was performed on the high priest in the post-exilic community in Judah. The anointing never became a rite of initiation into the prophetic office. The prophet is discharged a specific task assigned to him by Yahweh Himself. He is anointed for this. Thus the act of anointing confers power.

So the mashach’s Hebrew cognate adjective mimshach in Ezekiel 28:13 describes Satan as one who God conferred divine power to in order to carry out his duties. This anointing marked Satan out as God’s number one man!

“Cherub” is the Hebrew noun keruv. Cherubs take the lead in worshiping God (Is.6; Rev.4:8b; 5:8,14; 7:11-12; 19:4), act as intermediaries for God in His royal manifestations (Rev.6:1-7; 15:7), and, perhaps most significantly, control access into His presence and fellowship (a duty most strikingly evident from their guarding of the “way to the tree of life” after Man's expulsion from the garden: Gen.3:24).

“Who covers” refers to the fact that Satan's original position can thus be described as that of the ultimate "imperial guard", charged with warding off all that is profane from the perfect holiness of God. It is a tragic irony that Satan's position as a bulwark against the profane has been altered by his own rebellion into that of a promoter of all that is detestable to God's holiness. In contrast to Satan, Christ kept Himself experientially pure from sin, so that in fulfillment of the Father's plan He might “become sin for us, that we might be made the righteousness of God in Him” (2 Cor.5:21).

Ezekiel 28:15 “You were blameless in your ways from the day you were created until unrighteousness was found in you. 16 By the abundance of your trade you were internally filled with violence, and you sinned; Therefore I have cast you as profane from the mountain of God. And I have destroyed you, O covering cherub, from the midst of the stones of fire. 17 Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, that they may see you. 18 By the multitude of your iniquities, in the unrighteousness of
your trade you profaned your sanctuaries. Therefore I have brought fire from the midst of you; It has consumed you, and I have turned you to ashes on the earth in the eyes of all who see you. 19 All who know you among the peoples are appalled at you; You have become terrified and you will cease to be forever.” (NASB95)

As we noted earlier, in the beginning the most exalted of all the angels was the anointed cherub, whom the Bible calls Satan or the devil, the son of the morning (Isa. 14:12). He was entrusted with responsibilities and was granted privileges beyond those of any other angel, but he abused his freedom through arrogance and rebellion against God (Ezek. 28:12-19). He was the anointed cherub who guarded the throne of God, he was said to be created perfect in wisdom and beauty and he was blessed with the title of Hallel Ben Shechar, “morning star, son of the dawn” (Is. 14:12). But the Scriptures teach that he led the angels in rebellion against God (Is. 14:12-14). Instead of being one will in the universe, now there was two…God’s and Satan’s. Satan had the audacity to oppose God.

Now, according to Matthew 25:41 Satan was sentenced to the Lake of Fire for his rebellion but he appealed the sentence. This sentence has not been executed since the Scriptures states that Satan is the “prince of the power of air” (Eph. 2:3), and the ruler of this world.

We can accurately infer that Satan’s argument for appealing his sentence was that how could a loving God cast some of His creatures into the Lake of Fire forever and ever, thus God granted Satan his appeal. This appeal provides God an opportunity to demonstrate His incomparable love for all His creatures, both men and angels and thus vindicate His perfect character and integrity that was impugned by Satan.

Therefore, God convened a trial to consider the evidence and pronounce judgment. In the prehistoric trial God was the judge and the prosecution. Satan was the defense. God considered all the evidence and pronounced a guilty verdict and He sentenced Satan and all the fallen angels to “eternal fire” (Matt. 25:41). So “eternal fire has been prepared for the devil and his angels” (Matt. 25:41), but because the sentence was not been immediately executed-and, in fact, will not be carried out until the end of human history (Rev. 20:10)-we can accurately infer that Satan appealed the sentence.

The elapse of time between the sentence and its execution indicates that human history is part of this momentous trial, the appeal trial of Satan. Human history is the appeal trial of Satan.

Further biblical evidence for the prehistoric trial of the fallen angels is found in Satan's titles. Human history was designed to resolve this conflict between God and Satan. The words “devil” and “Satan” are not names but titles, both of which mean “accuser” or “adversary” as an attorney accuses someone in court.
The Greek New Testament terms *Satanas*, “*Satan*” and *Diabolos*, “*devil*” are legal terms. The term *Satanas* means “adversary,” and *diabolos* means “slanderer, false accuser.”

He is called the devil and Satan because he was the defense attorney who represented himself and the fallen angels at the prehistoric trial and because he continues to act as an attorney now that the trial has entered its appeal phase during human history (Job 1:6-12; 2:1-5; Zech. 3:1-2).

Isaiah 14:12-14 gives us further insight into Satan’s rebellion.

*Isaiah 14:12* “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations!” (NASB95)

“*Star of the morning, son of the dawn*” (English transliteration from the Hebrew: *Helel Ben-Shachar*). This title speaks of Satan's role in reflecting the glory of God (cf. Job 38:7, where all the elect angels are described as “stars of the morning”).

“*Star of the morning*” (*helel*) literally means, “shining one” is translated in the LXX as “light bearer” and by the Latin Vulgate as “Lucifer.”

“*Son of the dawn*” (*Ben-Shachar*) is an apt rendering of this title, for it denotes a heavenly body so brilliant that it can be seen even in daylight.

As the prime creature of the original Eden, a place without darkness (for darkness did not exist before Satan's fall), Satan was the foremost representative of God's splendor, reflecting, for all angelic kind to behold, the brilliant glory of their Creator. It is a tragic irony that through his own choice he has now become the ruler of the domain of darkness (Eph.6:12; Col.1:13).

Far from reflecting God's glory, he now opposes it in every way, but his ultimate destiny is to have his light extinguished forever (Jude 6, 13). In contrast to Satan, our Lord Jesus Christ, the new Morning Star (2 Pet.1:19; Rev.2:28; 22:16; cf. Num.24:17; Is.9:1-2; 42:6; 49:6; Matt.2:2; 2:9; 4:16; Lk.2:30-32; Jn.1:4-5; 8:12; 9:5), is the perfect reflection of the Father's glory (Heb.1:3).

*Isaiah 14:13* “But you said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. 14 I will ascend above the heights of the clouds; I will make myself like the Most High.’ 15 “Nevertheless you will be thrust down to Sheol, To the recesses of the pit. 16 Those who see you will gaze at you, They will ponder over you, saying, ‘Is this the man who made the earth tremble, Who shook kingdoms, who made the world like a wilderness And overthrew its cities, Who did not allow his prisoners to go home?’” (NASB95)

So we can conclude from a study of Ezekiel 28 and Isaiah 14 that Satan was the most talented, attractive and personable creature to come from the hand of God
(Ezek. 28:12; 2 Cor. 11:14). His force of persuasion is as compelling today as when he convinced one third of all the angels to join his prehistoric revolution against God (Rev. 12:4a).

Satan’s fall and his leadership of myriad angels in revolt started the prehistoric warfare called the angelic conflict which continues today and will be concluded only with the final judgment at the end of human history.

Chapter Three-The Presence of the Holy Spirit-Genesis 1:2b

Genesis 1:2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. (NASB95)

“And” is the Hebrew conjunction ו (waw). This is the third time that we have seen this word in verse 2. There are several different semantic categories for this versatile conjunction: (1) Sequential (2) Disjunctive (3) Epexegetical (4) Conjunctive. Once again we have here in the Hebrew text is what we call in Hebrew grammar a “waw-disjunctive construction” where we have the conjunction waw plus a noun and a verb.

Here in Genesis 1:2, we have the conjunction waw followed by noun רוח (ruach, “the Spirit,”) which is in turn followed by the noun אלהים, “God,” and the feminine singular piel participle form of the רך (rachaph, “was moving over.”)

This is what we call an interclausal waw, which is followed by a noun and not a verb, thus it has a “disjunctive” function in the sentence. A waw-sequential construction would have the conjunction waw followed by a verb, but this is not the case here in Genesis 1:2. We have a waw disjunctive construction.

There are semantic distinctions among disjunctive clauses and they are difficult to define because they overlap: (1) Contrastive (2) Circumstantial (3) Explanatory or parenthetical (4) Terminative or initial.

There are two common types of disjunction: (1) A continuity of scene and participants but a change of action. (2) Where the scene and participants shift.

If the disjunctive waw is used in a situation with continuity of setting, the clause it introduces may contrast with the preceding, specify contemporary circumstances, or causes, or provide a comparison.

Furthermore, a disjunctive-waw clause may also shift the scene or refer to new participants, the disjunction may come at the beginning or end of a larger episode or it may interrupt one.

The disjunction may also indicate either the completion of one episode or the beginning of another. At the beginning of a story episode, new characters are often first mentioned; at the conclusion, further developments are briefly sketched or the narrated episode is put in context.
Here the disjunctive waw is shifting the scene to the beginning of a new episode in the angelic conflict, namely restoration of the universe, and a new participant, namely God the Holy Spirit. The disjunction comes at the end of the judgment upon the earth, which as we noted was the result of the Satanic rebellion in eternity past.

So here in Genesis 1:2 we have what we call an initial waw disjunctive clause introducing a new participant (God the Holy Spirit) and a new episode in the appeal trial of Satan, namely the restoration of the earth and the stellar universe from the empty desolation and darkness that enveloped it as a result of God’s judgment of the Satanic rebellion in eternity past.

The initial waw disjunctive clause introduces a new participant (God the Holy Spirit) coming on the scene and new development (restoration of the universe from the previous judgment of the angels rebellion). God the Holy Spirit is about to restore the earth from its chaos.

“The Spirit of God” is composed of two words in the Hebrew Bible: (1) Feminine singular noun (subject) construct ruach, “the Spirit,” which of course refers to the third person of the Trinity; (2) Masculine plural noun Elohim, “God.”

The basic idea behind the noun ruach is air in motion. The Greek noun pneuma is the ruach’s equivalent in the Greek New Testament and is used to often translate ruach in the Septuagint (LXX). Depending upon the context in which the word is used, the noun ruach can designate the human spirit, a person’s attitude or disposition, the breath in animals or humans, the immaterial consciousness of man, angels and the Holy Spirit. This use of the word ruach to designate the Holy Spirit appears in many passages in the Old Testament (Gn. 1:2; 6:3; Is. 11:12; 40:13; Ps. 51:11; cf. Is. 63:10-11; 48:16).

In theology, God the Holy Spirit is identified as the third person of the Trinity. The Scriptures teach that the Spirit is a person not a thing (John 15:26; 16:7; 2 Corinthians 13:14; 1 Peter 1:2). The Holy Spirit is the unseen power of God. He reveals the plan of God on earth and is the agent for executing the Christian way of life.

The Titles of God the Holy Spirit: (1) “Spirit of holiness” (Romans 1:4) (2) “Spirit of life” (Romans 8:2) (3) “Spirit of knowledge” (Isa. 11:2) (4) “Spirit of truth” (John 14:17). Titles related to God the Father: (1) “Spirit of God” (2) “Spirit of our God” (Gen. 1:2; Matthew 3:16; 1 Corinthians 6:11) (3) “Spirit of your Father” (Matthew 10:20). Titles related to God the Son: (1) “Spirit of Christ” (2) “Spirit of Jesus Christ” (Romans 8:9; Phil. 1:19) (3) “Spirit of His Son” (Galatians 4:6) (4) “Spirit of the Lord” (Acts 5:9). These titles do speak of an attribute because an attribute would not be designated by a personal pronoun such as “He,” “Him,” and “His.”
John 14:16 “I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.” (NASB95)

John 14:26, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.” (NASB95)

John 16:5 “But now I am going to Him who sent Me; and none of you asks Me, ‘Where are You going?’ 6 But because I have said these things to you, sorrow has filled your heart. 7 But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. 8 And He, when He comes, will convict the world concerning sin and righteousness and judgment; 9 concerning sin, because they do not believe in Me; 10 and concerning righteousness, because I go to the Father and you no longer see Me; 11 and concerning judgment, because the ruler of this world has been judged. 12 I have many more things to say to you, but you cannot bear them now. 13 But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. 14 He will glorify Me, for He will take of Mine and will disclose it to you. 15 All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.” (NASB95)

God the Holy Spirit is a separate and distinct Person in the Godhead. He is called “Lord” in 2 Corinthians 3:17 just as God the Father and God the Son are. The Holy Spirit has the attributes of personality: (1) Intellect (1 Corinthians 2:10-13; Romans 8:27). (2) Emotion (Ephesians 4:30; Hebrews 10:29; James 4:5). (3) Will (1 Corinthians 12:11; Acts 16:6-11). (4) He has a mind, and therefore He thinks, searches and teaches.


“Was moving over” is the feminine singular piel participle form of the verb rachaph. In Genesis 1:2 the piel stem of rachaph is used as an anthropopathism where God the Holy Spirit depicted as hovering over the raging ocean depths of planet earth like an eagle hovering over her chicks. An anthropopathism is a figure
of speech and is used to ascribe human passions, actions or attributes to God. In Latin, this figure is called *condescensio*. By using this figure of speech here in Genesis 1:2, God the Holy Spirit is condescending to our human ignorance.

Anthropopathisms can be used in the following ways: (1) Human and rational beings (2) Irrational creatures such as animals and plants. (3) Inanimate things.

In Genesis 1:2, God the Holy Spirit is figured by an irrational creature, namely an eagle hovering over her chicks. The actions of mother eagle hovering over her chicks is attributed to God the Holy Spirit here in Genesis 1:2 with this use of the verb *rachaph*. This is done in order to convey God’s attitude and concern for the empty desolation of planet earth and it also expresses the grace of God. Remember, the original creation is God’s and here He expresses His concern for His creation through an anthropopathism.

We could also say that the wings of an eagle are attributed to God the Holy Spirit in order to convey God’s attitude of concern for His creation, which was judged because of the Satanic rebellion. This figure appears in Deuteronomy 32:11.

There are two kinds of Hebrew participles: (1) Active (2) Passive. The passive feature of the derived stems denoting passive: Niphal, pual and hophal. Here in Genesis 1:2 *rachaph* is an active participle because it is in the piel stem, which is an active stem.

The active participle has four principal functions in Biblical Hebrew: (1) Substantive (2) Adjective (3) Relative (4) Predicate.

Here in Genesis 1:2 the participle form of *rachaph* functions as a predicate. The participle form of *rachaph* is employed here in Genesis 1:2 as the predicate of a verbless clause with the subject expressed by the noun *ruach*, “the Spirit.” The predicate participle *rachaph* describes a circumstance accompanying the empty desolation and darkness that enveloped the earth as a result of God’s judgment of the angel’s rebellion in eternity past.

The participle form of *rachaph* presents the subject (God the Holy Spirit) in the continuous exercise the action (i.e. hovering) and is employed in describing a striking scene.

In the piel (intensive) stem of *rachaph* denotes the strengthening and repetition of the action of the verb. Thus the piel stem of *rachaph* presents to us an anthropopathic picture of the Holy Spirit “hovering” like an eagle broods over her chicks. The omnipotence of God the Holy Spirit is about to restore the desolated planet earth.

“*Over the surface of the waters*” is composed of the following: (1) “*Over*” is the preposition `*al*. (2) “*The Surface*” is the masculine plural noun *panim*. (3) “*The*” is the definite article *ha*. (4) “*Waters*” is the masculine plural noun *mayim*. 
The noun *ṭhom*, “ocean depths” that appeared in the first prepositional phrase in at the beginning of Genesis 1:2 does *not* appear here in the second prepositional phrase at the end of verse 2, but rather we have the plural noun *mayim*. The noun *ṭhom* is a much more intense word and conveys the idea of a chaotic mass of raging waters that had enveloped the earth because of God’s judgment upon the Satanic rebellion.

The noun *ṭhom* is used in the first prepositional phrase because it is more sinister and intense of a word, signifying “raging or chaotic mass of water convulsing,” and implies anything but peace and order and uniformity, thus we will translate it, “raging ocean depths.” The noun *ṭhom* and its anarthrous construction (without the definite article) does emphasize however the nature of the waters that had flooded the earth.

Now in the second prepositional phrase at the end of verse 2, we have the masculine plural noun *mayim*, which always appears in the plural form in the Hebrew Bible. The plural form, *mayim*, appears several hundred times in the Hebrew Scriptures.

The noun is ubiquitous in Semitic, appearing in all branches, in virtually all languages, and it also appears in Egyptian. *Mayim* refers to fresh water, salt water and a variety of other fluids. Here in Genesis 1:2, *mayim* refers to the mass of water in general that flooded and enveloped the earth without reference to its nature, and the definite article preceding it is anaphoric pointing back to the noun *ṭhom*, “raging ocean depths.”

As we noted in detail earlier in our exegesis of Genesis 1:2, in the Bible, the sea is often associated with evil. In keeping with usage employed elsewhere in the Bible, any description of the earth’s surface as lying under the face of the deep conveys a very negative picture - not one of blessing (which we should expect from the Lord’s original creation in Genesis 1:1), but one of cursing.

Other passages where the ocean conveys judgment and a curse: (1) The Antediluvian Civilization (Gen. 6-9; cf. 2Pet.2:5; 3:5-7) (2) The Egyptians in the Red Sea (Ex.14-15) (3) The Sea as the Point of Origin for the Antichrist (Rev. 13:1). It is significant that there will be no oceans in the new heavens and new earth (Rev. 21:1).

Chapter Four: First Day of Restoration-Genesis 1:3-5

Exegesis and Exposition of Genesis 1:3

**Genesis 1:3** Then God said, “Let there be light”; and there was light. (NASB95)
“Then” is the Hebrew is the sequential use of the coordinating conjunction w. In Genesis 1:3, we have a waw-conjunctive sequential construction where we have the coordinating conjunction waw followed by the third person masculine singular qal imperfect form of the verb `amar, “to say.” This waw-conjunctive sequential construction introducing a clause which is consequent to the previous waw-disjunctive clause in Genesis 1:2b Now, the Spirit of God was hovering over the surface of the waters. This waw-conjunctive sequential construction denotes a logical sequence. Therefore the coordinating conjunction waw at the beginning of Genesis 1:3 is correctly translated “then” in the (NASB95), (NASB95), NKJV, and Living Bible.

“God” is the masculine plural noun Elohim, which refers to the second Person of the Trinity, the Lord Jesus Christ.

“Said” is the third person masculine singular qal imperfect form of the verb `amar which has a very diverse breadth of meaning. `Amar always indicates reasonable statements by a subject which may be heard and understood by others. It always expresses a personal relationship and here in Genesis 1:3 it expresses the personal relationship between the Lord Jesus Christ and God the Holy Spirit.

`Amar in Genesis 1:3 refers to a command given by the Lord Jesus Christ to God the Holy Spirit and is followed by a statement later on in the next waw-conjunctive sequential clause that what He commanded came to pass.

The qal stem indicates that the Lord Jesus Christ as the subject produces the action of commanding the Holy Spirit to restore light to the stellar universe.

The Holy Spirit never speaks on His own initiative but only acts upon what He hears from the Lord Jesus Christ. He only executes that which originates from the Lord Jesus Christ. This principle is illustrated in John 16:13-15.

The imperfect tense of the verb `amar with the conjunctive waw in Genesis 1:3 serves to express the action of the Lord Jesus Christ giving the command to restore light to the stellar universe and the earth proceeds immediately after the Holy Spirit hovering over the surface of the waters in Genesis 1:2.

“Let there be light” is the third person masculine singular qal jussive imperfect form of the verb hayah which is the basic word for “being” and it can be translated “to be, to become, to exist, to happen, to have.”

This word appears in Genesis 1:2a in the qal perfect form. But here in Genesis 1:3 we have the qal jussive imperfect form of hayah. The imperfect has 2 usages: (1) Cohortative: Expresses the speaker’s desire or intention to act. (2) Jussive: Expresses a desire for action from a third person subject. Here in Genesis 1:3, the third person imperfect form of the verb hayah thus indicating we have the jussive use of the imperfect here. The jussive imperfect of the verb hayah in Genesis 1:3 expresses the fact that the Lord Jesus Christ “desires” for the Holy Spirit to restore light to the stellar universe.
“Light” is the masculine singular form of the noun `or. God the Holy Spirit restored physical light to the stellar universe and planet earth, which as we will note is a manifestation of the presence and glory of God.

“And there was light” is composed of the coordinating conjunction waw plus the third person masculine singular qal imperfect form of the verb hayah. Once again in Genesis 1:3, we have a waw-conjunctive sequential construction where we have the coordinating conjunction waw followed by the third person masculine singular qal imperfect form of the verb hayah, “to be.”

This waw-conjunctive sequential construction introduces a clause, which is consequent to the previous waw-disjunctive clause in Genesis 1:3a Then God commanded, “let there be light.” This waw-conjunctive sequential construction denotes a logical sequence, thus the waw-conjunctive sequential construction which completes Genesis 1:3 indicates that as a logical sequence to the command by the Lord Jesus Christ to the Holy Spirit to restore light to the stellar universe, light was restored.

The imperfect tense of the verb hayah with the conjunctive waw at the end of Genesis 1:3 serves to express the Holy Spirit’s immediate execution of the command given by the Lord Jesus Christ to Him restore light to the stellar universe.

Genesis 1:3 Then, God commanded, “let there be light,” then, there was light. (Author’s translation)

The restoration of light to the stellar universe signifies the presence of God who is light just as darkness indicates the absence of God’s presence. In Genesis 1:2 we have darkness over the surface of the raging ocean depths indicating the absence of God and evil. Here in Genesis 1:3 we have the presence of God indicated by the presence of physical light on planet earth and in the stellar universe.

In Scripture, light is used literally for physical light, whose source is the manifestation of the presence and glory of God. There are numerous vocabulary words related to this subject of light.

Two properties of light are, perhaps, more basic and fundamental than any others. The first of these is that light is a form of energy conveyed through empty space at high velocity (in contrast, many forms of energy, such as the chemical energy stored in coal or oil, can be transferred from one place to another only by transporting the matter in which the energy is stored).

The unique property of light is, thus, that energy in the form of light is always moving, and its movement is only in an indirect way affected by motion of the matter through which it is moving.

The second fundamental property is that a beam of light can convey information from one place to another. This information concerns both the source of light and also any objects that have partly absorbed or reflected or refracted the
light before it reaches the observer. The sun, planets and their moons or satellites as well as comets, galaxies and quasars are all examples of luminescent light sources.

Luminescence is a process by which some materials emit light when they are relatively cool. Familiar examples of luminescence are the light emissions from electronically excited gases in neon lamps, lightning, tiny inorganic crystals used as coatings in luminescent watch dials, television, radar kinescopes, fluorescent lamps, x-ray fluoroscope screens, certain organic materials undergoing oxidation in fireflies and glowworms, aurora borealis.

In all these phenomena, light emission does not result from the material being above room temperature, and so luminescence is often called cold light in order to distinguish it from the temperature-dependent light emitted by incandescent sources. When hot materials become luminous and radiate light, a process called incandescence, the atoms of the material are in a high state of agitation.

Examples of incandescent sources: burning wood, coal, molten iron, and wire heated by an electric current. The practical value of luminescent materials lies in their capacity to transform invisible forms of energy into visible light.

Luminescence is the emission of light not caused by incandescence and occurring at a temperature below that of incandescent bodies. Incandescence is the emission of visible light by a body, caused by its high temperature. An object that is luminous is one that is radiating or reflecting light. A luminary is a celestial body such as the sun or moon.

There is a spiritual application the believer when he is in fellowship by obeying the voice of the Spirit, who speaks through the Word of God; the believer is reflecting the light of the world, the Lord Jesus Christ.

Light produces life, growth and beauty, but sin is darkness; and darkness and light cannot exist in the same place. If the believer is walking in the light, the darkness has to go. If he is holding to sin and not acknowledging it to the Father in the name of the Lord Jesus, then the light goes. There is no middle ground or “gray” area, where sin is concerned. As light, God both exposes man’s sin and condemns it.

If anyone walks in the darkness, he is hiding from the truth, which the Light reveals (cf. Jn. 3:19-20). Light is revealing and speaks of the purity of God as well as guiding men. If you want to understand the character of God, then observe what light is. What light does, God does. What light accomplishes, God can accomplish in your life. So what does light do?

In this high paced technological world that we live in the twenty-first century we feel that we have learned a great deal about light, much more than men knew fifty or a hundred years ago. We have analyzed it, broken it down into its spectrum. We can take fractional parts of it and use them for various purposes. We
have timed it, measured its speed. We know that it is the fastest thing known in the universe. We have managed to produce x-rays and laser beams, which do amazing and phenomenal things.

But after all this we have really learned nothing essentially new about light. That is the humiliating thing about it. We have not learned anything really important about it. The great functions of light are universally known and have been known ever since the beginning of history. In the earliest dawn of humanity men experienced what light could do as equally and fully as modern men do today. We have not learned one thing of any real importance.

First, the most characteristic thing about light, the thing we are enjoying at this very moment and probably the first discoverable fact about light, is that light reveals. Darkness conceals, but light reveals and that is the first function of light. It enables us to see things that have been there all the time but which we could never see till the light shines. God, also, does that, thus He reveals reality.

God, through Christ, opens up the eyes of the heart and life comes into focus and we see clearly, without distortion but it does not all happen in one amazing transformation. Often, it is a gradual process for we would not be able to take the full revelation at once, but the purpose of God’s entering into human hearts is that we might see reality. Light reveals, and so does God.

The enigmas of life will gradually unfold, the great mysteries will become clear, illusions will be seen for what they are, deceiving phantasmata that disappear as the light shines upon them. We need the light to shine upon the mystery of darkness in our own lives and that is what God does.

God is light and light reveals, but that is not light’s only quality because it also measures. Light is the most common measuring stick in the universe. We measure whether things are straight or crooked by light. Surveyors use light to measure distances and angles, to see whether they are up or down, high or low, right or left. They have a little instrument they sight through with a small telescope on it, which uses light as a measurement.

In the vast, illimitable reaches of space today the only adequate measuring stick is light years, the distance measured by the speed of light. That is what light does, and that is what God does. God is a measuring stick, a point of reference and you can use God to measure everything else.

Light not only reveals and measures, but light energizes too and that is the most dramatic quality about light since it imparts life, it activates, it quickens.

God is light and God intensifies, fulfills, and glorifies our essential humanity and does not destroy it. He takes it and leads it on through the darkness into an ever-growing experience of life and power and productivity. Many all over the earth have lost this vision, and for them life has become dead and dull and meaningless, filled with increasing despair. God is light and He does reveal truth,
he does measure life, he does give us a reference point by which the false can be separated from the true. God fulfills, He glorifies, He energizes, He vitalizes but He does so only as we learn to take down the umbrellas that hide the light from us.

Light and darkness are often employed as metaphors in Scripture to describe two opposing armies in the angelic conflict. Light represents the kingdom of God, led by the Lord Jesus Christ and darkness represents the kingdom led by Satan (Jn. 1:4-5; 3:18-21; 12:35-36). Light is also the symbol of ultimate victory since it cannot co-exist or yield to darkness (Jn. 1:4-5).

Light is employed in the Greek New Testament in a figurative sense for the spiritual life of the believer (Mt. 5:16; Rm. 13:12; 1 Jn. 1:7) and signifies fellowship with God. Light is also used figuratively for salvation for the unbelievers who are living in the darkness of Satan’s cosmic system (Mt. 4:16; Acts 13:47; 26:17-18; Eph. 5:8; 1 Pet. 2:9). The light of the Gospel penetrates our hearts and grants us insight and knowledge (2 Cor. 4:4, 6).

Light is sometimes used metaphorically in the Scripture for the function of the believer’s royal ambassadorship in the cosmic system of Satan in communicating the good news of our Lord’s voluntary substitutionary spiritual death on the cross, which provided salvation for all mankind and defeated Satan in the angelic conflict.

The believer is sometimes depicted as a luminary or a light in the cosmic system of Satan (Dn. 12:3; Mt. 5:14-16; Jn. 8:12; 12:35-36; Eph. 5:7-14; Phlp. 2:14-15; 1 Pet. 2:9, 12). The Lord Jesus Christ during His first Advent describes Himself as the Light of the world. He is the Light of the entire creation since He is its Creator. The impeccable Person and Finished Work of the humanity of Christ in hypostatic union was like a light shining in the darkness. His impeccable Person and Finished Work on the Cross brought light to the souls of the entire human race who are born physically alive but spiritually dead and enslaved to the Satan and his cosmic system, which is governed by his policy of evil.

Light is synonymous with revelation and the enlightened man becomes light (Ps. 34:5; Mt. 5:14). What God has said supports what He has already accomplished. Agents of revelation become light. The Scriptures also characterize the Word of God as a light to the soul of the believer (Jb. 24:13; Ps. 119:105; Prv. 6:23; Mt. 5:14-16; Jn. 8:12; 2 Co. 4:5-7; Eph. 5:7-14).

Light enables us to see where we are going. In the same way that the pillar of fire provided light and guided the Exodus generation through the darkness of the desert so the Spirit provides light for the church age believer’s soul in order to guide him through the darkness of the cosmic system. When we sin, we are extinguishing the light that the Spirit provides in our soul when we are in fellowship.
Not only are depriving ourselves the guidance and direction of the Spirit when we sin but we are also hindering the Spirit’s work of manifesting the light of Christ in our physical bodies while we live in the midst of the darkness of the cosmic system of Satan.

The light of Christ is the Person of Christ or more accurately, the life and character of Christ. When we are out of fellowship, the light of Christ, which refers to the life and character of the Person of Christ, cannot be manifested in our physical bodies.

Remember what the Lord Jesus Christ said in John 8:12 Therefore, Jesus addressed them again, saying, “I am the light of the world. The one who makes it a habit of obeying me (as a lifestyle) shall no never walk in the darkness, but will possess the light of life.” (NASB95)

The Spirit’s job during the church age is always to mediate and manifest the light of Christ through the body of Christ. The responsibility of us as members of the body of Christ is to manifest the Person of Christ. The Spirit enables us to, but this is hindered and brought to a complete stop when we sin and are out of fellowship. In Romans 13:12, Paul exhorts the Roman believers to put on the armor of light.

Exegesis and Exposition of Genesis 1:4

In Genesis 1:4 the restoration of physical light to the stellar universe and planet earth by God the Holy Spirit in response to the command by the pre-incarnate Christ signifies the presence and glory of God as well as indicating that God is graciously granting Satan his appeal. God is being gracious and merciful towards Satan and the fallen angels by issuing a stay of execution of their sentence to the Lake of Fire by restoring light to the earth and thus granting Satan his appeal.

Genesis 1:4 God saw that the light was good; and God separated the light from the darkness. (NASB95)

At the beginning of the Genesis 1:4 we have the continuation of the narrative of the restoration of planet earth from the darkness and empty desolation that it was plunged into as a result of God’s judgment of the Satanic rebellion in eternity past.

The restoration of the earth and stellar universe: (1) first Day: The Lord restored the day and the night (Gen. 1:3-5). (2) second Day: He restored the sky and the air for living things to breathe (Gen. 1:6-8). (3) third Day: He gathered together the waters into one place so that dry land could appear and plants could grow (Gen. 1:9-11). (4) fourth Day: He restored the stellar universe (Gen. 1:14-19). (5) fifth Day: He created animal life on the earth (Gen. 1:20-21). (6) sixth Day: He created man (Gen. 1:26-28).
The Mosaic narrative continues in Genesis 1:4 with the sequential use of the relative ٌ. This is what we call a ٌ prefix conjugation where the ٌ is prefixed to the verb ٍ، “saw.” Relative ٌ with a prefix form represents a situation that is usually successive and always subordinate to a preceding statement, which we have here where Genesis 1:4 is subordinate and successive to Genesis 1:3.

In Genesis 1:4 we have a conjunctive-sequential ٌ clause where we have the conjunction ٌ followed by the third person masculine singular qal imperfect form of the verb ٍ، “saw.” The conjunctive-sequential ٌ clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 1:4 is consequent to or follows in logical succession or order to Genesis 1:3.

There are two conjunctive-sequential ٌ clauses in Genesis 1:3 where we translated the first relative ٌ, “and then,” and as we will note the second should be translated consequentially “and so.” This construction is also called in Hebrew grammar a ٌ-conversive construction where the conjunction ٌ is prefixed to a verb. When a passage describes consecutive events in past time, it often begins with a perfect tense verb followed by a series of imperfect verbs with the ٌ consecutive prefixed to them. Since both perfect and imperfect verbs in a series are usually translated in the past tense, they are often referred to as the ٌ conversive, because they are said to convert the imperfect verbs to perfects. Thus, imperfect verbs with the ٌ consecutive following a perfect tense verb usually represent consecutive actions in past time and can be translated as sequential meaning, “and then,” or consequential, “and so.” However, it is not always easy to draw a clear distinction between these two meanings. As is always the case, one must study the context in order to determine the correct translation.

Our passage in Genesis 1:1-4 describes a series of events in past time. This series of events begins with the perfect tense verbs: (1) ٌٌٍٍ، “to create out of nothing” in verse 1 (2) ٌٌٌٌٍٍ، “became” in verse 2.

In Genesis 1:1 the verb ٌٌٍٍ، “create out of nothing” is in the perfect tense and refers to the original creation whereas the verb ٌٌٍ، “became” in Genesis 1:2 refers to the result of the judgment of the original creation by God for the Satanic rebellion. In context, the perfect tense verb ٌٌٍ، Genesis 1:2 is connected to the imperfect tense verbs in Genesis 1:3-4, which are all related to the restoration of the earth and the stellar universe.

In Genesis 1:3 we have a ٌ-conversive construction where the conjunction ٌ is prefixed to the following imperfect verbs: (1) Genesis 1:3: ٍِ، “commanded.” (2) Genesis 1:3: ٌٌٌٌٍ، “there was.” Therefore, in Genesis 1:3 the first relative ٌ is prefixed to the imperfect verb ٍِ، “commanded” should be translated sequentially meaning “and then” because it indicates the next event in a succession of events in the restoration of planet earth and the stellar universe.
The second relative waw in Genesis 1:3 that is prefixed to the imperfect verb hayah, “there was” should be translated consequentially meaning “and so” since it expresses cause and effect meaning the Lord Jesus Christ commanded the Holy Spirit to restore light to the stellar universe and consequently, the Holy Spirit restored physical light. Thus, in Genesis 1:3, each of these imperfect verbs with waw consecutive following the perfect tense verb hayah represents consecutive actions in past time. Therefore, the first relative waw should be translated as sequential “and then” and the second is consequential in meaning, “and so.”

In Genesis 1:3 God the Holy Spirit is responding to the Lord Jesus Christ’s command, He is taking Christ’s word and acting upon it. `Amar in Genesis 1:3 refers to a command given by the Lord Jesus Christ to God the Holy Spirit and is followed by a statement later on in the next waw-conjunctive sequential clause that what He commanded came to pass. So here in Genesis 1:4 we have Moses under the inspiration of God the Holy Spirit recording the words of the preincarnate Christ (before He became a human being).

“Saw” is the third person masculine singular qal imperfect form of the verb ra’ah. The verb ra’ah can have many meanings in the qal stem: “to see, to observe, to gaze at, to stare, to know, to understand, to spy, to visit, to inspect, to consider, to copy, to regard, to look after, to be concerned with, to be sympathetic toward, to supervise, to examine, to be pleased with the sight.” The verb ra’ah here in Genesis 1:4 means “to observe.” This word in Genesis 1:4 denotes the fact that the Lord Jesus Christ considered carefully the restoration of light to the stellar universe by the Holy Spirit was picture perfect.
Ra’ah is used in an anthropopathic sense. The human action of seeing is attributed to infinite eternal God in order to communicate to our finite human frame of reference God’s acceptance and approval of the restoration of light to the stellar universe, which would fulfill His purposes in granting Satan his appeal.

The imperfect tense of ra’ah should be translated as a perfect since we have a “waw-conversive” construction. As we noted earlier we have a “waw-conversive” or “waw-consecutive” construction where the perfect tense verb in Genesis 1:2 hayah, “became” is followed by a series of imperfect verbs with waw consecutive prefixed to these imperfect verbs.

Imperfect verbs: (1) Genesis 1:3: ‘amar, “commanded.” (2) Genesis 1:3: hayah, “there was.” When a passage describes consecutive events in past time, it often begins with a perfect tense verb followed by a series of imperfect verbs with the waw consecutive prefixed to them. Since both perfect and imperfect verbs in a series are usually translated in the past tense, they are often referred to as the waw conversive, because they are said to convert the imperfects to perfects. The imperfects in Genesis 1:3 should be translated as perfects but rather they are jussive imperfects expressing the Lord’s Jesus Christ desire to restore physical light to the stellar universe and the Holy Spirit’s execution of His desire.

In Genesis 1:4 the imperfect of ra’ah is “not” jussive (expressing a desire for action from a third person subject) or cohortative (expressing the speaker’s desire or intention to act) and therefore should be translated as a perfect meaning “having observed.”

“That” is the conjunction ki. The conjunction ki introduces a subordinate direct object clause that follows a verb of sensation, which is ra’ah, “to observe” and should be translated “that.”

“The light” is composed of the following: (1) Primary particle of the accusative case ‘eth (not translated) (2) Masculine singular form of the definite article ha, “the.” (3) Masculine singular form of the noun or, “light.

It refers to physical light whose source is the glory and presence of God. The fact that physical light was restored indicates that God granted Satan his appeal as well the restoration of the glory and presence of God but only in a limited sense.

`Eth-ha’or, “the light” functions as the nominative subject of a subordinate clause, which functions as the direct object of the transitive verb ra’ah, “having observed.” The definite article ha makes definite the noun or, “light.” It is also “anaphoric” meaning it refers to the noun or, “light,” which was previously mentioned in Genesis 1:3. It also serves as a function marker indicating that it functions as the subject and the adjective tov, “perfect” functions as the predicate. In Genesis 1:3 the noun or, “light” is anarthrous (without the article) since it functions in the predicate and Elohim, “God” is the subject.
The primary particle prefixed to the articular construction *ha ‘or*, “the light” is not translated in our English translations. It is often used before the direct object of a transitive verb whenever that object is a definite noun and this is the case here in Genesis 1:4 where the particle is prefixed to the definite article *ha*, “the,” which makes definite the noun ‘*or*, “light.” Some have suggested that the particle originally was a noun that meant “self, essence, substance.” According to this theory, the particle lost its meaning as Hebrew evolved. But here in Genesis 1:4 the context clearly indicates the essence or nature of the light that the Holy Spirit restored to the stellar universe, therefore we will translate the word “in essence.”

“Good” is the predicate adjective *tov*. This word appears in Akkadian, Aramaic, Arabic, Ugaritic, and Old South Arabic. Occurring in all periods of biblical Hebrew, it appears about 559 times. The idea of *tov* in Hebrew is “what fulfills one’s expectations.” It refers to something that is appropriate, pleasing and beneficial. A good thing meets the need or the desire of the person. Usually it exceeds the minimum expectations.

The adjective *tov*, “good” is used to describe soil that produces plants that are healthy and fruitful (Ezek. 17:8). It is used to describe people who are generous (Prv. 22:9) and of news that refreshes. It is used to describe the soul of an individual who is happy (Ecc. 7:14).

The word can describe that which is visually pleasing and of humans who are “friendly” (1 S. 25:15) or “cheerful.” It is used of persons who are “beautiful” in appearance (Gen. 6:2). The word is used of smells that are “agreeable” (Ps. 133:2). Sometimes the adjective *tov* means “excellent,” of the finest quality, meeting and surpassing the highest expectations. Hebrew idiom often uses *tov* where English idiom would prefer a more specific term such as “beautiful” or “expensive.” The word is used in relation to the attribute of God’s goodness (Ex. 33:19; Is. 63:7).

The adjective first appears in Old Testament in Genesis chapter 1 where it expresses the basic idea of fulfilling expectations. God declares everything He creates and restores to be *tov* and finally very *tov* (Gen. 1:31). A holy God who is perfect goodness can only create and restore that which perfectly fulfills His expectations and requirements.

Except for instance in the first chapter of Genesis, the adjective *tov* is used by God to describe the work of restoration by God the Holy Spirit. The one exception is in Genesis 1:21 where the adjective is used in relation to *bara*, “to create out of nothing,” which refers to the creative activity of the Lord Jesus Christ and is never used of work of restoration by God the Holy Spirit.

**Genesis 1:21** God created out of nothing (*bara*) the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good (*tov*). (NASB95)
The following passages in the first chapter of Genesis are used to describe the work of restoration by God the Holy Spirit.

Genesis 1:10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good (tov). (NASB95)

Genesis 1:12 The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good (tov). (NASB95)

Genesis 1:18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good (tov). (NASB95)

Genesis 1:31 God saw all that He had made, and behold, it was very good (tov). And there was evening and there was morning, the sixth day. (NASB95)

The adjective tov is used in Genesis 1:4 to describe the work of restoring physical light to the stellar universe and thus planet earth by God the Holy Spirit.

We could translate this word here in Genesis 1:4 with the English adjective “excellent” or “good” but both these words do not convey its meaning here in this particular context since this word denotes that which possesses superior merit.

The adjective tov in Genesis 1:4 is used of the Lord Jesus Christ’s estimation of God the Holy Spirit’s work of restoring physical light to the stellar universe and planet earth. It should be translated with the English adjective “perfect” since God the Holy Spirit is the absolute perfection of character.

There are several words used to denote the perfection of God. The first one that we will note is the adjective tamim, which is translated “perfect” in Deuteronomy 32:4 describing the Lord’s work from the standpoint of being “free from objection,” or the “integrity of the acts of the Lord.”

There is also another Hebrew term shalem, “peace.” It is used in relation to the perfection of the “integrity” and “loyalty” of God in relation to His covenant promises to Israel. But tov here in Genesis 1:4 describes the Holy Spirit’s work of restoration from the standpoint of “exactly fitting the needs of the Trinity and purpose” in granting Satan his appeal. The adjective tov in Genesis 1:4 emphasizes the functionality of light. The restoration of physical light to the stellar universe and planet earth by God the Holy Spirit “perfectly suited the purpose” of the Trinity in the appeal trial of Satan.

Webster’s New Universal Unabridged Dictionary lists the following definitions for the English adjective “perfect”: (1) Excellent or complete beyond practical or theoretical improvement. (2) Exactly fitting the need in a certain situation or for a certain purpose. (3) Without any flaws or shortcomings that might be present. (4) Correct in every detail.

If we paraphrase this definition and apply it to the adjective tov in Genesis 1:4 we would say the restoration of physical light to the stellar universe by God the Holy Spirit was: (1) Excellent, complete, beyond practical or theoretical
improvement. (2) Exactly fitting the needs and purpose for the appeal trial of Satan. (3) Without any flaws or shortcomings. (4) Correct in every detail.

Once again we have the sequential use of the relative \textit{w}. This is what we call a \textit{waw} prefix conjugation where the \textit{waw} is prefixed to the verb \textit{badhal}, “to separate, divide.” Relative \textit{waw} with a prefix form represents a situation that is usually successive and always subordinate to a preceding statement, which we have here in Genesis 1:4.

Here we have a conjunctive-sequential \textit{waw} clause where we have the conjunction \textit{waw} followed by the third person masculine singular qal imperfect form of the verb \textit{badhal}, “to separate, divide.” The conjunctive-sequential \textit{waw} clause denotes a logical sequence or those logically succeeding, thus it means that the statement about to be made is consequent to or follows in logical succession or order to the phrase “\textit{and then God having observed that in essence the light was perfect}.”

In Genesis 1:4 the relative \textit{waw} is employed with the imperfect verb \textit{badhal}, “to separate, divide.” The context of Genesis 1:4 indicates that the relative \textit{waw} is sequential in meaning since it signifies the next event in a series of successive actions by God in the restoration of the stellar universe and planet earth. This construction in Genesis 1:4 indicates the next chronological event that took place in the restoration of planet earth and the stellar universe. It indicates the next event to take place in setting the stage in granting Satan’s appeal.

“\textit{Separated}” is the third person masculine singular hiphil imperfect form of the verb \textit{badhal}. The verb’s use is limited to two stems: (1) niphal (passive) (2) hiphil (causative). This verb root carries the fundamental meaning of “to separate” or “to be divided.” It is used in a figurative sense meaning, “to distinguish.” The word can mean, “to make a distinction between two things.”

At times it is used in a technical sense for the “discharge” of an army or “to designate” cities or individuals for a particular purpose. In most cases, it expresses intentions, which come from sacred contexts, which speak of consecration or holiness, regarding the nation of Israel, its Levitical priests, its worship service or activities.

The verb \textit{badhal} appears with God as the subject and means, “God selects or chooses” (Nm. 16:6-9). It is used where the Lord set apart the tribe of Levi as priests (Dt. 10:8; 29:21). The word was used of the Israelites being separate from the heathen Gentile nations. It was used to describe the separation from God that is a result of sin (Is. 59:2). \textit{Badhal} appears 5 times in Genesis 1 where it distinguishes: (1) light and darkness (2) day and night (3) water/water.

\textbf{Genesis 1:6} Then God said, “Let there be an expanse in the midst of the waters, and let it separate (\textit{badhal}) the waters from the waters.” (NASB95)
Genesis 1:7 God made the expanse, and separated (badhal) the waters which were below the expanse from the waters which were above the expanse; and it was so. (NASB95)

Genesis 1:14 Then God said, “Let there be lights in the expanse of the heavens to separate (badhal) the day from the night, and let them be for signs and for seasons and for days and years.” (NASB95)

Genesis 1:18 and to govern the day and the night, and to separate (badhal) the light from the darkness; and God saw that it was good. (NASB95)

In Genesis 1:4 the verb badhal in the hiphil (causative) stem means, “to cause a division” between light and between darkness.

The next word that we will note in our exegesis of Genesis 1:4 is the preposition bayin, which is translated “from” in the NIV, NAS, (NASB95), RSV. This preposition denotes an “interval” or “space between” 2 things. When the space between two distinct objects is intended bayin will often occur twice in the same phrase. Here in Genesis 1:4 we have this particular use of the preposition bayin where it is doubled is used with the verb badhal to express a division “between” light and darkness. We do not translate the second usage of the word into English when we have this doubling of the word.

“The light” is composed of the following: (1) Masculine singular form of the definite article ha, “the.” (2) Masculine singular form of the noun ‘or, “light.”

“The darkness” is composed of the following: (1) Masculine singular definite article ha, “the.” (2) Masculine singular noun choshekh, “darkness.”

The definite article in both instances makes the noun definite and serves to identify both of these nouns (‘or, “light”; choshekh, “darkness”). The definite article in both instances is anaphoric meaning that both words were previously mentioned in the context and the article is referring back to its earlier use in the context. The article prefixed to the noun choshekh, “darkness” indicates that darkness was previously mentioned in Genesis 1:2. The article prefixed to the noun ‘or, “light,” indicates that the light was previously mentioned in Genesis 1:4. The definite article ha prefixed to both of these words marks out the distinction between light and darkness, which again is symbolic of opposition between God and Satan.

Once there was the restoration of physical light to the stellar universe and thus to planet earth, the Lord caused the division between the light and the darkness, which signifies the division between the kingdom of God and the kingdom of Satan. The division of physical light from darkness and day from night is symbolic of what has taken place in the spiritual realm in the angelic conflict between the kingdom of Christ and the kingdom of Satan.
Remember, physical light is the manifestation of the presence, holiness and glory of God whereas darkness signifies the presence of sin and evil and the absence of the glory, presence and holiness of God.

Darkness signifies the absence of God and His viewpoint and the presence of sin and evil. This division between light and darkness in Genesis 1:4 signifies the Lord has set Himself apart and His kingdom from Satan and his rebellion. The battle line was drawn by the Holy One, the Lord between Himself and Satan. You could say that the Lord was drawing a line in the sand between His kingdom and Satan’s.

**Exegesis and Exposition of Genesis 1:5**

**Genesis 1:5 God called the light day, and the darkness He called night. And there was evening and there was morning, one day. (NASB95)**

In Genesis 1:5 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular qal imperfect form of the verb qara, “called.” The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 1:5 is consequent to or follows in logical succession to Genesis 1:4. This construction is also called in Hebrew grammar a waw-conversive construction where the conjunction waw is prefixed to a verb. When a passage describes consecutive events in past time, it often begins with a perfect tense verb followed by a series of imperfect verbs with the waw consecutive prefixed to them. Since both perfect and imperfect verbs in a series are usually translated in the past tense, they are often referred to as the waw conversive, because they are said to convert the imperfect verbs to perfects. Thus, imperfect verbs with the waw consecutive following a perfect tense verb usually represent consecutive actions in past time and can be translated as sequential meaning, “and then,” or consequential, “and so.”

Our passage in Genesis 1:1-5 describes a series of events in past time. In Genesis 1:5 the relative waw is employed with the imperfect verb qara, “called.” The context of Genesis 1:5 indicates that the relative waw is sequential in meaning since it signifies the next event in a series of successive actions by God in the restoration of the stellar universe and planet earth. This construction in Genesis 1:5 indicates the next chronological event that took place in the restoration of planet earth and the stellar universe. Therefore, we will translate the conjunction waw-conversive construction here in Genesis 1:5 “and then.”

“God” is the (nominative subject) masculine plural noun Elohim, which refers to the second Person of the Trinity, the Lord Jesus Christ.
Here in Genesis 1:5 the verb qara is in the qal stem and is used of light and means, “to designate a name to, to call by a distinctive title, which distinguishes it from darkness.” It signifies the “specification or designation of a name.”

The verb qara expresses the Lord Jesus Christ “absolute sovereignty” over creation and the restored creation. He is the Supreme Ruler of history. A human being is now the supreme ruler of history, namely, the Lord Jesus Christ. The humanity of Christ in hypostatic union has been promoted by the Father as the supreme ruler of history as a result of His victory over Satan at the Cross (Phlp. 2:6-11).

“The light” is composed of the following: (1) Preposition l’, “concerning.” (2) Masculine singular form of the definite article ha, “the.” (3) Masculine singular form of the noun ‘or, “light.”

Here in Genesis 1:5 the preposition l’ is a marker of specification and should be translated “concerning.” It designates the object of speech.

The physical light that was restored to planet earth and the stellar universe was carefully designated a specific name by the Lord Jesus Christ and He did the same for the darkness in order to draw the distinction between the two because both light and darkness represent the Prosecution (light) and Defendants (darkness) in the angelic trial….the combatants in the angelic conflict.

The definite article preceding the noun ‘or, “light” makes the noun definite and serves to identify the noun. The definite article is also anaphoric meaning that “the light” was previously mentioned in Genesis 1:4. The definite article ha prefixed to the word marks out the distinction between light and darkness, which again is symbolic of opposition between God and Satan.

“Day” is masculine singular noun yom. This word is used more often than any other Hebrew word that expresses time. It normally means either a day (in the 24 hour sense), or else the daylight portion of the 24 hours (“day” as distinct from “night”). The context in which the word is used here in Genesis clearly indicates a 24-hour period. We’ll have more to say about this as later on in our study of this passage.

“And” is the disjunctive use of the conjunction waw. The disjunctive use of waw here in Genesis 1:5 introduces a contrast between the name designated to the light and that to the darkness. Therefore, the disjunctive waw should “not” be translated “and,” which would be connective, but rather it should be translated “adversatively” meaning, “but.”

Once again we have the preposition l’, “concerning.” As was the case in the word’s first usage here in Genesis 1:5 the preposition l’ is a marker of specification and should be translated “concerning.” Not only was the physical light that was restored to planet earth and the stellar universe carefully designated a specific name by the Lord Jesus Christ but He also did the same for the darkness in order to
draw the distinction between the two because both light and darkness represent the Prosecution (light) and Defendants (darkness) in the angelic trial.

“The darkness” is composed of the following: (1) Masculine singular definite article ha, “the.” (2) Masculine singular noun choshekh, “darkness.”

The definite article makes the noun choshekh definite and serves to identify it. It is anaphoric meaning that the noun choshekh was previously mentioned in the context and the article is referring back to its earlier use in the context. The article prefixed to the noun choshekh, “darkness” indicates that darkness was previously mentioned in Genesis 1:4. The definite article ha prefixed to both of these words marks out the distinction between light and darkness, which again is symbolic of opposition between God and Satan.

Once again we have the verb qara but this time we have the third person masculine singular qal perfect form of the verb qara, “designated the name.” Here the chain of waw relatives is broken and the verb reverts to the suffix conjugation. This means that the conjunction waw is not prefixed to the imperfect verb qara here as it has been with the imperfect verbs that appear in Genesis 1:3-4 and with the imperfect form of qara at the beginning of Genesis 1:5.

Unlike the first time that the verb qara was employed in Genesis 1:5, the second time that verb qara is used in Genesis 1:5, it is in the perfect tense rather than the imperfect and it does not have the conjunction waw prefixed to it. This simply means that the perfect form of qara here the second time that is used in Genesis 1:5 refers to simple action in the past that is subordinate to the preceding statement where God designated specific names to the light and the darkness.

“Night” is the masculine singular noun laylah and is used here in Genesis 1:5 in the literal “night,” the daily period of darkness contained in a 24 hour period. It is combined with yom, “day” and is used here to denote the “nighttime” portion of the 24-hour period as distinct from the “day.”

During Old Testament times the “night” was divided into three watches: (1) from sunset to 10 P. M., Lam. 2:19, (2) from 10 P. M. to 2 A. M. Judg. 7:19, and (3) from 2 A. M. to sunrise Ex. 14:24.

This phrase appears 6 times in Genesis 1 where it used for the restoration narrative (Gen. 1:5, 8, 13, 19, 23, 31). In this portion of Genesis 1:5 we have a conjunctive-sequential waw clause where twice we have the conjunction waw followed by the third person masculine singular qal imperfect form of the verb hayah. Each time the construction is used here in Genesis 1:5 it is used with a different word, namely “evening,” and “morning.” The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that the clause about to be introduced by waw is consequent to or follows in logical succession to the preceding statement.
Our passage in Genesis 1:1-5 describes a series of events in past time. In Genesis 1:5 the relative waw is employed with the imperfect verb hayah, “it was.” The context of Genesis 1:5 indicates that the relative waw is consequential in meaning that as a result of or following the Lord causing a division between the light and the darkness and naming the light and darkness, day and night respectively was the completion of the first day in the restoration of planet earth. This construction in Genesis 1:5 indicates the result of the first day in the restoration of planet earth. Therefore, we will translate both waw-conversive (i.e. consecutive) constructions here in Genesis 1:5 “and so.”

Here in Genesis 1:5, we have the qal imperfect form of the verb hayah appearing twice with a waw-conversive (wayhi) construction. Therefore, we will translate hayah in these 2 waw-conversive constructions, “and so it was.”

“Evening” is the masculine singular noun `erev. “Morning” is the masculine singular noun boqer. “One day” is composed of 2 words in the Hebrew text: (1) Masculine singular noun yom, “day.” (2) Number echadh, “one.”

Echadh can be used as an adjective and this is how it is used in Genesis 1:5. It is modifying the noun yom and should be translated with the English adjective “first.”

In the first chapter of Genesis, the termination of each day’s work is noted by the formula: “And the evening and the morning were the first, second, etc. day.” Thus, each “day” had distinct boundaries and was one in a series of days, both of which criteria are never present in the Old Testament writings unless literal days are intended.

Moses under the inspiration of God the Holy Spirit was trying to guard in every way possible against any of his readers deriving the notion of non-literal days from his record. In fact, it was necessary for him to be completely explicit on this point, since all the pagan nations of antiquity believed otherwise. Moses not only defined the term “day,” but emphasized that it was terminated by a literal evening and morning and that it was like every other day in the normal sequence of days. So the “day” was the “light” time, and the darkness was “night.”

The “day” represented the kingdom of God and the “night” the kingdom of darkness. It is clear that, beginning with the first day and continuing thereafter, there was established a cyclical succession of days and nights-periods of light and periods of darkness.

Such a cyclical light-dark arrangement clearly means that the earth was now rotating on its axis and that there was a source of light on one side of the earth corresponding to the sun, even though the sun was not yet restored (asah in Genesis 1:16 means that the Holy Spirit “restored” the moon and the sun). It is equally clear that the length of such days could only have been that of a normal solar day.
The source of light that was being used during the first day, before the sun and moon were restored on the fourth day. We know that each time the Bible uses the term yom, “day” to stand for a period, it never qualifies that day with a number such as one, two, etc. But if a number is placed before the day, it invariably means the time the earth requires to make one revolution upon its axis.

Now it explicitly stated here in Genesis 1:5 that “there was evening and there was morning, one day.” And hence this must be a day of but 24 hours in length. Furthermore, when later on God set apart the Sabbath day, it is stated emphatically that God rested on the seventh day. Compare this with Exodus 20:8-11 where God commanded Israel to obey the Sabbath every seventh day. Obviously, for the children of Israel, all 7 days represent days of 24 hours in length.

Chapter Five: Second Day of Restoration-Genesis 1:6-8

Exegesis and Exposition of Genesis 1:6

Genesis 1:6 Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” (NASB95)

In Genesis 1:6, we have a waw-conjunctive sequential construction where we have the coordinating conjunction waw followed by the third person masculine singular qal imperfect form of the verb `amar, “to say.” This waw-conjunctive sequential construction is introducing a clause, which is consequent to Genesis 1:5. This waw-conjunctive sequential construction denotes a logical sequence. This waw-conjunctive sequential construction signifies the next chronological event in a series of successive actions by God in the restoration of the stellar universe and planet earth.

“God” is the masculine plural noun Elohim, which refers to the second Person of the Trinity, the Lord Jesus Christ.

“Said” is the third person masculine “singular” qal imperfect form of the verb `amar which always expresses a personal relationship. Here in Genesis 1:6 as was the case in Genesis 1:3, it expresses the personal relationship between the Lord Jesus Christ and God the Holy Spirit.

The qal stem indicates that the Lord Jesus Christ as the subject produces the action of commanding the Holy Spirit to restore the atmosphere. The Holy Spirit never speaks on His own initiative but only acts upon what He hears from the Lord Jesus Christ. He only executes that which originates from the Lord Jesus Christ. This principle is illustrated in John 16:13-15.

The imperfect tense of the verb `amar with the conjunctive waw in Genesis 1:6 serves to express the action of the Lord Jesus Christ giving the command to restore
the atmosphere to planet earth, which proceeds immediately after the first day of restoration noted in Genesis 1:3-5.

“Let there be” is the third person masculine singular qal jussive imperfect form of the verb hayah. Here in Genesis 1:6, the context indicates that the third person imperfect form of the verb hayah is a jussive imperfect since the Lord Jesus Christ is expressing a “desire” for the Holy Spirit to restore the earth’s atmosphere.

“An expanse” is the masculine singular form of the noun raqia which comes from the verb raqa, “to stamp out, to hammer.” The noun raqia literally refers to “an expansion of plates meaning broad plates beaten out.”

The RSV, KJ, NKJ and ASV translate the word in Genesis 1:6, “firmament.” Our English word “firmament” is from the translation of the Vulgate, firmamentum, which involves the idea of something that is firmly put in place. The Greek stereoma conveys the same concept and is used in the LXX where in Genesis 1:6 it is employed to translate the Hebrew raqia.

In the Hebrew Old Testament, the noun raqia appears 17 times. Nine of which are in the first chapter of Genesis alone. Raqia may refer to a limited space such as that of the canopy over the cherubim under the throne in Ezekiel’s vision (1:22, 26). Or it may refer to the broad “expanse of heaven” (Dan. 12:3), as it does in 13 of its 17 occurrences. Outside of the book of Ezekiel, raqia refers: (1) To the earth’s atmosphere, which is the first heaven (2) The stellar universe, which is the second heaven. The noun raqia appears often in the account of the restoration of planet earth.

The word is used 3 times between Genesis 1:6-8 for the earth’s atmosphere. In Genesis 1:20, raqia refers to the earth’s atmosphere since birds cannot fly in space. The noun raqia appears 3 times between Genesis 1:14-17 for the stellar universe. The word appears in Daniel 12:3 for the stellar universe. Raqia appears twice in the Psalms for the stellar universe (Ps. 19:1; 150:1).

The noun raqia in Genesis 1:6 refers to the earth’s atmosphere, which refers to the first heaven. In Job 26:5-14, Job declares to Bildad the following regarding the Lord’s work in the earth’s atmosphere.

“In the midst of” is composed of the (1) Preposition bê, “in” (2) Masculine singular noun tawedh, “the midst of.”

The noun tawedh is used often in the Hebrew Bible with the preposition bê. The resultant meaning is “in the middle of, inside, into, between, among.” Here in Genesis 1:6 the preposition bê coupled with noun tawedh means, “in the middle of.”

“The waters” is composed of (1) “The” is the definite article ha. (2) “Waters” is the masculine plural noun mayim.

The masculine plural noun mayim always appears in the plural form in the Hebrew Bible. The plural form, mayim, appears several hundred times in the
Hebrew Scriptures. *Mayim* refers to fresh water, salt water and a variety of other fluids. Here in Genesis 1:6, *mayim* refers to the mass of water in general that flooded and enveloped the earth without reference to its nature, and the definite article preceding it, is anaphoric pointing back to the word’s usage in Genesis 1:2.

“**And let it**” is composed of the: (1) Connective use of the coordinating conjunction *waw*, “**and**” (2) third person masculine singular qal jussive imperfect form of the verb *hayah*, “**let it.**”

The jussive imperfect of the verb *hayah* in Genesis 1:6 expresses the fact that the Lord Jesus Christ “desires” for the Holy Spirit to place the earth’s atmosphere in the middle of the waters, thus indicating that there was water above the earth’s atmosphere and of course below the earth’s atmosphere. The qal stem indicates that the Lord Jesus Christ produces the action of the verb.

“**Separate**” is the masculine singular hiphil participle form of the verb *badhal*. We saw the hiphil imperfect form of this verb in Genesis 1:4. In Genesis 1:6 the verb *badhal* in the hiphil (causative) stem means, “to cause a division” between the waters.

“**The waters from the waters**” is composed of the following in the Hebrew text of Genesis 1:6: (1) Preposition *bayin*, “between.” (2) Masculine plural noun *mayim*, “waters.” (2) Preposition *l*, “from.” (3) Masculine plural noun *mayim*, “waters.”

The preposition *bayin* is not translated in the major English translations because they do not bring out in their translations the hiphil causative stem of the verb *badhal*, “to cause a division.” This preposition denotes an “interval” or “space between” two things. When the space between two distinct objects is intended *bayin* will often occur twice in the same phrase. This occurred in Genesis 1:4 but it does “not” appear here in Genesis 1:6. Here in Genesis 1:6 the preposition *bayin* should be translated “between,” and indicates a division between two elements, as we will soon note.

The preposition *l* appears well over 4000 times in the Hebrew Bible, more than 3 times as frequently as any other preposition and has a variety of usages. Here in Genesis 1:6 we have the emphatic or asseverative (meaning an emphatic assertion) use of the preposition *l* where it follows the preposition *bayin* serving as a compliment to the latter and means, “from.”

The masculine plural noun *mayim* appears twice at the conclusion of Genesis 1:6 and is employed with hiphil participle form of *badhal*, “to cause a division,” and the preposition *bayin*, “between.” This construction indicates that the noun *mayim* refers to 2 distinct bodies of water.

So what were the two bodies of water that were the result of the division of the waters by the restoration of the atmosphere here in Genesis 1:6? It is obvious that one of the bodies of water is what we know as the oceans or more accurately the
“surface” waters. Some say that the second body of water is what we now know as the clouds, which contain moisture that produce snow, hail and rain, but as we will note, this is emphatically not the case and impossible.

**Genesis 1:7** God made the expanse, and separated the waters which were below the atmosphere from the waters which were above the atmosphere; and it was so. (NASB95)

Notice that there were waters “above” the earth’s atmosphere, thus clearly indicating what we can call “heavenly” waters. This evidently was a vast blanket of water vapor above the troposphere and possibly above the stratosphere as well, in the high temperature region now known as the ionosphere, and extending far into space. They could “not” have been the clouds of water droplets, which now float in the atmosphere, because the Scripture says they were me’al laraqia, “above the atmosphere.” Furthermore, there was no “rain upon the earth” in those days according to Genesis 2:5. Nor, was there any rainbow in the clouds (Gen. 9:13). Both of which must have been present if these upper waters represented merely the clouds that populate the earth’s atmosphere.

The concept of an antediluvian (Pre-flood) water canopy over the earth has appeared in many writings, both ancient and modern. The Scriptures teach that there was a vast water canopy above the earth’s atmosphere, which evidently must have been transparent in order for the stars and planets of the stellar universe to “give light upon the earth,” and to “be for signs and for seasons, and for days, and years” (Gen. 1:14-15).

Water vapor, even in vast amounts, is invisible, whereas clouds, fog, and so forth are composed of minute droplets of liquid water and are therefore opaque. Furthermore, a vapor canopy could be more easily maintained in the earth’s atmosphere and would serve much more effectively as a marvelous sustainer of vigorous life conditions on planet earth. It can be shown that such a canopy would accomplish many things. This vapor canopy would serve as a greenhouse maintaining an essentially uniform pleasant warm temperature all over the world since water vapor has the ability both to transmit incoming solar radiation and to retain and disperse much of the radiation reflected from the earth’s surface.

Great air-mass movements would be inhibited and windstorms would be non-existent with uniform temperatures all over the earth. If there was no global air circulation there could be no rain except directly over the bodies of water from which it might have evaporated. There would no turbulence or dust particles transported into the upper atmosphere of the earth with no global air circulation. The water canopy would be stable and not precipitate itself. The earth would not only have uniform temperatures but also would also have comfortable uniform humidity by means of daily local evaporation and condensation like dew, or ground fog in each day-night cycle.
The combination of warm temperature and adequate moisture all over the earth would be conducive later to extensive lush vegetation all over the world with no barren deserts or ice caps. This vapor canopy would be highly effective in filtering out ultraviolet radiations, cosmic rays, and other destructive energies from outer space. Many of these are the source both somatic and genetic mutations, which decrease the viability of the individual and the species, respectively. Thus, the canopy would contribute effectively to human and animal health and longevity.

The great increase of atmospheric pressure as a result of the presence of the vapor canopy would also further contribute to health and longevity. Modern biomedical research is already discovering that hyperbaric pressures are very effective in combating disease and in promoting good health generally. There would be no problem in organisms living under high external pressures, provided their internal pressures had time to adjust correspondingly.

This vast water canopy above the earth’s atmosphere would provide one of the sources (the other, the water underneath the earth) from which God would send the Great Flood. The content of water vapor in the “present” atmosphere, if all precipitated, would cover the earth only to a depth of about 1 inch. Even though the waters above the earth’s atmosphere were condensed and precipitated during the Flood, they will be restored during the Millennium thus providing once again perfect environment and longevity for man (Ps. 148:4-6). The waters underneath the earth’s atmosphere constituted a shoreless ocean since the dry land did not appear until the third day.

Exegesis and Exposition of Genesis 1:7

Genesis 1:7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. (NASB95)

In Genesis 1:7 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular qal imperfect form of the verb ‘asah, “made.” The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 1:7 is consequent to or follows in logical succession to Genesis 1:6. This waw-conjunctive sequential construction signifies the next chronological event in a series of successive actions by God in the restoration of the stellar universe and planet earth. As a result of the command issued by the preincarnate Christ to the Holy Spirit in Genesis 1:6, the atmosphere was restored. This construction is also called in Hebrew grammar a waw-conversive or as some call waw-consecutive construction where the conjunction waw is prefixed to a verb.
When a passage describes consecutive events in past time, it often begins with a perfect tense verb followed by a series of imperfect verbs with the *waw* consecutive prefixed to them. Since both perfect and imperfect verbs in a series are usually translated in the past tense, they are often referred to as the *waw* conversive, because they are said to convert the imperfect verbs to perfects. Thus, imperfect verbs with the *waw* consecutive following a perfect tense verb usually represent consecutive actions in past time and can be translated as sequential meaning, “and then, next” or consequential, “and so, consequently.” However, it is not always easy to draw a clear distinction between these two meanings. As is always the case, one must study the context in order to determine the correct translation. Furthermore, the action of the verb is not always successive in the strict sense but can denote a logical sequence or an action that is prior to the preceding verb. Here in Genesis 1:7 we have the *waw*-conversive construction where we have relative *waw* plus the imperfect verb ‘*asah*’ representing a consecutive action in past time, therefore we will translate the relative *waw*, “consequently.”

“Made” is the third person masculine singular qal imperfect form of the verb ‘*asah*, which has a wide semantic range of meaning in the Old Testament: (1) To make out of existing material (2) to do (3) to execute (4) to prepare (5) to offer burnt sacrifices (6) to keep (7) to demonstrate (8) to deal with (9) to make a name for oneself (10) to reproduce (11) to restore (12) to manufacture something after a pattern (13) to model (14) to commit (15) to follow (16) to appoint (17) to press (18) to work (19) to produce (20) to reconstruct.

The verb ‘*asah*’ is employed by the Holy Spirit in the creation, chaos and restoration account recorded in Genesis 1:3-2:4. God restored the plant kingdom to its original condition in order that they might reproduce again.

**Genesis 1:11** Then God said, “Let the earth sprout vegetation: plants reproduce (*asah*) seed, and fruit trees on the earth bearing fruit after their kind with seed in them”; and it was so. 12 The earth brought forth vegetation, plants reproduce (*asah*) seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. (NASB95)

God restored the sun and the moon to their original condition prior to God’s judgment of the Satanic rebellion.

**Genesis 1:16** God restored (*asah*) the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. (NASB95)

God produced the animal and insect kingdoms from existing material.

**Genesis 1:25** God produced (*asah*) the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good. (NASB95)
God modeled man after His image in the sense that He made man to reflect His invisible essence, thus man as to his essence is the shadow image of God who is invisible, thus the essence of man is invisible, i.e. the soul.

**Genesis 1:26** Then God said, “Let Us model (asah) man after Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” (Author’s translation)

**Genesis 1:31** God saw all that He had restored (asah), and behold, it was very good. And there was evening and there was morning, the sixth day. (Author’s translation)

**Genesis 2:2** By the seventh day God completed His work which He had restored (asah), and He rested on the seventh day from all His work which He had restored (asah). (Author’s translation)

**Genesis 2:3** Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created (bara) and restored (asah). (Author’s translation)

**Genesis 2:4** This is the account of the heavens and the earth after (preposition bêt with the infinitive construct of bara) they were created (bara), after (preposition bêt with the infinitive construct of asah) the day that the LORD God restored (asah) earth and heaven. (Author’s translation)

In Genesis 1:7, the verb ‘asah means, “to restore” in the sense that God the Holy Spirit reconstructed out of existing material the atmosphere and brought it back to its original condition prior to God’s judgment of the Satanic rebellion. Restoration is a return of something to a former, original, normal or unimpaired condition. God “restored” the earth and the stellar universe to its former, original, normal condition that it was in before the judgment of God of the Satanic rebellion.

Now, it is very important to understand that this verb ‘asah, which is translated “made” in the New American Standard Updated version is not the same word used in Genesis 1:1.

“The expanse” is an articular construction composed of (1) definite article ‘eth (2) masculine singular form of the noun raqia. This word appeared in Genesis 1:6 but with an anarthrous construction (without the article). The noun raqia in Genesis 1:6 and 7 refers to the earth’s atmosphere, which is the first heaven. The definite article ha is “anaphoric” meaning that raqia, “atmosphere” was previously mentioned in Genesis 1:6.

“And separated” is another conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular hiphil imperfect form of the verb badhal, “to separate, divide.” In Genesis 1:7 the verb badhal in the hiphil (causative) stem means, “to cause a division” between the waters.
“From the waters” is composed of the: (1) Preposition bayin, “between.” (2) Definite article ha, “the.” (3) Masculine plural noun mayim, “waters.”

“From” is the preposition bayin, which is a word that denotes an “interval” or “space between” two things. This preposition denotes an “interval” or “space between” two things. When the space between two distinct objects is intended bayin will often occur twice in the same phrase. This occurred in Genesis 1:4. Here in Genesis 1:7 we have this particular use of the preposition bayin where it is doubled is used with the verb badhal to express a division “between” waters that were above the atmosphere with those below it.

We do not translate the second usage of the word into English when we have this doubling of the word. The conjunction waw is prefixed to the second usage of bayin in the passage and is used to connect 2 relative clauses together and should be translated “and.” The masculine plural noun mayim always appears in the plural form in the Hebrew Bible. The plural form, mayim, appears several hundred times in the Hebrew Scriptures.

Mayim refers to fresh water, salt water and a variety of other fluids. Here in Genesis 1:7, mayim refers to the mass of water in general that flooded and enveloped the earth without reference to its nature.

The masculine plural noun mayim appears twice at the conclusion of Genesis 1:7 and is employed with hiphil imperfect form of badhal, “to cause a division,” and the preposition bayin, “between.” This construction indicates that the noun mayim refers to 2 distinct bodies of water, namely water that was above the atmosphere and the water that was below it. The articular construction of this word appears twice in Genesis 1:7 appearing in two dependent relative clauses. The definite article in each use of the word is anaphoric. The first time it points to the first usage of mayim in Genesis 1:6 and in the second usage it points to the first usage of the word in Genesis 1:7.

The next word in the Hebrew text of Genesis 1:7 is the relative particle `asher, “which.” It is employed twice in Genesis 1:7 and each time it serves an accusative function in a relative clause. Then we have the preposition min, “from,” linked with the preposition tachath, “under,” thus indicating that the two words should be read together.

Following these two prepositions in the Hebrew text is the preposition l, “from,” and the definite article ha, “the,” and the masculine singular noun raqia, “atmosphere.” The preposition l where it follows the preposition bayin serving as a compliment to the latter and means, “from.” This construction of the preposition l with the articular construction of raqia also appears at the end of the second dependent relative clause.

“And it was so” is composed of the relative waw prefixed to the third person masculine singular qal imperfect form of the verb hayah. The qal imperfect form
of this verb means, “it came to pass, it became a reality.” *Hayah* is the basic word for “being” and it can be translated “to be, to become, to exist, to happen, to have.” *qal* stem can either have an “active” or “stative” meaning. The verb often occurs in the imperfect with *waw*-consecutive (i.e. conversive) (*wayhi*), meaning, “and it was,” or “and it came to pass.” Here in Genesis 1:7, we have the *qal* imperfect form of the verb *hayah* appearing with a *waw*-conversive (*wayhi*) construction.

We have here again a *waw*-conversive (aka consecutive) construction where the conjunction *waw* is prefixed to the imperfect verb *hayah*, “it came to pass, it became a reality.” This *waw* conversive or consecutive construction is followed by the adverb *ken*.

The adverb *ken* expresses the realization of something previously mentioned. It expresses reality of the division between the waters above the atmosphere from the waters below the atmosphere, thus we will translate adverb, “*thus, as previously described.*”

**Genesis 1:7** Consequently, God restored the atmosphere and thus caused a division between the waters, which were below the atmosphere and the waters, which were above the atmosphere, thus it came to pass as previously described. (Author’s translation)

*Exegesis and Exposition of Genesis 1:8*

Genesis 1:8 completes the record of the third day of restoration.

**Genesis 1:8** God called the expanse heaven. And there was evening and there was morning, a second day. (NASB95)

In Genesis 1:8 we have a conjunctive-sequential *waw* clause where we have the conjunction *waw* followed by the third person masculine singular *qal* imperfect form of the verb *qara*, “called.” The conjunctive-sequential *waw* clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 1:8 is consequent to or follows in logical succession to Genesis 1:7.

“The expanse” is composed of: (1) Preposition *le* (2) Definite article *ha*, “the” (3) Masculine singular noun *raqia*, “atmosphere.”

The preposition *le* designates that the articular noun *raqia* is the object of the Lord’s command. As was the case in the word’s first usage here in Genesis 1:5 the preposition *le* is a marker of specification and should be translated “concerning.”

“Heavens” is the masculine plural noun *shamayim* (noun), “heavens,” and specifically, the first heaven (earth’s atmosphere). The original languages of Scripture teach that there are three levels of heaven. This multiplicity of heavens is indicated in Hebrews 4:14 where our Lord at His Ascension is said to have “passed through the heavens” (accusative masculine plural noun *ouranos*). The first and second heaven are not specifically mentioned but the third heaven is
discussed in 2 Corinthians 12:2. Logically speaking, it is evident that there cannot be a third heaven without also a first and second heaven.

The first heaven is the earth’s atmosphere, which surrounds the earth and is composed of the following 7 layers: (1) Troposphere (2) Stratosphere (3) Mesosphere (4) Thermosphere (5) Exosphere (6) Ionosphere (7) Magnetosphere.

“And there was evening and there was morning, the first, second, etc. day” appears 6 times in Genesis 1 where it used for the restoration narrative (Gen. 1:5, 8, 13, 19, 23, 31). In Genesis 1:8 we have a conjunctive-sequential waw clause where twice we have the conjunction waw followed by the third person masculine singular qal imperfect form of the verb hayah. Each time the construction is used here in Genesis 1:8 it is used with a different word, namely ‘erev, “evening,” and boqer, “morning.”

In Genesis 1:8 the relative waw is employed with the imperfect verb hayah, “it was.” The context of Genesis 1:8 indicates that the relative waw is consequential in meaning that as a result of or following the Lord causing a division between the waters by restoring the atmosphere and designating the name “heavens” to the atmosphere. This construction in Genesis 1:8 indicates the result of the second day in the restoration of planet earth. Here in Genesis 1:8, we have the qal imperfect form of the verb hayah appearing twice with a waw-conversive (wayhi) construction.

“Evening” is the masculine singular noun `erev. “Morning” is the masculine singular noun boqer. “Second day” is composed of two words in the Hebrew text: (1) Masculine singular noun yom, “day.” (2) Cardinal number sheni, “second.”

The cardinal number sheni indicates the second item in a series and is modifying the noun yom and should be translated with the English adjective “second.”

Genesis 1:8 And then, concerning the atmosphere, God designated the name “heavens,” and so it was evening and so it was morning, the second day. (Author’s translation)

Notice that God does not say that after restoring the atmosphere that it was tov, “good,” or more accurately, “perfect” as He did after the restoration of light to the creation. The reason for this omission is that Satan and the fallen angels inhabit the earth’s atmosphere (Eph. 2:1-2; 6:10-12).

Chapter Six: Third Day of Restoration-Genesis 1:9-13

Exegesis and Exposition of Genesis 1:9

Genesis 1:9 Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.” (NASB95)
In Genesis 1:9, we have a waw-conjunctive sequential construction where we have the coordinating conjunction waw followed by the third person masculine singular qal imperfect form of the verb `amar, “to say.” This waw-conjunctive sequential construction is introducing a clause, which is consequent to Genesis 1:8

And then, concerning the atmosphere, God designated the name “heavens,” and so it was evening and so it was morning, the second day. (Author’s translation)

This waw-conjunctive sequential construction denotes a logical sequence. This waw-conjunctive sequential construction signifies the next chronological event in a series of successive actions by God in the restoration of the stellar universe and planet earth.

“Said” is the third person masculine “singular” qal imperfect form of the verb `amar. This same form appeared in Genesis 1:3 and 6. The verb `amar always expresses a personal relationship and here in Genesis 1:9 as was the case in Genesis 1:3 and 6, it expresses the personal relationship between the Lord Jesus Christ and God the Holy Spirit. Remember, God the Holy Spirit was in an anthropopathic sense hovering over the empty desolation that was planet earth in Genesis 1:2. The Holy Spirit responded to the command issued by the Lord to restore physical light to planet earth and He responds to the command given by the Lord here in Genesis 1:9 to restore the dry land to planet earth.

Once again the energizing agents are the Word of God and the Spirit of God, which never work independently of each other. Remember, the Spirit inspired the Word of God, which is the mind and thinking of the Lord Jesus Christ, who is the incarnate Word of God (2 Pet. 1:21).

“Let…be gathered” is third person masculine plural niphal jussive form of the verb qawah which can have the following meanings: (1) to wait, look for, hope, expect; (qal) waiting (participle); (Piel) to wait or look eagerly for; to lie in wait for; to wait for, linger for (2) to collect, bind together; (Niphal) to be collected, to be gathered together. The word is used in the niphal stem in Jer. 3:17 and here in Genesis 1:9 meaning, “to collect, gather together.”

The niphal stem’s specific meanings can be classified as: (1) Middle (2) Passive (3) Adjectival (4) Reflexive, reciprocal, causative reflexive. The niphal’s functions depend on the verb’s meaning and its context.

Here in Genesis 1:9 we have the passive use of the stem, which means that the subject, namely, the shoreless oceans under the restored atmosphere, are in the “state” of being acted upon by an implicit or explicit agent (here explicit: God).

Here in Genesis 1:9, the context indicates that the third person masculine plural niphal jussive form of the verb qawah is a jussive imperfect since the Lord Jesus Christ is expressing a “desire” for the Holy Spirit to gather together the waters so that the dry land would appear once again.
“The waters” is composed of (1) “The” is the definite article ha. (2) “Waters” is the masculine plural noun mayim. Here in Genesis 1:9, mayim refers to the mass of water in general that flooded and enveloped the earth without reference to its nature and was underneath the earth’s freshly restored atmosphere that constituted a shoreless ocean before the dry land appeared on the third day. The definite article preceding it, is anaphoric pointing back to the word’s usage in Genesis 1:7.

“Under” is composed of two words in the Hebrew text: (1) Preposition min, “from,” (2) Preposition tachath, “under.” These two words should be read together. These 2 prepositions here in Genesis 1:9 should be translated “beneath” rather than “below” since the former (“beneath”) denotes being under so as to be covered, overhung or overtopped. Here these 2 prepositions indicate that waters spoken of here in Genesis 1:9 were “covered, overhung” by the atmosphere.

“The heavens” is composed of the following: (1) Definite article ha (2) Masculine plural noun shamayim (noun), which refers to the first (earth’s atmosphere) and second heaven (stellar universe).

“Into one place” is composed of the following: (1) Preposition ‘el, “into (2) Masculine singular noun maqom, “place” (3) Number echadh, “one.” The preposition ‘el denotes motion towards something in the mental or physical sense. As such, it occurs in a wide variety of contexts expressing motion, attitude, direction or location. In Genesis 1:9, the preposition ‘el expresses the location into which the shoreless ocean of the chaotic earth were to be gathered together. It is used in connection with the cardinal number echadh, “one” and thus means, “into.” The noun maqom can mean, “place, location, residence” or “site.” In Genesis 1:9 the Lord commanded the shoreless ocean of the chaotic pre-Adamic earth to be gathered together “into one place.”

Once again we have a waw-conjunctive sequential construction or as some grammarians identify, a waw consecutive clause. In Genesis 1:9, we have a waw-conjunctive sequential construction where we have the coordinating conjunction waw followed third person feminine singular niphal jussive form of the verb ra’ah, “let appear” This waw-conjunctive sequential construction is introducing a clause, which is consequent to the preceding waw-sequential clause, which is of course, Next, God commanded, “Let the waters beneath the heavens be gathered together into one place.” (Author’s translation) This waw-conjunctive sequential construction denotes a logical sequence or the result of the pre-incarnate Christ commanding the chaotic shoreless ocean to be gathered together into one place on the earth.

“And let the dry land appear”: (1) Consecutive (result) use of the coordinating conjunction w, “And as a result” (2) third person feminine singular niphal jussive form of the verb ra’ah, “let appear” (3) Definite article ha, “the” (4) Feminine singular noun yabbashah, “dry land.”
Here in Genesis 1:9, the verb *ra’ah* in the niphal stem means, “to appear.” As was the case with the niphal form of *qawah*, we have the passive use of the stem, which means here that the subject is in the “state” of being acted upon by an implicit or explicit agent. The passive use of the niphal stem of the verb *ra’ah* means here that the subject, namely, the dry land underneath the shoreless ocean is in the “state” of being acted upon by an implicit or explicit agent (here explicit: God). The jussive form of the verb *ra’ah* expresses the pre-incarnate Christ’s “desire” for the Holy Spirit to let the dry land appear that was underneath the shoreless ocean of the chaotic pre-Adamite earth.

We complete the exegesis of our passage by noting a third *waw*-conjunctive sequential construction or as some grammarians identify, a *waw* consecutive clause that appears here in Genesis 1:9. Here at the conclusion of Genesis 1:9, we have a *waw*-conjunctive sequential construction where we have the coordinating conjunction *waw* the third person masculine singular qal imperfect form of the verb *hayah*. This *waw*-conjunctive sequential construction is introducing a clause, which is consequent to the preceding *waw*-sequential clause, which is of course, Next, God commanded, “Let the waters beneath the heavens (first heaven: earth’s atmosphere; second heaven: stellar universe) be gathered together into one place and as a result, let the dry appear.” (Author’s translation)

This *waw*-conjunctive sequential construction denotes a logical sequence or the result of the pre-incarnate Christ commanding the chaotic shoreless ocean to be gathered together into one place on the earth and as a result, letting the dry land appear.

“*And it was so*” is composed of the relative *waw* prefixed to the third person masculine singular qal imperfect form of the verb *hayah*. The qal imperfect form of this verb means, “it came to pass, it became a reality.” *Hayah* is the basic word for “being” and it can be translated “to be, to become, to exist, to happen, to have.” The qal stem of the verb *hayah* in Genesis 1:9 is stative describing the state of the earth after restoration of dry land on planet earth.

The adverb *ken* expresses the realization of something previously mentioned. It expresses reality of the restoration of the dry land, thus we will translate adverb, “*thus, as previously described*.”

*Genesis 1:9* Next, God commanded, “Let the waters beneath the heavens (first heaven: earth’s atmosphere; second heaven: stellar universe) be gathered together into one place and as a result, let the dry appear,’’ thus it came to pass as previously described.” (Author’s translation)

Causing the dry land to appear caused tremendous geological changes in the surface of the earth. Surveys of the ocean floor and the mid-Atlantic rift indicate that all the continents were once joined together in a super continent, which corresponds to what the Scriptures states here in Genesis 1:9.
The Noahic flood broke this single landmass apart resulting in our present geological and topographical make up of the present day earth (Ps. 95:5). Psalm 104:1-4 is a comparative passage with Genesis 1:9 since it gives us insight into this gathering together of the shoreless ocean into one place so that the dry land appeared.

Psalm 104:1 Bless the LORD, O my soul! O LORD my God, You are very great; You are clothed with splendor and majesty, 2 Covering Yourself with light as with a cloak, Stretching out heaven like a tent curtain. 3 He lays the beams of His upper chambers in the waters; He makes the clouds His chariot; He walks upon the wings of the wind; 4 He makes the winds His messengers, flaming fire His ministers. (NASB95)

The first four verses speak of the stellar universe and the initial original creation before the creation of man. Then in verse five, the Psalmist refers to the initial original earth before the judgment of the angels.

Psalm 104:5 He established the earth upon its foundations, so that it will not totter forever and ever. (NASB95)

Psalm 104:6 speaks of the third day of restoration recorded in Genesis 1:9-10.

Psalm 104:6 You covered it with the deep as with a garment; The waters were standing above the mountains. (NASB95)

In context, this passage does not refer to the Noahic flood but rather the pre-Adamic flood as a result of the judgment for the Satanic rebellion in eternity past. “The deep” is the noun יָם (yām), which means “ocean depths.” We saw this same word in Genesis 1:2 where it referred to the raging waters that flooded the earth as part of God’s judgment of the Satanic rebellion in eternity past.

The noun יָם (yām) means, “raging ocean depths.” The noun יָם (yām), “raging ocean depths” that appeared in the first prepositional phrase in Genesis 1:2 does not appear in the second prepositional phrase that appears at the end of verse 2, but rather we have the plural noun יָם (mayim). The reason is that the noun יָם (yām) is a much more intense word. It conveys chaotic mass of raging water enveloping the earth.

Psalm 104:7 At Your rebuke they fled, at the sound of Your thunder they hurried away. (NASB95)

The same Person who issued this rebuke in the restoration of the dry land is the same One who rebuked the wind 2000 years ago on the Sea of Galilee, the Lord Jesus Christ (Mark 4:39; Ps. 104:8-35; 136:1-9; Prov. 8:28-31; Jer. 5:22-24).

2 Peter 3:3 Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, 4 and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.” 5 For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water. (NASB95)
This passage refers to Genesis 1:9-10 when the Lord caused the mass of water that had completely flooded the earth to be collected or gathered together into one place so that the dry land could appear.

“Formed” is the nominative singular perfect active participle form of the compound verb sunistemi, which refers to the gathering together or collecting the mass of water that flooded the earth into one place so that dry land would appear. This word in 2 Peter 3:5 has the same meaning of the verb qawah, which appears in Genesis 1:9 where it means, “to collect or gather together.”

2 Peter 3:6 through which the world at that time was destroyed, being flooded with water. 7 But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. (NASB95)

Exegesis and Exposition of Genesis 1:10

Genesis 1:10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. (NASB95)

The Mosaic narrative in the original Hebrew text continues in Genesis 1:10 with the sequential use of the relative w. This is what we call a waw prefix conjugation where the waw is prefixed to the verb qara, “designated the name.” We have seen this construction quite often in the previous 9 verses.

The relative waw with a prefix form represents a situation that is usually successive and always subordinate to a preceding statement, which we have here where Genesis 1:10 is subordinate and successive to Genesis 1:9. In Genesis 1:10 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular qal imperfect form of the verb qara, “designated the name.” The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 1:10 is consequent to or follows in logical succession to Genesis 1:9.

Our passage in Genesis 1:1-10 describes a series of events in past time. In Genesis 1:10 the relative waw is employed with the imperfect verb qara, “designated the name.” The context of Genesis 1:10 indicates that the relative waw is sequential in meaning since it signifies the next event in a series of successive actions by God in the restoration of the stellar universe and planet earth. This construction in Genesis 1:10 indicates the next chronological event that took place in the restoration of planet earth and the stellar universe.

“The dry land” is composed of: (1) Preposition l (lamed) designates that the articular noun yabbashah is the object of the Lord’s command. As was the case in the word’s usage in Genesis 1:5
and 1:8, the preposition 'l is a marker of specification and should be translated “concerning.”

“Earth” is the feminine singular noun ‘erets. We saw this word in Genesis 1:1-2. The noun erets can refer to “the earth” in a cosmological sense and to “the land” in a territorial sense. Here the latter is in view.

Planet earth has the following inhabitants: (1) Unregenerate and Regenerate humanity that live on the earth’s surface. (2) Fallen angels that live in the earth’s atmosphere (Eph. 2:2). (3) Fallen angels incarcerated in Tartarus (2 Pet. 2:4). (4) Fallen angels incarcerated in the Abyss (Rev. 9). (5) Unregenerate humanity incarcerated in the second compartment of Hades called Torments (Lk. 16).

Next, we have what we call in Hebrew grammar a “waw-disjunctive construction” where we have the conjunction waw plus a noun and a verb. Here in Genesis 1:10, we have the coordinating conjunction waw followed by the preposition 'l plus the definite article ha, “the” and the masculine singular noun miqweh, “dry land,” which is in turn followed by the third person masculine singular qal perfect form of the verb qara.

This is what we call an interclausal waw, which is followed by a noun and not a verb, thus it has what we call a “disjunctive” function in the sentence. A waw-sequential construction would have the conjunction waw followed by a verb, but this is not the case here in Genesis 1:10. We have a waw disjunctive construction. Here in Genesis 1:10 we have Moses under the inspiration of God the Holy Spirit expressing a contrast between the name designated to the dry land and the waters that had flooded the pre-Adamic earth.

We will translate waw with the English “however” rather than “but” since the English “but” marks an opposition or contrast though in a causal way whereas the English “however” indicates a less marked opposition, but displays a second consideration to be compared with the first.

“The gathering of the waters” is composed of: (1) Definite article ha, “the” (2) Masculine singular noun miqweh, “collected mass” (4) Definite article ha (anaphoric and not translated) (5) Masculine plural noun mayim, “waters.”

The noun miqweh is derived from qawah, which we noted in Genesis 1:9. This noun miqweh means, “reservoir” exclusively in Middle Hebrew while the noun in Targumic can also mean “pond.” This word has cognates in Aramaic, Akkadian, Ugaritic, Phoenician, and Ethiopic. It means “a congregation, gathering together, collected mass.” The word is used often in the Old Testament of water where it is gathered together or formed into a collected mass of large bodies such as seas, streams, rivers, pools, and lakes.

Here in Genesis 1:10, the word is used in conjunction with the Hebrew noun mayim, which refers to the mass of water in general that flooded the pre-Adamic earth without reference to its nature and was underneath the earth’s freshly restored
atmosphere that constituted a shoreless ocean before the dry land appeared on the third day. Thus, the noun miqweh is used of water in Genesis 1:10 and together they mean, “collected mass of waters.”

The definite articles preceding the nouns mayim and miqweh are anaphoric. The former points back to the word’s usage in Genesis 1:9 and the latter points back to its cognate verb in Genesis 1:9.

“Seas” is the masculine plural noun yam. This word appears approximately 400 times in the Hebrew Bible and in all periods of Biblical Hebrew. The noun denotes a wide variety of bodies of water. This word refers to the body of water as distinct from the land bodies (continents and islands) and the sky (heavens). Used in this sense yam means “ocean.” This is its meaning in Gen. 1:10, its first biblical appearance. The seas were populated with living things on the fifth day of restoration, which is recorded in Genesis 1:20-23.

“And God saw that it was good” is composed of: (1) Relative conjunction waw, “and” (2) third person masculine singular qal imperfect form of the verb ra’ah, “observed” (3) Masculine plural noun Elohim, “God” (4) Conjunction ki (5) Predicate adjective tov, “perfect.”

We have the sequential use of the relative waw. This is what we call a waw prefix conjugation where the waw is prefixed to the verb ra’ah, “observed.” Relative waw with a prefix form represents a situation that is usually successive and always subordinate to a preceding statement, which we have here where Genesis 1:10 is subordinate and successive to the preceding disjunctive adversative waw clause. Here we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular qal imperfect form of the verb ra’ah, “observed.” The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that this sequential clause here Genesis 1:10 is consequent to or follows in logical succession to the previous waw-disjunctive adversative clause.

The verb ra’ah here in Genesis 1:10 as was the case in Genesis 1:4 means, “to observe.” This word in Genesis 1:10 denotes the fact that the Lord Jesus Christ considered carefully the restoration of light to the stellar universe by the Holy Spirit was picture perfect.

Ra’ah is used in an anthropopathic sense. The human action of seeing is attributed to infinite eternal God. This is done in order to communicate to our finite human frame of reference God’s acceptance and approval of the gathering together into one place the mass of water that flooded the pre-Adamic earth and the resultant restoration of the dry land to planet earth. All of which would fulfill His purposes in granting Satan his appeal and placing man on earth to resolve the angelic conflict.
The conjunction \textit{ki} introduces a subordinate direct object clause that follows a verb of sensation, which is \textit{ra’ah}, “to observe” and should be translated “\textbf{that}.”

\textbf{“Good”} is the predicate adjective \textit{tov}. This word appears in Akkadian, Aramaic, Arabic, Ugaritic, and Old South Arabic. Occurring in all periods of biblical Hebrew, it appears about 559 times. The idea of \textit{tov} in Hebrew is “what fulfills one’s expectations.” It refers to something that is appropriate, pleasing and beneficial.

A good thing meets the need or the desire of the person. Usually it exceeds the minimum expectations. The adjective \textit{tov}, “good” is used to describe soil that produces plants that are healthy and fruitful (Ezek. 17:8). It is used to describe people who are generous (Prv. 22:9) and of news that refreshes. It is used to describe the soul of an individual who is happy (Ecc. 7:14).

The word can describe that which is visually pleasing and of humans who are “friendly” (1 S. 25:15) or “cheerful.” It is used of persons who are “beautiful” in appearance (Gen. 6:2). The word is used of smells that are “agreeable” (Ps. 133:2). Sometimes the adjective \textit{tov} means “excellent,” of the finest quality, meeting and surpassing the highest expectations.

Hebrew idiom often uses \textit{tov} where English idiom would prefer a more specific term such as “beautiful” or “expensive.” The word is used in relation to the attribute of God’s goodness.

The adjective first appears in Old Testament in Genesis chapter 1 where it expresses the basic idea of fulfilling expectations. God declares everything He creates and restores to be \textit{tov} and finally very \textit{tov} (Gen. 1:31). A holy God who is perfect goodness can only create and restore that which perfectly fulfills His expectations and requirements.

Except for instance in the first chapter of Genesis, the adjective \textit{tov} is used by God to describe the work of restoration by God the Holy Spirit.

The one exception is in Genesis 1:21 where the adjective is used in relation to \textit{bara}, “to create out of nothing,” which refers to the creative activity of the Lord Jesus Christ and is never used of work of restoration by God the Holy Spirit.

The adjective \textit{tov} is used in Genesis 1:4 to describe the work of restoring physical light to the stellar universe and thus planet earth by God the Holy Spirit. We translated this word in Genesis 1:4 with the English adjective “good” since this word denotes that which possesses superior merit.

The adjective \textit{tov} in Genesis 1:4 is used of the Lord Jesus Christ’s estimation of God the Holy Spirit’s work of restoring physical light to the stellar universe and planet earth. It should be translated with the English adjective “perfect” since God the Holy Spirit is the absolute perfection of character.

The adjective \textit{tov} in Genesis 1:10 is used of the Lord Jesus Christ’s estimation of God the Holy Spirit’s work of gathering together into one place of the mass of
water that flooded the pre-Adamic earth and the resultant restoration of the dry land to planet earth. It should be translated with the English adjective “perfect” since God the Holy Spirit is the absolute perfection of character.

There are several words used to denote the perfection of God. The first one that we will note is the adjective tamim, which is translated “perfect” in Deuteronomy 32:4 describing the Lord’s work from the standpoint of being “free from objection,” or the “integrity of the acts of the Lord.”

There is also another Hebrew term shalem, “peace.” It is used in relation to the perfection of the “integrity” and “loyalty” of God in relation to His covenant promises to Israel. But tov here in Genesis 1:10 describes the Holy Spirit’s work of restoration from the standpoint of “exactly fitting the needs of the Trinity and purpose” in granting Satan his appeal. The adjective tov in Genesis 1:10 emphasizes the functionality of the dry land and ocean. The restoration of the dry land to planet earth by God the Holy Spirit “perfectly suited the purpose” of the Trinity in the appeal trial of Satan.

Webster’s New Universal Unabridged Dictionary lists the following definitions for the English adjective “perfect”: (1) Excellent or complete beyond practical or theoretical improvement. (2) Exactly fitting the need in a certain situation or for a certain purpose. (3) Without any flaws or shortcomings that might be present. (4) Correct in every detail.

If we paraphrase this definition and apply it to the adjective tov in Genesis 1:10 we would say the gathering together into one place of the mass of water that flooded the pre-Adamic earth and the resultant restoration of the dry land to planet earth by God the Holy Spirit was: (1) Excellent, complete, beyond practical or theoretical improvement. (2) Exactly fitting the needs and purpose for the appeal trial of Satan. (3) Without any flaws or shortcomings. (4) Correct in every detail.

Genesis 1:10 And then, concerning the dry land, God designated the name earth, however, concerning the collected mass of waters, He designated the name seas thus, He observed that it was perfect. (Author’s translation)

Exegesis and Exposition of Genesis 1:11

Genesis 1:11 Then God said, “Let the earth sprout vegetation: plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them”; and it was so.” (NASB95)

“Then” is the sequential use of the coordinating conjunction waw which is correctly translated in the New American Standard Updated version.

In Genesis 1:11, we have a waw-condjunctive sequential construction where we have the coordinating conjunction waw followed by the third person masculine singular qal imperfect form of the verb `amar, “to say.” This waw-condjunctive
sequential construction is introducing a clause, which is consequent to Genesis 1:10. This waw-conjunctive sequential construction denotes a logical sequence. This waw-conjunctive sequential construction signifies the next chronological event in a series of successive actions by God in the restoration of the stellar universe and planet earth.

“Said” is the third person masculine “singular” qal imperfect form of the verb ‘amar. The verb ‘amar always expresses a personal relationship and here in Genesis 1:1 as was the case in Genesis 1:3, 6, and 9 it expresses the personal relationship between the Lord Jesus Christ and God the Holy Spirit. The Holy Spirit responded to the command issued by the Lord to restore physical light to planet earth and He responds to the command given by the Lord here in Genesis 1:11 to restore plant life to planet earth.

“Earth” is the composed of: (1) Definite article, ha (2) Feminine singular noun ‘erets, “earth.” The noun erets can refer to “the earth” in a cosmological sense and to “the land” in a territorial sense. Here the former is in view.

'Erets is the temporal scene of human activity, experience, and history. The material world, time, matter and space had a beginning when God “made the earth by His power,” “formed it,” and “spread it out” (Isa. 40:28; 42:5; 45:12,18; Jer. 27:5; 51:15). Because the Lord Jesus Christ created out of nothing by means of His omnipotence the earth, it follows that “the earth is the Lord's” Ps. 24:1; Ex. 9:29; Neh. 9:6. No part of the earth is independent of the Lord Jesus, for “the very ends of the earth are His possession,” including “the mountains,” “the seas,” “the dry land,” “the depths of the earth” (Ps. 2:8; 95:4-5; Amos 4:13; Jonah 1:9).

God formed the earth to be inhabited Isa 45:18. Having “authority over the earth” by virtue of being its Creator, He decreed to “let the earth sprout vegetation: of every kind” Job 34:13; Gen 1:11. It was never to stop its productivity, for “while the earth stands, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (Gen. 8:22). “The earth is full of God's riches” and mankind can “multiply and fill the earth and subdue it” (Ps. 104:24; Gen. 1:28; 9:1).

The earth is not an independent, self-contained mechanism, for “the Lord reigns” as He “sits on the vault of the earth” from where “He sends rain on the earth” (Ps. 97:1; Isa. 40:22; 1 Kings 17:14; Ps. 104:4). As “the eyes of the Lord run to and fro throughout the earth,” He sees that “there is not a just man on earth” (Eccl 7:20). At an early stage, God endeavored to “blot out man... from the face of the earth” (Gen. 6:5-7). Though He relented and promised to “destroy never again all flesh on the earth,” we can be sure that “He is coming to judge the earth” (Gen. 7:16 f.; Ps. 96:13). At that time, “the earth shall be completely laid waste” so that “the exalted people of the earth fade away” (Jer. 10:10; Joel
2:10; Isa. 33:3-6; Ps. 75:8). But He also provides a way of escape for all who heed His promise: “Turn to me and be saved, all the ends of the earth” (Isa. 45:22). What the Creator formed “in the beginning” is also to have an end, for He will “create a new heaven and a new earth” (Isa. 65:17; 66:22).

The Hebrew word ‘erets also occurs frequently in the phrase “heaven and earth” or “earth and heaven.” In other words, the Scriptures teach that our terrestrial planet is a part of an all-embracing cosmological framework, which we call the universe. Not the result of accident or innate forces, the unfathomed reaches of space and its uncounted components owe their origin to the Lord “who made heaven and earth” (Ps. 121:2; 124:8; 134:3). Because God is “the possessor of heaven and earth,” the whole universe is to reverberate in the praise of His glory, which is “above heaven and earth” (Gen. 14:19, 22; Ps. 148:13). “Shout, O heavens and rejoice, O earth”: “let the heavens be glad and let the earth rejoice” (Ps. 49:13; 96:11). Such adoration and praise is always appropriate, for “whatever the Lord pleases, He does in heaven and in earth, in the seas and in all deeps” (Ps. 135:6).

“Let sprout” is the third person feminine singular hiphil jussive imperfect form of the verb dasha which means, “to sprout, to become green, to vegetate.” The word appears only twice in the Hebrew Bible (Gn. 1:11; Joel 2:22). It has cognates in Akkadian and Arabic. The verb dasha is employed in Genesis 1:11 in the hiphil (causative) stem and means, “to cause to sprout, to cause to vegetate.”

Here in Genesis 1:11, the context indicates that the third person feminine singular hiphil jussive form of the verb dasha is a jussive imperfect since the Lord Jesus Christ is expressing a “desire” for the Holy Spirit to cause vegetation to sprout on planet earth to serve as food for man who was not created until the sixth day.

“Vegetation” is masculine singular noun deshe which appears 14 times in the Hebrew Bible. This word refers to vegetation and young new grass. Here in Genesis 1:11, the noun deshe means, “vegetation,” referring to all plant life on planet earth.

The noun deshe functions grammatically as a “cognate effected accusative.” As the effected-object accusative meaning it is the result or effect of the third person feminine singular hiphil jussive imperfect form of the transitive verb dasha. The vegetation is not acted upon by the verb’s action but rather results from the actions the verb describes. In this construction the verb and the effected object are derived from the same root. Here in Genesis 1:11, the noun deshe is the cognate of the verb dasha.

The fact that these two words are cognates of each other also brings into view the figure of speech called “polyptoton,” which we will note in a moment.
As we will note, *deshe*, “vegetation” is divided into two categories as denoted by the following: (1) Masculine singular noun *`esev mazria zera*, “plants producing seed” (2) Masculine singular nouns *`ets p`ri `oseh p`ri*, “fruit trees producing fruit.”

The context indicates that the noun *deshe*, “vegetation” is a broad term, which encompasses both *`esev mazria zera*, “plants producing seed” and *`ets p`ri `oseh p`ri*, “fruit trees producing fruit.”

Vegetables and fruit were to be the diet of Adam and the woman and for the Antediluvians to follow them. This changed after Noah came out of the ark with his family (Gen. 9:1-4).

We have a couple of figures of speech contained in Genesis 1:11. The first is called a *paronomasia*, which is the repetition of words that are similar in sound, but not necessarily in sense. This figure is so-called because one word is placed alongside of another, which sounds and seems like a repetition of it. The meaning of the words may be similar or not, the point is that two (or more) words are different in origin and meaning, but are similar in sound or appearance. A *paronomasia* is designed to get the reader’s attention and to emphasize the two words that are placed alongside of each other that are similar in sound and appearance.

Here in Genesis 1:11, the verb *dasha*, “*let...produce*” and the noun *deshe*, “vegetation” are similar and sound and appearance and are placed alongside of each other in order to emphasize their meanings. Moses employs the figure here under the inspiration of the Holy Spirit because he does not want the reader to miss this statement in Genesis 1:11.

We also have the figure of “*polyptoton,*” which is the repetition of the same part of speech in different inflections. It is from the Greek *poluptoton* which is composed of *polus*, “many,” and *ptosis*, “a falling.” In grammar, a case from an assumed form, *ptoo* “to fall.” Hence, Polyptoton means with many cases, i.e., a repetition of the same noun in several cases, or of the same verb in several moods or tenses. With many inflections is a definition, which covers both nouns and verbs. It is also called *metagoge* which is from *meta*, “a change,” and *ago*, “to lead.” It means a change of course; a different arrangement of the same word, a leading of the same word through different inflections. In Latin is called *casum varietas*, “a variety of cases.” This figure, therefore, is a repetition of the same word in the same sense, but not in the same form: from the root, but in some other termination; as that of case, mood, tense, person, degree, number, gender, etc.

The different forms of Polyptoton are as follows: (1) Verbs repeated in different moods and tenses. (2) Verbs with their imperatives, or participles (*homogene*). (a) In strong affirmation. (b) In strong negation. (3) Verbs with cognate noun. (4) Verbs with other parts of speech (combined *polyptoton*). (5) Nouns repeated in
different cases. (6) Nouns repeated in different numbers. (a) In singular and plural. (b) In singular and dependent genitive plural. (7) Verbs repeated in different moods and tenses.

Here in Genesis 1:11, we have the figure of “polyptoton” where the verb *dasha* (daw-shaw), “let...produce” and its cognate noun *deshe* (deh-sheh), “vegetation” are employed together in order to place great emphasis upon the statement made here by Moses under the inspiration of the Holy Spirit.

Verbs with its cognate noun are a kind of superlative degree in verbs to declare the magnitude and gravity of an action or the greatness and importance of its results. Here in Genesis 1:11, the verb *dasha* (daw-shaw), “let...produce” and its cognate noun *deshe* (deh-sheh), “vegetation” literally mean, “to vegetate vegetation,” but a more idiomatic translation would be “to produce vegetation.”

Next, we have an appositional clause, which specifies two categories of vegetation that were restored to planet earth.

“Plants” is the masculine singular noun ‘esev. As we noted the context indicates that the noun *deshe*, “vegetation” is a broad term, which encompasses both ‘esev mazria zera, “plants producing seed” and ‘ets p’ri ‘oseh p’ri, “fruit trees producing fruit.” Thus, *deshe*, “vegetation” is divided into two categories as denoted by the following: (1) Masculine singular noun ‘esev mazria zera, “plants producing seed” (2) Masculine singular nouns ‘ets p’ri ‘oseh p’ri, “fruit trees producing fruit.”

The noun ‘esev appears 33 times in the Hebrew Bible. Fifteen of which appear in the Pentateuch and four occur in Genesis 1. The absolute use of ‘esev in Genesis 1 should be contrasted with its construct use in the expression ‘esev hassadeh, “plant of the field” in Genesis 2:5.

Some have argued that this expression in Genesis 2:5 refers to “cultivated grains.” But these “cultivated grains” did not exist at the time the Lord created Adam because there was as yet “no man to till the ground” (Gen. 2:5). Thus, Genesis 1 and 2 are in harmony.

“Plants” did exist before the creation of Adam but cultivated plants did not. Also, Genesis 2:5-6 refers to the land where Eden was, which was watered by the rivers. This would reconcile the thought that they describe different items of God’s restorative activity in the world at large in Genesis 1, Eden alone in Genesis 2:4ff. So the noun ‘esev refers to plant life in very broad and general terms. It refers to plant life of all types. The word refers to wild plant life of all types.

“Yielding seed” is composed of the following: (1) Masculine singular hiphil participle form of the verb *zara*, “to produce, yield seed” (2) Masculine singular noun *zera*, “seed.” The verb *zara* in the hiphil stem means “to produce, to yield seed.”
The hiphil stem is the causative stem and in Genesis 1:11, the hiphil stem of \textit{zara} is used to emphasize the process of yielding or producing seed in plant life. The verb \textit{zara} in Genesis 1:11 is a dependent relative participle serving as an attributive to the noun \textit{zera}, “seed.”

The noun \textit{zera} is used 224 times in the Hebrew Bible and its usage falls under 4 semantic categories: (1) The time of sowing, seedtime (2) The seed as that which is scattered or as the product of what is sown (3) Th seed as in semen (4) The Seed for Christ who was the promised offspring of Abraham, Isaac and Jacob.

The noun \textit{zera} in Genesis 1:11 refers to the product of what is sown. It refers to the product produced by plant life. This particular phrase here in Genesis 1:11 `esev mazria zera, “plants producing seed” also contains a \textit{paronomasia}, which as we noted is the repetition of words that are similar in sound, but not necessarily in sense. This figure is so-called because one word is placed alongside of another, which sounds and seems like a repetition of it. The meaning of the words may be similar or not, the point is that 2 (or more) words are different in origin and meaning, but are similar in sound or appearance.

A \textit{paronomasia} is designed to get the readers attention and to emphasize the 2 words that are placed alongside of each other that are similar in sound and appearance.

Here in Genesis 1:11, the verb \textit{zara}, “to produce, yield seed” and masculine singular noun \textit{zera}, “seed” are similar and sound and appearance and are placed alongside of each other in order to emphasize their meanings. Moses employs the figure here under the inspiration of the Holy Spirit because he does not want the reader to miss this statement in Genesis 1:11.

We also have the figure of “polyptoton,” which is the repetition of the same part of speech in different inflections. As we noted this figure, therefore, is a repetition of the same word in the same sense, but not in the same form: from the root, but in some other termination; as that of case, mood, tense, person, degree, number, gender, etc.

Here in Genesis 1:11, we have the figure of “polyptoton” where the verb \textit{zara} (zaw-raw), “to produce, yield seed” and the masculine singular noun \textit{zera} (zeh-reh), “seed” are employed together in order to place great emphasis upon the statement made here by Moses under the inspiration of the Holy Spirit.

Verbs with its cognate noun are a kind of superlative degree in verbs to declare the magnitude and gravity of an action or the greatness and importance of its results. Together, the verb \textit{zera} and its cognate noun \textit{zera} literally mean, “seed bearing seed.” Thus, this figure emphasizes the fact all categories of plant life were created and restored bearing seeds and not the seeds producing the plants.

The chicken was created producing the egg and not the egg producing the chicken. Thus, the fantasy of evolution is destroyed by the Word of God.
Then we come to the second category of vegetation mentioned in Genesis 1:11. “Fruit trees...bearing fruit” is composed of the following: (1) Masculine singular noun ets, “tree” (2) Masculine singular noun p’ri, “fruit” (3) Masculine singular qal active participle form of the verb `asah, “to reproduce” (4) Masculine singular noun p’ri, “fruit.”

The noun p’ri has three primary meanings: (1) The fruit of a tree, vine or fig tree (2) Children (3) Consequences.

The noun p’ri is used in the literal sense referring to produce in general. It refers to fruit of all types. The noun ets in the singular form with p’ri and thus is used of fruit trees collectively.

We saw the verb `asah in Genesis 1:7 where it meant, “To restore, reconstruct out of existing material.” The verb `asah in Genesis 1:11 means, “to reproduce.” It is used of the reproductive function of fruit trees, which the Lord gave fruit trees the capacity to reproduce fruit after its kind.

“After their kind” is a prepositional phrase composed of the following: (1) preposition l’, “after” (2) Masculine singular noun min, “species.”

The preposition l’ is used here in Genesis 1:11 to demarcate a genetic relationship. It expresses generic typology and denotes species classification. The word always appears with the preposition l’ meaning “according to, in respect to,” and thereby provides specification or technical enumeration. Here in Genesis 1:11 it means, “according to.”

The permanence of the created species is further supported by several passages such as Genesis 6-7, Leviticus 11 and 1 Corinthians 15:12-49.

The main usage of min is that of genetically compatible types. This word does indicate limitations of variation. Each organism was to reproduce after its own order or species or family, not after some other order, family or species. The word min is used to denote here in Genesis 1:11 a subspecies of vegetation, namely, fruit trees and plant life.

“With seed in them” is another prepositional phrase composed of the following: (1) Preposition b’, “in” (2) Masculine singular noun zera, “seed.”

The preposition b’ denotes location of the seed and means, “in.” Moses is employing a figure of speech in Genesis 1:11 that is called the absolute ellipsis of the verb substantive. The Hebrew has no verb substantive, thus, the English “is” is inserted into the English translation. The verb substantive is omitted purposely to emphasize the remaining words in the text. It is omitted in order to emphasize the restoration of vegetation to planet earth as food for mankind who was at that time, yet to be created.

Then we have another prepositional phrase composed of the following: (1) Preposition `al, “upon” (2) Definite article, ha, “the” (3) Feminine singular noun ‘erets, “earth.”
The preposition `al marks the end point or goal of action and means, “upon.” Here it marks the end point of God the Holy Spirit actions in restoring vegetation to planet earth, which is composed of plant life, which produces seed and fruit trees, which reproduce fruit, each according to its own species.

“And it was so” is composed of the following: (1) Relative waw (2) third person masculine singular qal imperfect form of the verb hayah. (3) Adverb ken.

We saw this exact same construction at the end of Genesis 1:7 and 9. The relative waw prefixed to the third person masculine singular qal imperfect form of the verb hayah. The qal imperfect form of this verb means, “it came to pass, it became a reality.” Here in Genesis 1:11, we have the qal imperfect form of the verb hayah appearing with a waw-conversive (wayhi) construction. The qal stem of the verb hayah in Genesis 1:11 is stative describing the state of the earth after restoration of vegetation to planet earth.

The adverb ken expresses the realization of something previously mentioned. It expresses reality of the restoration of the dry land, thus we will translate adverb, “thus, as previously described.”

Genesis 1:11 Next, God commanded, “let the earth produce vegetation: plant life, which produces seed, fruit trees, which reproduce fruit according to their own species whose seed is in itself, upon the earth, thus it came to pass as previously described.” (Author’s translation)

Exegesis and Exposition of Genesis 1:12-13

Genesis 1:12 The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. 13 There was evening and there was morning, a third day. (NASB95)

The Mosaic narrative in the original Hebrew text continues in Genesis 1:12 with the sequential use of the relative waw. This is what we call a waw prefix conjugation where the waw is prefixed to the verb ‘asah, “made.” We have seen this construction quite often in the previous 4 verses.

The relative waw with a prefix form represents a situation that is usually successive and always subordinate to a preceding statement, which we have here where Genesis 1:12 is subordinate and successive to Genesis 1:11. In Genesis 1:11 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person feminine singular hiphil imperfect form of the verb yatsa, “brought forth.”

The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 1:12 is consequent to or follows in logical succession to Genesis 1:11. This waw-conjunctive sequential construction
signifies the next chronological event in a series of successive actions by God in
the restoration of the stellar universe and planet earth. This construction expresses
the result of the command issued by the preincarnate Christ to the Holy Spirit in
Genesis 1:11 to let the earth produce vegetation: plant life, which produces seed,
fruit trees, which reproduce fruit according to their own species whose seed is in
itself, upon the earth. Here in Genesis 1:12, we will translate the sequential use of
the relative waw, “consequently” since the context indicates that the word
expresses the consequence of the Holy Spirit executing the Lord Jesus Christ’s
command to let the earth produce vegetation: plant life, which produces seed, fruit
trees, which reproduce fruit according to their own species whose seed is in itself,
upon the earth.

“The Earth” is the composed of: (1) Definite article, ha (2) Feminine singular
noun ‘erets, “earth.”

In Genesis 1:11 and 12, the noun erets refers to “the land” in a territorial sense.
’Erets is the temporal scene of human activity, experience, and history. The
definite article serves to distinguish the noun `erets as the subject of the verb yatsa
rather than deshe, “vegetation,” which functions as the direct object.

“Brought forth” is the third person feminine singular hiphil imperfect form of
the verb yatsa. The foundational concept behind the verb yatsa is “to go out,” but
in the hiphil stem the word means, “to cause to come out, to bring forth.” This verb
occurs in all Semitic languages, including biblical Aramaic and Hebrew. It occurs
in every period of Hebrew; the Old Testament attests the word about 1,070 times.

In Genesis 1:12, the verb yatsa is used for the “bringing forth” of vegetation.
The Holy Spirit “caused” the earth “to bring forth” vegetation: plant life, which
produces seed, fruit trees, which reproduce fruit according to their own species
whose seed is in itself, upon the earth as a result of executing the Lord Jesus
Christ’s command in Genesis 1:11 to do so.

As we have noted many times “created” is the verb bara, “to create something
out of nothing.” This word differs from the verb yatsar, “to fashion,” which
emphasizes the shaping or forming of an object from previously existing material.

The verb bara emphasizes the initiation of the object out of previously non-
existent material. The verb bara is used exclusively of the creative activity of God
and is never used with man as the subject. This word expresses the concept of
“bringing an object into existence out of non-existent material.” So the Lord Jesus
Christ created out of nothing the heavens and the earth. He spoke into existence
time, matter and space.

The careful and conscientious reader of the first chapter of Genesis will note
that the verb bara is found in the first verse and appears no more in the account
until the introduction of life, in the fifth and sixth days of the restoration. The other
verbs which are used to describe the work of the 6 days such as “made;” (asah),
“divide” (badhal), and “set” (nathan) are used elsewhere of work done with existing materials. The original creation was before the forming and fashioning. That something tremendous and terrible happened to the initial perfect creation is clearly implied and certain.

“Vegetation” is masculine singular noun deshe which means, “vegetation,” referring to all plant life on planet earth.

As we have noted, deshe, “vegetation” is divided into two categories as denoted by the following: (1) Masculine singular noun `esev mazria zera, “plants producing seed” (2) Masculine singular nouns `ets p′ri `oseh p′ri, “fruit trees producing fruit.”

The context indicates that the noun deshe, “vegetation” is a broad term, which encompasses both `esev mazria zera, “plants producing seed” and `ets `oseh p′ri p′ri, “fruit trees producing fruit.”

Vegetables and fruit were to be the diet of Adam and the woman and for the Antediluvians to follow them. This changed after Noah came out of the ark with his family (Gen. 9:1-4).

Next, we have an appositional clause, which specifies two categories of vegetation that were restored to planet earth.

“Plants” is the masculine singular noun `esev which refers to plant life in very broad and general terms. It refers to plant life of all types. The word refers to wild plant life of all types. As we noted the context indicates that the noun deshe, “vegetation” is a broad term, which encompasses both `esev mazria zera, “plants producing seed” and `ets `oseh p′ri p′ri, “fruit trees producing fruit.” Thus, deshe, “vegetation” is divided into two categories as denoted by the following: (1) Masculine singular noun `esev mazria zera, “plants producing seed” (2) Masculine singular nouns `ets p′ri `oseh p′ri, “fruit trees producing fruit.”

“Yielding seed” is composed of the following: (1) Masculine singular hiphil participle form of the verb zara, “to produce, yield seed” (2) Masculine singular noun zera, “seed.”

The verb zara in the hiphil stem means “to produce, to yield seed.” The hiphil stem is the causative stem and in Genesis 1:12, the hiphil stem of zara is used to emphasize the process of yielding or producing seed in plant life. The verb zara in Genesis 1:11-12 is a dependent relative participle serving as an attributive to the noun zera, “seed.”

The noun zera in Genesis 1:11-12 refers to the product of what is sown. It refers to the product produced by plant life. This particular phrase here in Genesis 1:11-12 `esev mazria zera, “plants producing seed” also contains a paronomasia, which as we noted is the repetition of words that are similar in sound, but not necessarily in sense. This figure is so-called because one word is placed alongside of another, which sounds and seems like a repetition of it. The meaning of the words may be
similar or not, the point is that two (or more) words are different in origin and meaning, but are similar in sound or appearance. A paronomasia is designed to get the readers attention and to emphasize the two words that are placed alongside of each other that are similar in sound and appearance.

In Genesis 1:11-12, the verb zara (zaw-raw), “to produce, yield seed” and masculine singular noun zera (zeh-reh), “seed” are similar and sound and appearance and are placed alongside of each other in order to emphasize their meanings. Moses employs the figure here under the inspiration of the Holy Spirit because he does not want the reader to miss this statement in Genesis 1:12.

We also have the figure of “polyptoton,” which is the repetition of the same part of speech in different inflections. As we noted this figure, therefore, is a repetition of the same word in the same sense, but not in the same form: from the root, but in some other termination; as that of case, mood, tense, person, degree, number, gender, etc. Here in Genesis 1:12, we have the figure of “polyptoton” where the verb zara (zaw-raw), “to produce, yield seed” and the masculine singular noun zera (zeh-reh), “seed” are employed together in order to place great emphasis upon the statement made here by Moses under the inspiration of the Holy Spirit.

Verbs with its cognate noun are a kind of superlative degree in verbs to declare the magnitude and gravity of an action or the greatness and importance of its results. Together, the verb zera and its cognate noun zera literally mean, “seeding seed.” Thus, this figure emphasizes the fact all categories of plant life were created and restored bearing seeds and not the seeds producing the plants.

“After their kind” is a prepositional phrase composed of the following: (1) preposition ℓ/ “after” (2) Masculine singular noun min, “species.” The preposition ℓ/ is used here in Genesis 1:12 to demarcate a genetic relationship. It expresses generic typology and denotes species classification.

The word always appears with the preposition ℓ/ meaning “according to, in respect to,” and thereby provides specificiation or technical enumeration. Here in Genesis 1:11-12 it means, “according to.” The word min is used to denote here in Genesis 1:11-12 a subspecies of vegetation, namely, fruit trees and plant life.

Then, we have the connective use of the coordinating relative conjunction waw, which means, “and.” Then we come to the second category of vegetation mentioned in Genesis 1:12.

“Trees bearing fruit” is composed of the following: (1) Masculine singular noun ets, “tree” (2) Masculine singular qal active participle form of the verb asah, “to reproduce” (3) Masculine singular noun pĕri, “fruit” (4) Masculine singular noun pĕri, “fruit.”

The noun pĕri is used in the literal sense referring to produce in general. It refers to fruit of all types. The noun ets in the singular form with pĕri and thus is used of fruit trees collectively.
The verb ‘asah in Genesis 1:11-12 means, “to reproduce.” It is used of the reproductive function of fruit trees, which the Lord gave fruit trees the capacity to reproduce fruit after its kind.

“After their kind” is a prepositional phrase composed of the following: (1) preposition ל “after” (2) Masculine singular noun מין, “species.”

The preposition ל is used here in Genesis 1:12 to demarcate a genetic relationship. It expresses generic typology and denotes species classification. The word always appears with the preposition ל meaning “according to, in respect to,” and thereby provides specification or technical enumeration. The main usage of מין is that of genetically compatible types. This word does indicate limitations of variation. Each organism was to reproduce after its own order or species or family, not after some other order, family or species. The word מין is used to denote here in Genesis 1:11-12 a subspecies of vegetation, namely, fruit trees and plant life.

Next, we have in Genesis 1:12 the relative ווא על with the imperfect verb ראָ’ה, “saw.” The context of Genesis 1:12 indicates that the relative ווא is sequential in meaning since it signifies the next event in a series of successive actions by God in the restoration of the stellar universe and planet earth.

This construction in Genesis 1:12 indicates the next chronological event that took place in the restoration of planet earth and the stellar universe. Therefore, we will translate the conjunction ווא-conversive construction here in Genesis 1:12 “and then.”

“Saw” is the third person masculine singular qal imperfect form of the verb ראָ’ה and here in Genesis 1:12 means “to observe.” This word in Genesis 1:12 denotes the fact that the Lord Jesus Christ considered carefully the results of God the Holy Spirit executing His command to let the earth produce vegetation: plant life, which produces seed, fruit trees, which reproduce fruit according to their own species whose seed is in itself, upon the earth.

ראָ’ה is used in an anthropopathic sense. The human action of seeing is attributed to infinite eternal God in order to communicate to our finite human frame of reference God’s acceptance and approval of the restoration of light to the stellar universe, which would fulfill His purposes in granting Satan his appeal.

In Genesis 1:12 the imperfect of ראָ’ה is “not” jussive (expressing a desire for action from a third person subject) or cohortative (expressing the speaker’s desire or intention to act) and therefore should be translated as a perfect meaning “observed.”

“Good” is the predicate adjective טוב which describes the restorative work of God the Holy Spirit upon executing the Lord Jesus Christ’s command to let the earth produce vegetation: plant life, which produces seed, fruit trees, which reproduce fruit according to their own species whose seed is in itself, upon the earth. The adjective טוב in Genesis 1:12 emphasizes the functionality of this
vegetation. The restoration of vegetation to planet earth by God the Holy Spirit “perfectly suited the purpose” of the Trinity in the appeal trial of Satan. The restorative work of God the Holy Spirit upon executing the Lord Jesus Christ’s command to let the earth produce vegetation: plant life, which produces seed, fruit trees, which reproduce fruit according to their own species whose seed is in itself, upon the earth was: (1) Excellent, complete, beyond practical or theoretical improvement. (2) Exactly fitting the needs and purpose for the appeal trial of Satan. (3) Without any flaws or shortcomings. (4) Correct in every detail.

“And there was evening and there was morning, the first, second, etc. day” appears 6 times in Genesis 1 where it used for the restoration narrative (Gen. 1:5, 8, 13, 19, 23, 31). It is composed of 2 waw-conjunctive consequential clauses.

The context of Genesis 1:13 indicates that the relative waw is consequential meaning that as a result of or following the Lord gathering the waters into one location and causing the dry land to appear resulting in one super continent and restoring vegetation to planet earth, there was the completion of the third day of restoration. This construction in Genesis 1:13 indicates the result of the third day in the restoration of planet earth.

“Evening” is the masculine singular noun `erev. “Morning” is the masculine singular noun boqer. “A third day” is composed of 2 words in the Hebrew text: (1) Masculine singular noun yom, “day.” (2) Cardinal number šəlishi, “third.”

The cardinal number šəlishi indicates the third item in a series and is modifying the noun yom and should be translated with the English adjective “second.” It indicates the completion of the third day in the restoration of planet earth.

Genesis 1:12 Consequently, the execution of this command caused the earth to bring forth vegetation: plant life, which reproduces seed according to their own species, and trees, which reproduce fruit, fruit whose seed is in itself according to their own species 13 and then God observed that it was perfect and so it was evening and so it was morning, the third day. (Author’s translation)

Chapter Seven: Fourth Day of Restoration-Genesis 1:14-19

Exegesis and Exposition of Genesis 1:14

Genesis 1:14-19 records the fourth day of the restoration of planet earth and the stellar universe from the judgment it received as a result of the Satanic rebellion.

Genesis 1:14 Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; 15 and let them be for lights in the expanse of
the heavens to give light on the earth”; and it was so. 16 God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. 17 God placed them in the expanse of the heavens to give light on the earth, 18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. There was evening and there was morning, a fourth day. (NASB95)

“Then” in Genesis 1:14 is the sequential use of the coordinating conjunction $w^s$ which is correctly translated in the New American Standard Updated version. In Genesis 1:14, we have a $waw$-conjunctive sequential construction where we have the coordinating conjunction $waw$ followed by the third person masculine singular qal imperfect form of the verb `$amar`, “to say.” This $waw$-conjunctive sequential construction is introducing a clause, which is consequent to Genesis 1:13. It denotes a logical sequence. This $waw$-conjunctive sequential construction signifies the next chronological event in a series of successive actions by God in the restoration of the stellar universe and planet earth.

“Said” is the third person masculine “singular” qal imperfect form of the verb `$amar` which means “to command.” The Holy Spirit responded to the command issued by the Lord to restore physical light to planet earth and He responds to the command given by the Lord here in Genesis 1:14 to restore the luminaries of the stellar universe.

“Let there be” is the third person masculine singular qal jussive imperfect form of the verb $hayah$ which is the basic word for “being” and it can be translated “to be, to become, to exist, to happen, to have.” We had the qal jussive imperfect form of $hayah$ used in Genesis 1:3 in relation to light as well as 1:6 in relation to the atmosphere. Here in Genesis 1:14 we have the same construction. Here in Genesis 1:6, the context indicates that the third person imperfect form of the verb $hayah$ is a jussive imperfect since the Lord Jesus Christ is expressing a “desire” for the Holy Spirit to restore the luminaries of the stellar universe.

“Lights” is the masculine plural noun $ma’or$, which literally means, “light-givers, generators of light.” The noun $ma’or$ refers to the stellar universe, which is the second heaven. The stellar universe is composed of various luminous bodies such as moons, stars, suns and planets that generate light. They have “luminescence.”

Luminescence is a process by which some materials emit light when they are relatively cool. Familiar examples of luminescence are the light emissions from electronically excited gases in neon lamps, lightning, tiny inorganic crystals used as coatings in luminescent watch dials, television, radar kinescopes, fluorescent lamps, x-ray fluoroscopy screens, certain organic materials undergoing oxidation in fireflies and glowworms, aurora borealis.
In all these phenomena, light emission does not result from the material being above room temperature, and so luminescence is often called cold light in order to distinguish it from the temperature-dependent light emitted by incandescent sources.

When hot materials become luminous and radiate light, a process called incandescence, the atoms of the material are in a high state of agitation. Examples of incandescent sources: burning wood, coal, molten iron, and wire heated by an electric current. The practical value of luminescent materials lies in their capacity to transform invisible forms of energy into visible light.

Luminescence is the emission of light not caused by incandescence and occurring at a temperature below that of incandescent bodies. Incandescence is the emission of visible light by a body, caused by its high temperature. An object that is luminous is one that is radiating or reflecting light.

A luminary is a celestial body such as the sun or moon. The spiritual application is that the believer is reflecting the Light of the world, the Lord Jesus Christ when he is in fellowship with God by obeying the Father’s will as it is revealed by the Spirit through the communication of the Word of God (Phil. 2:14-15; Matt. 5:13-16).

The noun ma’or in Genesis 1:14 is “not” synonymous with ‘or that appears in Genesis 1:3. ‘Or, “light” in Genesis 1:3 refers to the manifestation of the glory and presence of God. This is of course a partial manifestation but a full and complete manifestation will take place in the new heavens and new earth (Rev. 21). Darkness indicated the absence of God’s presence and judgment.

In Genesis 1:2 we have darkness over the surface of the raging ocean depths indicating that the earth has undergone judgment. In Genesis 1:3 we have the presence of God as indicated by the restoration of physical light on planet earth and in the stellar universe. The Lord Jesus Christ created out of nothing the stellar universe and planet earth (Gn. 1:1; Jn.1: 3; Col. 1:16-17; Hb. 1:3), but physical light was not created out of nothing since it is a manifestation of the presence and glory of God. This is clearly indicated in the original Hebrew of Isaiah 45:7 where the verb yatsar, “to formed out of existing material” is used of light and the verb bara, “created out of nothing” is used of darkness.

Nowhere in Scripture is light said to be bara, “created out of nothing,” but it is said to be yatsar, “to formed out of existing material, i.e. restored.” Light was formed or crafted out of existing material, namely, the manifestation of the glory and presence of God, which is the source of physical light. This is also clearly indicated in the New Heavens and New Earth and New Jerusalem (Rev. 21).

The eternal state will be always illumined by the unveiled radiance of the glory of God’s personal presence. God’s manifested glory will be the source of light in eternal state. That God Himself would be the Light of the city is entirely fitting
with the rest of Scripture (John 1:7-9; 3:19; 8:12; 12:35; 1 John 1:5; Rom. 13:12; Heb. 1:3). This refers to both physical and spiritual light.

Remember that in the earthly tabernacle and temple there was artificial lighting in the holy place, the seven-branched lampstand that spoke of Christ as the Light of the world. Yet, even in the Holy of Holies, there was no such lighting because the Shekinah glory of God gave it its light, the light of God’s own presence.

In the eternal city, the entire city of the New Jerusalem will be the temple, the dwelling place of God with the radiance of God’s glory radiating throughout the city in all its transparent beauty.

Today is a time of darkness, a time of night because of the presence of sin, Satan, sorrow, death and man’s viewpoint. But all believers are positionally lights in the Lord, and by our new spiritual capacity and position we are of the day (1 Thess. 5:4-8; Phil. 2:15; Rom. 13:12 with Eph. 5:8f, Rom. 13:13-14).

So light is eternal and existed before the creation of the stellar universe since the manifestation of God’s glory and presence is the source of light in creation.

In Genesis 1:14, the noun ma’or refers to the stellar universe, which is the second heaven and we will translate it “luminaries” since the word accurately conveys the Hebrew noun’s meaning. A “luminary” is a celestial body such as a sun, moon, or star, which gives light (Ps. 8:3-9).

So on the first day of restoration recorded in Genesis 1:3-5, we have the restoration of physical light to the universe that was judged as a result of Satan’s rebellion and which light was a manifestation of the glory and presence of God. The earth was rotating on its axis and God’s glory and presence was giving light to the earth prior to the restoration of the sun and moon. Therefore, light rays emanating from the glory and presence of God were “impinging” on the earth as it rotated on its axis during the first three days. We know the earth was rotating on its axis since the Lord was already marking the days, day one, day two, day three. These light rays emanating from the glory and presence of God were essentially the same intensities and directions as those, which would later emanate from the heavenly bodies to be restored on the fourth day. So light was hitting the earth during the day as though from the sun and during the night as though from the moon and stars, even though they had not yet been restored.

On the second day of restoration recorded in Genesis 1:6-8, we have an atmosphere inserted into the shoreless ocean that flooded the earth as a part of God’s judgment of the fallen angels. Thus, there were two distinct bodies of water, namely, one below the atmosphere, the ocean and one above, thus creating a vast water vapor canopy over the earth’s atmosphere. The earth’s atmosphere was of course for the “terrestrial” sphere in which man who was yet to be created, would reside.
On the third day of restoration recorded in Genesis 1:9-13, the earth’s lithosphere and plant biosphere was restored as a result of the gathering of the pre-Adamic flood waters into one place resulting in the appearance of a super continent. There were not multiple oceans or multiple continents prior to the Noahic Flood, which was the cause of multiple continents and oceans.

Now, here on the fourth day we have the restoration of the “celestial” sphere of the stars, moons, and planets surrounding and illuminating the “terrestrial” sphere. On the first day of restoration, the Lord said, “Let there be light (‘or)!” but on the fourth day of restoration, He said, “Let there be lights (‘ma-or, “light-givers”).”

So first of all, we have “intrinsic” light restored to the original creation that was judged for the Satanic rebellion, which found its source in the manifestation of the glory and presence of God. Then here on the fourth day we have generators of light restored.

“In the expanse of the heavens”: (1) Preposition ב, “in” (2) Masculine singular noun רעיה, “atmosphere” (3) Masculine plural noun שמיים (noun), “heavens.”

The preposition ב denotes location of these “lights, light-givers, light generators,” which we will translate “located in.”

We have already studied the noun רעיה since it appeared in Genesis 1:6, 7 and 8. The noun רעיה comes from the verb ראות, “to stamp out, to hammer.” The noun רעיה literally refers to “an expansion of plates meaning broad plates beaten out.”

The RSV, KJ, NKJ and ASV translate the word in Genesis 1, “firmament.” Our English word “firmament” is from the translation of the Vulgate, firmamentum, which involves the idea of something that is firmly put in place. The Greek στερεόμα conveys the same concept and is used in the LXX where in Genesis 1:6 it is employed to translate the Hebrew רעיה. In the Hebrew Old Testament, the noun רעיה appears 17 times. Nine of which are in the first chapter of Genesis alone.

 Raqia may refer to a limited space such as that of the canopy over the cherubim under the throne in Ezekiel’s vision (1:22, 26). Outside of the book of Ezekiel, Raqia refers: (1) To the earth’s atmosphere, which is the first heaven (2) The stellar universe, which is the second heaven. Thus, the Hebrew term Raqia may apply to any particular region of space, earth’s atmosphere or the stellar universe, as determined by the context.

In Genesis 1:8, the Lord designated the earth’s atmosphere “heavens.” Shamayim, “heavens” is the formal name for any Raqia, “region of space,” which has been designated as a particular sphere of God’s creative, restorative, or purposive activity.

The noun Raqia appears often in the account of the restoration of planet earth. The word is used 3 times between Genesis 1:6-8 for the earth’s atmosphere. In
Genesis 1:20, *raqia* refers to the earth’s atmosphere since birds cannot fly in space. The word appears in Daniel 12:3 for the stellar universe. *Raqia* appears twice in the Psalms for the stellar universe (Ps. 19:1; 150:1).

The noun *raqia* appears 3 times between Genesis 1:14-17 for the stellar universe or space since this is where the sun, moon and stars reside. The stars and moons and sun do not reside in the earth’s atmosphere. Therefore, in Genesis 1:14, the noun *raqia* does “not” refer to the earth’s atmosphere as it does in Genesis 1:6, 7 and 8 but rather it refers to the region of space where the planets, stars and moons reside.

“The heavens” is the noun *shamayim* and is composed of the following: (1) Definite article *ha* (2) Masculine plural noun *shamayim* (noun), “heavens, first heaven (earth’s atmosphere), second heaven (stellar universe) and third heaven (abode of God).”

*Shamayim, heavens*” in Genesis 1:14 refers to all three regions of heaven and *raqia* designates the particular region of the heavens that is in view here, namely, the stellar universe or in other words, outer space or the second heaven.

As we have noted several times in our study of Genesis 1, the original languages of Scripture teach that there are 3 levels of heaven. This multiplicity of heavens is indicated in Hebrews 4:14 where our Lord at His ascension is said to have “passed through the heavens” ( accusative masculine plural noun ouranos).

The first and second heaven are not specifically mentioned but the third heaven is discussed in 2 Corinthians 12:2. Logically speaking, it is evident that there cannot be a third heaven without also a first and second heaven.

The second heaven is the stellar universe or space, which consists of a vast array of stars, moons, suns, galaxies and solar systems. The entire stellar universe was restored on the fourth day of creation and restoration of the earth and heavens.

The definite article *ha* preceding the plural noun *shamayim* refers to the “heavens” as an entire group composed of all three levels of heaven.

“To separate”: (1) Preposition ℓ (lamed) (2) Hiphil infinitive construct form of the verb *badhal*, “to separate, divide.”

In Genesis 1:14, the preposition ℓ is prefixed to the infinitive construct form of the *badhal* to denote the “purpose” for restoration of the luminaries that compose the stellar universe or outer space.

*Badhal* appears 5 times in Genesis 1 where it distinguishes: (1) light and darkness (2) day and night (3) water/water (Gen. 1:6, 7, 14, 18). In Genesis 1:14 the verb *badhal* in the hiphil (causative) stem means, “to cause a division” between the day and night.

The ordinary Hebrew infinitive, called the infinitive construct, is a verbal noun used in the ways that English uses its infinitive (“to go”) and its gerund (“going”). Like the infinitive absolute, but to an even greater degree, it is not unbounded,
rather it can be suffixed, used as the first term of a construct phrase and governed by a preposition. This is the case here in Genesis 1:14 where the infinitive construct form of badhal is governed by the preposition $l^e$, which denotes purpose.

The preposition $l^e$ is used most commonly with infinitives. The infinitive construct form of badhal with the preposition serves as verbal compliment or complimentary infinitive meaning it “completes” the thought of the third person masculine singular qal jussive form of the verb hayah, “let there be.” Therefore, we will translate the verb badhal, “to cause a division.”

This verb serves to introduce the first of a five-fold purpose of restoring the luminaries to the stellar universe. According to Genesis 1:14-19, the “luminaries” in the stellar universe surrounding the earth were to serve a 5-fold purpose: (1) Separate the day from the night on the earth. (2) Signs (3) Seasons (4) Days (5) Years.


The preposition bayin is a word that denotes an “interval” or “space between” 2 things. This preposition denotes an “interval” or “space between” 2 things. When the space between 2 distinct objects is intended bayin will often occur twice in the same phrase. This construction occurred in both Genesis 1:4 and 1:7.

Here in Genesis 1:14 we once again have this particular construction where the preposition bayin is doubled and is used with the verb badhal to express a division “between” day and night. We do not translate the second usage of the word into English when we have this doubling of the word.

The conjunction waw is prefixed to the second usage of bayin in this passage and is used to connect two nouns (yom, “day” and laylah, “night”) and should be translated “and.”

“Day” is masculine singular noun yom. This word is used more often than any other Hebrew word that expresses time. It normally means either a day (in the 24 hour sense), or else the daylight portion of the 24 hours (“day” as distinct from “night”). The context in which the word is used here in Genesis 1:14 clearly indicates that the word is used to denote the “daylight” portion of the 24-hour period in contrast with the “night.”

“Night” is the masculine singular noun laylah. We saw this word in Genesis 1:5. The noun laylah is used here in Genesis 1:14 for the literal “night,” the daily period of darkness contained in a 24 hour period. It is combined with yom, “day” and is used here to denote the “nighttime” portion of the 24-hour period as distinct from the “day.”
During Old Testament times the "night" was divided into three watches: (1) from sunset to 10 P. M., Lam 2:19, (2) from 10 P. M. to 2 A. M. Judg 7:19, and (3) from 2 A. M. to sunrise Ex 14:24.

The definite articles preceding the nouns yom, “day” and laylah, “night” are both “monadic,” meaning that they designate that these nouns are “unique,” or “one of a kind.” In other words, the nighttime and the daytime are unique to themselves.

“And let them be”: (1) Conjunction w (2) third person common (neither masculine nor feminine) plural qal perfect form of the verb hayah.

In Genesis 1:14, we have a waw-conjunctive sequential construction where we have the coordinating conjunction waw followed by the third person common (neither masculine nor feminine) plural qal perfect form of the verb hayah. This waw-conjunctive sequential construction is introducing a clause, which is consequent to the previous clause. It has been used often in Genesis 1:2-13 to denote a logical sequence in the restoration of planet earth. In Genesis 1:14, this waw-conjunctive sequential construction expressing the “result” of the Lord restoring the luminaries to the stellar universe or the “consequence” of this action.

Hayah is the basic word for “being” and it can be translated “to be, to become, to exist, to happen, to have.” qal stem can either have an “active” or “stative” meaning. In Genesis 1:14, the latter is in view meaning that the restoration of the luminaries of the stellar universe will leave them in a permanent state of being for signs and for seasons and for days and years. By the perfect tense here I mean a past, present or future state related to a preceding situation or past situation relevant to a continuing later state.

The perfect tense of hayah in Genesis 1:14 refers to the luminaries located in the stellar universe or outer space as being in a “permanent state” for signs and for seasons and for days and years “as a result” of being restored by the Holy Spirit in response to the command of the preincarnate Christ. This could be called a “prophetic” perfect since the Lord is prophesying of the future use of the luminaries.

Then we have in Genesis 1:14, the second of a five-fold purpose for restoring the luminaries to the stellar universe. As we noted earlier, according to Genesis 1:14-19, the “lights” in the stellar universe surrounding the earth were to serve a 5-fold purpose: (1) Separate the day from the night on the earth. (2) Signs (3) Seasons (4) Days (5) Years.

Once again we have the preposition l, which in Genesis 1:14 is prefixed to a verb and then three nouns and is used in each instance to denote the “purpose” for which the Holy Spirit restored the luminaries of the stellar universe in response to the command of the preincarnate Christ. Therefore, the word should be translated “for” in each instance it is used with a noun here in Genesis 1:14.
The preposition ل is prefixed to the following words in Genesis 1:14: (1) Hiphil infinitive construct form of the verb badhal, “to cause a division” (2) Masculine plural noun ʻoth, “signs” (3) Masculine plural noun mo`edh, “appointed seasons” (4) Masculine plural noun yom, “days.” It is not prefixed to the fourth and final noun that is employed at the end of Genesis 1:14, which is shenah, “years.”

Some state the reason being that the figure of “hendiadys” is employed but this is not the case since this figure always raises the qualifying word to the superlative degree. This would mean that shenah, “years” would be raised to the superlative degree, which would not make sense here. Furthermore, the context indicates that we have four distinct purposes in view with these four nouns. Earlier we noted that the preposition ل was prefixed to the verb badhal to denote the first purpose for which the luminaries of the stellar universe were restored by the Spirit in response to the command of the preincarnate Christ, which is, to separate the day from the night on the earth.

Next, we will note it is prefixed to three nouns. The first of which is the masculine plural noun ʻoth, “signs” in order to denote the second purpose for which the luminaries in the stellar universe were restored. The noun ʻoth is a general word for “signs.” It is used here in Genesis 1:14 in the broadest sense with reference to the luminaries of the stellar universe and denotes that they are “indicators of” or “markers for” appointed seasons, day and years. The luminaries of the stellar universe served as “signs” to “distinguish” the appointed seasons, days and years on planet earth. They are used to “mark time” on planet earth.

The luminaries are signs from various points of view. For believers they declare the glory of the Creator, the Lord Jesus Christ (Ps. 65:8). They are “signs” by which men get their bearings or the point of the compass by day or by night. They may be “signs” with reference to future events (Mt. 2:2; Lk. 21:25). They are reliable “signs” in that they determine in advance the weather to be expected (Mt. 16:2-3). Also, in a negative sense, they serve as “signs” of divine judgments (Joel 2:30; Mt. 24:29). As acts of God signs function in one way or another to display the power and glory of God and His credibility. Believers are not to fear the signs of the heavens as the heathen do (Jer. 10:1-2). So according to Scripture it is clear that the luminaries can perform all these functions.

Next, in Genesis 1:14, we have the “phrasal” use of the coordinating conjunction و where it is prefixed to the preposition ل conjoining the noun ʻoth, “signs” to the noun mo`edh, “appointed seasons.” This use of the conjunction is often found connecting a series of nouns together. It is prefixed to each item in a series as we have here in Genesis 1:14. In each instance, it should be translated, “and.”

Once again, we have the preposition ل where it is prefixed to the masculine plural noun mo`edh, “appointed seasons,” which denotes the third purpose for
which the Lord restored the luminaries to the stellar universe. This masculine noun appears 223 times in Old Testament canon where it was used of “appointments” especially with God, both the times and the places. It frequently designates a determined time or place without regard to the purpose of the designation. In Genesis 1:14, the word is used with reference to the luminaries of the stellar universe, which were restored by the Lord in order to determine the “appointed seasons.”

Once again, we have the “phrasal” use of the coordinating conjunction וְ (v’e) where this time it is prefixed to the preposition לְ (le) conjoining the noun מוֹעֵדָה, “appointed seasons” to the masculine plural noun יֹום, “days.”

The preposition לְ is prefixed to the masculine plural noun יֹום, “days,” and which denotes the fourth purpose for which the Lord restored the luminaries to the stellar universe. This noun has appeared four times already in Genesis 1 (1:5 twice, 8, 13). The word is used in the singular to designate a 24-hour period the second time that the word is used in Genesis 1:5 as well as in Genesis 1:8 and 13.

The first time it was used in Genesis 1:5 it was used in the singular to designate the “daylight” portion of a 24-hour period in contrast to the “nighttime.” This is how it was employed the first time that the word appeared here in Genesis 1:14.

The first time that it was employed in Genesis 1:14 we noted it was used in the singular to designate the “daylight” portion of a 24-hour period in contrast to the “nighttime.” The second time that the word is employed in Genesis 1:14, it is used in the plural to denote multiple 24-hour periods, in which 360 of them form a Biblical lunar-solar year.

Once again, we have the “phrasal” use of the coordinating conjunction וְ (v’e). This time it “not” prefixed to the preposition לְ, which does not appear before the noun שָנָה, “years.” But rather it is prefixed to the feminine plural noun שָנָה, “years” conjoining it to the masculine plural noun יֹום, “days.”

The feminine plural noun שָנָה refers here to an undefined number of years. It can be defined in terms of the seasonal cycle of spring, summer, fall and winter.

A Biblical year was lunar-solar and had only 360 days. The solar year, which we live by, of 365.25 days was unknown to the nations in the Old Testament.

Genesis 1:14 Next, God commanded, “let there be luminaries located in the space region of the heavens in order to cause a division between the day and the night so that they will permanently be for signs and for appointed seasons and for days and years.” (Author’s translation)

Exegesis and Exposition of Genesis 1:15

Genesis 1:15 “and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so.” (NASB95)
“And let them be”: (1) Conjunction \(w^e\) (2) third person common (neither masculine nor feminine) plural qal perfect form of the verb \(hayah\).

The Mosaic narrative in the original Hebrew text continues in Genesis 1:15 with the sequential use of the relative \(w^e\). This is what we call a \(waw\) prefix conjugation where the \(waw\) is prefixed to the verb \(hayah\). The relative \(waw\) with a prefix form represents a situation that is usually successive and always subordinate to a preceding statement, which we have here where Genesis 1:15 is subordinate and successive to Genesis 1:14.

In Genesis 1:15, we have a \(waw\)-conjunctive sequential construction where we have the coordinating conjunction \(waw\) followed by the third person common (neither masculine nor feminine) plural qal perfect form of the verb \(hayah\). This \(waw\)-conjunctive sequential construction is introducing a clause, which is consequent to the previous clause.

In Genesis 1:15, this \(waw\)-conjunctive sequential construction is expressing the “result” of the Lord restoring the luminaries to the stellar universe or the “consequence” of this action. The conjunctive-sequential \(waw\) clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 1:15 is consequent to or follows in logical succession to Genesis 1:14.

\(Hayah\) is the basic word for “being” and it can be translated “to be, to become, to exist, to happen, to have.” qal stem can either have an “active” or “stative” meaning. In Genesis 1:15, the latter is in view meaning that the restoration of the luminaries of the stellar universe will leave them in a permanent state of being luminaries in the space region of the heavens so that they give light on planet earth. By the perfect tense here I mean a past, present or future state related to a preceding situation or past situation relevant to a continuing later state.

The perfect tense of \(hayah\) in Genesis 1:15 refers to the luminaries located in the stellar universe or outer space as being in a “permanent state” of illuminating planet earth “as a result” of being restored by the Holy Spirit, which was in response to the command of the preincarnate Christ.

Once again we have the preposition \(l^r\), which in Genesis 1:14 was prefixed to a verb and then three nouns and was used in each instance to denote the “purpose” for which the Holy Spirit restored the luminaries of the stellar universe in response to the command of the preincarnate Christ. Therefore, the word was translated “for” in each instance it was used with a noun in Genesis 1:14.

In Genesis 1:15 this preposition \(l^r\) is prefixed to the masculine plural noun \(ma’or\), which literally means, “light-givers, generators of light.” The noun \(ma’or\) refers to the stars, satellites and planets that populate the stellar universe, which is the second heaven. We will translate it “luminaries” since the word accurately conveys the Hebrew noun’s meaning. A “luminary” is a celestial body such as a sun, moon, or star, which gives light.
“In the expanse of the heavens”: (1) Preposition bê, “in” (2) Masculine singular noun raqia, “atmosphere” (3) Definite article ha, “the” (4) Masculine plural noun shamayim, “heavens.”

The preposition bê denotes location of these “lights, light-givers, light generators,” which we will translate “in.”

We have already studied in exhaustive detail the noun raqia since it appeared in Genesis 1:6, 7, 8 and 14. The noun raqia appears 3 times between Genesis 1:14-17 for the stellar universe or space since this is where the sun, moon and stars reside. Therefore, in Genesis 1:15, the noun raqia does “not” refer to the earth’s atmosphere but rather it refers to the region of space where the planets, stars and satellites reside. Therefore, it should be translated “the space region of.”

“The heavens” is the noun shamayim and is composed of the following: (1) Definite article ha (2) Masculine plural noun shamayim, “heavens, first heaven (earth’s atmosphere), second heaven (stellar universe) and third heaven (abode of God).”

Shamayim, “heavens” in Genesis 1:14-15 refers to all three regions of heaven and raqia designates the particular region of the heavens that is in view here, namely, the stellar universe or in other words, outer space or the second heaven. The definite article ha preceding the plural noun shamayim refers to the “heavens” as an entire group composed of all 3 levels of heaven.

“To give light”: (1) Preposition le (2) Hiphil infinitive construct form of the verb `or. We have seen the cognate verb of this noun four times already in the first chapter of Genesis 1 (1:3, 4 twice, 5). The verb `or is used in the hiphil infinitive construct form for the luminaries of the stellar universe and means, “to be a cause of light or illumination.”

The infinitive construct form of `or with the preposition serves as verbal compliment or complimentary infinitive meaning it “completes” the thought of the third person masculine singular qal perfect form of the verb hayah, “they will be permanently.”

As we noted earlier, Genesis 1:15 is a waw conjunctive sequential clause, which expresses the “result” or the “consequence” of the Holy Spirit executing the preincarnate Christ’s command to restore the luminaries to the stellar universe. Therefore, the context indicates that the preposition le and the hiphil infinitive construct form of the verb `or is expressing result and not purpose.

“On the earth”: (1) Preposition `al, “upon” (2) Definite article, ha, “the” (3) Feminine singular noun `erets, “earth.”

The preposition `al marks the end point or goal of action and means, “upon.” Here it marks the end point of God the Holy Spirit actions in restoring the luminaries to the stellar universe. The noun erets refers to “the earth” in a cosmological sense.
“And it was so” is composed of the following: (1) Relative waw (2) third person masculine singular qal imperfect form of the verb hayah. (3) Adverb ken. We saw this exact same construction at the end of Genesis 1:7, 9 and 11.

The relative waw prefixed to the third person masculine singular qal imperfect form of the verb hayah. The qal imperfect form of this verb means, “it came to pass, it became a reality.” Here in Genesis 1:11, we have the qal imperfect form of the verb hayah appearing with a waw-conversive (wayhi) construction. The qal stem of the verb hayah in Genesis 1:11 is stative describing the state of the stellar universe after the restoration of the luminaries.

The adverb ken expresses the realization of something previously mentioned. It expresses reality of the restoration of the luminaries to the stellar universe, thus we will translate adverb, “thus, as previously described.”

Genesis 1:15 “Consequently, they will be permanently for luminaries in the space region of the heavens and as a result they will be a cause of illumination upon the earth, thus it came to pass as previously described.” (Author’s translation)

Exegesis and Exposition of Genesis 1:16

Genesis 1:16 God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. (NASB95)

The Mosaic narrative in the original Hebrew text continues in Genesis 1:16 with the sequential use of the relative waw. This is what we call a waw prefix conjugation where the waw is prefixed to the verb ‘asah, “made.” We have seen this construction quite often in Genesis 1.

The relative waw with a prefix form represents a situation that is usually successive and always subordinate to a preceding statement, which we have here where Genesis 1:16 is subordinate and successive to Genesis 1:15.

In Genesis 1:16 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular qal imperfect form of the verb ‘asah, “made.” The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 1:16 is consequent to or follows in logical succession to Genesis 1:15. This waw-conjunctive sequential construction signifies the next chronological event in a series of successive actions by God in the restoration of the stellar universe and planet earth.

As a result of the command issued by the preincarnate Christ to the Holy Spirit in Genesis 1:14-15, the luminaries of the stellar universe including the earth’s sun and moon, were restored. This construction is also called in Hebrew grammar a
waw-conversive or as some call waw-consecutive construction where the conjunction waw is prefixed to a verb.

When a passage describes consecutive events in past time, it often begins with a perfect tense verb followed by a series of imperfect verbs with the waw consecutive prefixed to them. Since both perfect and imperfect verbs in a series are usually translated in the past tense, they are often referred to as the waw conversive, because they are said to convert the imperfect verbs to perfects. Thus, imperfect verbs with the waw consecutive following a perfect tense verb usually represent consecutive actions in past time and can be translated as sequential meaning, “and then, next” or consequential, “and so, consequently.” However, it is not always easy to draw a clear distinction between these 2 meanings. As is always the case, one must study the context in order to determine the correct translation. Furthermore, the action of the verb is not always successive in the strict sense but can denote a logical sequence or an action that is prior to the preceding verb. Here in Genesis 1:16 we have the waw-conversive construction where we have relative waw plus the imperfect verb ‘asah representing a consecutive action in past time.

“Made” is the third person masculine singular qal imperfect form of the verb ‘asah, which has a wide semantic range of meaning in the Old Testament: (1) To make out of existing material (2) to do (3) to execute (4) to prepare (5) to offer burnt sacrifices (6) to keep (7) to demonstrate (8) to deal with (9) to make a name for oneself (10) to reproduce. (11) To restore (12) to manufacture something after a pattern (13) to model (14) to commit (15) to follow (16) to appoint (17) to press (18) to work (19) to produce (20) to reconstruct.

The verb ‘asah is employed by the Holy Spirit in the creation, chaos and restoration account recorded in Genesis 1:3-2:4.

In Genesis 1:17, the word indicates God “restored” the earth’s atmosphere to it its original condition prior to God’s judgment of the Satanic rebellion. In Genesis 1:11-12, it indicates that God “restored” the plant kingdom to its original condition in order that they might “reproduce” again. In Genesis 1:25, the word indicates that God “produced” the animal and insect kingdoms from existing material. In Genesis 1:26, the word denotes that God “modeled” man after His image in the sense that He made man to reflect His invisible essence, thus man as to his essence is the shadow image of God who is invisible, thus the essence of man is invisible, i.e. the soul.

In Genesis 1:16, the verb asah is used of God “restoring” the sun and the moon to their original condition prior to God’s judgment of the Satanic rebellion. It means, “to restore” in the sense that God the Holy Spirit reconstructed out of existing material the sun and the moon and brought them back to their original condition prior to God’s judgment of the Satanic rebellion.
Restoration is a return of something to a former, original, normal or unimpaired condition. In Genesis 1:16, God “restored” the sun and the moon to their former, original, normal condition that they were in prior to God’s judgment of the Satanic rebellion.

Now, it is very important to understand that this verb ‘asah, which is translated “made” in the New American Standard Updated version is not the same word used in Genesis 1:1.

**Genesis 1:1 In eternity past, God created out of nothing the heavens (first heaven: earth’s atmosphere; second heaven: stellar universe; third heaven: abode of God) and the earth. (Author’s translation)**

“**Created**” is the third person masculine singular qal perfect form of the verb bara, “to create something out of nothing.” This word differs from the verb yatsar, “to fashion,” which emphasizes the shaping or forming of an object from previously existing material. It differs from the verb ‘asah in our text in Genesis 1:16. The verb bara emphasizes the initiation of the object out of previously non-existent material. The verb bara is used exclusively of the creative activity of God and is never used with man as the subject. This word bara expresses the concept of “bringing an object into existence out of non-existent material.” So the Lord Jesus Christ created out of nothing the heavens and the earth. He spoke into existence time, matter and space. The careful and conscientious reader of the first chapter of Genesis will note that the verb bara is found in the first verse and appears no more in the account until the introduction of life, in the fifth and sixth days of the restoration.

The other verbs which are used to describe the work of the six days such as “made,” (asah), “divide” (badhal), and “set” (nathan) are used elsewhere of work done with existing materials.

The original creation was before the forming and fashioning and reconstruction and restoration. That something tremendous and terrible happened to the initial perfect creation is clearly implied and certain by the words employed by Moses under the inspiration of the Holy Spirit.

**The two great lights**: (1) Primary particle of the accusative case ‘eth (not translated) (2) Cardinal number sheni, “two.” (3) Definite article ha, “the” (4) Masculine plural noun ma’or, “lights.” (5) Definite article ha, “the” (6) Masculine plural adjective gadhol, “great.”

The primary particle prefixed to the articular construction ha ‘or, “the light” is not translated in our English translations. It is often used before the direct object of a transitive verb whenever that object is a definite noun and this is the case here in Genesis 1:16 where the particle is prefixed to the cardinal number sheni, “two” and the articular noun ma’or, “the lights.”
The masculine plural noun *ma’or* literally means, “light-givers, generators of light.” It appears in the plural in Genesis 1:14-15 where we translated it “luminaries.”

We studied this word in exhaustive detail in these two passages. Therefore, we will only note its use here in Genesis 1:16. As was the case in Genesis 1:14-15, the noun *ma’or* means, “luminary.” A “luminary” is a celestial body such as a sun, moon, or star, which gives light. In Genesis 1:16, the noun *ma’or* is in the plural meaning “luminaries” and refers to the both the sun and the moon. It must be noted that although the sun and the moon are “light-givers” or “luminaries” does not suggest that they are of the same substance. The sun generates light whereas the moon only reflects the light of the sun. Yet, both give light as far as their functions to the earth are concerned.

The definite article preceding the noun *ma’or* is “generic” and marks out the sun and the moon, which are unique and determined in themselves. The “generic” article is used here with the plural noun *ma’or* in order to mark out the sun and the moon as a unity and that they are unique to planet earth.

The adjective *gadhol* appears approximately 520 times in the Old Testament and primarily means, “great, large” or “big.” In Genesis 1:16, the adjective *gadhol* means, “great” and is used to modify the articular noun *ma’or*, “the lights.” It is describing the state of the earth’s moon and sun.

In this portion of Genesis 1:16, the noun *gadhol* is used to denote size of both the sun and the moon in relation to the earth. In relation to the planet earth, the sun and the moon are greater in size in comparison to the rest of the luminaries residing in the stellar universe. In relation to planet earth, the sun and the moon appear larger than the rest of the luminaries residing in the stellar universe although in reality they are not. Also as we noted the sun is greater than the moon in the sense that it generates light whereas the moon simply reflects the sun’s light.

The adjective *gadhol* is attributive since it agrees with the noun *ma’or* in definiteness. It is thus modifying the plural noun *ma’or*, “luminaries.” The definite article preceding the adjective *gadhol* indicates that the adjective is attributive.

“The greater light”: (1) Primary particle of the accusative case ‘eth (not translated) (2) Definite article *ha*, “the” (3) Masculine singular noun *ma’or*, “light.” (4) Definite article *ha*, “the” (5) Masculine singular adjective *gadhol*, “greater.”

In this portion of Genesis 1:16, the noun *ma’or* is in the singular rather than the plural and should be translated “luminary” and refers to the sun exclusively. The primary particle is not translated but is grammatically used to emphasize the noun *ma’or*, “luminary.”
The article preceding the noun *ma’or*, “luminary” emphasizes that the sun is well known to the reader and is unique to planet earth. The adjective *gadhol*, “greater” is attributive modifying the noun *ma’or*, “luminary” and is used in a comparative sense. It is used in a positive comparison where both the subject and the thing compared possess the quality expressed by the adjective, with the subject possessing it to a greater degree. Thus, the subject *gadhol*, “greater” and the adjective *qaton*, “lesser” possess the quality of being a luminary with the subject (the sun) possessing the quality to a greater degree meaning that the sun shines brighter than the moon. The sun generates light and the moon reflects the sun’s light, thus the sun is greater and the moon lesser of a light-giver.

The article preceding the adjective *gadhol*, “greater” serves to indicate that the adjective is attributive and is thus modifying the singular noun *ma’or*, “luminary.”

“To govern the day”: (1) Preposition *l* (2) Feminine singular noun *memshalah*, “rule” (3) Definite article *ha*, “the” (4) Masculine singular noun *yom*, “day.”

In Genesis 1:16, the preposition *l* is prefixed to the feminine singular noun *memshalah*, “rule” in order to denote God’s “purpose” for the sun. Therefore, we will translate the preposition *l*, “in order to.”

The noun *memshalah* is derived from the verb *mashal*, “to rule, reign, to have dominion.” The noun means, “rule, domain, dominion.” The word is used to denote the sovereignty of God and can denote the rule of humans. It is also used in relation to inanimate objects as is the case here in Genesis 1:16 where it is used in relation to the earth’s sun.

In Genesis 1:16, the noun *memshalah* is used in relation to the prevalence of the sun’s light by day and of the moon by night. We will translate the noun *memshalah*, “rule.”

“Day” is masculine singular noun *yom* and is used to denote the “daylight” portion of the 24-hour period in contrast with the “night.” The definite article is anaphoric meaning that the noun *yom*, “day” was previously mentioned in Genesis 1:14.

“And the lesser light” (1) Connective use of the conjunction *w*, “and” (2) Primary particle ‘*eth* (not translated) (3) Definite article *ha*, “the” (3) Masculine singular noun *ma’or*, “luminary” (4) Definite article *ha* (not translated) (5) Masculine singular adjective *qaton*, “lesser.”

The conjunction *waw* is prefixed to the definite article *ha* and the noun *ma’or*, “luminary” in this passage and is used to connect 2 nouns (*yom*, “day” and *laylah*, “night”) and should be translated “and.” The primary particle is not translated but is grammatically used to emphasize the noun *ma’or*, “luminary.”

In this portion of Genesis 1:16, the noun *ma’or* is in the singular again and should be translated “luminary” and refers to the moon exclusively. The article
preceding the noun *ma’or*, “luminary” emphasizes that the moon is well known to the reader and is unique to planet earth.

The adjective *qaton* denotes diminutiveness in quantity or quality. In Genesis 1:16, *qaton* is used in a comparative sense to denote the diminutiveness of the moon in comparison with the sun since the moon simply reflects the sun’s light. In comparison with the sun, the quantity of light that emanates from the moon is “lesser.”

In Genesis 1:16, the adjective *qaton* is attributive and is modifying the noun *ma’or*, “luminary.” The adjective *qaton* is attributive since it agrees with the noun *ma’or* in definiteness. The adjective *qaton*, “lesser” functions attributively and is thus modifying the noun *ma’or*. It is used in a positive comparison where both the subject and the thing compared possess the quality expressed by the adjective, with the subject possessing it to a greater degree. Thus, the subject *gadhol*, “greater” and the adjective *qaton*, “lesser” possess the quality of being a luminary with the subject (the sun) possessing the quality to a greater degree meaning that the sun shines brighter than the moon.

The article preceding the adjective *qaton*, “lesser” serves to indicate that the adjective is attributive and is thus modifying the singular noun *ma’or*, “luminary.” We will translate the articular construction of *qaton*, “the lesser.”

“To govern the night”: (1) Preposition ℓ (2) Feminine singular noun *memshalah*, “rule” (3) Definite article ha, “the” (4) Masculine singular noun *laylah*, “night.”

In this section of Genesis 1:16, the preposition ℓ is prefixed to the feminine singular noun *memshalah*, “rule” in order to denote God’s “purpose” for the moon. Therefore, we will translate the preposition ℓ, “in order to.”

As we noted earlier in our exegesis and exposition of Genesis 1:16, the noun *memshalah* is used in relation to the dominion or prevalence of the sun’s light by day and of the moon’s by night.

The noun *laylah* is used here in Genesis 1:16 for the literal “night,” the daily period of darkness contained in a 24-hour period. It is used here to denote the “nighttime” portion of the 24-hour period as distinct from the “day.”

During Old Testament times the “night” was divided into three watches: (1) from sunset to 10 P. M., Lam 2:19, (2) from 10 P. M. to 2 A. M. Judg. 7:19, and (3) from 2 A. M. to sunrise Ex 14:24.

The definite article is “anaphoric” meaning that it indicates that the noun *laylah*, “night” was previously mentioned in Genesis 1:14. We will translate the articular construction of *laylah*, “the night.”

So we have the sun and the moon being restored on the fourth day.

The Hebrew term for the sun is *shemesh*. In Genesis 1:16, it is called the “greater luminary” in contradistinction to the moon or “lesser luminary,” in
conjunction with which it was to serve “for signs, and for seasons, and for days and years”; its special office was “in order to rule the day” (Gen 1:14-16). The “signs” referred to were probably such extraordinary phenomena as eclipses, which were regarded as conveying premonitions of coming events (cf. Jer. 10:2; Matt. 24:29, with Luke 21:25).

Sunrise and sunset are the only defined points of time in the absence of artificial contrivances for telling the hour of the day. Between these two points the Jews recognized three periods: (1) when the sun became hot, about 9 A.M. (1 Sam. 11:9; Neh. 7:3) (2) the double light or noon (Gen. 43:16; 2 Sam. 4:5) (3) “the cool of the day,” shortly before sunset (Gen. 3:8).

The sun also served to fix the quarters of the hemisphere, East, West, North, and South, which were represented respectively by the rising sun, the setting sun (Isa. 45:6; Ps. 50:1), the dark quarter (Gen. 13:14; Joel 2:20), and the brilliant quarter (Deut. 33:23; Job 37:17; Ezek. 40:24). Or otherwise by their position relative to a person facing the rising sun—before, behind, on the left hand, and on the right hand (Job 23:8-9).

The apparent motion of the sun is frequently referred to in terms that would imply its reality (Josh. 10:13; 2 Kings 20:11; Ps. 19:6; Eccl. 1:5; Hab. 3:11). Figuratively, the sun is used of God's favor (Ps. 84:11) and of the work of God (19:1-6) as well as Christ's coming (Mal. 4:2) and of the glory of Christ (Matt. 17:2; Rev. 1:16; 10:1).

The sun is used of supreme rulers (Gen. 37:9; Isa. 13:10) and the sun’s brightness of the future glory of saints (cf. Dan. 12:3, with Matt. 13:43). The sun’s power is used of the triumph of saints (Judg. 5:31) and when darkened, it used of catastrophes (Ezek. 32:7; Joel 2:10, 31; Matt. 24:29; Rev. 9:2). The sun going down at noon is used of premature destruction (Jer. 15:9; Amos 8:9) and no more going down is used of perpetual blessedness during the millennial reign of Christ and on into eternity future (Isa. 60:20).

The sun is used of the Person of the Savior (John 1:9; Mal. 4:2) and of the glory and purity of heavenly beings (Rev. 1:16; 10:1; 12:1). God created the sun (Gen 1:16), and therefore it was not worthy of worship by man. Along with the moon, the sun's duty was to regulate the days and the seasons. On at least two occasions, God interrupted the sun's regular course for His purposes. The sun stood still for Joshua at Gibeon (Josh 10:13), and it went backwards for Hezekiah when he prayed for an extension of his life (Isa 38:8).

God also has the power to darken the sun. The prophet Joel predicted He would do that on the day of the Lord (Joel 2:31). Three of the gospel writers (Matt 27:45; Mark 15:33; Luke 23:44-45) tell us that the sun grew dark at the crucifixion. The moon is used for counting months. The Lord created the moon for the seasons
(Psalm 104:19a). The moon has no light of its own but reflects the light of the sun. From it we learn about reflected glory.

The worship of the moon was extensively practiced by the nations of the East. Ur in lower Mesopotamia, Abraham's birthplace, was an important center of the worship of Sin, the moon god, as was Haran in Upper Mesopotamia, where Abram and Terah emigrated. In Egypt the moon was honored under the name Isis and was one of the only two gods that commanded the worship of all the Egyptians. In Syria the moon was represented by one of the Ashtaroth surnamed “Karnaim,” from the horns of the crescent moon by which she was distinguished.

There are indications of the early introduction into the countries adjacent to Palestine of a particular form of worship distinct from any that we have described, namely, the direct homage of the heavenly bodies-sun, moon, and stars-characteristic of Sabianism.

The first notice we have of this is in Job 31:26-27, and it is observable that the warning of Moses (Deut. 4:19) is directed against this nature worship rather than against the form of moon worship that the Israelites must have witnessed in Egypt. At a later period, the worship of the moon in its most decadent form of idol worship was introduced from Syria, probably through Aramaic influence. In 2 Kings 23:5 we read that Josiah did away with those “who burned incense to Baal, to the sun and to the moon,” etc. Manasseh appears to have been the great patron of this form of idolatry, for he “worshipped all the host of heaven” (21:3, 5). From his reign down to the captivity, moon worship continued to prevail among the Jews, with the exception of a brief period under Josiah.

Jeremiah has several references to it (Jer. 7:18; 8:2; 44:17). In the first of those references the prophet gives us a little insight into the manner of worship accorded to the moon. These cakes were probably intended as gifts, in acknowledgment of a supposed influence exercised by the moon on the affairs of the world or, more specially, on the products of the soil.

In the figurative language of Scripture the moon is frequently seen predicting events of great importance, such as the second advent of Christ and the temporary or permanent withdrawal of its light that will accompany it (Isa 13:10; Joel 2:31; Matt 24:29; Mark 13:24). The moon's becoming “like blood” in Revelation 6:12 points to approaching judgments.

The moon had a special significance for the ancient Israelites. Their festival calendar, which began each month with the rising of the new moon, was known as a lunar calendar. The blowing of the ram’s horn signaled the day of the appearing of the new moon. This event was also observed with special sacrifices (Num. 10:10; 28:11-15). Since the lunar year is about 11 days shorter than the solar year, a thirteenth month was added to the Hebrew calendar every third year to keep the festival calendar on schedule with the changing seasons.

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The accurate recording of the new moon as it arrived each month was important, because the moon governed the dates for other religious festivals. Clouds or fog could obscure the new moon on the night of its rising. When this happened, the Hebrew people would extend the festival days to be sure the correct day was observed. This is probably why the festival of the New Moon used by David to cover his absence from Saul's court seems to have lasted for two days (1 Sam 20:5).

The prophet Amos condemned Israel's merchants for their impatience with the interruption to business caused by the festival of the New Moon (Amos 8:4-6). Speaking through the prophet Isaiah (1:13-15), God condemned the formal, but empty, observance of the New Moon festival.

Along with the sun and the planet Venus, the moon was worshiped as a cosmic god by many pagan nations of the ancient world. The moon was known as Sin in Babylon and Assyria, Nanna in Sumer, and Yarih at Ugarit. This last name is closely related to the Hebrew word for moon.

While the worship of the moon and any other natural phenomenon was strictly forbidden among the Hebrews (Deut. 4:19; 17:3), the evil King Manasseh established the cults of “all the host of heaven,” presumably including the moon, in the court of Solomon's Temple (2 Kings 21:3-5).

We have one more phrase to cover, which will complete our study of Genesis 1:16. “He made the stars also”: (1) Adjunctive use of the conjunction waw, “also” (2) Primary particle ‘eth (not translated) (3) Definite article ha, “the” (3) Masculine plural noun kokhav, “stars.”

The conjunction waw is “adjunctive” meaning it is introducing an “additional” item that God restored on the fourth day, namely, the stars of the stellar universe. It indicates that “in addition to” the earth’s sun and moon being restored, God “also” restored the stars residing in the stellar universe.

The primary particle prefixed to conjunction waw and is not translated in our English translations but is simply used to mark the definite noun kokhav, “stars” as the direct object of the transitive verb ‘asah, “He restored,” which is omitted because of the figure of ellipsis of repetition.

An “ellipsis of repetition” is where the omitted verb ‘asah, “restored” is to be repeated from a previous clause. Therefore, we will insert into the translation the third person masculine singular qal imperfect form of the verb ‘asah, “He restored,” which appears at beginning of the verse.

Here at the conclusion of Genesis 1:16, the verb asah is used of God “restoring” the stars of the stellar universe. Here at the conclusion of Genesis 1:16, the verb ‘asah means, “to restore” in the sense that God the Holy Spirit reconstructed out of existing material the stars of the stellar universe and brought them back to their original condition prior to God’s judgment of the Satanic rebellion.
As we noted earlier in this study of Genesis 1:16, restoration is a return of something to a former, original, normal or unimpaired condition. In Genesis 1:16, God “restored” the stars of the stellar universe to their former, original, normal condition that they were in prior to God’s judgment of God of the Satanic rebellion.

The noun kokhav appears 37 times in the Hebrew Bible and means, “star.” In Genesis 1:16, it refers to all the luminaries, which populate the stellar universe. The definite article preceding the noun kokhav indicates that the stars are well known to the reader and unique in themselves. We will translate the noun kokhav, “stars.”

**Genesis 1:16** Next, God restored the two great luminaries, the greater luminary in order to rule the day and the lesser luminary in order to rule the night. Also He restored the stars. (Author’s translation)

The Lord Jesus Christ commanded the Holy Spirit to restore the stars of the stellar universe in order that they might give light to the earth along with the sun and the moon. It is interesting that the stars are mentioned as of only minor importance relative to the sun and the moon. They are almost mentioned as an afterthought. The reason is that planet earth is the stage in which Satan’s appeal trial will be played out.

Planet earth is the center of the angelic conflict. God has set planet earth apart from the rest of the cosmos to be site where the angelic conflict will be resolved. Planet earth is where the human race will reside. The human race was created to resolve the pre-historic conflict between God and Satan.

So everything in the cosmos centers upon planet earth, thus the sun and the moon are of greater importance to not only God but also to the reader since planet earth is where God achieved victory over Satan through the death and resurrection of the Lord Jesus Christ.

The nations that surrounded Israel worshipped the stars. Astrologers and wise men carefully studied their movements to determine the will and message of the gods but of course this was an exercise in futility (Is. 47:12-14). In pagan mythology, the stars are often associated with heathen gods. To the heathen nations around Israel, the stars were objects of worship.

The Lord warns Israel of following this practice (Deut. 4:15-19). Israel was disciplined throughout her history because of her worship of the stars (Amos 5:25-27). The Lord Jesus Christ created the stars of course and He has determined the number of the stars and has designated names to them all (Ps. 147:1-5).

The Scriptures mention the constellations in Isaiah 13:10 and some of them by name (cf. Job 9:5-10; Amos 5:8). The vast number of stars was a symbol to Abraham of God’s covenant with him (Gen. 15:1-6; 22:15-18).
Angels are often identified with the stars of heaven (Job 38:7; Is.14:12-13; 40:26; Rev.1:20). The association of stars and fallen angels in idolatrous worship can be found in many passages of Scripture (Deut. 4:19; 17:3; 2 Kgs. 17:16; 21:3-6; Zeph.1:5; Rev.9:1). The term “star” is also used in a figurative sense for Satan in Revelation 9:1. The term kokhav, “star” is also used in the figurative sense for the Lord Jesus Christ (Num. 24:17).

Exegesis and Exposition of Genesis 1:17

Genesis 1:17 God placed them in the expanse of the heavens to give light on the earth. (NASB95)

The Mosaic narrative in the original Hebrew text continues in Genesis 1:17 with the sequential use of the relative ָו הנּ תּ which is not translated by the New American Standard Updated version although the RSV and KJV do, translating the word “and.”

We have here a familiar construction in Genesis 1:17. We have a waw prefix conjugation where the waw is prefixed to the verb ָו תּ, “placed.” We have seen this construction quite often in Genesis 1. The relative waw with a prefix form represents a situation that is usually successive and always subordinate to a preceding statement, which we have here where Genesis 1:17 is subordinate and successive to Genesis 1:16.

In Genesis 1:17 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular qal perfect form of the verb ָו תּ, “placed.” The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 1:17 is consequent to or follows in logical succession to Genesis 1:16.

In Genesis 1:17, this waw-conjunctive sequential construction is expressing the “result” of the Lord restoring the moon and the sun or the “consequence” of this action. Therefore, we will translate the relative waw, “consequently.”

“Placed” is the third person masculine singular qal perfect form of the verb ָו תּ which is the fifth most frequent word used in the Hebrew Bible appearing 2016 times. Its three primary meanings are: (1) To give something to someone (2) To put or set something somewhere (3) To make or constitute someone or something into something. However, the word has many nuances depending upon the context. This has resulted in a wide variety of translations for the word. In context, the verb ָו תּ means, “to place.”

By the exercise of His sovereign authority, the Lord Jesus Christ “placed” the two great luminaries and stars in space to be a cause of illumination upon the earth. He placed them in the sense that He put them in their proper position in space in order that they would be a cause of illumination upon the earth.
It is a ridiculous interpretation of the verb *nathan*, if we understood it to mean that the Lord first restored the earth’s two great luminaries, the sun and the moon, and the stars in one place and then took them and placed them in space. The verb *nathan* is telling us more about the restoration of the two great luminaries, the earth’s sun and moon. The conjunctive-sequential *waw* clause that expresses the consequence of restoring the moon and the sun indicates that the Lord not only restored them but simultaneously, He was putting them in their proper position so that they would be a cause of illumination upon the earth.

The verb *nathan* expresses the concept of the Lord Jesus Christ’s sovereignty. The term “sovereignty” connotes a situation in which a person, from his innate dignity, exercises supreme power, with no areas of his province outside his jurisdiction. A “sovereign” is one who enjoys full autonomy, allowing no rival immunities. As applied to God, the term “sovereignty” indicates His complete power over all of creation, so that He exercises His will absolutely, without any necessary conditioning by a finite will or wills. God’s sovereignty is expressed through creation, sustaining creation and redeeming creation (Ps. 50:1; 66:7; 93:1; 147:4; Is. 40:15, 17; Col. 2:9-10).

Now the verb *nathan* is in the qal stem here in Genesis 1:17 and means, “to place.” The qal stem of the verb *nathan* in Genesis 1:17 is “fientive” describing an activity performed by the Lord Jesus Christ. It designates a dynamic situation and answers the question as to what the preincarnate Christ did to the sun and the moon, namely He place them in space in order that they would be a cause of illumination upon the earth. Here in Genesis 1:17, the verb *nathan* is what we call a fientive (a verb describing motion or a change of state) verb referring to a block time of time in the past or in other words it has past time reference.

The verb *nathan* in Genesis 1:17 is in the perfect tense. By the perfect tense here I mean a past, present or future state related to a preceding situation or past situation relevant to a continuing later state. The perfect tense of *nathan* in Genesis 1:17 refers to the sun and the moon as being in a “permanent state” of illuminating planet earth “as a result” of being restored by the Holy Spirit, which was in response to the command of the preincarnate Christ.

“*Them*” is the masculine plural form of the primary particle ‘*eth*, which refers to “*the two great luminaries*,” namely, the earth’s moon and sun and the stars mentioned in Genesis 1:16. It functions grammatically as a demonstrative pronoun and as the direct object of the verb *nathan*.

“In the expanse of the heavens”: (1) Preposition b’s, “in” (2) Masculine singular noun *raqia*, “atmosphere” (3) Definite article *ha*, “the” (4) Masculine plural noun *shamayim*, “heavens.”

The preposition b’s denotes location of these “lights, light-givers, light generators,” which we will translate “in.” We have already studied in exhaustive
detail the noun *raqia* since it appeared in Genesis 1:6, 7, 8, 14 and 15. The noun *raqia* appears 3 times between Genesis 1:14-17 for the stellar universe or space since this is where the sun, moon and stars reside. Therefore, in Genesis 1:17, the noun *raqia* does “not” refer to the earth’s atmosphere but rather it refers to the region of space where the planets, stars and satellites reside. Therefore, it should be translated “the space region of.”

*Shamayim*, “heavens” in Genesis 1:17 refers to all three regions of heaven and *raqia* designates the particular region of the heavens that is in view here, namely, the stellar universe or in other words, outer space or the second heaven. The definite article *ha* preceding the plural noun *shamayim* refers to the “heavens” as an entire group composed of all 3 levels of heaven.

“To give light”: (1) Preposition *lè* (2) Hiphil infinitive construct form of the verb `or`. In Genesis 1:17, the preposition *lè* is prefixed to the Hiphil infinitive construct form of the verb `or` in order to denote God’s “result” of restoring the moon and the sun, the two great luminaries.

The verb `or` is used in the hiphil infinitive construct form for the moon and the sun and means, “to be a cause of light or illumination.” The infinitive construct form of `or` with the preposition *lè* serves as verbal compliment or complimentary infinitive meaning it “completes” the thought of the third person masculine singular qal perfect form of the verb *nathan*, “placed…permanently.”

“On the earth”: (1) Preposition `al`, “upon” (2) Definite article, *ha*, “the” (3) Feminine singular noun `erets`, “earth.”

The preposition `al` marks the end point or goal of action and means, “upon.” Here it marks the end point of God the Holy Spirit actions in restoring the earth’s sun and moon.

The noun *erets* refers to “the earth” in a cosmological sense. The definite article is “anaphoric” meaning that it is referring back to the noun’s previous usage in Genesis 1:15. We will translate this prepositional phrase, “upon the earth.”

**Genesis 1:17** Consequently, God placed them permanently in the space region of the heavens so that as a result they would be a cause of illumination upon the earth. (Author’s translation)

**Exegesis and Exposition of Genesis 1:18-19**

Next, we will perform the exegesis and exposition to Genesis 1:18-19, which completes the record of the fourth day of restoration. As we have been doing throughout this study of Genesis 1, we will be employing the New American Standard Updated version as a guide while we are exegeting the Hebrew text of Genesis 1:18-19.
Genesis 1:18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. 19 There was evening and there was morning, a fourth day. (NASB95)

“And” is the “clausal” use of the coordinating conjunction waw meaning that the word is placing a clause after another without indicating the hierarchical relation between them. It is joining a subordinate clause to the main clause in Genesis 1:17 syndetically. In Genesis 1:18, we have another waw-conjunctive sequential construction is expressing an additional “result” of the Lord restoring the two great luminaries, the sun and the moon and the luminaries of the stellar universe.

“To govern”: (1) Preposition lamed (2) qal infinitive construct form of the verb mashal, “to govern, reign, have dominion.”

We noted the verb’s cognate noun memshalah, “rule” in Genesis 1:16. In Genesis 1:18, the preposition lamed is prefixed to the infinitive construct form of the mashal to denote the “result” of the restoration of the moon and the sun. The verb mashal is common in both ancient and modern Hebrew. It is found approximately 100 times in the text of the Hebrew Old Testament. The word is used for the first time in the Old Testament in Gen 1:18, where the sun, moon, and stars are designated “to rule over the day and over the night.” In Genesis 1:18, the verb mashal is used in relation to the prevalence of the sun’s light by day and of the moon’s by night.

The next word in our Hebrew text of Genesis 1:18 is “not” translated in New American Standard Updated version. In Genesis 1:18, the word is the preposition beth marking the objects (daytime and nighttime) of the verb mashal, which designates the exercise of authority over something and therefore means, “over.” The sun will have dominion “over” the daytime and the moon “over” the nighttime.

“The day”: (1) Definite article ha, “the” (2) Masculine singular noun yom, “day.” The noun yom in Genesis 1:18 denotes the daylight portion of a twenty-four hour day as distinct from the night.

The coordinating conjunction we prefixed to the preposition beth conjining the noun yom, “day” to the noun laylah, “night.” Therefore, it should simply be translated, “and.”

“The night”: (1) Definite article ha, “the” (2) Masculine singular noun laylah, “night.” The noun laylah is used here in Genesis 1:18 for the literal “night,” the daily period of darkness contained in a 24 hour period. It is combined with yom, “day” and is used here to denote the “nighttime” portion of the 24-hour period as distinct from the “day.”

The definite articles preceding the nouns yom, “day” and laylah, “night” are both “monadic,” meaning that they designate that these nouns are “unique,” or
“one of a kind.” In other words, the nighttime and the daytime are unique to themselves.

The terms “day” and “night” refer only to time (not eternity) and to the earth alone. They are meaningless apart from the existence of the sun and the rotation of the earth, already assumed in Genesis 1:5 on the first day.

Once again we have the “clausal” use of the coordinating conjunction waw meaning that the word is placing a clause after another without indicating the hierarchical relation between them. It is joining a subordinate clause to the previous clause, which is connected to the main clause in Genesis 1:17. In Genesis 1:18, we have another waw-conjunctive sequential construction is expressing an additional “result” of the Lord restoring the two great luminaries, the sun and the moon and the luminaries of the stellar universe.

“To separate”: (1) Preposition l’ (2) Hiphil infinitive construct form of the verb badhal, “to separate, divide.” In Genesis 1:18, the preposition l’ is prefixed to the infinitive construct form of the badhal to denote the “result” of the restoration of the moon and the sun. In Genesis 1:18 the verb badhal in the hiphil (causative) stem means, “to cause a division” between the light and the darkness.

The ordinary Hebrew infinitive, called the infinitive construct, is a verbal noun used in the ways that English uses its infinitive (“to go”) and its gerund (“going”). Like the infinitive absolute, but to an even greater degree, it is not unbounded. Rather it can be suffixed, used as the first term of a construct phrase and governed by a preposition. This is the case here in Genesis 1:18 where the infinitive construct form of badhal is governed by the preposition l’, which denotes result. The preposition l’ is used most commonly with infinitives. The infinitive construct form of badhal with the preposition l’ expresses result.

The next word that we will note in our exegesis of Genesis 1:18 is the preposition bayin, which is translated “from” in the NIV, NAS, (NASB95), RSV. This preposition denotes an “interval” or “space between” 2 things. When the space between two distinct objects is intended bayin will often occur twice in the same phrase. Here in Genesis 1:18 we have this particular use of the preposition bayin where it is doubled is used with the verb badhal to express a division “between” light and darkness.

We do not translate the second usage of the word into English when we have this doubling of the word. We will translate the conjunction waw, “and” that is prefixed to the second usage of the preposition bayin.

“The light” is composed of the following: (1) Masculine singular form of the definite article ha, “the.” (2) Masculine singular form of the noun ‘or, “light.

“The darkness” is composed of the following: (1) Masculine singular definite article ha, “the.” (2) Masculine singular noun choshekh, “darkness.”
The definite article in both instances makes the noun definite and serves to identify both of these nouns (‘or, “light”; choshekh, “darkness”).

The definite article ha prefixed to both of these words marks out the distinction between light and darkness, which again is symbolic of opposition between God and Satan.

Next, we have in Genesis 1:18 the relative waw is employed with the imperfect verb ra’ah, “saw.” The context of Genesis 1:18 indicates that the relative waw is sequential in meaning since it signifies the next event in a series of successive actions by God in the restoration of the stellar universe and planet earth. This construction in Genesis 1:18 indicates the next chronological event that took place in the restoration of planet earth and the stellar universe. Therefore, we will translate the conjunction waw-conversive construction here in Genesis 1:18 “and then.”

“Saw” is the third person masculine singular qal imperfect form of the verb ra’ah which means “to observe.” This word in Genesis 1:18 denotes the fact that the Lord Jesus Christ considered carefully the results of God the Holy Spirit executing His command to restore the sun and the moon so that they are a cause of division between the daytime and the nighttime and that they are a cause of division between the light and the darkness.

Ra’ah is used in an anthropopathic sense. The human action of seeing is attributed to infinite eternal God in order to communicate to our finite human frame of reference God’s acceptance and approval of the restoration of the sun and the moon, which would fulfill His purposes in granting Satan his appeal.

In Genesis 1:18 the imperfect of ra’ah is “not” jussive (expressing a desire for action from a third person subject) or cohortative (expressing the speaker’s desire or intention to act) and therefore should be translated as a perfect meaning “observed.”

“That” is the conjunction ki which introduces a subordinate direct object clause that follows a verb of sensation, which is ra’ah, “to observe” and should be translated “that.”

The phrase translated “it was” in Genesis 1:18 does not appear in the original text but is what we call an absolute ellipsis of the verb substantive where the verb substantive is omitted in order to emphasize the predicate adjective tov, “perfect.”

“Good” is the predicate adjective tov. The adjective tov is used in Genesis 1:18 to describe the work of restoring the moon and the sun and the luminaries of the stellar universe. The adjective tov in Genesis 1:18 is used of the Lord Jesus Christ’s estimation of God the Holy Spirit’s work of restoring the moon and the sun and the luminaries of the stellar universe. It should be translated with the English adjective “perfect” since God the Holy Spirit is the absolute perfection of character.
The adjective *tov* in Genesis 1:18 emphasizes the functionality of the moon and the sun and the luminaries of the stellar universe. The restoration of the moon and the sun and the stellar universe by God the Holy Spirit “perfectly suited the purpose” of the Trinity in the appeal trial of Satan.

The restoration of the moon and the sun and the luminaries of the stellar universe was: (1) Excellent, complete, beyond practical or theoretical improvement. (2) Exactly fitting the needs and purpose for the appeal trial of Satan. (3) Without any flaws or shortcomings. (4) Correct in every detail.

So the work of the fourth day of restoration was summarized by an assertion that the preincarnate Christ observed carefully that the Holy Spirit’s work of restoration was perfect. There was at that time nothing on any of the stars, planets, satellites or any other heavenly body that was out of place or indicative of conflict or catastrophe in any way.

The phrase “*and there was evening and there was morning, the first, second, etc. day*” appears 6 times in Genesis 1 where it used for the restoration narrative (Gen. 1:5, 8, 13, 19, 23, 31). It is composed of 2 *waw*-conjunctive consequential clauses.

In Genesis 1:18 we have a conjunctive-sequential *waw* clause where twice we have the conjunction *waw* followed by the third person masculine singular qal imperfect form of the verb *hayah*. Each time the construction is used here in Genesis 1:18 it is used with a different word, namely ‘*erev*, “evening,” and *boqer*, “*morning*.”

In Genesis 1:18 the relative *waw* is employed with the imperfect verb *hayah*, “*it was*.” The context of Genesis 1:18 indicates that the relative *waw* is consequential meaning that *as a result of or following* the Holy Spirit restoring the sun and the moon and the luminaries of the stellar universe, there was the completion of the fourth day of restoration. This construction in Genesis 1:18 indicates the result of the fourth day in the restoration of planet earth.

Here in Genesis 1:18, we have the qal imperfect form of the verb *hayah* appearing twice with a *waw*-conversive (*wayhi*) construction. Therefore, we will translate *hayah* in these 2 *waw*-conversive constructions, “*and so it was.*”

“*Evening*” is the masculine singular noun ‘*erev*. “*Morning*” is the masculine singular noun *boqer*. “*A fourth day*” is composed of 2 words in the Hebrew text: (1) Masculine singular noun *yom*, “*day*. (2) Cardinal number *rêvi`i*, “*fourth*.”

The cardinal number *rêvi`i* indicates the fourth item in a series and is modifying the noun *yom* and should be translated with the English adjective “fourth.” It indicates the completion of the fourth day in the restoration of planet earth.

*Genesis 1:17* Consequently, God placed them permanently in the space region of the heavens so that as a result they would be a cause of illumination upon the earth 18 and with the result that they rule over the day and the night
and with the result that they cause a division between the light and the
darkness and then God observed that it was perfect 19 and so it was evening
and so it was morning, the fourth day. (Author’s translation)

Chapter Eight: Fifth Day of Restoration-Genesis 1:20-23

Exegesis and Exposition of Genesis 1:20

The record of the fifth day of restoration is contained in Genesis 1:20-23.

Genesis 1:20 Then God said, “Let the waters teem with swarms of living
creatures, and let birds fly above the earth in the open expanse of the
heavens.” (NASB95)

In Genesis 1:20, we have a waw-conjunctive sequential construction where we
have the coordinating conjunction waw followed by the third person masculine
singular qal imperfect form of the verb ‘amar, “to say.” This waw-conjunctive
sequential construction is introducing a clause, which is consequent to Genesis
1:19. It denotes a logical sequence. This waw-conjunctive sequential construction
signifies the next chronological event in a series of successive actions by God in
the restoration of the stellar universe and planet earth.

“Said” is the third person masculine singular qal imperfect form of the verb
‘amar which means, “to command.”

“Let teem” is the third person masculine plural qal jussive imperfect form of
the verb sharats which appears 15 times in the Old Testament and always in the
qal stem. It serves as a description of a large number of creatures densely
populating a location. Most passages use the animals themselves as the subject of
the verb, but some verses speak of land or water swarming with creatures. Sharats
emphasizes their immense numbers and prolific reproduction. In Genesis 1:20, the
verb sharats is used of all kinds of marine life: invertebrates, vertebrates and
reptiles and means, “to teem.”

The New American Standard Updated version translates the verb “teem with.”
“Teem” means, “to abound or swarm; be prolific or fertile.” This is an excellent
choice by the New American Standard Updated version since it accurately conveys
the meaning of the Hebrew verb sharats. Therefore, we will employ the English
verb “teem” to translate the Hebrew verb sharats in Genesis 1:20 since this English
word accurately conveys the meaning of the Hebrew verb.

Sharats is combined with its cognate noun sherets, which is translated in the
New American Standard Updated version as “swarms.” As is the case with its
cognate verb sharats, the masculine singular noun sherets is used with reference to
all kinds of marine life: invertebrates, vertebrates and reptiles and is a graphically
descriptive term.
The noun *sherets* functions grammatically as a “cognate effected accusative.” As the effected-object accusative meaning it is the result or effect of the third person masculine plural qal jussive imperfect form of the verb *sharats*. The swarms of living creatures are not acted upon by the verb’s action but rather are the results from the actions the verb describes.

In this construction the verb and the effected object are derived from the same root. Here in Genesis 1:20, the noun *sherets* is the cognate of the verb *sharats*. The fact that these two words are cognates of each other also brings into view the figure of speech called “polyptoton,” which we will note in a moment.

We have a couple of figures of speech contained in Genesis 1:20. The first is called a *paronomasia*, which is the repetition of words that are similar in sound, but not necessarily in sense. This figure is so-called because one word is placed alongside of another, which sounds and seems like a repetition of it. The meaning of the words may be similar or not, the point is that two (or more) words are different in origin and meaning, but are similar in sound or appearance. A *paronomasia* is designed to get the reader’s attention and to emphasize the two words that are placed alongside of each other that are similar in sound and appearance. Here in Genesis 1:20, the verb *sharats* and the noun *sherets* are similar and sound and appearance and are placed alongside of each other in order to emphasize their meanings. Moses employs the figure here under the inspiration of the Holy Spirit because he does not want the reader to miss this statement in Genesis 1:20.

We also have the figure of “polyptoton,” which is the repetition of the same part of speech in different inflections. It is from the Greek *poluptoton* which is composed of *polus*, “many,” and *ptosis*, “a falling.” In grammar, a case from an assumed form, *ptoo* “to fall.” Hence, Polyptoton means with many cases, or of the same verb in several moods or tenses. With many inflections is a definition, which covers both nouns and verbs. It is also called *metagoge* which is from *meta*, “a change,” and *ago*, “to lead.” It means a change of course; a different arrangement of the same word, a leading of the same word through different inflections. In Latin is called *casum varietas*, “a variety of cases.” This figure, therefore, is a repetition of the same word in the same sense, but not in the same form: from the root, but in some other termination; as that of case, mood, tense, person, degree, number, gender, etc.

Here in Genesis 1:20, we have the figure of “polyptoton” where the verb *sharats* and its cognate noun *sherets* are employed together in order to place great emphasis upon the statement made here by Moses under the inspiration of the Holy Spirit. Verbs with its cognate noun are a kind of superlative degree in verbs to declare the magnitude and gravity of an action or the greatness and importance of
its results. Here in Genesis 1:20 the verb *sharats* and its cognate noun *sherets* literally mean, “to teem with swarms.”

**“The waters”:** (1) Definite article *ha,* “the” (2) Masculine plural noun *mayim,* which refers to the mass of water in general, without reference to its nature, that formed the seas that surrounded the super continent. The definite article preceding the noun *mayim* is “generic” and marks out the waters that surrounded the super continent as unique and determined in itself. The “generic” article is used here with the plural noun *mayim* in order to mark out the oceans that surrounded the super continent as a unity and that they are unique to planet earth.

**“Of living creatures”:** (1) Feminine singular noun *nephesh* (2) Feminine singular noun *chayyah.* The meaning of the noun *nephesh* is extremely important to our present study of Genesis 1:20 and to our future studies in Genesis 1:21-31 and Genesis 2. The word means, “breath, soul, self” is derived from a root signifying to breathe. Its concrete meaning is, therefore, "that which breathes," and consequently has a body, without which there can be no breathing; hence, "a breathing body," and even a body that once had breath (Num. 6:6).

As breath is the accompaniment and sign of life, it comes to denote "life," and hence, a living body, "an animal." And as life properly signifies animal life, and is therefore essentially connected with feeling, appetite, thought, *nephesh,* denotes also these qualities, and what possesses them. It is obvious that it denotes the vital principle not only in man but also in animals. It is therefore a more comprehensive word than our soul, as commonly understood.

The noun *nephesh* is employed for the first time in the Hebrew Bible in Genesis 1:20. This word denotes soul life and clearly indicates that animals have “soul life.” Yet we must qualify this statement by stating that the soul life of animals is completely different from the soul life of human beings since mankind was created in the image of God and marine life and animal life and the birds were not. As with the soul of men, the soul of marine and animal life and the birds were *bara,* “created out of nothing or non-existing material.”

The “physical bodies” of animal and marine life and the birds as well as mankind was *yatsar,* “created out of existing material, constructed out of existing material,” namely, the earth. A comparison of Genesis 1:21 with Genesis 2:19 indicates that marine and animal life and the birds are composed of soul life, which is created out of non-existing material and physical life, which is created out of existing material, namely, the earth, the dust of the ground.

The verb *bara* in Genesis 1:21 indicates that the soul of marine and animal life and the birds was created out of non-existing material whereas the verb *yatsar* in Genesis 2:19 indicates that the physical bodies of marine and animal life and the birds were created out of existing material, namely, the earth.
Also, a comparison of Genesis 1:27 with Genesis 2:7 indicates that mankind is composed of soul life, which is created out of non-existing material and physical life, which is created of existing material, namely, the dust of the ground. The verb *bara* in Genesis 1:27 indicates that the soul of mankind was created out of non-existing material whereas the verb *yatsar* in Genesis 2:7 indicates that the physical body of man was created out of existing material, namely, the earth.

Mankind was created in the image of God and marine and animal life and the birds were not. This means that mankind is a moral rational creature that can make decisions for or against the will of God whereas marine and animal life and the birds do not have that same capacity since the latter were not created in the image of God.

Here in Genesis 1:20, *nephesh* is used as a “collective singular” as a designation for all kinds of marine life: vertebrate, invertebrate and reptiles. The noun *nephesh* is employed here, as an adjective and thus it should be translated accordingly meaning, “living.”

The noun *chayyah* means, “animal, creature.” Here it is used as a “collective singular” as a designation for all kinds of marine life: vertebrate, invertebrate and reptiles.

At this point in Genesis 1:20 we have a “waw-disjunctive construction” where we have the conjunction *waw* plus a noun and a verb. Here in Genesis 1:20, we have the conjunction *waw* followed by the masculine singular noun `oph, “birds,” which is in turn followed by the third person masculine singular polel jussive form of the verb ‘uph, “fly.” This is what we call an interclausal *waw*, which is followed by a noun and not a verb, thus it has what we call a “disjunctive” function in the sentence. A *waw*-sequential construction would have the conjunction *waw* followed by a verb, but this is not the case here in this section of Genesis 1:20. We have a *waw* disjunctive construction.

There are two common types of disjunction: (1) A continuity of scene and participants but a change of action. (2) Where the scene and participants shift. If the disjunctive waw is used in a situation with continuity of setting, the clause it introduces may contrast with the preceding, specify contemporary circumstances, or causes, or provide a comparison. Furthermore, a disjunctive-*waw* clause may also shift the scene or refer to new participants, the disjunction may come at the beginning or end of a larger episode or it may interrupt one. The disjunction may also indicate either the completion of one episode or the beginning of another.

At the beginning of a story episode, new characters are often first mentioned; at the conclusion, further developments are briefly sketched or the narrated episode is put in context. The context clearly indicates we have a continuity of setting. It also indicates that Moses under the inspiration of the Holy Spirit is marking the contrast between the marine life that populated the oceans and birds that populated
the earth’s atmosphere. So the disjunctive use of \textit{waw} here in Genesis 1:20 introduces a contrast between the marine life that populated the oceans and birds that populated the earth’s atmosphere.

The contrast though is much more of a “but, however” than an “and.” We will translate \textit{waw} with the English “however” rather than “but” since the English “but” marks an opposition or contrast though in a causal way whereas the English “however” indicates a less marked opposition, but displays a second consideration to be compared with the first.

Here in Genesis 1:20 Moses under the inspiration of God the Holy Spirit employs the \textit{waw}-disjunctive construction in order to indicate a second consideration that is to be compared with the previous statement made in Genesis 1:20.

\textbf{“Let birds fly”:} (1) Masculine singular noun \textit{oph} “birds” (2) third person masculine singular polel jussive form of the verb \textit{uph} “fly.” The verb \textit{uph} appears 25 times in the Hebrew canon. The verb \textit{uph} is used primarily in the qal stem and seldom in the intensives. It means, “to fly about, to fly away, i.e. vanish,” as it would be expected, the action of this verb is attributed to birds.

The masculine singular collective noun \textit{oph} is derived from the verb \textit{uph} and appears 71 times in the Hebrew Bible and means, “bird.” It can refer generally to any flying creature, but most often \textit{oph} is used for “fowl” or “birds.”

The presence of the verb \textit{bara}, “to create out of nothing” in Genesis 1:21 where it is used of both marine life and birds indicates that the soul life of both birds and marine life were created out of nothing by the Holy Spirit in response to the command of the preincarnate Christ to do so.

According to Genesis 2:20, the various species of birds were designated names by Adam and not the Lord. Birds were taken aboard the Ark according to Genesis 7:8. They were eaten (Ps. 78:27) and sacrificed (Gen. 8:20; Lev. 1:14). They were also classified as “clean” and “unclean.”

The verb \textit{uph} is in the “polel” stem, which is used very infrequently in Biblical Hebrew. The “polel” gets its name from the vowel “full holem.” In place of piel (intensive active), pual (intensive passive), hithpael (reflexive) verbs from Hollow roots there is a derived system of verbs characterized by the reduplication of the final root consonant and the vowel full holem \textit{o} (\textit{o} as in note) in the first stem syllable. One of these verbs is \textit{uph}.

What do I mean by “hollow root?” When \textit{waw} or \textit{yodh} appears as the middle root letter of a verb and does not have consonantal value, it functions as a weak letter. This means it may fall out in some forms and so the verb appears to be hollow in the middle. These hollow verbs are basically minor stems, which are for the most part morphemic variants of the major stems. Thus, the “polel” stem is a minor stem, which is a morphemic variant to the piel or intensive active stem.
When I say “root” I mean the consonantal skeleton of a word such as mlk is the root of melek and yimlok. Elsewhere the base form of a word, from which the word and cognates are derived such as “move” is the root of “move, movement, immovable, mobile.” Or the historical base form a word such as Latin moveo is the root of the English “move.”

So in Genesis 1:20, the verb `uph is in the “polel stem” and is thus a hollow verb where waw appears as the middle root letter and yodh at the beginning and thus do not have consonantal value and function as weak letters. The polel stem is derived from and is equivalent to the piel or intensive active stem.

In Genesis 1:20, the verb ‘uph is in the polel stem, which is an intensive active stem meaning that the Lord desires that the birds “fly back and forth” through the atmosphere.

The jussive imperfect of the verb ‘uph in Genesis 1:20 expresses the fact that the preincarnate Christ “desires” the Holy Spirit to create birds to fly back and forth about the earth’s atmosphere.

“Above the earth”: (1) Preposition ‘al (2) Definite article, ha (3) Feminine singular noun ‘erets.

Here in Genesis 1:20, the preposition is used in a spatial sense meaning “above.” It expresses the idea of being suspended or extended “over” anything without however being in contact with it. Thus, in Genesis 1:20 the preposition ‘al and the articular construction ha ‘erets, “the earth” indicates that the Lord commanded the Holy Spirit to create birds to fly back and forth “above” the earth.

The noun erets refers to “the earth” in a cosmological sense. The definite article is “anaphoric” meaning that it is referring back to the noun’s previous usage in Genesis 1:17.

“In the open expanse of the heavens”: (1) Preposition ‘al (2) Masculine plural noun panim (3) Masculine singular noun raqia (4) Definite article ha (5) Masculine plural noun shamayim.

Once again we have the preposition ‘al used in a spatial sense but this time meaning, “across.” Thus, in Genesis 1:20 the preposition ‘al plus the noun raqia, “atmosphere region” and the articular construction ha shamayim, “the heavens” indicates that the Lord commanded the Holy Spirit to create birds to fly back and forth not only above the earth but also “across” the face of the atmosphere.

This prepositional phrase actually gives more information than the previous prepositional phrase “above the earth,” which is very general. The first prepositional phrase expresses the height in relation to the earth that the birds will function.

The second prepositional phrase expresses the breadth in which they will operate. The second prepositional phrase provides more specific information. Here in Genesis 1:20, the noun panim has the sense of “face” or “front.”
We saw this word *panim* in Genesis 1:2. In Genesis 1:20, this particular prepositional phrase, the word means, “in the front of” or “the face of” the atmosphere as one views the atmosphere from planet earth. The atmosphere is regarded as having a face, that is a side turned toward and as we say, “facing” the earth. “Across” this the birds are to disport themselves.

We have already studied in exhaustive detail the noun *raqia* since it appeared in Genesis 1:6, 7, 8, 14, 15 and 17. The Hebrew term *raqia* may apply to any particular region of space, earth’s atmosphere or the stellar universe, as determined by the context. In Genesis 1:20, *raqia* refers to the “atmosphere region” of the heavens. This word refers to the troposphere (the lower region of the atmosphere) and the stratosphere. Birds fly only in the lower region of the atmosphere.

*Shamayim,* “heavens” is the formal name for any *raqia,* “region of space,” which has been designated as a particular sphere of God’s creative, restorative, or purposive activity.

“The heavens” is the noun *shamayim* and is composed of the following: (1) Definite article *ha* (2) Masculine plural noun *shamayim* (noun), “heavens, first heaven (earth’s atmosphere), second heaven (stellar universe) and third heaven (abode of God).”

Shamayim, “heavens” in Genesis 1:20 refers to all three regions of heaven and *raqia* designates the particular region of the heavens that is in view here, namely, the first heaven, which is the earth’s atmosphere.

The definite article *ha* preceding the plural noun *shamayim* refers to the “heavens” as an entire group composed of all three levels of heaven.

**Genesis 1:20** Next, God commanded, “let the waters teem with swarms of living creatures. However, let the birds fly back and forth above the earth across the face of the atmosphere region of the heavens.” (Author’s translation)

**Exegesis and Exposition of Genesis 1:21**

**Genesis 1:21** God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. (NASB95)

The first word that we will note in the original Hebrew text of Genesis 1:21 is the familiar sequential use of the relative *waw*. This word is “not” translated in the New American Standard Updated version, which is inaccurate.

Most of the major English translations translated the word either “and” or “and so,” or simply “so.” This is what we call a *waw* prefix conjugation where the *waw* is prefixed to the verb *bara*, “to create out of nothing.” The relative *waw* with a prefix form represents a situation that is usually successive and always subordinate.
to a preceding statement, which we have here where Genesis 1:21 is subordinate and successive to Genesis 1:20.

In Genesis 1:21 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular qal imperfect form of the verb bara, “to create out of nothing.” The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 1:21 is consequent to or follows in logical succession to Genesis 1:20. This waw-conjunctive sequential construction signifies the next chronological event in a series of successive actions by God in the restoration of the stellar universe and planet earth. The context indicates that the waw-conjunctive sequential construction expresses the “result” or “consequence” of the Holy Spirit executing the preincarnate Christ’s command to populate the seas with living creatures and birds to fly about the earth’s atmosphere. Therefore we will translate the relative waw, “next.”

“Created” is the third person masculine singular qal imperfect form of the verb bara. Genesis 1:21 is the second time the verb bara appears in Genesis 1. In Genesis 1:21, it indicates that the souls of all marine life, animals and the birds were “created out of nothing.”

As we noted in our study of Genesis 1:20, the souls of men, animals, marine life and the birds were all created out of nothing. But the physical bodies of men, animals, marine life and the birds were created out of existing material, namely, the dust of the ground.

The “physical bodies” of animal and marine life and the birds as well as mankind were yatsar, “created out of existing material, constructed out of existing material,” namely, the earth.

A comparison of Genesis 1:21 with Genesis 2:19 indicates that marine and animal life and the birds are composed of soul life, which is created out of non-existing material and physical life, which is created out of existing material, namely, the earth, the dust of the ground.

The verb bara in Genesis 1:21 indicates that the souls of marine and animal life and the birds was created out of non-existing material whereas the verb yatsar in Genesis 2:19 indicates that the physical bodies of marine and animal life and the birds were created out of existing material, namely, the earth.

Also, a comparison of Genesis 1:27 with Genesis 2:7 indicates that mankind is composed of soul life, which is created out of non-existing material and physical life, which is created of existing material, namely, the dust of the ground. The verb bara in Genesis 1:27 indicates that the soul of Adam was created out of non-existing material whereas the verb yatsar in Genesis 2:7 indicates that his physical body was created out of existing material, namely, the earth.
Mankind was created in the image of God and marine and animal life and the birds were not. This means that mankind is a moral rational creature that can make decisions for or against the will of God whereas marine and animal life and the birds do not have that same capacity since the latter were not created in the image of God.

“The great sea monsters”: (1) Primary particle of the accusative case ‘eth (not translated) (2) Definite article ha, “the” (3) Masculine plural noun tannin, “sea monsters.” (4) Definite article ha, “the” (5) Masculine plural adjective gadhol, “great.”

The primary particle prefixed to the articular construction hattanninim is not translated in our English translations. It is often used before the direct object of a transitive verb whenever that object is a definite noun and this is the case here in Genesis 1:21 where the particle is prefixed to the articular noun hattanninim. The noun tannin functions as the direct object of the transitive verb bara.

The adjective gadhol appears approximately 520 times in the Old Testament and primarily means, “great, large” or “big.” We first saw this adjective in Genesis 1:16.

In Genesis 1:21, the adjective gadhol is used of extended dimension to describe the “size” of the tannin.

In Genesis 1:21, the adjective gadhol means, “great” and is used to modify the articular noun tannin. The adjective gadhol is attributive since it agrees with the noun tannin in definiteness. It is thus modifying the plural noun tannin.

The definite article preceding the adjective gadhol indicates that the adjective is attributive.

The word tannin can denote a “large reptile” or simply some “large animal.” The context in which the word is used will determine what kind of large reptile or large animal is in view.

Now, in Genesis 1:21, many of the English translations translate the noun tannin “sea monsters, creatures of the sea.” But tannin does not specifically refer to a creature that lives in the water. As we noted earlier, generally, it simply refers to “large reptile,” or “large animal” and the context will determine what type of large reptile or animal is in view.

Now, in the Hebrew Old Testament, the word is used in some contexts referring to “snakes, serpents” (Ex. 7:9-12; Deut. 32:33). Sometimes in the Hebrew Old Testament, tannin can refer to the “crocodile” that infested the waters of the Nile River in Egypt (Ex. 29:3).

Many times the word refers to a “jackal,” which was a scavenger that roamed about the ruins of abandoned cities and was always used to symbolize God’s judgment (Job 30:29; Ps. 44:19; Is. 43:20; Jer. 9:11). Also, the noun tannin is used for the “whale” (Job 7:12; Ps. 148:7; Ezek. 32:2).
One of the reasons why many of the English translations translate the word “sea monsters, sea creatures” in Genesis 1:21 is that they connect it to the following relative clause, which is incorrect to do since the adjective gadhol, which modifies this noun tannin completes an independent statement.

The “adjunctive” use of the relative w’ plus the primary particle `eth, which follow `eth-hattanninim haggedholim serves to mark a new statement that is independent from the previous one. This statement at the beginning of Genesis 1:21 indicates that the tannin are in a category all their own.

As we will note later on in our studies of Genesis 1:21, the phrase “living creatures” (Hebrew: kol-nephesh hachayyah) that follows the adjunctive w’ and the primary particle `eth is a broad, general term and is broken out into three categories: (1) Those living creatures, which crawl upon the earth according to their species. (2) Those living creatures, which teem in the water according to their species. (3) The birds that fly about the earth’s atmosphere according to their species.

Therefore, the grammar and syntax of the Hebrew of Genesis 1:21 and the meaning of the noun tannin along with the context indicates that the `eth-hattanninim haggedholim are in a category all their own.

So the noun tannin denotes a “large reptile,” or some kind of “large animal.” It is modified by the adjective gadhol, “great, large, massive,” or “big.”

Understanding the meaning of the adjective gadhol in Genesis 1:21, which is modifying the noun tannin, “large reptile, large animal” is critical to determining what type of large reptile or animal is in view here.

The adjective gadhol describes the massive size of these already large reptiles or animals. Therefore, together the noun tannin plus the adjective gadhol denotes a large or massive reptile or animal. Thus, it refers to none other than the dinosaurs, which were reptiles. Also, further indicating that these massive reptiles were the dinosaurs is the definite article ha preceding the noun tannin.

The article serves to indicate that these massive reptiles were in a class by themselves. The definite article ha is “generic” meaning that it marks out a particular class or category of massive reptiles that were unique and determined in themselves.

British anatomist Sir Richard Owen coined the word “dinosaur” in 1842. The term was derived from the Greek words deinos, meaning “marvelous” or “terrible,” and sauros, meaning “lizard.”

The dinosaur is one of a group of extinct reptiles that lived during the Antediluvian period meaning prior to the time of the flood of Noah and were destroyed by this flood. The fossil remains of these creatures are with us today in various graveyards around the globe. The entombment of such numbers of such great creatures literally demands some form of catastrophic action. The great
catastrophe that took place on the earth that was responsible for the extinction of the dinosaur was the flood of Noah. We will translate the *tannin*, “*reptiles*.”

**“Every living creature”: (1) Adjective *kol*. (2) Feminine singular noun *nephesh*. (3) Definite article *ha* (2) Feminine singular noun *chayyah*.

As we noted in our study of Genesis 1:20, the noun *nephesh* means, “breath, soul, self” and is derived from a root signifying to breathe. Its concrete meaning is, therefore, "that which breathes," and consequently has a body, without which there can be no breathing. Hence, "a breathing body," and even a body that once had breath (Num. 6:6).

As breath is the accompaniment and sign of life, it comes to denote "life," and hence, a living body, "an animal." As life properly signifies animal life, and is therefore essentially connected with feeling, appetite, thought, *nephesh*, denotes also these qualities, and what possesses them. It is obvious that it denotes the vital principle not only in man but also in animals. It is therefore a more comprehensive word than our soul, as commonly understood.

The noun *nephesh* is employed for the first time in the Hebrew Bible in Genesis 1:20 and a second time here in Genesis 1:21. In both instances, this word denotes soul life and clearly indicates that animals have “soul life.” As we noted earlier in this study of Genesis 1:21, the soul life of animals is completely different from the soul life of human beings since mankind was created in the image of God and marine life and animal life and the birds were not. As with the soul of men, the soul of marine and animal life and the birds were *bara*, “created out of nothing or non-existing material.”

The “physical bodies” of animal and marine life and the birds as well as mankind was *yatsar*, “created out of existing material, constructed out of existing material,” namely, the earth. The verb *bara* in Genesis 1:21 indicates that the souls of marine and animal life and the birds were created out of non-existing material whereas the verb *yatsar* in Genesis 2:19 indicates that the physical bodies of marine and animal life and the birds were created out of existing material, namely, the earth.

Here in Genesis 1:21, *nephesh* is used as a “collective singular” as a designation for the souls of every creature, on the land, in the sea and in the air. The noun *nephesh* is employed here, as an adjective and thus it should be translated accordingly meaning, “living.”

The noun *chayyah* means, “animal, creature.” Here it is used as a “collective singular” as a designation for every creature on earth that has soul life. We will translate *chayyah*, “creature.”

The adjective *kol* is attributive meaning it is modifying the collective singular noun *chayyah*, “creature.” It is also distributive in sense and thus means, “each
and every” since it is used with a singular anarthrous noun. The word denotes the totality of something.

The distributive use of the adjective kol also indicates God created out of nothing the souls of “each and every” living creature, in the sea, on the land and in the air. This word denotes that God created out of nothing the soul life of each and every creature on earth, without exception. Therefore, if these living creatures reside in all three regions of the earth, then the following clauses to follow in Genesis 1:21 designate each of these three regions.

The remainder of Genesis 1:21, classifies these living creatures into three categories: (1) Those which crawl upon the earth according to these species (2) Those which swarm in the water according to their species (3) The birds according to their species.

Therefore, the English translation should have a colon placed after the word “creature.”

The next phrase in the Hebrew text of Genesis 1:21, which we will note is an articular participle. It is composed of the definite article feminine singular ha and then we have the feminine singular qal active participle form of the verb ramas.

The verb ramas only appears in the qal stem in the Hebrew canon of Scripture where it appears 17 times. In the Hebrew canon, it can denote the locomotion of small animals such as reptiles and is used of animals that crawl (Gn. 1:26, 30; 7:8; Lev. 11:44; Dt. 4:18; Ezek. 38:20). It is also used of the animals that swarm or teem upon the earth (Gn. 9:2; Lev. 20:25) and creatures that swarm in the waters (Lev. 11:46; Ps. 69:34). The verb ramas is also used of the animals of the forest that arise and prowl at night (Ps. 104:20). Lastly, in Genesis 1:21, 28 and 7:21, ramas is used of living creatures in general that crawl about the earth and is not restricted to movement in the water.

A survey of this verb’s usage in the Hebrew Bible reveals that except for one instance in Psalm 69:34, the verb ramas is always used of living things that creep. The only time the verb ramas is used in the Hebrew canon in relation to marine life is Psalm 69:34.

Therefore in Genesis 1:21, the verb ramas is referring to living creatures in general that crawl upon the earth and is not a term that is restricted to those creatures whose movement is in the water. Thus, the verb ramas indicates that Moses under the direction of the Holy Spirit has moved from speaking of each and every living creature in general (in the sea, land and air) to a particular category of living creature, namely, those animals that crawl upon the earth.

If this verb was restricted to marine life, then we would have no mention of any creatures that move upon the earth, thus rendering Genesis 1:22 incomprehensible since it mentions God commanding these living creatures to multiply “on the earth” (ba’aretz). This command would make no sense if there were no living
creatures already on the earth. Also, Moses under the inspiration of the Holy Spirit employs another verb, which we have seen already in Genesis 1:20 to signify the activity of marine life, namely, the verb *sharats*.

As we noted the verb *ramas* signifies activity of living creatures whose activity is upon the earth whereas *sharats* signifies activity of creatures in the various bodies of water on the earth. Therefore, in Genesis 1:21, this verb *ramas* and the noun *chayyah* are referring to creatures that crawl upon the earth and are told to multiply by God in Genesis 1:22. These living creatures that crawl upon the earth would include cattle, horses, reptiles, mammals, and insects that crawl upon the earth. Later on in Genesis 1:21 he moves to marine life and then bird life. So Moses speaks first of living creatures in general that reside in the sea, land and in the air. Then he breaks these living creatures out into three categories.

The first he mentions are those living creatures that crawl upon the earth, then he mentions marine life and then lastly, he speaks of the birds, which fly about the earth’s atmosphere. The order is: Land, sea and air.

**“The waters”**: (1) Definite article *ha*, “the” (2) Masculine plural noun *mayim*, “waters.” This articular noun functions as the subject for the verb *sharats*. Here in Genesis 1:21, the word refers to the mass of water in general, without reference to its nature, that formed the seas that surrounded the super continent. It refers the various bodies of waters such as the oceans, rivers, lakes and streams.

The definite article preceding the noun *mayim* is “generic” and marks out these various bodies of waters that surrounded the super continent and were located in it, as unique and determined in themselves. The “generic” article is used here with the plural noun *mayim* in order to mark out that these various bodies of waters that surrounded the super continent and in it, as a unity and that they are unique to planet earth.

Then we have the third person common (neither masculine nor feminine) plural qal perfect form of the verb *sharats*. We noted this verb in Genesis 1:20 in detail where it was used strictly of marine life since he mentions these living creatures as being located in the waters.

In Genesis 1:21, the verb *sharats* is used of all kinds of marine life: invertebrates, vertebrates and reptiles and means, “to teem.” It is used strictly of marine life since once again the verb is used in connection with the waters.

The New American Standard Updated version translates the verb “**teem with.**” “Teem” means, “to abound or swarm; be prolific or fertile.” This is an excellent choice by the New American Standard Updated version since it accurately conveys the meaning of the Hebrew verb *sharats*. Therefore, we will employ the English verb “teem” to translate the Hebrew verb *sharats* in Genesis 1:21 since this English word accurately conveys the meaning of the Hebrew verb.
“After their kind” is a prepositional phrase composed of the following: (1) preposition ל‘: “after” (2) Masculine singular noun הָעַמִּים, “species.”

The preposition ל‘ is used here in Genesis 1:21 to demarcate a genetic relationship. It expresses generic typology and denotes species classification. The word always appears with the preposition ל‘ meaning “according to, in respect to,” and thereby provides specification or technical enumeration. Here in Genesis 1:21 it means, “according to.”

The noun הָעַמִּים appears over 30 times in the Hebrew Bible. The main usage of הָעַמִּים is that of genetically compatible types. This word does indicate limitations of variation. Each organism was to reproduce after its own order or species or family, not after some other order, family or species.

The suffix of the noun הָעַמִּים is in the plural indicating that both marine life and animal life is being referred to here by this word. Therefore, the word הָעַמִּים is used to denote here in Genesis 1:21 two particular species of living creatures: (1) Those, which crawl upon the earth such cattle, horses, reptiles, other mammals, and insects that crawl upon the earth. (2) Those, which the waters teem with such as fish, mammals, reptiles and other amphibious creatures.

Both categories of living creatures are being referred to here by the suffix of the noun הָעַמִּים. Therefore, we will translate this expression ל‘מהמֵהוּ, “each of them according to their own species,” and not “according to their own species.”

Inserted the phrase “each of them” into the translation of this prepositional phrase ל‘מהמִיןָם, “according to their own species” serves to convey the plural suffix of the noun הָעַמִּים.

An “ellipsis of repetition” is where the omitted verb בָּרָא, “created out of nothing” is to be repeated from a previous clause. Therefore, we will insert into the translation the third person masculine singular qal imperfect form of the verb בָּרָא, “He created out of nothing,” which appears at beginning of the verse.

Then once again, we have the adjective כֹּלָה, which is attributive meaning it is modifying the collective singular noun העוף, “bird.” It is also distributive in sense and thus means, “each and every” since it is used with a singular anarthrous noun. The word denotes the totality of something.

The distributive use of the adjective כֹּלָה indicates God created out of nothing the souls of “each and every” bird. This word denotes that God created out of nothing the soul life of “each and every bird, without exception.”

“Bird” is the masculine singular noun העוף. The masculine singular collective noun העוף is derived from the verb העוף and appears 71 times in the Hebrew Bible and means, “bird.” It can refer generally to any flying creature, but most often העוף is used for “fowl” or “birds.”

“Winged” is the feminine singular noun כָּנְפֶּה. In Genesis 1:21, this noun refers to the literal “wing” of a bird. Here the wing is made characteristic of the
class, which extends beyond what we call birds. It is employed here as an adjective modifying the noun `uph, “bird.”

Together, they literally mean, “bird of wing,” but a more idiomatic translation would be, “winged bird.” This expression refers to every type of living creature that has wings, both large and small. It does not refer to just those living creatures, which fly but also those that don’t fly such as chickens, penguins, ostriches, etc.

Once again we have the phrase “after their kind,” which is a prepositional phrase composed of the following: (1) preposition lĕ, “after” (2) Masculine singular noun min, “species.”

The preposition lĕ is used here once again in Genesis 1:21 to demarcate a genetic relationship. It expresses generic typology and denotes species classification. Once again as it did earlier, the word means, “according to.”

The word min is used to denote here in Genesis 1:21 a particular species of living creature, namely, the birds.

“Saw” is the third person masculine singular qal imperfect form of the verb ra’ah. The verb ra’ah here in Genesis 1:21 means “to observe.” This word in Genesis 1:21 denotes the fact that the Lord Jesus Christ “considered carefully” the results of God the Holy Spirit executing His command to create out of nothing each and every of the three categories of living creatures: (1) Those, which crawl upon the earth according to their species. (2) Those, which teem in the water according to their species. (3) The birds that fly about the earth’s atmosphere according to their species.

Ra’ah is used in an anthropopathic sense. The human action of seeing is attributed to infinite eternal God in order to communicate to our finite human frame of reference God’s acceptance and approval of the creation of each and every living creature, which would fulfill His purpose in granting Satan his appeal and for creating mankind.

In Genesis 1:21 the imperfect of ra’ah is “not” jussive (expressing a desire for action from a third person subject) or cohortative (expressing the speaker’s desire or intention to act) and therefore should be translated as a perfect meaning “observed.”

“Good” is the predicate adjective tov, which is used in Genesis 1:21 to describe the creation of each and every living creature, marine and animal life and the birds.

The adjective tov in Genesis 1:21 is used of the Lord Jesus Christ’s estimation of God the Holy Spirit’s work in creating each and every living creature in the sea, on the land and in the air. It should be translated with the English adjective “perfect” since it accurately conveys the meaning of the Hebrew word.

The adjective tov in Genesis 1:21 emphasizes the functionality of these living creatures in the seas, on the land and in the air. The creation of these living
creatures by God the Holy Spirit upon the command by the preincarnate Christ “perfectly suited the purpose” of the Trinity in the appeal trial of Satan.

The creation of each and every living creature was: (1) Excellent, complete, beyond practical or theoretical improvement. (2) Exactly fitting the needs and purpose for the appeal trial of Satan. (3) Without any flaws or shortcomings. (4) Correct in every detail.

**Genesis 1:21** Next, God created out of nothing the great reptiles. Also, He created out of nothing each and every living creature: those, which crawl, those, which the waters teem with, each of them according to their own species. Also, He created out of nothing each and every winged bird according to their own species and then God observed that it was perfect. (Author’s translation)

**Exegesis and Exposition of Genesis 1:22-23**

Next, we will study Genesis 1:22-23, which completes the record of the fifth day of restoration.

**Genesis 1:22** God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” 23 There was evening and there was morning, a fifth day. (NASB95)

The first word that we will note in the original Hebrew text of Genesis 1:22 is the familiar sequential use of the relative waw which is “not” translated in the New American Standard Updated version, which is inaccurate. Most of the major English translations translated the word “and.” This is what we call a waw prefix conjugation where the waw is prefixed to the verb barakh, “to bless.” The relative waw with a prefix form represents a situation that is usually successive and always subordinate to a preceding statement, which we have here where Genesis 1:22 is subordinate and successive to Genesis 1:21. In Genesis 1:22 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular piel imperfect form of the verb barakh, “to bless.” The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 1:22 is consequent to or follows in logical succession to Genesis 1:21. This waw-conjunctive sequential construction signifies the next chronological event in a series of successive actions by God in the restoration of the stellar universe and planet earth. Here in Genesis 1:21, we will translate the sequential use of the relative waw, “next.” The context indicates that the waw-conjunctive sequential construction expresses the chronological event in the restoration of the planet earth.

“Blessed” is the third person masculine singular piel imperfect form of the verb barakh, “to bless.” It is used in the piel with God as the subject and means, “to
bless.” To bless in the Hebrew Old Testament means, “to endue with power for success, prosperity, fecundity, longevity, etc.” Therefore, the verb barakh in Genesis 1:22 indicates that these living creatures residing in the sea, on the land and in the air were endued with power or in other words, provided the capacity by the word of the Lord to execute His command to be fruitful and multiply on the face of the earth. This power from the word of the Lord to be fruitful and multiply on the face of the earth continues today.

The piel stem of the verb barakh in Genesis 1:22 denotes effecting a state by acting on an object. The piel stem of the verb barakh in Genesis 1:22 denotes the preincarnate Christ effecting upon theses living creatures, the capacity to be fruitful and multiply on the earth. The piel stem here is called “delocutive” meaning a verb form referring to a speech act. It is used here of an utterance by the preincarnate Christ, which performs the act of blessing it describes.

“Them” is the primary particle `eth, which is employed with the third person masculine singular pronominal suffix. It functions grammatically as a demonstrative pronoun and as the direct object of the verb barakh, “to bless.” Its antecedent is the articular feminine singular noun chayyah, “creature,” which is modified by the adjective kol and the feminine singular noun nephesh, “living.”

Together, they mean, “each and every living creature,” which refers to three categories of living creatures: (1) Those, which crawl upon the earth according to their species. (2) Those, which teem in the water according to their species. (3) The birds that fly about the earth’s atmosphere according to their species.

“Be fruitful” is second person masculine plural qal imperative form of the verb parah, which means, “to bear fruit, to be fruitful” or “to branch off.” The word has both a literal (Isa. 17:6) and metaphorical usage (Gen. 49:22). It is used 29 times in the Old Testament and 15 times in Genesis alone. Parah appears quite often in conjunction with the verb ravah, “to multiply.” It either follows ravah or more frequently precedes it (Gen. 1:22, 28; 8:17; 9:1, 7; 35:11; 47:27). In Genesis 1:22, the verb parah appears in the qal imperative form and is used in the literal sense of all living creatures in the sea, on the land and in the air. It appears in Genesis 1:22 in conjunction with the verb ravah and precedes it. In Genesis 1:22, the verb parah is intransitive and means, “to be fruitful” in the sense of to reproduce. It denotes the fact that these living creatures were provided with capacity to “reproduce” by means of the Word of the Lord. The imperative mood indicates that this is a direct command from the preincarnate Christ to these living creatures to be fruitful.

Then we have the “connective” use of the coordinating conjunction waw, which is prefixed to the second person masculine plural qal imperative form of the verb ravah, which is intransitive and means, “to multiply, to increase” in number or quantity in Genesis 1:22. Basically this word connotes numerical increase. It refers to the process of increasing numerically. The imperative mood indicates that this is
a direct command from the preincarnate Christ to these living creatures to multiply
in number on the earth.

This expression parah-waw-ravah is a figure of speech called a *paronomasia*. A *paronomasia* is the repetition of words that are similar in sound, but not necessarily in sense. This figure is so-called because one word is placed alongside of another, which sounds and seems like a repetition of it. The meaning of the words may be similar or not, the point is that two (or more) words are different in origin and meaning, but are similar in sound or appearance. A *paronomasia* is designed to get the reader’s attention and to emphasize the two words that are placed alongside of each other that are similar in sound and appearance. Here in Genesis 1:22, the verbs parah and ravah are similar and sound and appearance and are placed alongside of each other in order to emphasize their meanings. The writer does not want you to miss this statement.

Once again we have the “connective” use of the coordinating conjunction waw, which means, “and.” It is connecting the qal imperative intransitive verbs parah and ravah to another qal imperative transitive verb. So we have the second person masculine plural qal imperative form of the verb *male*, which is transitive and means, “to fill.” These living creatures were to fill the various bodies of waters upon the earth such as oceans, lakes, streams and rivers. The imperative mood indicates that this is a direct command from the preincarnate Christ to these living creatures to fill the waters.

Then, we have the primary particle `eth prefixed to the articular construction hammayim, “the waters” is not translated in our English translations. It is often used before the direct object of a transitive verb whenever that object is a definite noun and this is the case here in Genesis 1:22 where the particle is prefixed to the articular noun hammayim, “the waters.”

“The waters”: (1) Definite article ha, “the” (2) Masculine plural noun mayim, “waters.”

Here in Genesis 1:22, the word refers to the mass of water in general on earth, without reference to its nature. The definite article preceding the noun mayim is “generic” and marks out the waters on planet earth as unique. The “generic” article is used here with the plural noun mayim in order to mark out the water on earth as a unity and that they are unique to planet earth.

“In the seas”: (1) Preposition b¢, “in” (2) “Seas” is the masculine plural noun yam. The preposition b¢ denotes location of these living creatures, which we will translate “in.” This word appears approximately 400 times in the Hebrew Bible and in all periods of Biblical Hebrew.

The noun denotes a wide variety of bodies of water. This word refers to the body of water as distinct from the land bodies (continents and islands) and the sky (heavens) (Ex. 20:11). Used in this sense yam means “ocean.” This is its meaning
in Genesis 1:10, its first biblical appearance. Unlike the use in the singular, where the word is a collective noun, it appears here in the plural. The seas were populated with living things on the fifth day of restoration, which is recorded in Genesis 1:20-23.

Where the noun *mayim*, “waters” is used in a very broad and general sense for the total mass of water on the earth without reference to its nature, the noun *yam* is more specific referring to the various bodies of water on the earth such as oceans, rivers, lakes and streams. These various bodies of water could be therefore, either salt or fresh water.

The definite article preceding the noun *yam* is “generic” and marks out these various bodies of waters as unique and determined in itself. The “generic” article is used here with the plural noun *yam* in order to mark out these various bodies of water on the earth as a unity and that they are unique to planet earth.

Now, if you notice in Genesis 1:21-22, the verb *male*, “to fill” is used in relation to marine life but not in relation to bird life and land animals. Marine and bird life and land animals were commanded to be fruitful and multiply but only marine life was told to “fill” something and that being the waters. Bird life and land animals were never commanded to “fill” the earth and the reason for this is that mankind was commanded to fill the earth according to Genesis 1:28. The earth was given to man and not land animals and the birds (Ps. 115:16).

At this point in Genesis 1:22, we have the conjunction *waw* followed by the masculine singular noun `oph, “birds,” which is in turn followed by the third person masculine singular qal jussive form of the verb *ravah*, “multiply.” This is what we call an interclausal *waw*, which is followed by a noun and not a verb, thus it has what we call a “disjunctive” function in the sentence. A *waw*-sequential construction would have the conjunction *waw* followed by a verb, but this is not the case here in this section of Genesis 1:22. We have a *waw* disjunctive construction.

If the disjunctive *waw* is used in a situation with continuity of setting, the clause it introduces may contrast with the preceding, specify contemporary circumstances, or causes, or provide a comparison. Furthermore, a disjunctive-*waw* clause may also shift the scene or refer to new participants, the disjunction may come at the beginning or end of a larger episode or it may interrupt one. The disjunction may also indicate either the completion of one episode or the beginning of another.

At the beginning of a story episode, new characters are often first mentioned; at the conclusion, further developments are briefly sketched or the narrated episode is put in context. The context clearly indicates we have a continuity of setting. It also indicates that Moses under the inspiration of the Holy Spirit is marking the *contrast* between the marine life that populated the oceans and birds that populated the earth’s atmosphere.
So the disjunctive use of \textit{waw} here in Genesis 1:22 introduces a contrast between the marine life that populated the various bodies of water on the earth and birds that populated the earth’s atmosphere. The contrast though is much more of a "but, however" than an "and."

Here in Genesis 1:22 Moses under the inspiration of God the Holy Spirit employs the \textit{waw}-disjunctive construction in order to indicate a second consideration that is to be compared with the previous statement made in Genesis 1:22. The jussive imperfect of the verb \textit{ravah} in Genesis 1:22 expresses the preincarnate Christ’s desire for the birds to multiply and not only marine life.

\textit{In the earth}’:

\begin{itemize}
  \item (1) Preposition \textit{bê}, “in”
  \item (2) Definite article, \textit{ha}, “the”
  \item (3) Feminine singular noun ‘\textit{erets}, “earth.”
\end{itemize}

The preposition denotes the location in which the birds were to multiply, namely, on planet earth. The noun \textit{erets} refers to “the earth” in a cosmological sense. The definite article is “anaphoric” meaning that it is referring back to the noun’s previous usage in Genesis 1:207.

The phrase in Genesis 1:23 \textit{“and there was evening and there was morning, the first, second, etc. day”} appears 6 times in Genesis 1 where it used for the restoration narrative (Gen. 1:5, 8, 13, 19, 23, 31). It is composed of 2 \textit{waw}-conjunctive consequential clauses.

\textit{Evening}’ is the masculine singular noun ‘\textit{erev}, “Morning” is the masculine singular noun \textit{boqer}.

\textit{A fifth day}’ is composed of two words in the Hebrew text: \begin{itemize}
  \item (1) Masculine singular noun \textit{yom}, “day.”
  \item (2) Cardinal number \textit{chamishi}, “fifth.”
\end{itemize}

The cardinal number \textit{chamishi} indicates the fifth item in a series and is modifying the noun \textit{yom} and should be translated with the English adjective “fifth.” It indicates the completion of the fifth day in the restoration of planet earth.

\textit{Chapter Nine: Sixth Day of Restoration-Genesis 1:24-31}

\textit{Exegesis and Exposition of Genesis 1:24}

Next, we will study Genesis 1:24-31, which contains the record of the sixth and final day of restoration.

\textit{Genesis 1:24 Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so.” (NASB95)}

\textit{The Earth}’ is the composed of: \begin{itemize}
  \item (1) Definite article, \textit{ha}
  \item (2) Feminine singular noun ‘\textit{erets}, “earth.”
\end{itemize}

In Genesis 1:24, the noun \textit{erets} refers to “the land” in a territorial sense.
The definite article serves to distinguish the noun `erets as the subject of the verb yatsa rather than chayyah, “creatures,” which functions as the direct object.

“Brought forth” is the third person feminine singular hiphil jussive imperfect form of the verb yatsa which can mean, “to come forth, go out, proceed, go forth, bring out, come out.” The foundational concept behind the verb yatsa is “to go out,” but in the hiphil stem the word means, “to cause to come out, to bring forth.” This verb occurs in all Semitic languages, including biblical Aramaic and Hebrew. It occurs in every period of Hebrew; the Old Testament attests the word about 1,070 times. The word first appeared in Genesis 1:12.

In Genesis 1:12, the verb yatsa is used for the “bringing forth” of vegetation. The Holy Spirit “caused” the earth “to bring forth” vegetation: plant life, which produces seed, fruit trees, which reproduce fruit according to their own species whose seed is in itself, upon the earth as a result of executing the Lord Jesus Christ’s command in Genesis 1:11 to do so.

The verb yatsa, “to fashion,” emphasizes the shaping or forming of an object from previously existing material. This verb is in direct contrast with the verb bara, which emphasizes the initiation of the object out of previously non-existent material and is used exclusively of the creative activity of God and is never used with man as the subject.

Here in Genesis 1:24, the verb yatsa means, “to bring forth.” It clearly indicates that the physical bodies of the living creatures were not created out of nothing but rather were “formed from previously existing material.” The context indicates that this material was the earth. In Genesis 1:24, the verb yatsa is used for the “bringing forth” of physical bodies from the dust of the earth for the souls of the living creatures that will inhabit the land.

The hiphil stem is the “causative” stem thus indicating that the Holy Spirit “caused” the earth “to bring forth” the material used to produce the physical bodies for the living creatures.

The verb `asah in Genesis 1:25 along with the verb yatsa here in Genesis 1:24 indicates that the Holy Spirit “caused” the material from the dust of the earth “to be brought forth” (yatsa) from the earth from which the physical bodies of the living creatures were “produced” (`asah).

The verb yatsa in Genesis 1:24 does not indicate a restoration meaning a return of something to a former, original, normal or unimpaired condition since the souls of the living creatures were according to the verb bara in Genesis 1:21, “created out of nothing,” thus indicating that they did not exist prior to the fall of Satan.

Here in Genesis 1:24, the context indicates that the imperfect form of the verb yatsa is a jussive imperfect since the preincarnate Christ is expressing a “desire” for the Holy Spirit to bring forth material from the earth that would be used to produce the physical bodies for these living creatures.
“Living creatures”: (1) Feminine singular noun *nephesh* (2) Feminine singular noun *chayyah*.

The noun *nephesh* means, “breath, soul, self” is derived from a root signifying to breathe. The noun *nephesh* is employed for the first time in the Hebrew Bible in Genesis 1:20. As with the soul of men, the soul of marine and animal life and the birds were *bara*, “created out of nothing or non-existing material.” The “physical bodies” of animal and marine life and the birds as well as mankind was *yatsar*, “created out of existing material, constructed out of existing material,” namely, the earth. The same elements found in the earth are found in the physical bodies of animal, marine and bird life as well as the physical body of human beings.

A comparison of Genesis 1:21, 24, 25 with Genesis 2:19 indicates that marine and animal life and the birds are composed of soul life, which is created out of non-existing material and physical life, which is created out of existing material, namely, the earth. The verb *bara* in Genesis 1:21 indicates that the soul of marine and animal life and the birds was created out of non-existing material whereas the verb *yatsar* in Genesis 1:24 and 2:19 and the verb `*asah* in Genesis 1:25 indicates that the physical bodies of marine and animal life and the birds were created out of existing material, namely, the earth. Also, a comparison of Genesis 1:27 with Genesis 2:7 indicates that mankind is composed of soul life, which is created out of non-existing material and physical life, which is created of existing material, namely, the dust of the ground. The verb *bara* in Genesis 1:27 indicates that the soul of mankind was created out of non-existing material whereas the verb *yatsar* in Genesis 2:7 indicates that the physical body of man was created out of existing material, namely, the earth.

Mankind was created in the image of God and marine and animal life and the birds were not. This means that mankind is a moral rational creature that can make decisions for or against the will of God whereas marine and animal life and the birds do not have that same capacity since the latter were not created in the image of God.

Here in Genesis 1:24, *nephesh* is used as a “collective singular” as a designation for animal life whose habitat is on the land. The noun *nephesh* is employed here, as an adjective and thus it should be translated accordingly meaning, “*living*.” The noun *chayyah* means, “animal, creature.” Here it is used as a “collective singular” as a designation for all kinds of animal life: in the sea, on the land and in the air.

*Nephesh chayyah, “living creatures”* in context is used of living creatures whose habitat is on the earth. It is a comprehensive term in so far as land animals are concerned.

In Genesis 1:24 these living creatures whose habitat is on the earth are broken out into 3 categories: (1) Domesticated animals (Hebrew: *b*’hemah) (2) Wild animals (Hebrew: *w*’chay’tho-`erets), which includes large mammals such as lions
and elephants, large extinct reptiles known as dinosaurs. (3) All animals that crawl upon the earth or creep close to its surface including insects, small reptiles, most amphibians and small mammals such as rats and moles. (Hebrew: waremes)

Henry M. Morris commenting on this categorization of living creatures in Genesis 1:24, writes, “This classification has no correlation with the arbitrary system of man-made taxonomy (amphibians, reptiles, mammals, insects), but is a more natural system based on the relation of the animals to man’s interests.”

“After their kind” is a prepositional phrase composed of the following: (1) preposition lē, “after” (2) Feminine singular noun min, “species.”

The preposition lē is used here in Genesis 1:24 to demarcate a genetic relationship. It expresses generic typology and denotes species classification and means, “according to.”

The noun min appears over 30 times in the Hebrew Bible and is used mainly of genetically compatible types. This word does indicate limitations of variation. This means that each category of living creature whose habitat is on land was to reproduce after its own order or species or family, not after some other order, family or species. The pronomial suffix attached to the noun min indicates possession meaning according to “their own” species. In the English translation there should be a “colon” placed after the prepositional phrase “according to their own species” since Moses is going to specific each particular category of living creature whose habitat is on the earth.

The first category of living creature, which we will note, whose habitat is on the earth, is designated by the feminine singular noun behemah. It is inaccurately translated “cattle” in the New American Standard updated version.

The noun behemah should not be translated “cattle” since it is too narrow of a term for this very broad term in the Hebrew. The noun behemah refers to all types of “domestic animals,” because of its manifest contrast here with the “wild beasts of the earth” (Hebrew: wchayṭho-erets), thus it would include cattle. It refers to a particular category of living creature that is four footed and whose habitat is on land as opposed to the other two classes of living creatures that exist either in the air, the birds (Gn. 1:20-23; 6:7) or in the sea (marine life in Gen. 1:20-23).

They also are different from the other living creatures that reside on the earth such as insects, small reptiles, most amphibians and small mammals called “creeping things” in Gen. 1:24 and 1 Kgs. 4:33, and “(wild) beasts of the earth” mentioned Gen. 1:24.

The noun behemah falls under the broad and general category of living creatures, which, are designated in Genesis 1:21 by the articular participle

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haromesheth, “those, which crawl.” Therefore, we will translate the noun behemah, “domestic animals.”

“Creeping things” is the masculine singular noun remes, which refers to insects, small reptiles, most amphibians and small mammals or in other words, every animal with the exception of the larger domestic and non-domestic animals.

We saw the word’s cognate verb ramas in Genesis 1:21 where it referred to living creatures in general whose habitat is on the earth. The translation “creeping things” is too narrow for it does not allow for bigger creatures such as reptiles.

“Reptiles” is too narrow a translation as well since it does not allow for the smaller types of life such as insects and mice. Therefore, the noun remes in Genesis 1:24 refers to living creatures both large or small that moves upon the earth or close to the earth, having short legs. The root of the word encompasses all smaller living creatures that crawl upon the earth with short legs but excludes the larger domestic and non-domestic animals. A comparison of 1 Kings 4:33 and Ezekiel 38:20 indicates that the meaning of remes includes not only small mammals such as rodents but also the small reptiles.

Therefore, we will translate the noun remes, “creepers-crawlers” since this description takes into account insects, small reptiles, most amphibians and small mammals and excludes the larger domestic and non-domestic wild animals.

“Beasts of the earth” is composed of the feminine singular noun chay and the feminine singular noun `erets, “earth.” The noun chay refers to wild or undomesticated animals. These would include large mammals such as lions and elephants, large extinct reptiles known as dinosaurs.

H.C. Leupold commenting on this expression wchay`tho-`erets, “beasts of the earth” in Genesis 1:24, writes, “This is an appropriate designation from two points of view: the original comes from the root chay, ‘to live,’ for these wild beasts are wild because of their ‘vital energy and activity (Brown, Driver and Briggs), an abundance of life throbs in them. Then the modifying phrase ‘of the earth’ is added to their name, because in a sense different from the other two classes these beasts have freedom of movement upon the earth”.

“After their kind” is a prepositional phrase composed of the following: (1) preposition l` “after” (2) Feminine singular noun min, “species.”

The preposition l` is used here in Genesis 1:24 to demarcate a genetic relationship. It expresses generic typology and denotes species classification and means, “according to.”

The noun min appears over 30 times in the Hebrew Bible and is used mainly of genetically compatible types. This word does indicate limitations of variation. This means that each category of living creature whose habitat is on land was to

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reproduce after its own order or species or family, not after some other order, family or species. The pronomial suffix attached to the noun min indicates possession meaning according to “their own” species.

The listing of the different categories of living creatures in Genesis 1:20-26 is much more specific than the lists that appear in 1 Kings 4:33 and Ezekiel 38:20, which are much broader.

In 1 Kings 4:33, the noun behemah, “animals” is used of both domesticated and wild animals but does not appear in Ezekiel 38:20. In Genesis 1:24, 25, and 26 the noun behemah refers exclusively to “domesticated animals.”

“Birds” is the noun `oph, which appears in Genesis 1:20-22 also appears in Ezekiel 38:20 and 1 Kings 4:33.

“Creeping things” is the noun remes, which refers to insects, small reptiles, most amphibians and small mammals and appears in Genesis 1:24, 25 and 26 as well as 1 Kings 4:33 and Ezekiel 38:20.

“Fish” is the noun dag appears in 1 Kings 4:33 and Ezekiel 38:20 but does not appear in Genesis 1.

Instead they are referred to in Genesis 1:20 and 21 with the phrases “let the waters teem with swarms of living creatures” (Gen. 1:20) and “those, which the waters teem with” (Gen. 1:21).

“And it was so” is composed of the following: (1) Relative w (2) third person masculine singular qal imperfect form of the verb hayah. (3) Adverb ken. We saw this exact same construction at the end of Genesis 1:7, 9, 11 and 15. The qal imperfect form of this verb means, “it came to pass, it became a reality.” Here in Genesis 1:24, we have the qal imperfect form of the verb hayah appearing with a waw-conversive (wayhi) construction. The adverb ken expresses the reality of these living creatures who habitat is on land, thus we will translate adverb, “thus, as previously described.”

Genesis 1:24 Next, God commanded, “Cause the earth to bring forth living creatures according to their own species: domestic animals and creepers-crawlers and non-domestic (wild) animals according to their own species, thus it came to pass as previously described.” (Author’s translation)

Exegesis and Exposition of Genesis 1:25

Genesis 1:25 God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good. ((NASB95)

In Genesis 1:25 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular qal imperfect form of the verb ‘asah. The conjunctive-sequential waw clause denotes a logical
sequence or those logically succeeding, thus it means that Genesis 1:25 is consequent to or follows in logical succession to Genesis 1:23-24.

In Genesis 1:25, this waw-conjunctive sequential construction is expressing the “result” of the Lord bringing forth from the earth physical bodies for the souls of the living creatures whose habitat is on the earth, or the “consequence” of this action. Therefore, we will translate the relative waw, “consequently.”

“Made” is the third person masculine singular qal imperfect form of the verb ‘asah, which has a wide semantic range of meaning in the Old Testament. We have noted in exhaustive detail this verb in Genesis 1:7, 11, 12 and 16. Therefore, we will only note the word’s use here in Genesis 1:25.

In Genesis 1:25, the verb asah means, “to produce.” It is used of God “producing” from the earth the physical bodies for the souls of the living creatures whose habitat would be on the land.

As we noted in Genesis 1:24, a comparison of Genesis 1:21, 24, 25 with Genesis 2:19 indicates that marine and animal life and the birds are composed of soul life, which is created out of non-existing material and physical life, which is created out of existing material, namely, the earth.

The verb bara in Genesis 1:21 indicates that the soul of marine and animal life and the birds was created out of non-existing material whereas the verb yatsar in Genesis 1:24 and 2:19 and the verb ‘asah in Genesis 1:25 indicates that the physical bodies of marine and animal life and the birds were produced out of existing material, namely, the earth. So a comparison of Genesis 1:27 with Genesis 2:7 indicates that mankind is composed of soul life, which is created out of non-existing material and physical life, which is created of existing material, namely, the dust of the ground. The verb bara in Genesis 1:27 indicates that the soul of mankind was created out of non-existing material whereas the verb yatsar in Genesis 2:7 indicates that the physical body of man was created out of existing material, namely, the earth.

Mankind was created in the image of God and marine and animal life and the birds were not. This means that mankind is a moral rational creature that can make decisions for or against the will of God whereas marine and animal life and the birds do not have that same capacity since the latter were not created in the image of God.

Now the verb ‘asah is in the qal stem here in Genesis 1:25 and means, “to produce.” The qal stem of the verb ‘asah in Genesis 1:25 is fientive describing an activity performed by God the Holy Spirit. It designates a dynamic situation and answers the question as to what God the Holy Spirit did to the living creatures, namely He produced from the earth physical bodies for the souls of the living creatures whose habitat would be on land.
“The beasts of the earth”: (1) Primary particle of the accusative case ‘eth (not translated) (2) Feminine singular noun chay (3) Definite article, ha (4) Feminine singular noun ‘erets.

As was the case in Genesis 1:24, the noun chay in Genesis 1:25 refers to wild or undomesticated animals. These would include large mammals such as lions and elephants, large extinct reptiles known as dinosaurs.

The primary particle ‘eth prefixed to the feminine singular noun chayyath is not translated in our English translations. It is often used before the direct object of a transitive verb whenever that object is a definite noun and this is the case here in Genesis 1:25 where the particle is prefixed to the noun chayyath. The noun chayyath functions as the direct object of the transitive verb ‘asah.

In Genesis 1:24, the noun ‘erets refers to “the land” in a cosmological sense. The definite article is “anaphoric” meaning that it is referring back to the noun’s previous usage in Genesis 1:24.

“After their kind” is a prepositional phrase composed of the following: (1) preposition lè, “according to” (2) Feminine singular noun min, “species.”

This prepositional phrase appears 3 times in Genesis 1:25 in relation to 3 categories of living creatures whose habitat is on the earth: (1) Wild animals (Hebrew: ‘eth-chayyath ha‘aretz), which includes large mammals such as lions and elephants, large extinct reptiles known as dinosaurs. (2) Domesticated animals (Hebrew: w‘eth-habb’hemah) (3) All animals that crawl upon the earth or creep close to its surface including insects, small reptiles, most amphibians and small mammals such as rats and moles. (Hebrew: kol-remes)

In each prepositional phrase the preposition lè demarcates a genetic relationship. It expresses generic typology and denotes species classification and means, “according to.” The noun min is used mainly of genetically compatible types. This word does indicate limitations of variation. This means that the physical bodies of each category of living creature whose habitat was to be on land was produced from the earth after its own order or species or family, not after some other order, family or species. The pronomial suffix attached to the noun min indicates possession meaning according to “their own” species.

“And the cattle”: (1) Adjunctive use of the conjunction wè (2) Primary particle ‘eth (not translated) (3) Definite article ha (3) Feminine singular noun b’hemah.

The primary particle prefixed to conjunction waw and is not translated in our English translations but is simply used to mark the definite noun b’hemah as the direct object of the transitive verb ‘asah, “produced,” which is omitted because of the figure of ellipsis of repetition. An “ellipsis of repetition” is where the omitted verb ‘asah, “produced” is to be repeated from a previous clause. Therefore, we will insert into the translation the third person masculine singular qal imperfect form of the verb ‘asah, “produced,” which appears at beginning of the verse.
Here in this portion of Genesis 1:25, the verb asah is used of God the Holy “producing” from the earth the physical bodies for the souls of domesticated animals.

Although the waw here in this portion of Genesis 1:25 is merely adjunctive, the imperfect tense of ‘asah retains its converusive meaning, which is expressed in the verb’s usage at the beginning of this verse. As we noted with the word’s usage in Genesis 1:24, the noun b’hemah should not be translated “cattle” since it is too narrow of a term for this very broad term in the Hebrew.

In Genesis 1:24-25, the noun b’hemah refers to all types of “domestic animals,” because of its manifest contrast in Genesis 1:24 with the “wild beasts of the earth” (Hebrew: w’chay’tho-`erets), thus it would include cattle. It refers to a particular category of living creature that is four footed and whose habitat is on land as opposed to the other two classes of living creatures that exist either in the air, the birds (Gn. 1:20-23; 6:7) or in the sea (marine life in Gen. 1:20-23).

They also are different from the other living creatures that reside on the earth such as insects, small reptiles, most amphibians and small mammals called “creeping things” in Gen. 1:24 and 1 Kgs. 4:33, and “(wild) beasts of the earth” mentioned Gen. 1:24.

The noun b’hemah falls under the broad and general category of living creatures, which, are designated in Genesis 1:21 by the articular participle haromesheth, “those, which crawl.” Therefore, we will translate the noun b’hemah, “domestic animals.”

“And everything that creeps on the ground”: (1) Adjunctive use of the conjunction w’e (2) Primary particle ‘eth (not translated) (3) Adjective kol (4) Masculine singular noun remes. (5) Definite article ha (6) Feminine singular noun adhamah.

In Genesis 1:24-25, the masculine singular noun remes refers to insects, small reptiles, most amphibians and small mammals or in other words, every animal with the exception of the larger domestic and non-domestic animals. We saw the word’s cognate verb ramas in Genesis 1:21 where it referred to living creatures in general whose habitat is on the earth.

As we noted in our study of this word in Genesis 1:24, the translation “creeping things” is too narrow for it does not allow for bigger creatures such as reptiles. In Genesis 1:25, “creeps” is also too narrow. “Reptiles” is also too narrow a translation as well since it does not allow for the smaller types of life such as insects and mice. Therefore, the noun remes in Genesis 1:24 and 25 refers to living creatures both large and small that moves upon the earth or close to the earth, having short legs. The root of the word encompasses all smaller living creatures that crawl upon the earth with short legs but excludes the larger domestic and non-domestic animals. A comparison of 1 Kings 4:33 and Ezekiel 38:20 indicates that
the meaning of *remes* includes not only small mammals such as rodents but also the small reptiles. Therefore, we will translate the noun *remes*, “creepers-crawlers” since this description takes into account insects, small reptiles, most amphibians and small mammals and excludes the larger domestic and non-domestic wild animals.

The adjective *kol* is attributive meaning it is modifying the collective singular noun *remes*, “creepers-crawlers.” It is also distributive in sense and thus means, “each and every” since it is used with a singular anarthrous noun. The word denotes the totality of something. The distributive use of the adjective *kol* also indicates God produced the physical bodies for the souls of “each and every” living creature, which creeps and crawls on the surface of the earth.

The feminine singular noun *adhamah* means, “ground, land, earth.” The word originally signified red arable soil. From this it came to denote any cultivated, plantable ground and/or landed property. In Genesis 1:25, the noun *adhamah* is a descriptive term for the covering of topsoil found wherever ground covers the rock layers or in other words, the word refers to the earth’s surface.

The phrase in the New American Standard updated version, “*and God saw that it was good*” is a familiar expression in Genesis 1, which as we have noted in detail should be translated, “*and then He observed that it was perfect*.”

In this expression the relative *waw* is employed with the imperfect verb *ra'ah*, “saw.” The context of Genesis 1:25 indicates that the relative *waw* is sequential in meaning since it signifies the next event in a series of successive actions by God in the restoration of the stellar universe and planet earth. This construction in Genesis 1:25 indicates the next chronological event that took place in the restoration of planet earth and the stellar universe. Therefore, we will translate the conjunction *waw*-conversive construction here in Genesis 1:25 “*and then.*”

“*Good*” is the predicate adjective *tov*, which is used in Genesis 1:25 to describe the production of physical bodies for the souls of these creatures whose habitat would be on land.

The adjective *tov* in Genesis 1:25 is used of the Lord Jesus Christ’s estimation of God the Holy Spirit’s work in producing physical bodies for the souls of these creatures whose habitat would be on land. It should be translated with the English adjective “perfect” since it accurately conveys the meaning of the Hebrew word.

The adjective *tov* in Genesis 1:25 emphasizes the functionality of the physical bodies for those living creatures whose habitat would be on the earth and which bodies were produced from the earth. The production of physical bodies from the earth for those creatures whose habitat would be on the earth by God the Holy Spirit in response to the command of the preincarnate Christ “perfectly suited the purpose” of the Trinity in the appeal trial of Satan.
The production of physical bodies from the earth for those creatures whose habitat would be on the earth was: (1) Excellent, complete, beyond practical or theoretical improvement. (2) Exactly fitting the needs and purpose for the appeal trial of Satan. (3) Without any flaws or shortcomings. (4) Correct in every detail.

**Genesis 1:25** Consequently, God (the Holy Spirit) produced non-domestic or wild animals from the earth according to their own species. Also, He produced the domestic animals according to their own species. Also, He produced each and every creeper-crawler on the ground according to their own species and then He (preincarnate Christ) observed that it was perfect. (Author’s translation)

*Exegesis and Exposition of Genesis 1:26*

**Genesis 1:26** Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” (NASB95)

“Made” is the first person common (neither masculine or feminine) plural qal cohortative imperfect form of the verb ‘asah, which has a wide semantic range of meaning in the Old Testament.

It can have the following meanings: (1) To make out of existing material (2) to do (3) to execute (4) to prepare (5) to offer burnt sacrifices (6) to keep (7) to demonstrate (8) to deal with (9) To make a name for oneself (10) to reproduce. (11) To restore (12) to manufacture something after a pattern (13) to model (14) to commit (15) to follow (16) to appoint (17) to press (18) to work (19) to produce (20) to reconstruct.

The verb ‘asah is employed several times by the Holy Spirit in the creation, chaos and restoration account recorded in Genesis 1:3-2:4. God “restored” the earth’s atmosphere to its original condition prior to God’s judgment of the Satanic rebellion. The word is used several times in Genesis 1:11-12 meaning, “to produce, reproduce.” In Genesis 1:16, the verb asah is used of God “restoring” the sun and the moon to their original condition prior to God’s judgment of the Satanic rebellion. God “produced” physical bodies from the earth for animal and insect kingdoms from the earth according to Genesis 1:25. The word appears in the summarization of the initial creation and 6 days of restoration in Genesis 1:31, 2:2-4.

Now the verb ‘asah is in the qal stem here in Genesis 1:26 and means, “to model.” In Genesis 1:26, God “modeled” man after His image in the sense that He made man to reflect His invisible essence, thus man as to his essence is the shadow image of God who is invisible, thus the essence of man is invisible, i.e. the soul.
When I say, “model” I mean that the soul of mankind is a “copy” of God and is “patterned” after God’s invisible essence. Like God, mankind would have personality and would be a moral rational being. Mankind would have a soul that would be composed of volition, self-consciousness, a mentality, emotion and a conscience. Therefore, like God, man could make choices and decisions because he would have a volition.

Like God, mankind would have a mentality and would be able to form thoughts and concepts. Like God, mankind would be conscious of self and would have emotion in the sense that he would be able to respond to what is in the mentality of his soul. Like God, mankind would have a conscience where the norms and standards reside from which to co-exist with both God and other moral rational creatures.

The essence of mankind is his soul, which would be invisible just as God who is spirit is invisible. Thus, the soul of man was created according to the invisible essence of God.

Also, God delegated authority to Adam, thus like God, Adam would rule over the earth and would be sovereign over the earth. The soul of man was created according to the image of God and not his physical body!

As we noted in our previous studies of Genesis 1, a comparison of Genesis 1:27 with Genesis 2:7 indicates that mankind is composed of soul life, which is created out of non-existing material and physical life, which is created of existing material, namely, the dust of the ground.

The verb *bara* in Genesis 1:27 indicates that the soul of mankind was created out of non-existing material whereas the verb *yatsar* in Genesis 2:7 indicates that the physical body of man was created out of existing material, namely, the earth. Mankind was created in the image of God and marine and animal life and the birds were not. Most importantly, this means that mankind is a moral rational creature that can make decisions for or against the will of God whereas marine and animal life and the birds do not have that same capacity since the latter were not created in the image of God.

So the verb *`asah* is employed in Genesis 1:26 and the verb *bara* in Genesis 1:27. The verb *bara* in Genesis 1:27 teaches us that the soul of Adam was “created out of nothing” whereas the verb *`asah* in Genesis 1:26 indicates that the soul of Adam was “modeled” according the likeness and image of God Himself. The verb *yatsa*, “to produce out of existing material” in Genesis 2:7 refers to the physical body of Adam. Therefore, we have the “dichotomy” of mankind meaning that he is composed of body (soma) and soul (psuche).

Regenerate human beings meaning human beings who are saved are “trichotomous” meaning they are composed of body (soma), soul (psuche) and spirit (pneuma) (1 Thess. 5:23). We must remember that Adam and the woman
were unique. When Adam and the woman were created, they were created perfect. Prior to the Fall, Adam and the woman had fellowship with God based upon the perfection of their soul life and not by utilizing eternal life since eternal life is received through regeneration, which is the Holy Spirit’s ministry on behalf of sinners who have exercised faith alone in Christ alone.

Adam and the woman received eternal life “after” they had fallen and had exercised faith alone in Christ alone. Since the Fall of Adam, every person at physical birth receives the imputation of Adam’s sin in the garden, which makes them physically alive but spiritually dead. Thus, every person born into the world is “dichotomous” meaning that they have a body (soma) and a soul (psuche) but under “real spiritual death” meaning they have no capacity whatsoever to have a relationship and fellowship with God (Eph. 2:1).

Unbelievers are dichotomous meaning that they have a: (1) Body (soma) (2) Soul (psuche). Unbelievers don’t have a human spirit because they are spiritually dead and need to be regenerated.

Regeneration is the creation of a human spirit through faith alone in Christ alone (John 3:7, 16, 36). Regeneration solves the problem of spiritual death.

The humanity of Christ died twice, spiritually and physically, so that we might be born twice, physical birth and spiritual birth.

Eternal life is imputed to the human spirit at the moment of salvation (John 3:16, 36; Titus 3:5). At physical death, the unbeliever’s soul is separated from his physical body and goes to Torments, a compartment of Hades (Luke 16:19-31). The ultimate destiny of the unbeliever is the Lake of Fire (Matt. 25:41; Rev. 20:12-15).

At physical death, the believer’s soul and human spirit go to be face to face with the Lord in an interim body (2 Cor. 5:8). The believer’s physical body goes to the grave but is raised incorruptible at the Rapture (1 Cor. 15:51-54).

The unbeliever’s physical body goes to the grave but is raised up at the Great White Throne Judgment (Dan. 12:2; Rev. 20:11-15).

The believer receives a human spirit at the moment of conversion through regeneration, thus making him “trichotomous.” At the moment of conversion, God the Holy Spirit created a human spirit for Adam and the woman so that the Father could impute eternal life to it. Thus, Adam and the Woman’s relationship with God was restored by the Holy Spirit and the imputation of eternal life.

Regeneration takes place at the moment of conversion when the omnipotence of God the Holy Spirit creates a human spirit in the believer in order that they may receive the imputation of eternal life thus giving the believer a new divine nature that is created in the image of the Lord Jesus Christ.

Regeneration is our spiritual birth and is a theological word for being born-again. Therefore, the original man and woman, Adam and Ishah were
“dichotomous” (Gen. 2:7) and not “trichotomous” since eternal life is not imputed to a human spirit until the spiritual birth or regeneration.

Prior to the Fall, Adam and the woman had fellowship with God based upon the perfection of their soul life and not by utilizing eternal life. In 1 Corinthians 15:45, Paul’s statement that the first Adam, “became a living soul” clearly indicates that God did not create Adam with a human spirit since if He did create him with a human spirit, the Scriptures would not have called him a “living soul” but rather a “spirit” as the Scriptures state of the Lord Jesus Christ, the Last Adam. Also further indicating that Adam was created dichotomous is the plural form of the abstract noun chayyim in Genesis 2:7.

The word “life” is the masculine “plural” form of the noun chayyim. Therefore, this phrase literally means, “breath of lives.” Some suggest that the plural of this word refers to the human spirit and soul life but this is emphatically not the case. The Hebrew plural is used with many different significations whereas English largely restricts its use of the plural to enumerate countables. The Hebrew plural has a variety of uses, chiefly with countable and collective nouns and a special set of senses with abstract nouns. The “honorific” plurals are important for theological and literary reasons. In Genesis 2:7 the plural noun chayyim is an “abstract” noun. An “abstract” noun is frequently expressed by a plural, which may have originally signified the diverse concrete manifestations of a quality or state. The “abstract” plural noun chayyim refers to the state of Adam meaning God breathed into his nostrils “soul life.” So although the word is plural in Genesis 2:7, it should be translated into the English in the singular form since the plural form of the word is referring to the state of Adam possessing soul life. Therefore, Adam was “dichotomous” meaning he was composed of physical or biological life, and soul life and not “trichotomous” meaning, body, soul and spirit.

Another passage, which is used by some to teach that Adam was created with a human spirit is Genesis 2:17.

Genesis 2:17 “but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.” (NASB95)

“You will surely die”: (1) qal infinitive absolute complement form of the verb muth (2) second person masculine singular qal imperfect form of the verb muth.

The infinitive absolute shares the verbal root and stem of the accompanying finite verb and is said to be “paronomastic” meaning it is based on word play. By bracketing the paronomastic infinitive with the verb, the verbal idea is intensified.

The infinitive absolute is emphasizing the force of the verb muth and not the meaning denoted by the verb’s root. Therefore, the infinitive absolute stands before the finite verb of the same root in Genesis 2:17 in order to intensify the certainty or force of the verbal idea. Thus, this construction in the Hebrew indicates that the
Lord warned Adam that if he disobeyed the command not to eat from the tree of the knowledge of good and evil, he would “surely” die spiritually.

So to the English speaking person this construction literally means, “dying, you shall die” but to the Hebrew mind, it simply means, “you shall surely die.” Therefore, the New American Standard Updated version translates this Hebrew construction correctly.

This same construction appears in Genesis 18:10 and Genesis 22:17 and other passages in the Old Testament. Now, when the Lord said to Adam that he would “surely die” if he ate from the tree of the knowledge of good and evil, the Lord meant that he would enter into “real spiritual death.”

So Adam and the woman’s relationship and fellowship with God was based upon their perfection since they were created perfect. As long as they maintained their perfection, they could maintain their relationship with God. The moment they failed though they lost their fellowship with God. Thus, the means of Adam and the woman’s spirituality was based upon their perfection of the soul life and not upon eternal life, which is not given until regeneration.

Perfection meaning they always obeyed the Lord. Their spiritual relationship with the Lord ended with Him the moment they disobeyed the command not to eat from the knowledge of good and evil.

Spiritual death is loss of fellowship with God and separation from Him as a result of the imputation of Adam’s original sin in the garden to our genetically formed old sin nature (Rom. 5:12). Adam and the Woman entered into “real” spiritual death the moment they disobeyed. Therefore, spiritual death for Adam and the Woman was the loss of perfection meaning they disobeyed the Lord’s command.

At the time of the Fall (Gen. 3:6) both Adam and the woman suffered immediate spiritual death (Rm. 5:12). Adam died physically or somatically 930 years after his spiritual or pneumatic death (Gen. 5:5).

Every person born into this world that has human life is born spiritually dead. Every person that is born into this world receives the imputation of Adam’s original sin in the garden making them spiritually dead but qualified for grace. When Adam sinned, the entire human race sinned (Rom. 5:12). God imputed Adam’s sin to every person born into the world in order that He might show grace and mercy to everyone (Rom. 11:32).

At the moment of physical birth, every member of the human race becomes a sinner because he has received the imputation of Adam’s sin in the garden. Imputation is the function of the justice of God in crediting something to someone for cursing or for blessing.

The imputation of Adam’s sin at physical birth results in every person having the nature of Adam, which resides in the genetic structure of the physical body and
can never please God but is selfish and self-centered and always disobedient to God. This imputation means that every person born into the world is born physically alive but spiritually dead, but qualified for the imputation of divine righteousness through faith alone in Christ alone. Physical or biological life was all the life Adam had and all he could bequeath to his posterity but the “last” Adam, Christ gave eternal life, the very life of God (1 Cor. 15:22).

So when a person believes on the Lord Jesus Christ when they hear the Gospel communicated to them, God creates a human spirit and imputes eternal life to the human spirit in order that they may become spiritually alive. When we are born-again we receive the imputation of eternal life. Eternal life enables the believer to live with God forever and has no beginning and no end and is the life of God. So when we become born-again, we have the life of God, which enables us to live with Him forever and ever. The human spirit functions according to eternal life and is in fact, the receptacle for eternal life.

When a person becomes born-again or regenerated, they have passed from spiritual death to spiritual life. The human spirit enables the believer to understand the things of God (1 Cor. 2:10-14). Unbelievers can’t understand the things of God because they don’t have this human spirit. Only the believer in fellowship with God can understand the things of God.

So the Bible teaches that human life is composed of soul life and biological life. Adam had soul life and biological life but he did not possess eternal life until believed in Christ after he fell. Biological life initially was the result of God creating man from the dust of the ground. After the Fall, it was the result of human copulation and is where the old sin nature resides. The soul is created by God and thus immortal. God imputes the soul to biological life at physical birth. Thus, human life is the joining of soul life to biological life.

The physical body without a psuche, “soul” has no life. Psuche refers to the immaterial essence of a person located in the brain of the physical body. The psuche animates the physical body at physical birth and leaves the body at physical death. God imputes it to the human fetus at physical birth. God creates the psuche “soul” out of nothing.

The OT term nephesh is the Hebrew synonym for this word. The psuche contains a right lobe called the kardia and a left lobe called the nous in the Greek. Psuche, “soul” is where the personality resides in a human being and is the function of man’s immaterial invisible attributes which are composed of the following: (1) Volition (2) Self-consciousness (3) Conscience (4) Mentality (5) Emotion.

The mentality of the soul is divided into two parts: (1) Nous, “left lobe of the soul.” (2) Kardia, “right lobe of the soul.”
The imputation of human life is a real imputation. There are five great imputations related to salvation: three are real and two are judicial. Real Imputations: (1) Human Life (2) Adam's Sin (3) Eternal Life. Judicial Imputations: (1) Personal Sins to Christ (2) Divine Righteousness.

Human life, which we call "soul life" and Adam's original sin are imputed to every member of the human race. Important: There is biological life and there is soul life. Biological life begins at conception and is the means of passing on the old sin nature. Your parents are responsible for biological life. God was responsible for the biological life of only 2 people: Adam and the Woman. Soul life is created by God and imputed at physical birth as the means of transmitting the human soul. Biological life + soul life = a physically alive human being or biological life animated by the invisible immaterial attributes of the soul.

The developing body in the mother’s womb is not a human being. It is dependent on the mother's life and is a part of the woman's body, and that is why the body moves inside of her when she gets emotional such as when Elizabeth heard Mary's voice (Luke 1:41). Movement of the fetus in the womb is called reflex motility and such movement is simply the result of being dependent upon the mother’s biological life. The fetus in Elizabeth’s womb moved since Elizabeth’s biological life responded to Mary’s voice.

There are those who dispute this using Luke 1:15 as an example. But this is due to a faulty translation of the preposition ek.

**Luke 1:15** “For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother's womb.” (NASB95)

“In his mother’s womb” is incorrect but rather should be translated “out from his mother’s womb.” If the preposition *en* was used instead, then the translation would be correct. But in fact, *ek* is used and it means, “out from.” Therefore, John the Baptist was filled with the Spirit “from” his mother’s womb meaning when he exited the womb and not “in” the womb.

This first imputation occurs when the fetus emerges from the womb. Human life begins when God imputes soul life to the fetus emerging from the womb. Adam became a human being when God imputed soul life to physical body.

The word for “breath” in the Hebrew is *neshamah*.

**Genesis 2:7** Then the Lord God formed man of dust from the ground (biological life) and breathed into his nostrils the breath (*neshamah*) of life (soul life); and man became a living being. (NASB95)

Human life comes directly from God whether to Adam as an adult or to Adam's descendants as infants.
Isaiah 57:16 “For I will not contend forever, nor will I always be angry, for the spirit should fail (would faint) before me, and the souls which I (God) have made (made after a pattern, namely God’s invisible essence).” (NASB95)

The word “souls” is the same Hebrew word used in Genesis 2:7, neshamah, “breath.” It is used in the plural and shows that God gave soul life not to Adam only but individually to each human being. Notice the phrase, “I have made (‘asah).”

Job 33:4 “The Spirit of God has made me, and the breath (neshamah) of the Almighty gives me life.” (NASB95)

The first imputation at physical birth-like all imputations-is permanent. The breath of life resides in the soul forever. Your life is in your soul. Your life is never separated from your soul. Do not confuse the immaterial with the material. You don't lose your life at physical birth because it stays with your soul.

Genesis 1:26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” (NASB95)

“Made” is the first person common (neither masculine or feminine) plural qal cohortative imperfect form of the verb ‘asah which means, that God “modeled” man after His image in the sense that He made man to reflect His invisible essence, thus man as to his essence is the shadow image of God who is invisible, thus the essence of man is invisible, i.e. the soul.

The cohortative is used in the first person and the jussive is used in the second and third person plural to express a more or less definite desire that something should or should not happen. In Genesis 1:26, the verb `asah is in the first person plural indicating that the imperfect tense here is “cohortative.” The cohortative expresses the will or strong desire of the speaker.

In the first person plural, the speakers usually seek to instigate or encourage each other to some action. Here in Genesis 1:26, the context indicates that the first person imperfect form of the verb ‘asah is a “cohortative” imperfect since the Lord Jesus Christ is expressing His “desire” to model mankind according to the image of God as well as seeking to encourage the Father and the Spirit to perform this action. The plural form of the `asah is significant since it indicates a counsel took place among the members of the Trinity-God the Father, God the Son and God the Holy Spirit. The plural form does not indicate a counsel between God and the angels since nowhere in Scripture does God seek the counsel of angels.

“Man” is the masculine singular `adham, which is one of the most common nouns in Hebrew since it appears 562 times, 93 of which are in Ezekiel. The majority of these instances are in reference to “humanity.” A prime secondary meaning is “(generalized) individual mortal.”
This noun is common throughout the Semitic world. “Humanity” appears in Ugaritic, while the Phoenician cognate is “man.” Arabic and Syriac have a cognate, “skin.” Old South Arabian has a cognate meaning, “slave.” Also, there is a verbal stem meaning, “to be red,” which occurs in Classical and Mishnaic Hebrew as well as Ugaritic, Arabic, Ethiopic, Akkadian and Egyptian. A cognate noun of the verbal root above, meaning, “(arable) soil,” appears in Classical and Mishnaic Hebrew, Syriac and Nabatean.

Many scholars contend that the root concept of the noun comes from human flesh being reddish in color. While others hold that the association with soil is significant in the underlying development of this noun since Adam’s physical body was produce from the dust of the ground.

The word `adham is not limited to any segment of humanity. It is used as a personal name for the first human being and generically for the human race in general. God delegated authority to Adam to rule over creation. Therefore, he had an exalted position (Gen. 1:26-28). He was designed to resolve the conflict between God and Satan through the function of volition. The first man was placed in the Garden of Eden to cultivate it (Gen. 2:15). Adam was forbidden to eat “of the tree of the knowledge of good and evil” (Gen. 2:15-17). He was given the privilege of designating names to all the animals (Gen. 2:20).

God built a suitable helpmate for Adam, which Adam named “Woman.” Her physical body was constructed from one of Adam’s ribs. The serpent deceived her and she ate from the tree of the knowledge of good and evil as we noted in Genesis 3:1-19. Adam willingly ate from the tree, but the Woman was deceived (1 Tim. 2:9-15). Adam chose his relationship with the Woman over his relationship with God and also failed to exercise his authority over her and protect her from the serpent. Adam’s disobedience brought a curse to the earth and his descendants who would receive his disobedient nature through imputation. The Last Adam provided salvation for all men. Adam and the Woman looked forward in faith to Christ, the Last Adam. This is indicated by the fact that the Lord clothed the two with animal skins, implying clearly that innocent animals were killed. These innocent animals portrayed the Lamb of God who was without spot or blemish.

In Genesis 1:26 the noun `adham is used in the generic sense meaning, “humanity, mankind, man” rather than as a personal name. Although later on the word in Genesis 1 and 2 is used as a personal name for the first man and it is used to denote both the first man and woman as a couple. We would say “Mr. and Mrs. Adam.”

Genesis 5:1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. 2 He created them male and female, and He blessed them and named them Man in the day when they were created. (NASB95)
Genesis 1:26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” (NASB95)

“In Our image”: (1) Preposition b’, “in.” (2) Masculine singular noun tselem, “image.”

The preposition b’ is used here to denote the state of humanity being created and modeled according to the image of God. The noun tselem meant, "statue; image; copy." Cognates of this word appear in Ugaritic and Phoenician (perhaps), Akkadian, Aramaic, and Arabic. The word appears in Old Testament Hebrew 17 times.

This word can mean, “statue” as in 2 Kings 11:18; cf. Nm. 33:52. This word can also signify an “image or copy” of something in the sense of a replica as in 1 Sam. 6:5. In Ezekiel 23:14 tselem represents a wall painting of some Chaldeans. The word also means "image" in the sense of essential nature. Human nature in its internal and external characteristics is what is meant here rather than an exact duplicate. In Genesis 1:26, the noun tselem means, “image” and is used of the Trinity.

Humanity was modeled according to the invisible image or likeness of God meaning that humanity was to reflect God’s invisible essence, thus man as to his essence is the shadow image of God who is invisible, thus the essence of man is invisible, i.e. the soul.

The first person common (neither masculine nor feminine) plural pronomial suffix attached to the noun tselem indicates possession meaning “Our,” which is a reference of course to the Trinity. Because mankind is created in the image of God, those who murder are commanded by the Lord to be put to death (Gen. 9:6).

“According to Our likeness”: (1) Preposition k‘, “according to” (2) Feminine singular noun d’muth, “likeness.”

The preposition kaph is prefixed to the noun d’muth and means, “according to.” It is used to express a comparison between mankind and God. In particular the word expresses a comparison between the attributes of the soul of mankind with that of the invisible essence of God. The word expresses that the soul of man, which is invisible, “corresponds” with the invisible essence of God.

The basic meaning of d’muth is “likeness” and is derived from the verb damah, “to be like.” This term conveys the force of similarity or comparison. In Genesis 1:26, the word signifies the original after which a thing is patterned. The noun d’muth amplifies and specifies the meaning of the noun tselem. Thus, mankind is not just a copy or image of God but a likeness-image.

Mankind is not simply representative of God but rather representational. Man is the visible, corporeal representative of the invisible, bodiless, God who is spirit. Of
course, the Last Adam the Lord Jesus Christ is God in the flesh and is thus the perfect representation of God in a human body. Therefore, this word č’muth guarantees that mankind is an adequate and faithful representative of God in earth. Of course, when Adam disobeyed God’s command to not eat from the tree of the knowledge of good and evil, he was not God’s representative on the earth. In fact, no one can be God’s representative on earth unless he is a believer in Christ and thus regenerate. Believers in the church age are called “ambassadors” for Christ meaning we are Christ’s representatives here on earth according to 2 Corinthians 5:17-21.

The first person common (neither masculine nor feminine) plural pronomial suffix attached to the noun č’muth indicates possession meaning “Our,” which is a reference of course to the Trinity.

In Genesis 1:26, the prefix conjugation in future time is a non-perfective of instruction where the preincarnate Christ is expressing His will in a context of legislation. The Trinity had a counsel and the preincarnate Christ issued a decree to model man in the image of God and according to God’s likeness and the logical consequence of such a decree is that man would have dominion over every living creature on the earth including the earth itself.

“Let them rule” is the third person masculine plural qal imperfect form of the verb radhah. The verb radhah means, “to rule, to have dominion, to subjugate.” In Genesis 1:26, the Lord delegated authority to Adam and the Woman and they were “to have dominion,” or “to rule” over the fish of the sea, the birds of the air and every living creature whose habitat was on the earth. The fact that Adam would rule or have dominion over every living creature in the sea, in the air and on the land was another way that he would reflect the image of God who is sovereign over creation.

Now, in Genesis 1:16 the word memshalah, “to rule” was used of the sun and the moon’s prevalence over the day and night respectively. In Genesis 1:18, the verb marshal, “to rule” was employed in the same way. The difference between the verb marshal and radhah is that the latter is limited to human dominion rather than divine dominion. Therefore, in Genesis 1:26, the verb radhah indicates that the Lord delegated authority to Adam and the Woman and they were “to have dominion,” or “to rule” over the fish of the sea, the birds of the air and every living creature whose habitat was on the earth.

In Genesis 1:26, the preposition b’ is employed five times. Each time, it marks an object of the verb radhah and expresses the dominion of humanity over fish, birds, domestic and non-domestic animals, insects, small reptiles, most amphibians and small mammals and therefore means, “over.” God gave Adam dominion over the fish of the sea, the birds of the air and every living creature that moves upon the earth. Therefore, the sphere of Adam’s dominion was five-fold: (1) Fish (2)
Birds (3) Domestic and non-domestic land animals (4) The earth itself (5) Creepers-crawlers (insects, small reptiles, most amphibians, small mammals).

In a broader sense, Adam’s dominion was three-fold: (1) Sea (2) Land (3) Air. Each of these spheres of Adam’s dominion have been of course mentioned in Genesis 1:20-25.

The conjunction waw is employed four times to connect each of these five spheres of Adam’s dominion. The first category of living creatures that is listed under Adam’s dominion in Genesis 1:26 are the fish of the sea. They were of course mentioned in Genesis 1:20-23.

“The fish of the sea: (1) Feminine singular noun daghah, “fish” (2) Masculine singular noun yam, “sea.”

The term daghah means, “fish” is a reference to each and every living creature whose habitat is in the water. In Genesis 1:26, the noun daghah is used of all kinds of marine life: invertebrates, vertebrates and reptiles. They are referred to in Genesis 1:20 as “swarms of living creatures.” Genesis 1:21 states that the various bodies of water on the earth were to “teem with” them.

The noun yam has appeared twice already in the plural in Genesis 1:10 and 22. The noun yam denotes a wide variety of bodies of water. This word refers to the body of water as distinct from the land bodies (continents and islands) and the sky (heavens). Used in this sense yam means "ocean." Where the noun mayim, “waters” is used in a very broad and general sense for the total mass of water on the earth without reference to its nature, the noun yam is more specific referring to the various bodies of water on the earth such as oceans, rivers, lakes and streams. These various bodies of water could be therefore, either salt or fresh water.

In Genesis 1:26, the masculine singular noun yam is a “collective” noun designated all types of bodies of water such as oceans, rivers, lakes and streams. We will translate the articular noun hayyam, “the various bodies of water.”

The definite article preceding the noun yam is “generic” and marks out these various bodies of waters as unique and determined in itself. The “generic” article is used here with the plural noun yam in order to mark out these various bodies of water on the earth as a unity and that they are unique to planet earth.

Next, we have the second category of living creatures that will be under the rulership of mankind, namely, the birds. As we noted earlier we have the connective use of the conjunction waw used to connect the first sphere of Adam’s dominion with the second sphere. It is prefixed to the preposition b’, which marks the second object of the verb radhah, which the noun ‘oph, “birds” and means, “over.” It marks the birds as the second sphere of Adam’s dominion.

“Birds” is the masculine singular collective noun ‘oph, which is derived from the verb ‘uph. We saw this word and its cognate verb in Genesis 1:20-22. It
appears 71 times in the Hebrew Bible and means, “bird.” It can refer generally to any flying creature, but most often ‘oph is used for “fowl” or “birds.”

In Genesis 1:26, the collective noun ‘oph refers to every flying creature in general whose activities take place in the earth’s atmosphere.

“The sky”: (1) Definite article ha (2) Masculine plural noun shamayim (noun). This is the eighth time we have seen the noun shamayim in Genesis 1. In Genesis 1:1, it refers to all three levels of heaven: (1) Earth’s atmosphere (2) Stellar Universe (3) Abode of God.

In Genesis 1:8, the word refers to the earth’s atmosphere. In Genesis 1:9 it refers all three levels of heaven. In Genesis 1:14-17, the word refers to all three levels of heaven and is used with the noun raqia and together they denote the stellar universe or outer space, the second level of heaven. In Genesis 1:20, the word is again referring to all three levels of heaven but is used with the noun raqia. The noun raqia denotes, which level of the three heavens is in view. In Genesis 1:20 the noun raqia and shamayim refer to the earth’s atmosphere. In Genesis 1:26 the noun shamayim is not employed with raqia. As we noted in Genesis 1:14-20, the noun raqia would designate, which particular region of the shamayim is in view.

In our passage, the noun raqia is not used since it has already been established in Genesis 1:20 that the birds would fly in the earth’s atmosphere. Therefore, shamayim is used alone in Genesis 1:26 for the earth’s atmosphere, which was its use in Genesis 1:8. The definite article preceding the noun shamayim indicates a particular region of heaven that is well known to the reader and unique in itself, and which region can be determined by reader from the context, namely, the earth’s atmosphere. Although the word is in the plural it is referring to only one particular region of the heavens, namely, the earth’s atmosphere.

Next, we will note the third sphere of man’s dominion, namely, land animals, both domestic and non-domestic. Once again we have the connective use of the conjunction waw used to connect the second sphere of Adam’s dominion with the third sphere. It is prefixed once again to the preposition b’, which marks the third object of the verb radhah, which are both domestic and non-domestic animals.

The word used to denote this third sphere is the feminine singular noun b’hemah which is inaccurately translated “cattle” in the New American Standard updated version. We saw this word in Genesis 1:24 and 25 where in both instances, it was used to denote domestic animals. The noun b’hemah should not be translated “cattle” since it is too narrow of a term for this very broad term in the Hebrew.

In Genesis 1:24-25, the noun b’hemah referred to all types of “domestic animals,” because of its manifest contrast here with the “wild beasts of the earth” (Hebrew: w’chayf’tho-’erets), thus it would include cattle. It refers to a particular category of living creature that is four footed and whose habitat is on land as
opposed to the other two classes of living creatures that exist either in the air, the birds (Gn. 1:20-23; 6:7) or in the sea (marine life in Gen. 1:20-23). They also are different from the other living creatures that reside on the earth such as insects, small reptiles, most amphibians and small mammals called “creeping things” in Gen. 1:24 and 1 Kgs. 4:33, and “(wild) beasts of the earth” mentioned Gen. 1:24. In Genesis 1:24-25, the noun b’hemah falls under the broad and general category of living creatures, which, are designated in Genesis 1:21 by the articular participle haromesheth, “those, which crawl.” Therefore, in Genesis 1:24-25, we translated the noun b’hemah, “domestic animals.” But here in Genesis 1:26, the word refers to both domestic and non-domestic animals since mankind’s dominion certainly covered the wild animals as well. This is also clear from history where mankind has certainly subjugated wild animals. The creation of zoos bears this out and the extinction or near extinction of certain species of wild animals. Therefore, in Genesis 1:26, the noun b’hemah is a collective term referring to both domestic and non-domestic or wild animals. It refers to each and every living creature whose habitat is on land.

Man’s rule over the animal kingdom here in Genesis 1:26 and the birds and fish does not imply that man is free to ruthlessly exploit the fish, the birds and land animals. Ruthless treatment of natural resources given by God including animals brings about judgment (Hab. 2:15-17). Man’s life is so intertwined with world of nature that exploitation of nature brings about havoc in the world of nature (Hos. 4:1-6). Jeremiah 9:1-11 states that human beings committing evil will bring about the absence of animals. The Bible teaches that righteous men have regard for animals (Prov. 12:10). There are several prohibitions that relate to man with respect to animals. First of all, man is not to make an image of God in the likeness of animals, fish, birds or land animals (Deut. 4:15-18). Human beings are prohibited from having sexual intercourse with animals and those who disobey the prohibition were to be put to death (Ex. 22:19; Lev. 18:23). Israel was prohibited from eating certain animals and these were designated “unclean” (Deut. 14:4-8). This reason for this was for hygienic reasons (Lev. 11:46; 20:25). Also, in the Scripture beasts are used symbolically for evil nations (Dan. 7:7).

In Genesis 1:26, the noun b’hemah is a collective term referring to both domestic and non-domestic or wild animals.

Next, we will note the fourth sphere of Adam’s dominion, which is the earth itself. Once again we have the connective use of the conjunction waw where it is used here to connect the third sphere of Adam’s dominion with the fourth sphere. It is prefixed again to the preposition b’, which is used to mark the fourth object of the verb radhah, namely, the earth itself.

“All the earth”: (1) Adjective kol, “all” (2) Definite article ha, “the” (3) Feminine singular noun ‘erets, “earth.”
The adjective *kol* is attributive meaning it is modifying the articular singular noun *`erets*, “earth.” The adjective *kol* is used here to describe the “totality” of the earth. When *kol* precedes a noun, as it does here in Genesis 1:26, it expresses a unit and signifies the whole. In Genesis 1:26, the noun *`erets* refers to “the land” in a cosmological sense. The definite article is “anaphoric” meaning that it is referring back to the noun’s previous usage in Genesis 1:25. Therefore, we will translate this prepositional phrase, “over the entire earth.” This expression refers to the inanimate earth proper. Mankind was given dominion over the entire earth, which involves mankind’s mastery of the powers of nature, physical, electrical, chemical, physiological and the like.

Then, we come to the fifth and final sphere of mankind’s dominion. Once again we have the connective use of the conjunction waw where it is used to connect the fourth sphere of Adam’s dominion with the fifth and final sphere. It again is prefixed to the preposition *b*א, which marks the fifth object of the verb radhah.

“Every creeping thing that creeps”: (1) Adjective *kol* (2) Definite article *ha* (3) Masculine singular noun *remes*. (3) Definite article *ha* (4) Masculine singular qal active participle form of the verb *ramas*.

We saw the adjective *kol* modifying the noun *remes* in Genesis 1:25. In Genesis 1:24-26, the masculine singular noun *remes* refers to insects, small reptiles, most amphibians and small mammals or in other words, every animal with the exception of the larger domestic and non-domestic animals. We saw the word’s cognate verb *ramas* in Genesis 1:21 where it referred to living creatures in general whose habitat is on the earth. As we noted in our study of this word in Genesis 1:24, the translation “creeping things” is too narrow for it does not allow for bigger creatures such as reptiles. In Genesis 1:25, “creeps” is also too narrow. “Reptiles” is also too narrow a translation as well since it does not allow for the smaller types of life such as insects and mice. Therefore, the noun *remes* in Genesis 1:24, 25 and 26 refers to living creatures both large and small that moves upon the earth or close to the earth, having short legs.

The root of the word encompasses all smaller living creatures that crawl upon the earth with short legs but excludes the larger domestic and non-domestic animals. A comparison of 1 Kings 4:33 and Ezekiel 38:20 indicates that the meaning of *remes* includes not only small mammals such as rodents but also the small reptiles. Therefore, we will translate the noun *remes*, “creepers-crawlers” since this description takes into account insects, small reptiles, most amphibians and small mammals and excludes the larger domestic and non-domestic wild animals.

The adjective *kol* is attributive meaning it is modifying the collective singular noun *remes*, “creepers-crawlers.” It is also distributive in sense and thus means, “each and every.” The distributive use of the adjective *kol* also indicates that
Adam was to have dominion over “each and every” insect, small reptile, small mammal and amphibian.

The next phrase in the Hebrew text of Genesis 1:26, which we will note is an articular participle. It is composed of the definite article feminine singular ha and then we have the masculine singular qal active participle form of the verb ramos. We saw this exact construction in the feminine gender used with the noun remes in Genesis 1:21. As we noted in our study of this word in Genesis 1:21, a survey of this verb’s usage in the Hebrew Bible reveals that except for one instance in Psalm 69:34, the verb ramos is always used of living things that creep “on the earth” (Gen. 1:26, 28, 30; 7:7-9, 13-14, 21-22; 8:15-19; 9:1-2; Lev. 11:44-47; 20:25; Dt. 4:15-18; Ezek. 38:19-20). The only time the verb ramos is used in the Hebrew canon in relation to marine life is Psalm 69:34. Therefore in Genesis 1:21 and here verse 26, the verb ramos is referring to living creatures in general that crawl upon the earth and is not a term that is restricted to those creatures whose movement is in the water. Also indicating that the verb ramos is used creatures that crawl upon the earth is the use of its cognate noun remes here in Genesis 1:26.

“On the earth”: (1) Preposition ‘al, “upon” (2) Definite article, ha, “the” (3) Feminine singular noun ‘erets, “earth.”

The preposition ‘al marks the end point or goal of action and means, “upon.” The noun erets refers to “the earth” in a cosmological sense.

Genesis 1:26 Next, God decreed “Let Us model man in Our image, according to Our likeness. Consequently, they will rule over the fish in the various bodies of water and over the birds in the earth’s atmosphere and over the animal kingdom and over the entire earth and over each and every creeper-crawler, those which crawl upon the earth.” (Author’s translation)

So Adam was created and designed in the image and likeness of God in order that he might exercise sovereign authority over all creation (Ps. 8).

Exegesis and Exposition of Genesis 1:27

Genesis 1:27 God created man in His own image, in the image of God He created him; male and female He created them. (NASB95)

In Genesis 1:27 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular qal imperfect form of the verb bara, “to create out of nothing.” The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 1:27 is consequent to or follows in logical succession to Genesis 1:26. In Genesis 1:27, this waw-conjunctive sequential construction is expressing the “result” or the “consequence” of the Lord creating out of nothing the soul of man. This act of creation was the result of a divine decree to do so and which decree was
the result of a counsel between all three members of the Trinity. This divine counsel and decree is recorded in Genesis 1:26.

“Created” is the third person masculine singular qal imperfect form of the verb *bara*. We have studied this word in exhaustive detail in our studies of Genesis 1:1-26. Therefore, we will only note its use here in Genesis 1:27.

Genesis 1:27 is the third time the verb *bara* appears in Genesis 1. It first appeared in Genesis 1:1 and a second time in Genesis 1:21. The verb *bara* appears 3 times in Genesis 1:27. In each instance that the word appears in Genesis 1:27, it means, “to create out of nothing” and is used in relation to mankind.

The first time it appears in the qal imperfect form and the second and third times the word occurs, it is found in the qal perfect form. In each instance in Genesis 1:27, the word indicates that the soul of mankind was “created out of nothing.”

As we noted in our previous studies of Genesis 1, a comparison of Genesis 1:27 with Genesis 2:7 indicates that mankind is composed of soul life, which is created out of non-existing material and physical life, which is created of existing material, namely, the dust of the ground.

The verb *bara* in Genesis 1:27 indicates that the soul of mankind was created out of non-existing material whereas the verb *yatsar* in Genesis 2:7 indicates that the physical body of man was created out of existing material, namely, the earth.

The verb *bara* in Genesis 1:27 teaches us that the soul of Adam was “created out of nothing” whereas the verb `asah in Genesis 1:26 indicates that the soul of Adam was “modeled” according the likeness and image of God Himself.

In Genesis 1:26, God “modeled” man after His image in the sense that He made man to reflect His invisible essence, thus man as to his essence is the shadow image of God who is invisible, thus the essence of man is invisible, i.e. the soul.

When I say, “model” I mean that the soul of mankind is a “copy” of God and is “patterned” after God’s invisible essence. Like God, mankind would have personality and would be a moral rational being. Mankind would have a soul that would be composed of volition, self-consciousness, a mentality, emotion and a conscience. Therefore, like God, man could make choices and decisions because he would have a volition.

Like God, mankind would have a mentality and would be able to form thoughts and concepts. Like God, mankind would be conscious of self and would have emotion in the sense that he would be able to respond to what is in the mentality of his soul. Like God, mankind would have a conscience where the norms and standards reside from which to co-exist with both God and other moral rational creatures.

The essence of mankind is his soul, which would be invisible just as God who is spirit is invisible. Thus, the soul of man was created according to the invisible
essence of God. Also, God delegated authority to Adam, thus like God, Adam would rule over the earth and would be sovereign over the earth. The soul of man was created according to the image of God and not his physical body since God is spirit and invisible (Jn. 4:23-24).

The verb *yatsa*, “to produce out of existing material” in Genesis 2:7 refers to the physical body of Adam. Therefore, we have the “dichotomy” of mankind meaning that he is composed of body (*soma*) and soul (*psuche*).

Mankind was created in the image of God and marine and animal life and the birds were not. This means that mankind is a moral rational creature that can make decisions for or against the will of God whereas marine and animal life and the birds do not have that same capacity since the latter were not created in the image of God. It also means that mankind was designed to be sovereign over creation just as God is sovereign. It means he is designed to rule like God. This is indicated in Genesis 1:26.

“*Man*”: (1) Primary particle of the accusative case ‘*eth* (not translated) (2) Definite article *ha* (3) Masculine singular noun ‘*adham*.

The primary particle prefixed to the articular construction *ha `adham*, “*man*” is not translated in our English translations. It is often used before the direct object of a transitive verb whenever that object is a definite noun and this is the case here in Genesis 1:27 where the particle is prefixed to the definite article *ha*, “*the*,” which makes definite the noun ‘*adham*, “*man*.”

Some have suggested that the particle originally was a noun that meant “self, essence, substance.” According to this theory, the particle lost its meaning as Hebrew evolved. But here in Genesis 1:27 the context clearly indicates the essence or nature of mankind is in view, which is of course, the soul of man.

Then we have the direct object of the verb *bara*, which is the articular noun *ha `adham*. We noted this noun ‘*adham* in exhaustive detail in our study of Genesis 1:26 where first saw this word in Genesis 1. Therefore, we will only note its use here in Genesis 1:27. As was the case in Genesis 1:26, here in Genesis 1:27 the noun ‘*adham* is used in the generic sense meaning, “humanity, mankind, man” including both male and female. It is not used in Genesis 1:26-27 as a personal name. Although later in Genesis 2:7, the word is used as a personal name for the first man and in Genesis 5:2, it is used to denote both the first man and woman as a couple or we would say “Mr. and Mrs. Adam.” So the primary particle ‘*eth* and the articular noun *ha `adham* should be translated, “the essence of man.” The essence of man is his soul, which is invisible and immaterial.

The definite article that is prefixed to the noun ‘*adham* is “anaphoric” indicating that the noun was used previously in Genesis 1:26. It also indicates that mankind is in a class by himself and is thus unique in creation since mankind is created in the image of God.
“In His own image”: (1) Preposition b*, “in.” (2) Masculine singular noun tselem, “image.”

The preposition b* is used here to denote the state of humanity being created and modeled according to the image of God. The noun tselem meant, “statue; image; copy.”

In Genesis 1:27, the noun tselem means, “image” and is used of the Trinity. Humanity was created out of nothing according to the invisible image or likeness of God meaning that humanity was to reflect God’s invisible essence, thus man as to his essence is the shadow image of God who is invisible, thus the essence of man is invisible, i.e. the soul.

The third person masculine singular pronomial suffix attached to the noun tselem indicates possession meaning “His own,” which is a reference of course to the Trinity in a collective sense.

Then, this same prepositional phrase is used with the masculine plural noun Elohim but without the pronomial suffix.

“In the image of God”: (1) Preposition b*, “in.” (2) masculine plural noun Elohim, “God.”

This second prepositional phrase begins a new sentence, which “emphasizes” that the soul of mankind was created out of nothing in the image of God.

H.C. Leupold commenting on these two prepositional phrases writes: “The change from “His image" to “the image of God" shows the attempt on the writer’s part to make his statement as strong and as dignified as possible”. 3

Next we have the third person masculine singular qal perfect form of the verb bara, “to create out of nothing,” which appears twice in Genesis 1:27. It is employed again with the primary particle `eth and the third person masculine “plural” form of the pronomial suffix and the masculine singular form of the noun zakhar, “male” and the feminine singular form of the noun n*qevehah, “female.”

“Male and female”: (1) Masculine singular form of the noun zakhar, “male” (2) Connective use of the coordinating conjunction w* (3) Feminine singular form of the noun n*qevehah, “female.”

The noun zakhar means, “man” or “male” and is derived from the verb zakhar, which means, “to remember.” The connection between the two words has to do with posterity, since having children causes the family name to be remembered. This noun is used substantively to refer to the male offspring of humans and animals.

The noun zakhar is used in Genesis 1:27 in its basic sense where it occurs with n*qevehah, “female” describing the creation of mankind. It is used for the male sex when sexual distinctions are in view.

3 Exposition of Genesis 1, page 94
The noun נְגֶבָּה means, “woman” or “female.” It is used with reference to the female offspring of both humans and animals.

The noun is used in Genesis 1:27 is used of the female sex in contrast to the male. So God created out of nothing the soul of mankind and in particular the souls of both male and female. Thus, implying that the two sexes together form the species called humanity or mankind.

God designated the name “man” to both the male and the female (Gen. 5:1-2). Thus, they were consider a unit and on equal terms. This must not be taken to mean that mankind was originally created bisexual but rather that male and female together make up mankind and that God stands above this sexuality. It does, however, express the view that a basic equality exists between the sexes and they form a necessary complement to each other.

Genesis 1:27 indicates that the souls of both the male and female were created out of nothing simultaneously. But Genesis 2:22-25 indicates that the body of man was formed from the dust of the ground first and then the physical body of the woman was constructed or built from one of the ribs of Adam.

The female sex was originally designed to be a companion and helper for the male sex. The female body was constructed from the male body. But God created out of nothing the soul of both the man and the woman.

As a result of the Fall, the woman’s relationship to the man becomes unequal since part of the woman’s curse was that her husband would rule over her even though she desires him. Also, she is cursed with bearing children in great pain. Thus, the woman becomes subordinate to the man as a result of the Fall and throughout the Old Testament the female dependence upon the male is illustrated.

Genesis 1:27 Consequently, God created out of nothing the essence of man in His own image. In the image of God, He created him out of nothing. Male and female, He created them out of nothing. (Author’s translation)

So Genesis 1:27 actually contains three statements about man: (1) “God created out of nothing the essence of man in His own image.” (2) “In the image of God, He created him out of nothing.” (3) “Male and female, He created them out of nothing.”

The first statement emphasizes that man is the direct result of the creative activity of God. Also, the first statement emphasizes that man as to his essence is the shadow image of God who is invisible and the essence of man is his soul.

The second statement repeats this fact in order to emphasize that man is unique among God’s creatures in that he was created in the image of God.

The third statement emphasizes that the soul of both the male and the female were created out of nothing according to the image of God. This third statement also emphasizes that mankind was created as two individuals who were to form a
unit and were to be united. Mankind was not just simply composed of the male sex but also a female sex.

In Genesis 1:27, we are taught that the essence of man is his soul, which like God is invisible. The verb *bara* in Genesis 1:27 teaches us that the soul of Adam was “created out of nothing” whereas the verb `asah in Genesis 1:26 indicates that the soul of Adam was “modeled” according the likeness and image of God Himself.

The verb *bara* is used in relation to the soul of man whereas *yatsa* is used in relation to his physical body. The verb *yatsa*, “to produce out of existing material” in Genesis 2:7 refers to the physical body of Adam.

A comparison of Genesis 1:26-27 with Genesis 2:7 clearly indicates that the soul of man was created and modeled according to the image of God and not his physical body. Therefore, man is composed of both the immaterial and the material.

The Scriptures teach that there is a clear distinction between the physical body of man and his soul. The soul of man is immortal but his body is not. The soul of man never ceases to exist whereas his body dies as a result of the fall of Adam (Gen. 3:19; Ecc. 12:6-7).

As to his soul, man was created and modeled according to the invisible image or likeness of God meaning that humanity was to reflect God’s invisible essence. Thus man as to his essence is the shadow image of God who is invisible, thus the essence of man is invisible, i.e. the soul.

The physical body of man was not created in the image of God since we know that God is spirit and therefore invisible. The physical body is simply a house or tabernacle in which the soul dwells (2 Cor. 5:1-4; 2 Pet. 1:13-15).

Mankind is not just a copy or image of God but a likeness-image. Mankind is not simply representative of God but rather representational. Man is the visible, corporeal representative of the invisible, bodiless, God who is spirit. Of course, the Last Adam the Lord Jesus Christ is God in the flesh and is thus the perfect representation of God in a human body.

As we noted in Genesis 1:1-2, man was created to resolve the angelic conflict through the function of human volition. Therefore, man was created by God to accomplish this purpose. The Last Adam, the Lord Jesus Christ accomplished this purpose through the obedience of his humanity to the Father’s will.

As we noted, man was originally designed to rule over the creation but because of the fall of the first Adam, Satan is now the ruler and god of this world (cf. Jn. 12:31; 16:11; 2 Cor. 4:4). But the ruler of this world, Satan was defeated at the Cross of Calvary by the obedience of the Last Adam, the Lord Jesus Christ, who now controls history and will establish His rule over the earth at His second Advent and subsequent millennial reign. It will be at the second Advent and
millennial reign of Christ that the Father’s purpose for man to rule over the earth will be fully accomplished. This restoration of mankind as ruler over the earth through the Last Adam is illustrated in Hebrews 1-2.

Man not only was designed to resolve the angelic conflict but to have fellowship with God. He was designed to perform God’s work on earth. He was created to do God’s will and to worship God (Rev. 4). It is also important to understand that Genesis 1:26 and 27 emphasizes that man is completely different and distinctive in God’s creation. He is superior to marine life and the animal kingdom and the bird kingdom. This creation and restoration account in Genesis 1 instructs us that man was the special focus of God’s creation and restorative purposes since he was designed to resolve through the function of his volition the ancient prehistoric angelic conflict between God and Satan.

Everything prior to the creation of man was designed to sustain and benefit man. So even though man stands subordinate to God in dependence upon God, man also holds the status of a unique and special personality in relation to God.

A comparison of Genesis 1:27 and 2:7 indicates that chronologically the soul of man was created first before his physical body. The fact that God created the soul of man out of nothing and his physical body was constructed from the dust of the earth indicates man is connected to both heaven and earth.

Also, the creation of the soul before the physical body indicates God’s emphasis upon the soul, which He considers as being more important than the physical body. The fact that the soul of man was created out of nothing in the image of God and not the physical body also confirms this fact.

The soul of man originates with God who is in heaven and his physical body originates from the dust of the earth. Man was designed to join heaven and earth in not only the physical sense but also in the spiritual sense. God accomplished this through the death, resurrection and session of the God-Man, the Lord Jesus Christ.

The fact that God created both the male and female indicates that like God, man is a “social” being who is designed to not only have fellowship with God but also with his fellow human being. In the case of the first man, Adam and his wife were to have fellowship with each other. Therefore, man was not created in human isolation.

Individually and together, the man and the woman were obligated to not only God but also to each other and each and every creature in the air, land and sea since they were to rule over these creatures.

In Genesis 1:27, we have the diversity and unity of man since they were created both male and female. Man is part of the cosmos since both the male and the female are the sphere of the task God has given to him. Man’s achievements are to be in relation to the cosmos. Man is a part of creation and does not transcend
creation like God. Man is the second category of moral rational creatures created by God. The first category is of course the angels.

Genesis 1:27 presents to the reader the original condition and state of man as being in the image of God. The fall of Adam has distorted that image. The Lord Jesus Christ’s death and resurrection and session has restored it and elevated it.

Now, those who are believers in Christ are in possession of the divine nature and are in union with Christ (Eph. 4:24; 2 Cor. 5:17). Believers hold a superior position than the first man in his original sinless condition since the former is in union with Christ on the basis of grace whereas the latter in his sinless original condition was not under grace (Rm. 5-6). Grace being defined as unmerited favor and blessings.

The record of the fifth day of restoration recorded in Genesis 1:20-23 and the record of the sixth day of restoration recorded in Genesis 1:24-31 clearly states that mankind is distinct and superior to each and every living creature in the air, on the land and in the sea. Therefore, man did not evolve from a lower species of animal.

Man’s original unity, or that the whole of mankind has descended from one human pair, is one of the obvious teachings of Scripture. Also, Genesis 1:27 anticipates and refutes the evolutionary concepts developed by man. Genesis 1:27 teaches that man is the result of the immediate creative action of God and did not spring out of nature by some natural evolutionary process. It teaches that man, both the male and female derive their origin and essence from God and not from the earth or some evolutionary process.

“Evolution simply means change in any direction. There is obviously a legitimate use of the word but when the word is used in relation to origins it means much more than change or development. It includes the concepts of origin by natural processes, both the origin of the first living substance and the origin of new species. It theorizes that several billion years ago chemicals in the sea, acted on by sunlight and cosmic energy, formed themselves by chance into one or more single-celled organisms, which have since developed through beneficial mutations and natural selection into all living plants, animals and people”.

“In relation to the origin of man, evolution of man, evolution teaches that he evolved over long periods of time through the action of mutations and natural selection from simpler, brute forms which in turn had evolved from other forms which ultimately came from an original single-celled creature”.

Evolution rests on several basic principles: (1) The planets and stars resulted from a big bang explosion of compressed, rotating protons and neutrons, which continues to expand away from the original nucleus at fantastic speeds. (2) Life began completely by chance when a single cell appeared from nonliving matter. (3)

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4 Basic Theology, Charles Ryrie, page 171
5 Ibid, page 172
Having thus begun by chance, all other living organisms have developed from that first and subsequent simpler forms of life, which gradually increased in complexity. This development produced man. Of course, the evolutionist cannot reconcile these principles with the law of cause and effect. The evolutionist cannot answer as to what “caused” the big bang explosion, which he alleges began the entire evolutionary process.

The law of cause and effect demands that nothing, not a single cell could appear by chance and that something or someone caused it to appear. It takes more faith to believe in evolution than it does to believe the biblical account of creation.

There are three essential areas into which evolution cannot move and which evolution cannot solve: (1) It cannot bridge the gap from nothing to something. (2) It cannot bridge the gap from something to life. (3) It cannot bridge the gap between life and humanity—that is self-conscious human life with a volition.

These problems have given rise to “theistic” evolution. Theistic evolution contends that God directed, used and controlled the processes of naturalistic evolution to “create” the world and all that is in it.

Mutations constitute the explanation for evolution. Mutations are sudden small changes in the DNA code of the genes, which are passed on to the offspring causing them to differ from their parents in well-marked characteristics. In other words a small change appears in an organism, which is passed on to the offspring.

Eventually another small change appears by chance. If enough of these occur and are preserved then the organism will become more complex and evolve into a different organism. This is the way all existing forms of life were produced from the simple, single-cell original.

The importance of mutations as the explanation for how evolution occurred cannot be over emphasized. Natural selection is the mechanism that preserves the changes caused by mutations. The problem with mutations is that no mutation has ever produced a new species or even a new organ or system in an existing species. Yet this had to take place if evolution is valid.

For example, protozoa, do not have teeth. Where then, did the genes come from which produced teeth if we have evolved from protozoa? Mutations concern changes in existing organisms and do not produce new ones. Yet somewhere and somehow along the line new species had to be produced, and even new systems like the circulatory or hearing system, had to be produced within existing species. The interaction of mutations and natural selection to explain evolution is a circular argument.
Julian Huxley admitted it clearly: “On the basis of our present knowledge, natural selection is bound to produce genetic adaptations; and genetic adaptations are thus presumptive evidence for the efficacy of natural selection”.

Could life have evolved by chance? The probability of forming one protein molecule by chance is one in $10^{243}$, which is a figure followed by 243 zeros! This fraction is so small that one may say that the probability is zero.

Robert Jastrow, an astrophysicist and former director of NASA’s Goddard Institute for Space Studies, made the following comment, ‘Now we see how the astronomical evidence supports the biblical view of the origin of the world.... The essential elements in the astronomical and biblical accounts of Genesis are the same. Consider the enormousness of the problem: Science has proved that the universe exploded into being at a certain moment. It asks what cause produced this effect? Who or what put the matter and energy into the Universe? And science cannot answer these questions.... For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been there for centuries.”

**Exegesis and Exposition of Genesis 1:28**

*Genesis 1:28* God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”

(NASB95)

In Genesis 1:28 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular piel imperfect form of the verb *barakh*, “to bless.” The conjunctive-sequential waw clause denotes a logical sequence, thus it means that Genesis 1:28 is consequent to or follows in logical succession to Genesis 1:27. Therefore, this waw-conjunctive sequential construction signifies the next chronological event in a series of successive actions by God in the restoration of planet earth.

“**Blessed**” is the third person masculine singular piel imperfect form of the verb *barakh*, which means “to bless.” We saw this exact same form of the *barakh* in Genesis 1:22 where it was used of the living creatures in the land, sea and air. In Genesis 1:28, the verb *barakh* is used in the piel stem with God as the subject and means, “to bless.” To bless in the Hebrew Old Testament means, “to endue with power for success, prosperity, fecundity, longevity, etc.” Therefore, the verb

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6 Evolution in Action, page 43, taken from Basic Theology, Charles Ryrie, page 176
barakh in Genesis 1:28 indicates that Adam and the woman were endued with power, provided the capacity by the word of the Lord to execute His command to be fruitful and multiply on the face of the earth and fill it and to subdue it and to rule over each and every living creature on the land, in the sea and in the air.

This word barakh, “to bless” in Genesis 1:28 is the exercise of God’s divine omnipotence. God’s omnipotence of God is exercised by blessing us. Blessing is imparted through the Word of God, which is the omnipotence of God.

In Genesis 1:28, the verb barakh is used in the piel stem with God as the subject and means, “to bless.” To bless in the Hebrew Old Testament means, “to endue with power for success, prosperity, fecundity, longevity, etc.” Therefore, the verb barakh in Genesis 1:28 indicates that Adam and the woman were endued with power, provided the capacity by the word of the Lord to execute His command to be fruitful and multiply on the face of the earth and fill it and to subdue it and to rule over each and every living creature on the land, in the sea and in the air. Through the Word of God, which is alive and powerful, Adam and the woman were provided with the capacity to execute the command to be fruitful and multiply on the face of the earth and fill it and to subdue it and to rule over each and every living creature on the land, in the sea and in the air. The power of God is exercised through the blessing.

The piel stem of the verb barakh in Genesis 1:28 denotes the preincarnate Christ through the Spirit effecting a state upon Adam and the woman where they were given the capacity to be fruitful and multiply on the earth meaning to procreate. The piel stem here is called “delocutive” meaning a verb form referring to a speech act and is used here of an utterance by the preincarnate Christ, which performs the act of blessing it describes.

“And” is the “epexegetical” use of the coordinating conjunction waw and is introducing a clause that serves to clarify or specify the previous clause, which states that the preincarnate Christ blessed Adam and the woman. The conjunction waw introduces a clause that specifies what this blessing entails.

In Genesis 1:28, there are five commands that constitute the blessing. Each of these imperatives is connected by the conjunction waw. The five imperatives, which constitute the blessing: (1) second person masculine plural qal imperative form of the verb parah, which means, “to be fruitful, to procreate.” (2) second person masculine plural qal imperative form of the verb ravah, means, “to multiply.” (3) second person masculine plural qal imperative form of the verb male, which means, “to fill.” (4) second person masculine plural qal imperative form of the verb kavash, which means, “to subdue” (5) second person masculine plural qal imperative form of the verb radhah, which means, “to rule.”

The power of the Word of God is expressed in each of these commands. Each of these imperatives in Genesis 1:28 are in the second person and are plural in
number indicating that these five commands are directed at both the male and female, Adam and the woman.

Each of these imperatives is a “stative” qal stem describing the Lord’s desired “capacity” for mankind to procreate, multiply in number, fill the earth and subdue and to rule over each and every living creature on the land, in the sea and in the air.

The imperative mood of these five verbs indicates that these are direct commands from the preincarnate Christ to Adam and the woman. These five commands, which constitute the blessing, are the first that Adam and the woman received from the Lord. These five commands that constitute the blessing provided Adam and the woman with the capacity to execute the Lord’s command to be fruitful and multiply on the face of the earth and fill it and to subdue it and to rule over each and every living creature on the land, in the sea and in the air.

“Be fruitful” is second person masculine plural qal imperative form of the verb parah, which means, “to bear fruit, to be fruitful” or “to branch off.” The word has both a literal (Isa. 17:6) and metaphorical usage (Gen. 49:22). It is used 29 times in the Old Testament and 15 times in Genesis alone. Parah appears quite often in conjunction with the verb ravah, “to multiply.” It either follows ravah or more frequently precedes it (Gen. 1:22, 28; 8:17; 9:1, 7; 35:11; 47:27). In Genesis 1:28, the verb parah appears in the qal imperative form and is used in the literal sense of mankind, both male and female. It appears in Genesis 1:28 in conjunction with the verb ravah and precedes it. In Genesis 1:28, the verb parah is intransitive and means, “to be fruitful” in the sense of to procreate. It denotes the fact that Adam and the woman were provided with capacity to “procreate” by means of the Word of the Lord, or in other words, God gave them the capacity to have sex.

The next word in the Hebrew text of Genesis 1:28 that we will note is the second person masculine plural qal imperative form of the verb ravah, which is intransitive and means, “to multiply, to increase” in number or quantity in Genesis 1:28. Basically this word connotes numerical increase and refers to the process of increasing numerically. This word expresses population increase or growth. Just as the ability to have sex and procreate finds its source in the Word of God so population growth finds its source there as well.

In Genesis 1:28, the verb ravah, “to multiply, to increase” denotes not only the concept of multiplication of one’s progeny but also sexual prosperity. God provides the capacity for sexual prosperity and children.

This expression parah-waw-ravah, “be fruitful and multiply” in Genesis 1:28 is a figure of speech called a paronomasia. A paronomasia is the repetition of words that are similar in sound, but not necessarily in sense. This figure is so-called because one word is placed alongside of another, which sounds and seems like a repetition of it. The meaning of the words may be similar or not, the point is that two (or more) words are different in origin and meaning, but are similar in
sound or appearance. A *paronomasia* is designed to get the reader’s attention and to emphasize the two words that are placed alongside of each other that are similar in sound and appearance. Here in Genesis 1:28, the verbs *parah* and *ravah* are similar in sound and appearance and are placed alongside of each other in order to emphasize their meanings. The writer does not want you to miss this statement since this command to Adam and the woman concerns the reader who is the offspring of these two. This same command was given to Noah and his family after the Flood (Gen. 9:1).

Then we come to the third imperative in Genesis 1:28, which is the second person masculine plural qal imperative form of the verb *male*. In Genesis 1:28, the verb *male* is transitive and means, “to fill” the earth. We first saw this word in Genesis 1:22 where it was used in relation to marine life.

Now, if you notice in Genesis 1:21-22, the verb *male*, “to fill” is used in relation to marine life but “not” in relation to bird life and land animals. Marine and bird life and land animals were commanded to multiply but only marine life was told to “fill” something and that being the waters. Bird life and land animals were never commanded to “fill” the earth and the reason for this is that mankind was commanded to fill the earth. The earth was given to man and not land animals and the birds (Ps. 115:16). The reason why bird life and those creatures whose habitat is the earth were never commanded to “fill” the earth is that mankind was created and designed to dominate his habitat, which would be on land and not the bird kingdom and creatures whose habitat is on land. This is further clarified later on in Genesis 1:28.

“The earth”: (1) Primary particle of the accusative case ‘*eth* (not translated) (2) Definite article, *ha* (4) Feminine singular noun ‘*erets*.

The primary particle ‘*eth* prefixed to the feminine singular noun ‘*erets* is not translated in our English translations. It is often used before the direct object of a transitive verb whenever that object is a definite noun and this is the case here in Genesis 1:28 where the particle is prefixed to the noun ‘*erets*. The noun ‘*erets* functions as the direct object of the transitive verb *male*, “to fill.” In Genesis 1:28, the noun ‘*erets* refers to “the land” in a cosmological sense.

Next, we will note the fourth imperative, which is the second person masculine plural qal imperative form of the verb *kavash*, which means, “to subdue something, subject something to oneself, dominate, to bring something under one’s control.” This mandate does not condone the negative concept of exploiting or plundering the earth of its resources. Rather, it means that mankind was to attain mastery, dominance over his environment through the function of his mentality of his soul. He was to harness the potential built into the earth by the Creator for his own comfort and prosperity and well-being.
The fall of man has brought a curse upon the earth so that this command in Genesis 1:28 has found a mixed blessing. Man’s fallen nature and unregenerate mind have caused the resources of the earth to be plundered in some respect.

Then, we come to the fifth and final imperative of Genesis 1:28, which concludes the five-fold blessing from God, which is an exercise of divine omnipotence. We have the second person masculine plural qal imperative form of the verb *radhah*, which means, “to rule, to have dominion, to subjugate.” The fact that Adam would rule or have dominion over every living creature in the sea, in the air and on the land was another way that he would reflect the image of God who is sovereign over creation. The verb *radhah* is limited to human dominion rather than divine dominion. The verb *radhah* appears in Genesis 1:26. This command to rule over the earth in Genesis 1:28 is therefore related to God’s decree in Genesis 1:26.

As we noted in our study of Genesis 1:26, God gave Adam dominion over the fish of the sea, the birds of the air and every living creature that moves upon the earth. In Genesis 1:26, the verb *radhah* is used in relation to the divine decree and in Genesis 1:28, it is used in relation to the command, which was the means by the decree was carried out or fulfilled. A comparison of these two verses teaches us that the Lord decreed and commanded that Adam and the Woman possess delegated authority over the fish of the sea, the birds of the air and every living creature whose habitat was on the earth. Also, they were to rule over the entire earth in the sense that they were given mastery of the powers of nature, physical, electrical, chemical, physiological and the like. So mankind was commanded to have dominion over every living creature in the sea, in the air and on the land as well as over the earth itself.

Then we have the preposition *b*, which is employed three times in Genesis 1:28. Each time, it marks an object of the verb *radhah* and expresses the dominion of Adam and the woman over the fish, whales, birds, domestic and non-domestic animals, insects, small reptiles, most amphibians and small mammals.

God gave Adam dominion over marine and bird life and every living creature that moves upon the earth. Therefore, the sphere of Adam’s dominion was five-fold: (1) Marine life (2) Bird life (3) Domestic and non-domestic land animals (4) The earth itself (5) Creepers-crawlers (insects, small reptiles, most amphibians, small mammals).

In a broader sense, Adam’s dominion was three-fold: (1) Sea (2) Land (3) Air. Each of these spheres of Adam’s dominion have been of course mentioned in Genesis 1:20-25.

Now, we will note three categories of living creatures that Adam and the woman would rule over.

“The fish of the sea: (1) Feminine singular noun *daghah*, “fish” (2) Definite article *ha* (3) Masculine singular noun *yam*, “sea.”
The term *daghah* means, “*fish*” is a reference to each and every living creature whose habitat is in the water. In Genesis 1:26 and 28, the noun *daghah* is used of all kinds of marine life: invertebrates, vertebrates and reptiles. They are referred to in Genesis 1:20 as “**swarms of living creatures.**”

Genesis 1:21 states that the various bodies of water on the earth were to “**teem with**” them. The noun *yam* denotes a wide variety of bodies of water. This word refers to the body of water as distinct from the land bodies (continents and islands) and the sky (heavens) and used in this sense *yam* means "ocean."

Where the noun *mayim*, “**waters**” is used in a very broad and general sense for the total mass of water on the earth without reference to its nature, the noun *yam* is more specific referring to the various bodies of water on the earth such as oceans, rivers, lakes and streams. These various bodies of water could be therefore, either salt or fresh water.

In Genesis 1:26 and 28, the masculine singular noun *yam* is a “collective” noun designated all types of bodies of water such as oceans, rivers, lakes and streams.

Next, we have the second category of living creatures that will be under the rulership of mankind, namely, the birds.

“**Birds**” is the masculine singular collective noun ‘*oph*, which is derived from the verb ‘*uph*. We saw this word in Genesis 1:26 where it was used as a collective noun referring to every flying creature in general whose activities take place in the earth’s atmosphere. This is how it is used here in Genesis 1:28.

“**The sky**”: (1) Definite article *ha* (2) Masculine plural noun *shamayim* (noun). This is the eighth time we have seen the noun *shamayim* in Genesis 1.

In Genesis 1:26 and 28, the noun *raqia* is not used since it has already been established in Genesis 1:20 that the birds would fly in the earth’s atmosphere. Therefore, *shamayim* is used alone in Genesis 1:26 and 28 for the earth’s atmosphere, which was its use in Genesis 1:8. Furthermore, although the word is in the plural it is referring to only one particular region of the heavens, namely, the earth’s atmosphere. The Hebrew plural is used with many different significations whereas English largely restricts its use of the plural to enumerate countables. The Hebrew plural has a variety of uses, chiefly with countable and collective nouns and a special set of senses with abstract nouns. The “honorific” plurals are important for theological and literary reasons. The noun *shamayim* that appears not only here in Genesis 1:28 but also as we have seen in Genesis 1:1, 8, 9, 14, 15, 17 and 20 is a “plural of extension.” This indicates that the referent of the noun is inherently large and complex. The earth’s atmosphere, which *shamayim* signifies here in Genesis 1:28 is truly large and complex.

The first heaven is the earth’s atmosphere, which surrounds the earth and is composed of the following 7 layers: (1) Troposphere (2) Stratosphere (3) Mesosphere (4) Thermosphere (5) Exosphere (6) Ionosphere (7) Magnetosphere.
In Genesis 1:28, the definite article *ha* preceding the noun *shamayim* indicates a particular region of heaven that is well known to the reader and unique in itself, and which region can be determined by reader from the context, namely, the earth’s atmosphere. Therefore, we will translate the noun *shamayim*, “the earth’s atmosphere” to avoid any confusion.

“Every living thing”: (1) Adjective *kol*, “every” (2) Feminine singular noun *nephesh*, “living” (3) Definite article *ha* (2) Feminine singular noun *chayyah*, “thing.”

The noun *nephesh* denotes soul life. As we noted earlier in this study of Genesis 1:21, the soul life of animals is completely different from the soul life of human beings since mankind was created in the image of God and marine life and animal life and the birds were not. As with the soul of men, the soul of marine and animal life and the birds were *bara*, “created out of nothing or non-existing material.”

The “physical bodies” of animal and marine life and the birds as well as mankind was *yatsar*, “created out of existing material, constructed out of existing material,” namely, the earth.

The verb *bara* in Genesis 1:21 indicates that the souls of marine and animal life and the birds were created out of non-existing material whereas the verb *yatsar* in Genesis 2:19 indicates that the physical bodies of marine and animal life and the birds were created out of existing material, namely, the earth.

Here in Genesis 1:28, *nephesh* is used as a “collective singular” as a designation for the souls of every living creature on the land since it is employed with *ramas*, which denotes something that crawls on land.

The noun *chayyah* means, “animal, creature.” Here it is used as a “collective singular” as a designation for every creature that has soul life and that crawls upon land. We will translate *chayyah*, “creature.”

The adjective *kol* is attributive meaning it is modifying the collective singular noun *chayyah*, “creature.” It is also distributive in sense and thus means, “each and every” since it is used with a singular anarthrous noun. The word denotes the totality of something. The distributive use of the adjective *kol* also indicates that mankind was to rule over “each and every” living creature, which crawls upon the earth.

The phrase “that moves” is an articular participle composed of the definite article feminine singular *ha* and then we have the feminine singular qal active participle form of the verb *ramas*. We saw this exact same construction of the verb *ramas* in Genesis 1:21 where it was used to designate living creatures, which crawl or have their habitat on the earth.

In Genesis 1:21 and 28, the verb *ramas* is referring to living creatures in general that crawl upon the earth. Thus, the verb *ramas* indicates that mankind was commanded to rule over each and every living creature that crawls upon the earth.
These living creatures that crawl upon the earth would include cattle, horses, reptiles, mammals, and insects that crawl upon the earth.

“On the earth”: (1) Preposition `al, “upon” (2) Definite article, ha, “the” (3) Feminine singular noun ‘erets, “earth.”

In Genesis 1:28, the preposition `al marks the point where the living creatures that crawl will have their activity. The noun erets refers to “the earth” in a cosmological sense.

**Genesis 1:28** Next, God blessed them and then, God commanded them for their benefit, “both of you, be fruitful and multiply and fill the earth and subdue it and rule over the fish in the various bodies of water and over the birds in the earth’s atmosphere and over each and every living creature, those which crawl upon the earth.” (Author’s translation)

So mankind was commanded to rule over each and every living creature whose habitat is the water, on the land and in the air. Adam and the woman were created and designed in the image and likeness of God in order that he might exercise sovereign authority over all creation. Man was designed by God and commanded by Him to rule over the works of His hands (Ps. 8).

**Exegesis and Exposition of Genesis 1:29**

**Genesis 1:29** Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you.” (NASB95)

In Genesis 1:29, we have a waw-conjunctive sequential construction where we have the coordinating conjunction waw followed by the third person masculine singular qal imperfect form of the verb `amar, “to say.” This waw-conjunctive sequential construction is introducing a clause, which is consequent to Genesis 1:28. This waw-conjunctive sequential construction signifies the next chronological event in a series of successive actions by God in the restoration of planet earth. Therefore, we will translate the conjunction waw, “next.”

“Behold” is the demonstrative particle hinneh, which is functioning as an interjection emphasizing the entire clause that is about to follow.

“I have given” is the first person common (neither masculine or feminine) singular qal perfect form of the verb nathan which means, “to give.” The verb is a “definite” perfect emphasizing the moment in the past when the preincarnate Christ gave Adam and the woman fruit and vegetables for food and the “permanent state” that “resulted.” It emphasizes the moment the preincarnate Christ gave Adam and the woman fruit and vegetables for food as well and that this would be a “permanent” provision. The perfect tense emphasizes that Adam and the woman and their progeny would “always” have as food, fruit and vegetables.
“You”: (1) Preposition l” (2) Masculine plural pronomial suffix. The masculine plural suffix functions as the indirect object and is marked by the preposition lamed. Together they precede the direct object.

We have here what is called in Hebrew grammar the “lamed of interest or advantage” meaning that the preposition lamed marks out Adam and the woman as “benefiting” from the preincarnate Christ provision of vegetables and fruit for food. The preposition lamed indicates that this giving of food for Adam and the woman is for their “benefit.” This is why it is called a “benefactive dative.”

“Every plant”: (1) Primary particle `eth (not translated) (2) Distributive use of the adjective kol, “every” (2) Masculine singular noun `esev, “plant.”

The primary particle `eth is prefixed to the adjective kol. It is not translated in our English translations but is simply used to mark the adjective kol, “every” and the noun `esev, “plant” as the direct object of the transitive verb nathan, “I have given.”

The adjective kol is attributive meaning it is modifying the collective singular noun `esev, “plant.” It is also distributive in sense and thus means, “each and every” since it is used with a singular anarthrous noun. The word denotes the totality of plant life on the earth. It is used in a “distributive” sense indicating that God gave Adam and woman “each and every” plant, which produces seed for food. The distributive use of the adjective kol indicates that God gave Adam and the woman each and every plant on the surface of the entire earth for food, without exception.

The noun `esev refers to plant life in very broad and general terms. The word refers to wild plant life of all types. In Genesis 1:29, the noun `esev is used as a “collective singular” as a designation for all kinds of plant life.

“Yielding seed” is composed of the following: (1) Masculine singular qal active participle form of the verb zara, “to produce, yield seed” (2) Masculine singular noun zera, “seed.”

The verb zara in the hiphil stem means “to produce, to yield seed.”

The verb zara in Genesis 1:29 is a dependent relative participle serving as an attributive to the noun zera, “seed.” The noun zera in Genesis 1:29 refers to the product produced by plant life. This particular phrase here in Genesis 1:29 zorea zera, “producing seed” also is a paronomasia, which as we have noted in the past is the repetition of words that are similar in sound, but not necessarily in sense.

This figure is so-called because one word is placed alongside of another, which sounds and seems like a repetition of it. The meaning of the words may be similar or not, the point is that 2 (or more) words are different in origin and meaning, but are similar in sound or appearance. A paronomasia is designed to get the reader’s attention and to emphasize the two words that are placed alongside of each other that are similar in sound and appearance.
Here in Genesis 1:29, the verb *zara*, “to produce, yield seed” and masculine singular noun *zera*, “seed” are similar and sound and appearance and are placed alongside of each other in order to emphasize their meanings. Moses employs the figure here under the inspiration of the Holy Spirit because he does not want the reader to miss this statement in Genesis 1:29.

We also have the figure of “polyptoton,” which is the repetition of the same part of speech in different inflections. As we noted this figure, therefore, is a repetition of the same word in the same sense, but not in the same form: from the root, but in some other termination; as that of case, mood, tense, person, degree, number, gender, etc.

Here in Genesis 1:29, we have the figure of “polyptoton” where the verb *zara*, “to produce, yield seed” and the masculine singular noun *zera*, “seed” are employed together in order to place great emphasis upon the statement made here by Moses under the inspiration of the Holy Spirit.

Verbs with its cognate noun are a kind of superlative degree in verbs to declare the magnitude and gravity of an action or the greatness and importance of its results. Together, the verb *zera* and its cognate noun *zera* literally mean, “seeding seed.” Thus, this figure emphasizes that God gave to Adam and woman as food each and every plant, which produces seed.

“On the surface of all the earth”: (1) Preposition `al, “on” (2) Masculine plural noun *panim*, “surface.” (3) Adjective *kol*, “all” (4) Feminine singular definite article *ha*, “the” (5) Feminine singular noun *`erets*, “earth.”

The preposition `al marks the “location” of these plants, which produce seed and therefore, means, “on.” The noun *panim* denotes the “surface” of the earth. Therefore, it is correctly translated as well by the New American Standard updated version.

The noun *`erets* functions as the object of the preposition `al, “on.” In Genesis 1:29, the noun *`erets* refers to “the land” in a cosmological sense. It refers to the entire earth.

The adjective *kol* is attributive again meaning it is modifying the articular noun *ha`arets*, “the earth.” It refers to the earth in its “totality.” Therefore, we will translate the adjective *kol*, “entire.”

“And every tree”: (1) Adjunctive use of the conjunction w£ (2) Primary particle ‘eth (not translated) (3) Distributive use of the adjective *kol* (4) Definite article *ha* (5) Masculine singular noun `ets, “tree.”

Once again we have the attributive use of the adjective *kol* meaning it is modifying the collective singular noun `ets, “tree.” It is again used in a distributive in sense and thus means, “each and every.” The word denotes the totality of trees, which produce fruit on the earth. It is used in a “distributive” sense indicating that God gave Adam and woman “each and every” fruit tree on the earth for food.
The distributive use of the adjective kol indicates that God gave Adam and the woman each and every fruit tree on the surface of the entire earth for food, without exception. The noun ets means, “tree” and is in the singular and used with the noun p’ri, “fruit” and thus is used of fruit trees collectively.

“Which has fruit”: (1) Relative particle  `asher (2) Preposition b (3) Masculine singular pronomial suffix (4) Masculine singular noun p’ri, “fruit” (5) Masculine singular noun ets, “tree.”

The relative particle `asher has a nominative function and is marking another relative pronoun clause. It should be translated with the relative pronoun clause: “those which.”

The preposition b is a marker of “location” indicating that location of the fruit and should be translated “on.” The word translated “has” in Genesis 1:29 does not appear in the original text but is what we call an absolute ellipsis of the verb substantive. We will insert the copula “have” instead of “has” since the direct object kol ha`erets, “each and every tree” of the verb nathan, “I have given” is distributive in sense.

The noun p’ri is used in the literal sense referring to produce in general. It refers to fruit of all types. The noun ets in the singular form with p’ri and thus is used of fruit trees collectively. The masculine singular pronomial suffix that is attached to the preposition b is referring to its antecedent kol ha`erets, “each and every tree,” which refers to fruit trees in a collective sense. Therefore, although the pronomial suffix is singular it should be translated with the plural pronoun “them.”

“Yielding seed” is composed of the following: (1) Masculine singular qal active participle form of the verb zara, “to produce, yield seed” (2) Masculine singular noun zera, “seed.”

The verb zara in the qal stem means “to produce, to yield seed.” The qal stem is “fientive” indicating a function of these fruit trees, namely, that they produce seed in themselves. The verb zara in Genesis 1:29 is a dependent relative participle serving as an attributive to the noun zera, “seed.” The noun zera in Genesis 1:29 refers to the product produced by fruit trees.

Once again, as we noted earlier when this phrase zore`a zara, “plants producing seed” was used that it is a paronomasia, which as we noted is the repetition of words that are similar in sound, but not necessarily in sense. This figure is so-called because one word is placed alongside of another, which sounds and seems like a repetition of it. Here in Genesis 1:29, the verb zara (zaw-raw), “to produce, yield seed” and masculine singular noun zera (zeh-reh), “seed” are similar and sound and appearance and are placed alongside of each other in order to emphasize their meanings. Moses employs the figure here under the inspiration of the Holy Spirit because he does not want the reader to miss this statement in Genesis 1:29.
This figure was used in relation to plant life earlier in the verse but here it is used in relation to fruit trees.

We also have the figure of “polyptoton,” which is the repetition of the same part of speech in different inflections. As we noted this figure, therefore, is a repetition of the same word in the same sense, but not in the same form: from the root, but in some other termination; as that of case, mood, tense, person, degree, number, gender, etc.

Here in Genesis 1:29, we have the figure of “polyptoton” where the verb zara, “to produce, yield seed” and the masculine singular noun zera, “seed” are employed together in order to place great emphasis upon the statement made here by Moses under the inspiration of the Holy Spirit.

Verbs with its cognate noun are a kind of superlative degree in verbs to declare the magnitude and gravity of an action or the greatness and importance of its results. Together, the verb zera and its cognate noun zera literally mean, “seeding seed.” Thus, this figure emphasizes the fact that fruit trees were created bearing seeds and not the seeds producing the plants.

The chicken was created producing the egg and not the egg producing the chicken. Thus, at the very outset the Word of God destroys the fantasy of evolution.

“It shall be food for you”: (1) third person masculine singular qal imperfect form of the verb hayah (2) Preposition l’ (3) Feminine singular noun `okhlah, “food” (4) Preposition l’ (5) second person masculine plural pronomial suffix.

Hayah is the basic word for “being” and it can be translated “to be, to become, to exist, to happen, to have.” The jussive imperfect of the verb hayah in Genesis 1:29 expresses the fact that the preincarnate Christ “desires” that fruit and vegetables would be food for Adam and the woman.

We have here what is called in Hebrew grammar the “lamed of interest or advantage” meaning that the preposition lamed marks out Adam and the woman as “benefiting” from the preincarnate Christ provision of vegetables and fruit for food. The preposition lamed indicates that this giving of fruits and vegetables as food for Adam and the woman is for their “benefit.” This is why it is called a “benefactive dative.”

The noun `okhlah is a more general term than the noun `okhel and refers to food, which the Lord has determined as edible or fit for human consumption. The Lord Jesus Christ is the Gracious Provider of food not only for the human race but also each and every living creature on the earth. This is illustrated in many passages of Scripture. So the noun `okhlah means, “food” that is edible for each and every living creature on the earth. The preposition lamed that is prefixed to the noun `okhlah designates that the noun is functioning as the direct object of the verb hayah.
Genesis 1:29 Next, God said, “I have given for the benefit of both of you each and every plant, which produces seed, those, which are on the surface of the entire earth and in addition each and every tree, those trees, which have fruit on them, those, which produce seed. They will be food for the benefit of both of you.” (Author’s translation)

Exegesis and Exposition of Genesis 1:30

Genesis 1:30 “and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food”; and it was so.” (NASB95)

We have once again the “lamed of interest or advantage” meaning that the preposition lamed marks out “terrestrial” and “celestial” living creatures as “benefiting” from the preincarnate Christ provision of green plants for food. The preposition lamed indicates that this giving of all green plants such as grass as food for these living creatures is for their “benefit.”

“Every beast of the earth”: (1) Adjective kol. (2) Feminine singular noun chayyah. (3) Definite article, ha (4) Feminine singular noun ‘erets.

The noun chayyah means, “animal, creature.” Here it is used as a “collective singular” as a designation for every creature on earth that has soul life. We will translate chayyah, “creature.”

The adjective kol is attributive meaning it is modifying the collective singular noun chayyah, “creature.” It is also distributive in sense and thus means, “each and every” since it is used with a singular anarthrous noun and denotes the totality of something. The distributive use of the adjective kol also indicates God would provide food for “each and every” living creature on the land and in the air.

The noun chayyah in Genesis 1:30 is a reference to two of the three categories of living creatures recorded in Genesis 1:21, namely, the bird kingdom and terrestrials creatures. The noun chayyah in Genesis 1:30 is a reference to the three categories of living creatures whose habitat would be on land and listed in Genesis 1:24-25. Therefore, this noun chayyah in Genesis 1:30 denotes the fact that the preincarnate Christ would provide food for each and every one of the following living creatures: (1) Terrestrials: Those, which crawl upon the earth according to their species. (2) Celestials: The birds that fly about the earth’s atmosphere according to their species.

Genesis 1:24-25 indicates that the terrestrial creatures meaning those living creatures whose habitat is on the earth are in three categories: (1) Wild animals (Hebrew: `eth-chayyath ha`arets), which include large mammals such as lions and elephants. (2) Domesticated animals (Hebrew: w`eth-habb`hemah) (3) All animals that crawl upon the earth or creep close to its surface including insects, small
reptiles, most amphibians and small mammals such as rats and moles. (Hebrew: *kol-remes*).

Marine life is not mentioned here in Genesis 1:30 since obviously their food is found in the sea rather than on land.

In Genesis 1:30, the noun ‘*erets* refers to “the land” in a cosmological sense. This word indicates the location of the habitat of these living creatures and thus excludes marine life.

Next, we have the “epexegetical” use of the coordinating conjunction *waw*. It is epexegetical since it is following the noun *chayyah*, which is a broad term referring to two categories of living creatures whose habitat is on the land and in the air.

The conjunction *waw* here in this portion of Genesis 1:30 is therefore introducing a clause that breaks out this word *chayyah*, “creatures” into two categories, terrestrials (domesticated and wild animals and creepers - crawlers) and celestials (birds).

The “epexegetical” use of the conjunction *waw* serves to “specify” the living creatures denoted by the phrase *khol chayyath ha`arets*, “each and every living creature on the earth.”

“Every bird of the sky”: (1) Distributive use of the adjective *kol*, “each and every” (2) Masculine singular noun *oph*, “bird” (3) Definite article *ha*, “the” (4) Masculine plural noun *shamayim* (noun), “atmosphere.”

The masculine singular collective noun *oph* is derived from the verb *uph* and appears 71 times in the Hebrew Bible and means, “bird.” It can refer generally to any flying creature, but most often *oph* is used for “fowl” or “birds.” This expression *oph* refers to every type of living creature that has wings, both large and small. It does not refer to just those living creatures, which fly but also those that don’t fly such as chickens, penguins, ostriches, etc.

Then once again, we have the adjective *kol*, which is attributive meaning it is modifying the collective singular noun *oph*, “bird.” It is also distributive in sense and thus means, “each and every” since it is used with a singular anarthrous noun. The word denotes the totality of something. The distributive use of the adjective *kol* indicates Moses is referring to “each and every” bird on the earth. This word denotes that God provided food for “each and every bird, without exception.”

This is the eighth time we have seen the noun *shamayim* in Genesis 1. In Genesis 1:1, it refers to all three levels of heaven: (1) Earth’s atmosphere (2) Stellar Universe (3) Abode of God.

The noun *shamayim* that appears not only here in Genesis 1:30 but also as we have seen in Genesis 1:1, 8, 9, 14, 15, 17, 20, 26 and 28 is a “plural of extension.” This indicates that the referent of the noun is inherently large and complex. The earth’s atmosphere, which *shamayim* signifies here in Genesis 1:28 is truly large and complex.
The first heaven is the earth’s atmosphere, which surrounds the earth and is composed of the following 7 layers: (1) Troposphere (2) Stratosphere (3) Mesosphere (4) Thermosphere (5) Exosphere (6) Ionosphere (7) Magnetosphere.

This word refers to the troposphere (the lower region of the atmosphere) and the stratosphere since birds fly only in the lower region of the atmosphere.

In Genesis 1:30 the definite article *ha* preceding the noun *shamayim* indicates a particular region of heaven that is well known to the reader and unique in itself, and which region can be determined by reader from the context, namely, the earth’s atmosphere since birds do not fly in the stellar universe.

“**And to every thing that moves**”: (1) Adjunctive use of the conjunction *waw*, “as well as” (2) Preposition *lamed*, “for the benefit of” (3) Distributive use of the adjective *kol*, “each and every” (4) Masculine singular qal active participle form of the verb *ramas*, “those, which crawl.”

Once again we have the adjective *kol* is attributive meaning it is modifying the qal active participle form of the verb *ramas*, “those which crawl.” It is also distributive in sense and thus means, “each and every” since it is used with a singular anarthrous noun and denotes the totality of something. Therefore, the distributive use of the adjective *kol* here indicates that God provided food for “each and every” living creature, which crawls upon the earth.

Then, we have once again the “*lamed* of interest or advantage” meaning that the preposition *lamed* marks out these living creatures whose habitat is on land as “benefiting” from the preincarnate Christ provision of green plants for food. The preposition *lamed* indicates that this giving of all green plants such as grass as food for these living creatures is for their “benefit.”

The phrase “**thing that moves**” is the masculine singular qal active participle form of the verb *ramas*. We saw this verb *ramas* in Genesis 1:21, 26 and 28 where it was used to designate living creatures, which crawl or have their habitat on the earth.

In Genesis 1:21, 28 and 30, the verb *ramas* is referring to living creatures in general that crawl upon the earth. As we noted earlier, a comparison with Genesis 1:24-25 indicates that the verb *ramas* in Genesis 1:30 refers to terrestrial creatures meaning those living creatures whose habitat is on the earth.

The Scriptures place these creatures in three categories: (1) Wild animals (Hebrew: `eth-chayyath ha`arets), which include large mammals such as lions and elephants. The noun *chay* refers to wild or undomesticated animals. These would include large mammals such as lions and elephants. (2) Domesticated animals (Hebrew: w`eth-habb`hemah). The noun *behemah* refers to all types of “domestic animals,” that are four footed and whose habitat is on land. They also are different from the other living creatures that reside on the earth such as insects, small reptiles, most amphibians and small mammals called “**creeping things**” in Gen.
1:24 and 1 Kgs. 4:33, and “(wild) beasts of the earth” mentioned Gen. 1:24. (3) All animals that crawl upon the earth or creep close to its surface including insects, small reptiles, most amphibians and small mammals such as rats and moles. (Hebrew: kol-remes). The noun remes refers to living creatures both large or small that moves upon the earth or close to the earth, having short legs. This would take into account insects, small reptiles, most amphibians and small mammals.

Henry M. Morris commenting on this categorization of living creatures in Genesis 1:24, writes, “This classification has no correlation with the arbitrary system of man-made taxonomy (amphibians, reptiles, mammals, insects), but is a more natural system based on the relation of the animals to man’s interests”.

“On the earth”: (1) Preposition `al, “upon” (2) Definite article, ha, “the” (3) Feminine singular noun ‘erets, “earth.”

In Genesis 1:30, the preposition `al marks the point where the living creatures that crawl will have their activity. The noun erets refers to “the earth” in a cosmological sense.

“Which has life”: (1) Relative particle `asher, “which” (2) Preposition bו (3) Masculine singular pronominal suffix (4) Feminine singular noun nephesh (2) Feminine singular noun chayyah.

The preposition bו is a marker of location indicating that location of these living creatures that will receive green plants for food and should be translated “in.” The masculine singular pronominal suffix that is attached to the preposition bו is referring to its antecedent kol romes, “each and every one, which crawls” and should be translated accordingly with the plural pronoun “them” since the participle ramas and the distributive use of the adjective kol are used in a collective sense for each and every living creature that crawls upon the earth.

The noun nephesh denotes soul life. Here in Genesis 1:30, nephesh is used as a “collective singular” as a designation for animal life whose habitat is on the land. The noun chayyah means, “animal, creature.” Here it is used as a “collective singular” as a designation for all kinds of animal life on the land. We will translate chayyah, “creatures.” Nephes chayyah, “living creatures” in context is used of living creatures whose habitat is on the earth. It is a comprehensive term in so far as land animals are concerned.

The Scriptures place these creatures in three categories and we noted them earlier. Therefore, we could translate the relative pronoun clause `asher bo nephesh chayyah, “those, creatures which have soul life in them.” Or, we could translate it, “those, which are living creatures.”

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“Every green plant”: (1) Distributive use of the adjective kol, “each and every” (2) Masculine singular adjective yereq, “green” (3) Masculine singular noun `esev, “plant.”

Once again we have the adjective kol is attributive meaning it is modifying the noun `esev, “plant.” It is also distributive in sense and thus means, “each and every” since it is used with a singular anarthrous noun and denotes the totality of something. Therefore, the distributive use of the adjective kol here indicates that God provided “each and every” green plant for food for each and every living creature, which crawls upon the earth. The adjective yereq refers to the “greenery” of plants. The noun `esev refers to plant life in very broad and general terms.

“For food”: (1) Preposition lamed (2) Feminine singular noun `okhlah, “food.” As we noted earlier when we studied the noun `okhlah that this word is a more general term than the noun `okhel and refers to the green plants that are edible. The preposition lamed designates that the noun `okhlah is functioning as the direct object of the verb nathan, which is omitted because of the figure of ellipsis of repetition.

“And it was so” is composed of the following: (1) Relative waw (2) third person masculine singular qal imperfect form of the verb hayah. (3) Adverb ken.

We saw this exact same construction at the end of Genesis 1:7, 9, 11, 15 and 24. The qal imperfect form of this verb means, “it came to pass, it became a reality.” Here in Genesis 1:30, we have the qal imperfect form of the verb hayah appearing with a waw-conversive (wayhi) construction. The qal stem is “stative” is describing the different characteristics of these living creatures whose habitat is on land. The adverb ken expresses the reality of these living creatures whose habitat is on land, thus we will translate adverb, “thus, as previously described.”

Genesis 1:30 “Also, for the benefit of each and every living creature whose habitat is on the earth, specifically, each and every bird whose habitat is the earth’s atmosphere as well as for the benefit of each and every one, which crawls upon the earth, those creatures, which have soul life in them, I have given each and every green plant for food. Thus, it came to pass as previously described.” (Author’s translation)

Exegesis and Exposition of Genesis 1:31

Genesis 1:31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day. (NASB95)

Not translated by the New American Standard Updated version is the sequential use of the relative conjunction waw. It is sequential in the sense that it signifies the next event in a series of successive actions by God in the restoration of planet earth. This construction in Genesis 1:31 indicates the next chronological event that
took place in the restoration of planet earth. Therefore, we will translate the conjunction \textit{waw}-conversive construction here in Genesis 1:31 \textit{“and then”} or we could translate the word, \textit{“next.”}

\textit{God} is the (nominative subject) masculine plural noun \textit{Elohim}, which refers to the second Person of the Trinity, the Lord Jesus Christ.

\textit{Saw} is the third person masculine singular qal imperfect form of the verb \textit{ra’ah}. The verb \textit{ra’ah} here in Genesis 1:31 means \textit{“to observe.”} This word in Genesis 1:31 denotes the fact that the Lord Jesus Christ \textit{“considered carefully”} the results of God the Holy Spirit executing His command to produce physical bodies for the souls of those creatures whose habitat would be on land.

\textit{Ra’ah} is used in an anthropopathic sense. The human action of seeing is attributed to infinite eternal God in order to communicate to our finite human frame of reference God’s acceptance and approval of the Holy Spirit’s work in creating, restoring, producing and modeling, which would fulfill His purpose in granting Satan his appeal and for creating mankind.

In Genesis 1:31 the imperfect of \textit{ra’ah} is \textit{“not”} jussive (expressing a desire for action from a third person subject) or cohortative (expressing the speaker’s desire or intention to act) and therefore should be translated as a perfect meaning \textit{“observed.”}

\textit{All that He had made”}: (1) Primary particle `\textit{eth} (not translated) (2) Distributive use of the adjective \textit{kol}, \textit{“each and everything”} (3) Relative particle `\textit{asher}, \textit{“which”} (4) third person masculine singular qal perfect form of the verb `\textit{asah}, \textit{“He had done.”}"

The adjective \textit{kol} function as a substantive and the primary particle \textit{\`eth} is prefixed to it and is not translated in our English translations but is simply used to mark the adjective as the direct object of the transitive verb `\textit{asah}, \textit{“He had done.”}"

It is also distributive in sense and thus means, \textit{“each and everything”} since it is denotes the totality of all that the Holy Spirit created, restored, produced and modeled during the six days of restoration in obedience to the commands of God the Son, which were in accordance with the will, purpose and plan of the Father.

The distributive use of the adjective \textit{kol} indicates that God the Son observed \textit{“each and everything”} that the Holy Spirit created, restored, produced and modeled during the six days in obedience to the commands God the Son, which were in accordance with the Father’s plan.

The relative particle `\textit{asher} introduces a dependent clause, which is indicated by the fact that the \textit{“dependent relative”} contains the head word \textit{kol}, \textit{“each and everything”} and is followed by a relative marker. The relative particle `\textit{asher} follows the head word \textit{kol}, \textit{“each and everything”} and introduces the attributive clause `\textit{asah w\’hinneh tov m\’odh, “He had done and now behold, it was absolutely perfect.”} It is dependent in that the clauses which it is connecting
(“God observed everything.”…“He had done and now behold it was absolutely perfect”) do not make sense without each other. They are relative to each other. This dependent relative clause has a genitive function since the adjective kol, “each and everything” is functioning as the direct object of the verb ra`ah, “observed.” This is interpretation is further substantiated by the fact that the primary particle `eth is prefixed to the adjective kol, which indicates that the adjective is the direct object. This dependent clause functions as an “appositional” genitive meaning it stands besides the clause “God observed each and everything.”

“He had made” is the third person masculine singular qal perfect form of the verb `asah, which has a wide semantic range in the Old Testament.

It can have the following meanings: (1) To make out of existing material (2) to do (3) to execute (4) to prepare (5) to offer burnt sacrifices (6) to keep (7) to demonstrate (8) to deal with (9) To make a name for oneself (10) to reproduce. (11) To restore (12) to manufacture something after a pattern (13) to model (14) to commit (15) to follow (16) to appoint (17) to press (18) to work (19) to produce (20) to reconstruct.

The verb `asah is employed several times by the Holy Spirit in the creation, chaos and restoration account recorded in Genesis 1:3-2:4. God “restored” the earth’s atmosphere to its original condition prior to God’s judgment of the Satanic rebellion (Gen. 1:7). The word is used several times in Genesis 1:11-12 meaning, “to produce, reproduce.” In Genesis 1:16, the verb asah is used of God “restoring” the sun and the moon to their original condition prior to God’s judgment of the Satanic rebellion. God “produced” physical bodies from the earth for animal and insect kingdoms from the earth (Gen. 1:25). In Genesis 1:26, God “modeled” man after His image in the sense that He made man to reflect His invisible essence, thus man as to his essence is the shadow image of God who is invisible, thus the essence of man is invisible, i.e. the soul. The word in Genesis 2:2-4 means, “to restore” and is used in the summarization of the initial creation and 6 days of restoration.

In Genesis 1:31, the verb `asah does not mean, “restore, produce” or “model” but rather the context indicates that the word means, “to do” since it summarizes all that the Holy Spirit “did” during the six days of restoration in response to the commands of God the Son.

Although it does not mean, “to restore, produce,” or “model,” it does refer in summary fashion to these three activities of the Holy Spirit during these six days of restoration. In fact, it is also referring to God’s creative activity in the sense that it was something He did during these six days.
Therefore, the verb `asah in Genesis 1:31 should be translated “He had done” since it is used in a summary fashion for the Holy Spirit’s work in creating, restoring, producing and modeling during the six days of restoration.

The qal stem is “fientive” describing the activity of creating, restoring, producing and modeling by the Holy Spirit during the six days of restoration. All of which were in response to the commands of God the Son, which were in accordance with the will of God the Father.

Since `asah is a “fientive” verb, the perfect tense signifies a resulting state in time that is past relative to the speaker. This use is frequently found in relative clauses when the main clause pertains to a past situation, which we have here in Genesis 1:31. Therefore, the perfect tense of `asah in Genesis 1:31 signifies the resulting state in time of the Holy Spirit’s work in creating, producing, restoring and modeling during the six days of restoration.

Now, in the Hebrew we begin a new statement. “And” is the conjunction waw, which is followed by a non-verb indicating that it has a “disjunctive” function placing the entire six days of creating, restoring, producing and modeling in context.

There are semantic distinctions for the disjunctive use of waw: (1) Contrastive (2) Explanatory (3) Circumstantial (4) Terminative or initial.

In Genesis 1:31, we have the “terminative” use of the disjunctive waw indicating the “completion” of the six days of creating, restoring, producing and modeling. Therefore, it should be translated accordingly with the English, “now.”

“Behold” is the demonstrative particle hinneh, which is functioning as an interjection emphasizing the entire clause that is about to follow.

“Good” is the predicate adjective tov, which is used in Genesis 1:31 to describe the Holy Spirit’s work in creating, restoring, producing and modeling during the six days of restoration, which was in obedience to the commands of God the Son as well as in accordance with the Father’s will, purpose and plan.

The word appears seven times in each of the six days that are recorded in Genesis 1. In the Scriptures, seven is the number of “spiritual perfection.” The adjective tov is used seven times in Genesis 1 emphasizing the “perfection” and “completion” of the Holy Spirit’s work in creating, restoring, producing and modeling during the six days, which was in obedience to the commands of God the Son and in accordance therefore, with the Father’s will, purpose and plan.

In each instance, the word is used of God the Son’s estimation of God the Holy Spirit’s work of either creating, restoring, producing or modeling during these six days. In Genesis 1, the adjective tov should be translated with the English adjective “perfect” in each instance it is used since this English word accurately conveys the meaning of the Hebrew word.
The adjective “perfect” refers to something that is: (1) Excellent or complete beyond practical or theoretical improvement. (2) Exactly fitting the need in a certain situation or for a certain purpose. (3) Without any flaws or shortcomings that might be present. (4) Correct in every detail.

Also, the adjective tov in Genesis 1 emphasizes the “functionality” of the each and everything that the Holy Spirit created, produced, restored and modeled, which was in obedience to the commands of God the Son.

Therefore, in Genesis 1:3-4, the Holy Spirit’s work in restoring light to the creation on the first day of restoration was: (1) Excellent or complete beyond practical or theoretical improvement. (2) Exactly fit the need for God’s purpose. (3) Without any flaws or shortcomings that might be present. (4) Correct in every detail.

In Genesis 1:3-4, the Holy Spirit’s work in restoring light to the creation on the first day of restoration “perfectly suited the purpose” of the Trinity in the appeal trial of Satan and the creation of man to resolve the angelic conflict.

The word does not appear in the record of the second day of restoration recorded in Genesis 1:6-8 since the base of operations of the kingdom of darkness would reside in the earth’s atmosphere. The kingdom of darkness is God’s adversary and would again bring about a curse upon the earth when Satan would deceive the Woman in the Garden of Eden and Adam would disobey God and eat from the tree of the knowledge of good and evil.

In Genesis 1:9-13, the Holy Spirit’s work in removing the flood waters to allow the dry land to planet earth and causing the earth to produce vegetation in the form of plant life and fruit trees was: (1) Excellent or complete beyond practical or theoretical improvement. (2) Exactly fit the need for God’s purpose. (3) Without any flaws or shortcomings that might be present. (4) Correct in every detail.

In Genesis 1:9-13, the Holy Spirit’s work in removing the flood waters to allow the dry land to planet earth and causing the earth to produce vegetation in the form of plant life and fruit trees “perfectly suited the purpose” of the Trinity in the appeal trial of Satan and the creation of man to resolve the angelic conflict.

In Genesis 1:14-19, the Holy Spirit’s work in restoring the luminaries and the earth’s sun and moon was: (1) Excellent or complete beyond practical or theoretical improvement. (2) Exactly fit the need for God’s purpose. (3) Without any flaws or shortcomings that might be present. (4) Correct in every detail.

In Genesis 1:14-19, the Holy Spirit’s work in restoring the luminaries and the earth’s sun and moon “perfectly suited the purpose” of the Trinity in the appeal trial of Satan and the creation of man to resolve the angelic conflict.

In Genesis 1:20-23, the Holy Spirit’s work in creating out of nothing the dinosaurs, bird life, marine life and terrestrial creatures was: (1) Excellent or complete beyond practical or theoretical improvement. (2) Exactly fit the need for
God’s purpose. (3) Without any flaws or shortcomings that might be present. (4) Correct in every detail.

In Genesis 1:20-23, the Holy Spirit’s work in creating out of nothing the dinosaurs, bird life, marine life and terrestrial creatures “perfectly suited the purpose” of the Trinity in the appeal trial of Satan and the creation of man to resolve the angelic conflict.

In Genesis 1:24-25, the Holy Spirit’s work in producing physical bodies from the dust of the earth for the souls of the terrestrial creatures was: (1) Excellent or complete beyond practical or theoretical improvement. (2) Exactly fit the need for God’s purpose. (3) Without any flaws or shortcomings that might be present. (4) Correct in every detail.

In Genesis 1:24-25, the Holy Spirit’s work in producing physical bodies from the dust of the earth for the souls of the terrestrial creatures “perfectly suited the purpose” of the Trinity in the appeal trial of Satan and the creation of man to resolve the angelic conflict.

Therefore, in Genesis 1:31, the adjective tov means, “perfect” and is attributed to God the Son and is used to describe the Holy Spirit’s work in creating, restoring, producing and modeling during the six days, which was in obedience to the commands of God the Son as well as in accordance with the Father’s will.

The Holy Spirit’s work in creating, restoring, producing and modeling during the six days of restoration was: (1) Excellent, complete, beyond practical or theoretical improvement. (2) Exactly fit the need for God’s purpose. (3) Without any flaws or shortcomings. (4) Correct in every detail.

The Holy Spirit’s work during the six days of restoration, which was in obedience to the commands of God the Son “perfectly suited the purpose” of the Father in the appeal trial of Satan and the creation of man to resolve the angelic conflict.

“Very” is the adverb mᵉ’odh, which appears over 300 times in the Old Testament. It occurs frequently in conjunction with adjectives and verbs to express the concept of “exceeding”. Therefore, demonstrating intensification of the word it is modifying. In Genesis 1:31, the adverb mᵉ’odh is intensifying the adjective tov, “perfect,” it is modifying. The adverb mᵉ’odh stands after the adjective tov, “perfect” as an “absolute superlative.”

In an “absolute superlative” some person or thing is judged to excel in some quality, state or condition. In Genesis 1:31, the “absolute superlative” mᵉ’odh is used of God the Son’s assessment of the work of the Holy Spirit during the six days, which was in obedience to His commands and the Father’s will. It was judged by the Son to be in a qualitative sense perfect. It was in a perfect state or condition after the six days of work.
Therefore, in Genesis 1:31, we will translate the adverb *me’odh*, “absolutely” since it expresses the idea that the Holy Spirit’s work during the six days of restoration in obedience to the commands of God the Son was “free from imperfection” and perfectly suited the purpose of the Father.

The phrase in Genesis 1:31 “and there was evening and there was morning, the first, second, etc. day” appears 6 times in Genesis 1 where it used for the restoration narrative (Gen. 1:5, 8, 13, 19, 23, 31). It is composed of 2 *waw*-conjunctive consequential clauses.

In Genesis 1:31 we have a conjunctive-sequential *waw* clause where twice we have the conjunction *waw* followed by the third person masculine singular qal imperfect form of the verb *hayah*. Each time the construction is used here in Genesis 1:31 it is used with a different word, namely ‘*erev*, “evening,” and *boqer*, “morning.”

In Genesis 1:31 the relative *waw* is employed with the imperfect verb *hayah*, “it was.” The context of Genesis 1:31 indicates that the relative *waw* is consequential meaning that “as a result of” or “following” the completion of the Holy Spirit’s work in creating, restoring, producing and modeling and God the Son declaring it absolutely perfect, there was the completion of the sixth and final day. This construction in Genesis 1:31 indicates the result of the sixth day. Here in Genesis 1:31, we have the qal imperfect form of the verb *hayah* appearing twice with a *waw*-conversive (*wayhi*) construction.

“The sixth day”: (1) Masculine singular noun *yom*, “day.” (2) Definite article *ha* (3) Ordinal number *shishshi*, “sixth.”

The ordinal number *shishshi* indicates the sixth item in a series and is modifying the noun *yom* and should be translated with the English adjective “sixth.” It indicates the completion of the sixth and final day in the restoration of planet earth and the completion of the preparation for the appeal trial of Satan.

The definite article *ha* prefixed to the ordinal number *shishshi* emphasizes and marks out the sixth day as the final day and that it is the “completion” of God the Holy Spirit’s work in creating, restoring, producing and modeling, which was in obedience to the commands of God the Son and in accordance with the Father’s will, purpose and plan.

**Genesis 1:31** Next, God (the Son) observed each and everything, which He had done. Now behold, it was absolutely perfect! And so it was evening and so it was morning, the sixth and final day. (Author’s translation)

Since we have completed Genesis 1, let’s read the entire chapter and extrapolates some more principles. First of all, in Genesis 1, we see the unity of the Trinity as well as the power of God and the personality of God. God the Father planned the creation and restoration and God the Son issued commands to the Holy
Spirit that were in accordance with the Father’s plan and the Holy Spirit executed these commands. Therefore, we see the personalities of the Trinity.

The function of divine omnipotence created out of nothing the heavens and the earth, the entire time, matter, space continuum. The function of divine omnipotence restored physical light to the creation. It divided the daytime from the nighttime. It inserted the atmosphere in between the floodwaters.

The function of divine omnipotence caused the floodwaters to collect in one place so that dry land could appear. It produced vegetation on the earth in the form of plant life and fruit trees. The function of divine omnipotence gave these plants and fruit trees the capacity to reproduce according to their own species. It restored the luminaries of the stellar universe as well as the earth’s sun and moon.

The function of divine omnipotence created out of nothing the souls of each and every living creature in the sea, on the land and in the air and produced physical bodies from the earth for their souls. God’s power created out of nothing the dinosaurs. Through His omnipotence, God gave them all these living creatures the capacity to reproduce according to their own species.

Finally, God through the function of His attribute of omnipotence created out of nothing the soul of mankind according to His image, both male and female. He also gave them the capacity to reproduce. God’s power provided mankind with the capacity to rule over all of creation. He also through His omnipotence provided plant life and fruit trees as food for mankind. God in His power provided green plants for food for the living creatures on the land and in the air. In all of this, God’s power was exercised through His Word.

Furthermore, Genesis 1 refutes polytheism since one God creates, restores, and produces. It also denies the eternity of matter since matter, time and space were created out of nothing by the omnipotence of God.

Genesis 1 rejects pantheism since God is sovereign over all of creation and every creature and He is not only immanent meaning He is concerned with affairs of man but also, He is transcendent of His creation. It also rejects fatalism since God acts sovereignly in the freedom of His will independent of His creatures.

Genesis 1 teaches us that God is self-sufficient and independent of His creatures and that His creation and creatures are totally dependent upon Him and insufficient in themselves. It also instructs us concerning the perfection of God and all that He performs is perfect.

The perfection of the restoration of the creation instructs us that the problems throughout human history are not God’s fault but rather are the result of decisions by His moral rational creatures, both men and angels to disobey His sovereign will and to live independently of Him.

This chapter teaches that God is a God of order and not confusion or chaos. The perfection of His work confirms this. It shows the utter folly, insanity and sin of
the creature in worshipping the creation and the creature and that God alone is deserving of our worship.

This chapter serves as an encouragement to the body of Christ and future bride of Christ, the church who is eternally united to Christ through the Baptism of the Spirit and regeneration since it teaches that man is designed to rule over the works of God’s hands and to be the delegated authority over it. As we noted in Ephesians 2:1-7, God has raised us up with Christ and seated us with Him at His right hand, which is a position of power and authority and rulership over creation.

Man is next in rank to the Creator, Redeemer and Sustainer of creation. “Man” and the “Son of Man” are a reference to mankind in general and not to the Lord Jesus Christ. At the present time, all things are not in subjection to mankind because of the fall of Adam. The first Adam was created to rule the earth (Gen. 1:26-28). Satan usurped the authority of Adam in the Garden of Eden when he deceived the Woman to eat the fruit from the tree of the knowledge of good and evil and who in turn got her husband Adam to eat it as well (Gen. 3). Satan now rules this world as a result of Adam’s disobedience in the Garden of Eden and is the “god of this world” (2 Cor. 4:4). This fact is illustrated in Matthew 4:8-9 when Satan offered the kingdoms of this world to the humanity of Christ if He would worship him. Although, Satan usurped the authority of the restored earth from Adam in the Garden of Eden, the Last Adam, the Lord Jesus Christ regained the rulership of the earth by obediently suffering a substitutionary spiritual death for all mankind, which was in obedience to the Father’s will.

God the Son, the second Person of the Trinity became a human being in order that He might fulfill this desire of the Trinity to have humanity to rule over creation. Fallen humanity is not sovereign over creation but the God-Man, the Lord Jesus Christ is the sovereign ruler of creation as a result of His humble obedience to the sovereign will of the Father, which was manifested at the Cross of Calvary.

The Father has sovereignly chosen the church to rule with Christ over creation and this is accomplished through the Baptism of the Spirit when at the moment of salvation, the omnipotence of the Holy Spirit places the believer in union with Christ. This makes the believer positionally higher than the angels because the Baptism of the Spirit seats the believer with Christ at the right hand of the Father (Eph. 2:4-6). There will come a time at the completion of history that Jesus Christ in His humanity will subject Himself to the Father and will hand over the Kingdom to Him (1 Cor. 15:20-28). These eternal truths that are revealed by the Spirit in the Word of God should cause us to respond by loving and worshipping our Creator, Redeemer, Sustainer and Provider.

Lastly, Genesis 1 teaches us that the revelation of God and His plan is a progressive revelation. Each day typifies some part of the work of redemption of man. Each day typifies some part of God’s gracious work on our behalf.
The first day typifies the incarnation of the Son of God who is the light of the world. The second day typifies the cross of Christ and the third day typifies the resurrection of Christ. The fourth day typifies the ascension and session of Christ. On the fifth day we return to earth and see the earth filled with life in the air, on the land and in the sea. The fifth day typifies the new creation, which has the life of God in it. The sixth day typifies the completion of the new creation while the seventh day typifies the eternal rest. So the redemption of man is typified in each day of restoration and is thus progressive.

Chapter Ten: Seventh Day-Completion of Restoration-Genesis 2:1-3

Exegesis and Exposition of Genesis 2:1

Genesis 2:1-4 is connected to Genesis 1 since it completes the record of the original creation and six days of restoration by giving us the record of the seventh day. We must also remember that the original Hebrew and Greek texts did not have chapter divisions. The chapter divisions and the marking of verses in our modern English Bibles were not inspired by God but were just a handy way of referring to the text. Grammatically, the original Hebrew text of Genesis 2:1-4 is connected to Genesis 1.

Stephen Langton (1155/56-1228) in 1205, as a Paris theological professor, was the first to make chapter divisions to facilitate his work with Bible commentaries. He later became the Archbishop of Canterbury and was a prolific writer of commentaries and biblical essays, which introduced his chapters. In 1240, Cardinal Hugo of St. Cher published the first Latin Bible with the chapter divisions that exist today. The Jews started using these chapter divisions in 1330 for their Hebrew Bible.

Robert Stephanus (also known as Robert Estienne), a Protestant book printer living in France, printed Greek and Latin Bibles that French ecclesiastical authorities considered heretical. As he fled with his family to Geneva on horseback, he arbitrarily made verse divisions of the New Testament within Langton’s chapter divisions. Stephanus' son reported that his father made up the NT verse divisions on horseback, during a ride from Paris to Lyons.

In 1555, Stephanus printed his first Latin Bible with his New Testament verse system. However, Stephanus’ work was not the first Bible printed with New Testament verse divisions. In 1538, seventeen years earlier, a Latin Bible was printed with different verse divisions, but it was Stephanus’ version that was used for the first English Bible – The Geneva New Testament of 1557, which became the verse system used today.
Genesis 2:1 Thus the heavens and the earth were completed, and all their hosts. (NASB95)

In Genesis 2:1 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine plural pual imperfect form of the verb kalah, “to complete, to finish.” The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 2:1 is consequent to or follows in logical succession to Genesis 1:31. In Genesis 2:1, this waw-conjunctive sequential construction is expressing the “result” or the “consequence” of the completion of the Holy Spirit’s work in creation, production and restoration that was in response to the command of the preincarnate Christ to do so, and whose commands were in accordance to the Father’s will.

“The heavens and the earth”: (1) Definite article ha, “the” (2) Masculine plural noun shamayim, “heavens” (3) Connective use of the coordinating conjunction waw, “and” (4) Definite article ha, “the” (5) Feminine singular noun `erets, “earth.”

The masculine plural noun shamayim refers to all three levels of heaven: (1) first heaven (earth’s atmosphere) (2) second heaven (stellar universe) (3) third heaven (abode of God).

As we have noted in our study of Genesis 1, the original languages of Scripture teach that there are 3 levels of heaven. This multiplicity of heavens is indicated in Hebrews 4:14 where our Lord at His ascension is said to have “passed through the heavens” (accusative masculine plural noun ouranos). The first and second heaven are not specifically mentioned but the third heaven is discussed in 2 Corinthians 12:2. Logically speaking, it is evident that there cannot be a third heaven without also a first and second heaven.

The second heaven is the stellar universe or space, which consists of a vast array of stars, moons, suns, galaxies and solar systems. The third heaven is located billions and billions of light years away from the earth above the first and second heavens.

The Scriptures teach that the third heaven is the abode of the Trinity, i.e. the Supreme Court of Heaven (Gen. 14:19, 22; 23:3, 7; 1 Kings 8:30, 49; 2 Chron. 6:21, 30; Neh. 1:4-5; 2:4, 20; Psa. 11:4; 20:6; 33:14; 103:19; Isa. 63:5; 66:1; Matt. 5:34; Luke 16:9; John 14:1-3; Acts 1:11; 7:56; 2 Cor. 12:2; Heb. 2:10; Rev. 19:14).

Although it is true that the Scriptures teach that “the heaven of heavens cannot contain God” (1 Kings 8:27), and that God is omnipresent in the universe, nevertheless, they clearly affirm that heaven is in a particular way the habitation of God (Isa. 57:15; 63:15).

In Genesis 2:1, the definite article ha preceding the plural noun shamayim refers to the “heavens” as an entire group composed of all three levels of heaven.
“Earth” is the feminine singular noun ‘erets which refers to “the earth” in a cosmological sense. The definite article preceding the noun `erets signifies that planet earth is unique since it is where the angelic conflict will be resolved and it is where mankind will reside who was created to resolve the angelic conflict. The article could also be considered “monadic” meaning that the earth is “well-known” to the reader.

“Were completed” is the third person masculine plural pual imperfect form of the verb kalah, which means “to complete, to finish.”

The verb kalah appears over 200 times in the Hebrew Bible and has a wide range of meanings. The basic idea of the word is “to bring a process to completion.” In Genesis 2:1, the verb kalah is in the pual stem and means, “to be completed, finished.” The verb kalah in Genesis 2:1 expresses the fact that the “process” of creating out of nothing, producing out of existing material, and restoring was “finished” or “completed” by the seventh day. The verb kalah in Genesis 2:1 is used in relation to the six days of restoration that is recorded in Genesis 1:3-31 and is “not” used in relation to Genesis 1:1.

The verb kalah in Genesis 2:1 is used in relation to the following: (1) “Restoring” light (Gen. 1:3). (2) “Causing a division” between the light and darkness (Gen. 1:4). (3) “Designating names” for the light and darkness (Gen. 1:5). (4) “Restoring” the atmosphere (Gen. 1:6). (5) “Designating name” to the atmosphere (Gen. 1:8). (6) “Gathering flood waters” into one place so that dry land could appear (Gen. 1:9-10). (7) “Designating names” to the gathered waters and dry land (Gen. 1:10). (8) “Causing the earth to produce vegetation” (Gen. 1:11-12). (9) “Restoring” the stellar universe and the earth’s sun and moon (Gen. 1:14-17). (10) “Creating out of nothing” the souls of those living creatures whose habitat would be in the sea, in the air and on the land (Gen. 1:20-21). (11) “Forming out of existing material (i.e. the earth)” the biological or physical life for each and every terrestrial creature and bird life (Gen. 2:19). (12) “Giving capacity” to the terrestrial creatures “to reproduce” (Gen. 1:22). (13) “Producing out of existing material” the biological life or physical bodies for each of the three categories of terrestrial creatures (Gen. 1:24-25). (14) “Creating out of nothing” the soul of mankind, both male and female (Gen. 1:26-27). (15) “Forming out of existing material (i.e. the earth)” the biological life of the first man, Adam (Gen. 2:7). (16) “Building or constructing out of existing material” the physical body for the female sex of mankind (Gen. 2:21-22). (17) “Giving capacity” to mankind “to rule” over each and every living creature in the air, on the land and in the sea (Gen. 1:26). (18) “Giving” the male and female the “capacity to reproduce” biological life, (Gen. 1:28). (19) “Providing food” for mankind (Gen. 1:29). (20) “Providing food” for each and every terrestrial creature and bird life (Gen. 1:30). (21) “Planting or establishing” Adam in the Garden of Eden (Gen. 2:8).
The pual stem of the verb *kalah* in Genesis 2:1 is an intensive passive stem and reflects a sensible causation, thus it is called a “real factitive.” The passive voice means that the heavens and the earth worked acted upon by an agency. Although, there is no expressed agent, it is clearly implied that God is the One who completed this work pertaining to the heavens and the earth. Therefore, the pual stem of the verb *kalah* in Genesis 2:1 indicates that the work of the six days that pertained to the heavens and the earth was completed by the “agency” of God the Holy Spirit in response to God the Son’s commands, which were in accordance to the Father’s will. The fact that the pual stem of *kalah* in Genesis 2:1 is a “real factitive” expresses the fact that God is the “cause” behind the work of the heavens and the earth being restored. The pual stem of *kalah* emphasizes the “attained condition” of the heavens and the earth being restored.

“**And all their hosts**”: (1) Conjunction *waw* (2) Adjective *kol* (3) Masculine singular noun *tsava* (4) third person masculine plural pronomial suffix.

The adjective *kol* is attributive meaning it is modifying the masculine singular noun *tsava*, “**hosts**.” When *kol* precedes a noun, as it does here in Genesis 2:1, it expresses a unit and signifies the whole. The adjective *kol* is used here to describe the “totality” of the heavens and the earth and all the various forms of life that resides in them.

The noun *tsava* signifies literally an army, composed of a number of companies of soldiers under their respective leaders. It refers to a company of persons or things in the order of their nature and the progressive discharge of their functions. Therefore, many times in the Old Testament, the noun *tsava* refers to the army of angels that serve the Lord.

Now, some expositors believe that the noun *tsava* in Genesis 2:1 refers to either the angels or the stellar universe. Neither one is the case. The noun *tsava* does not refer to the stars of the stellar universe since it does not have the adjunct “of heaven” attached to it. Nor, does the immediate context indicate that the stars of the stellar universe are in view. It also does not refer to angels since they were a part of the original creation. In fact, the angels were observing these six days. If you recall Job 38:4-7 where it is said that the angels, “**the sons of God**” were present and rejoiced when the Lord laid the foundations of the earth. Furthermore, the noun *tsava* does not refer to the angels or the stellar universe simply because the context clearly indicates that the word is related to both the heavens and the earth. Therefore, the word is related to the first, second and third heaven as well as planet earth and thus refers to everything contained in the heavens and the earth. This interpretation is supported by Exodus 20:11.

So the noun *tsava* denotes the totality of animate and inanimate objects that are contained in the first, second and third heavens and the earth. When I say, “animate” I mean something that possesses life. Therefore, an “animate” object
refers to bird life, marine life, domestic and wild animals, creatures, which creep and crawl and of course, mankind.

An “inanimate” object is something does not possess soul life. Therefore, an “inanimate” object refers to the stars, satellites, suns and planets that populate the stellar universe and of course everything on planet earth that does not possess soul life.

As we have noted in our studies of Genesis 1 and 2, all these “animate” and “inanimate” objects were either created out of nothing (bara), produced from existing material (‘asah), formed from existing material (yatsar), built from existing material (banah) or restored in the sense of being returned to a former, original, normal or unimpaired condition (‘asah).

Therefore, in Genesis 2:1, the noun tsava refers to the following: (1) Stars, satellites, and planets that compose the stellar universe. (2) Earth’s sun and moon. (3) Vegetation on the earth (4) Marine life (5) Bird life (6) Terrestrial life (7) Human beings.

The noun tsava also denotes the fact that all of these animate and inanimate objects are under the leadership or dominion of the Lord, who created, produced, formed, built, restored and now maintains or sustains them.

Most of the English translations translate the plural noun tsava in Genesis 2:1 with the English noun “hosts.” By way of definition, a “host” is a “multitude or great number of persons or things; an army.” This is not a bad translation but isn’t the best English word or words we can use to convey the meaning of the Hebrew term.

The LXX helps us to understand what the Hebrew mind thought of this word tsava by its use of the Greek noun kosmos to translate this Hebrew term. The LXX is the Greek translation of the Hebrew Old Testament and translates the Hebrew noun tsava in Genesis 2:1 with the Greek noun kosmos. The etymology of the noun kosmos is uncertain but it was a well-established term in the vocabulary of the Greeks from the time of Homer. The noun kosmos means “order, ornament, adornment, an orderly arrangement. In its original sense the idea of building or establishing. It seems to be linked with that of order (cf. Heracl. Fr., 124 [I, 102, 1 f., Diels]): hoster sarma eike kechumenon ho kallistos ho kosmos, “the most beautiful order of the world is like a heap of items thrown together indiscriminately.”

Kosmos was the basic term for the order whereby the sum of individual things is gathered into totality. Therefore, we can see why the LXX translators employed kosmos to translate tsava in Genesis 2:1. In other words, kosmos is the cosmic system in the sense of the cosmic order. Thus, the LXX translators saw tsava as a cosmic order or system that was sustained and maintained by God. In the secular
Greek and the LXX, the *kosmos* is the sum total of everything linked to space and time.

In the New Testament it has three main uses: (1) The orderly arrangement of the heavens or the earth and all things in their complex order and composition as created by God, created in perfect order and subject to the laws God established to govern its operation. (Matt. 13:35; John 21:25; Acts 17:24). (2) The cosmos (Greek, *kosmos*) may also refer to the world in its arrangement of the inhabitants of the earth in tribes and nations or peoples (Acts 17:26; John 3:16; 1 Cor. 4:9; 1 John 2:2; 2 Pet. 2:5). (3) *Kosmos* is used of a vast system and arrangement of human affairs, earthly goods, godless governments, conflicts, riches, pleasures, culture, education, world religions, the cults and the occult dominated and negatively affected by Satan who is god of this satanic cosmos.

The first definition applies to the noun *tsava* in Genesis 2:1. As we saw from the LXX, the Hebrew mind thought of the noun *tsava* in Genesis 2:1 as being an orderly arrangement of the heavens and the earth and all animate and inanimate objects contained in them, in their complex order and composition as created, produced, formed, built and restored by God, in perfect order and subject to the laws God established to govern its operation.

There is no single English word that can accurately convey the meaning of the Hebrew noun *tsava* in Genesis 2:1. But there are two English words, namely, “organization” and “system,” which together do convey accurately the meaning of this noun *tsava* in Genesis 2:1.

An organization is that which is organized. Webster’s New Universal Unabridged Dictionary defines the verb “organize”: (1) To form as or into a whole consisting of interdependent or coordinated parts, especially for harmonious or united action (2) To systematize.

If we paraphrase this definition, we could say that in Genesis 2:1, the noun *tsava* refers to the “formation into a whole of interdependent and coordinated parts for harmonious and united action” on behalf of God.”

Webster’s New Universal Unabridged Dictionary defines a “system” as “an assemblage or combination of things or parts forming a complex or unitary whole; due method or orderly manner of arrangement or procedure.”

If we paraphrase this definition, we could say that in Genesis 2:1, the noun *tsava* refers to the “assemblage of inanimate and animate objects forming a complex whole” that is under the authority of God.

We could also say that in Genesis 2:1, the noun *tsava* refers to the “orderly manner of arrangement” of the heavens and the earth and everything is contained in them that God has created, produced, formed, built and restored during the six days that are recorded in Genesis 1:3-31.
If you recall, in Genesis 1:2b, we saw that the heavens and the earth were a chaotic disorder after God’s judgment of the Satanic rebellion. Now, after the six days they are a vast, complex organization or orderly arrangement of animate (living creatures) and inanimate objects.

The noun tsava is a “plural of extension” indicating that these animate and inanimate objects are inherently large and complex. The masculine plural pronomial suffix that is attached to the tsava indicates possession meaning “their” and refers to the heavens and the earth.

**Genesis 2:1** Thus, the heavens and the earth were completed and all their systems and organizations. (Author’s translation)

*Exegesis and Exposition of Genesis 2:2*

**Genesis 2:2** By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. (NASB95)

In Genesis 2:2 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular piel imperfect form of the verb kalah, “to complete a process.” The conjunctive-sequential waw clause denotes a logical sequence or those logically succeeding, thus it means that Genesis 2:2 is consequent to or follows in logical succession to Genesis 2:1. In Genesis 2:2, this waw-conjunctive sequential construction is expressing the “result” or the “consequence” of the completion of the heavens and the earth and all their systems and organizations after the six days, which is that God had brought to completion His work during these six days. The “result” or “consequence” of the heavens and the earth being completed and all their systems and organizations was that God had brought to completion His work, which He had done during the six preceding days.

“Completed” is the third person masculine singular piel imperfect form of the verb kalah, which means “to complete, to finish.” We saw this word in Genesis 2:1. In Genesis 2:2, the verb kalah is in the piel stem and means, “to complete a process.” The verb kalah in Genesis 2:2 expresses the fact that the “process” of God’s work during the six days was “completed” by the seventh day. The verb kalah in Genesis 2:2 is used in relation to the six days of restoration that is recorded in Genesis 1:3-31. It is “not” used in relation to Genesis 1:1 since Genesis 1:1 is a record of the initial creation. The word is used in relation to the initial creation’s restoration from the judgment of the Satanic rebellion, which is recorded in Genesis 1:3-31.

The piel stem of the verb kalah in Genesis 2:2 denotes effecting a state by acting on an object. The piel stem of the verb kalah in Genesis 2:2 denotes that the
preincarnate Christ as the subject of the verb effected the completion of His six
days of work upon the heavens and the earth and all their systems and
organizations. God the Son’s work was of course in accordance with the Father’s
plan for the six days and was accomplished by means of the omnipotence of the
Spirit in response to the Son’s commands. The piel stem is “factitive” meaning it is
a construction in which a cause produces a state. God the Son, as the subject, is
“the cause” that brought about the heavens and the earth being in a “state of
completion.” This is also called a “real factitive” meaning it refers to an “objective
event” that can be seen or felt apart from the participants. The objective event is
the completion of the divine work of the six days involving the heavens and the
earth and all their systems and organizations. The event could be seen and felt
apart from the members of the Trinity who brought this event about. Both the elect
and fallen angels were witnesses to this restoration.

“His work”: (1) Feminine singular noun mēla’khah, “work” (2) third person
feminine singular pronominal suffix, “His.”

The noun mēla’khah is used with reference to the activities performed by the
Spirit during the six days, which were in response to the commands of God the Son
and were in accordance with the Father’s will, purpose and plan.

The pronominal suffix attached to the noun mēla’khah indicates possession
meaning “His,” which refers to the preincarnate Christ, God the Son. The
pronominal suffix indicates that the work of the six days was God the Son’s.

Of course, as we have noted, God the Father planned this work of the six days.
God the Son issued commands to the Holy Spirit to carry out the work of the six
days that were in accordance to the Father’s plan. God the Holy Spirit executed
these commands.

This verb kalah in Genesis 2:1-2 does not mean that God does not continue to
work but rather it means that He has completed this particular work, which
involves preparing the earth for the appeal trial of Satan, which is human history.
This verb kalah in Genesis 2:1-2 refers to God’s work, which pertains particularly
to these six days recorded in Genesis 1:3-31.

The work of God the Son during the six days is related to His “sovereign”
work. “Sovereign” work of God the Son: (a) “Creator” of the cosmos (Gen. 1:1;
John 1:1-3; Col. 1:16-17). “Restorer” of the creation (Gen. 1:3-31) (c) “Sustainer”
of the cosmos (Col. 1:17; Hb. 1:3, 10). (d) “Ruler” of the cosmos (Eph. 1:20-23;
Phlp. 2:9-11).

“Finished” work on the Cross: (1) Redemption (Eph. 1:7; 1 Pet. 1:18-19) (2)
Propitiation (Rom. 3:22-26; 1 John 2:2) (3) Reconciliation (2 Cor. 5:18; Eph. 2:14-
16; Col. 1:20-21).
“By the seventh day”: (1) Preposition b̄e, “by” (2) Definite article ha, “the” (3) Masculine singular noun yom, “day” (4) Definite article ha (5) Ordinal number sh‘vi‘i, “seventh.”

In Genesis 2:2, the preposition b̄e is used “temporally.” The object of the preposition is the phrase bayyom hashsh‘vi‘i, “seventh day.” Therefore, the preposition b̄e is used temporally indicating that God brought to completion His work “by” the seventh day since He completed the work after six days.

The noun sh‘vi‘i is a numerical adjective derived from the number sheva, “seven” appears 95 times in the Old Testament and means, “seventh.” In Genesis 2:2, the noun functions as an “ordinal” number describing the day when God ceased from His activities of the six previous days.

“Cardinal” numbers express an amount, “one, two, three,” and “ordinals” express degree, quality, or position in a series, “first, second, third.” The noun sh‘vi‘i expresses a position in a series.

In Genesis 2:2, the word sh‘vi‘i first has a numerical significance as we can see but it also has symbolic significance as well. It was on the seventh day that God ceased from His activities of the previous six days and as a result for the benefit of man, He sanctified it or set it apart for rest and worship. Hence, from here an original symbolic significance is given to the number seven in Genesis 2:2 emphasizing that the day that is described by noun sh‘vi‘i has a “special sacredness,” and “marks the totality of a process completed” and lastly, it “marks a time of rest.”

In the Bible, seven is the number of spiritual perfection. In the Hebrew, seven is the term sheva. It is from the root savah, “to be full or satisfied, have enough of.” Hence this root dominates the meaning of the word “seven”, for on the seventh day God ceased from His work of the previous six days.

This divine work was full and complete, and good and perfect. Nothing could be added to it or taken from it without marring it. Hence the word shavath, to cease, desist, rest, and Shabbath, “Sabbath,” or “day of rest.”

It is seven, therefore, that stamps with perfection and completeness that in connection with which it is used. Of time, it tells of the Sabbath, and marks off the week of seven days, which, artificial as it may seem to be, is universal and immemorial in its observance amongst all nations and in all times. The Sabbath was an ordinance given to the nation of Israel and not the church.

Although the church was not given the ordinance to observe the Sabbath, they are commanded to enter into God’s Sabbath rest meaning to rest in the promises of God and one’s union with Christ.

In the creative works of God, seven completes the colors of the spectrum and rainbow, and satisfies in music the notes of the scale. The number seven stamps the first natural division of time.
On the seventh day God ceased from His work that He performed during the previous six days. When He ordained the Sabbath for Israel which should show forth His work of redemption, seven is again stamped upon it in all its times and seasons. The seventh day was the holy day. The seventh month was specially hallowed by its number of sacred festivals.

The seventh year was the Sabbatic year of rest for the land: while 7 x 7 years marked the year of Jubilee (Lev 25:4, 8). Thirty jubilees bring us from the Exodus to the opening of Christ's ministry, when, opening Isaiah 61:2, He proclaimed "the acceptable year of the Lord" in a seven-fold prophecy (see Luke 4:18-21).

The great symbolical divisions of Israel's history, or rather of the times of God's dealings with them, are marked by the same number in the 70 Weeks of Daniel recorded in Daniel 9:24-27.

"Which He had done": (1) Relative particle `asher, “which” (2) third person masculine singular qal perfect form of the verb `asah, “He had done.”

The relative particle `asher introduces a dependent clause. Therefore, this is called a “dependent relative” clause since it contains a head noun followed by this relative marker. The relative particle `asher follows the head word m’la’khah, “His work” and introduces the attributive clause `asah, “He had done.” This clause is dependent since it makes no sense without the main clause. This dependent relative clause has an accusative function since asher, “which” is functioning as the direct object of the verb `asah, “He had done.”

In Genesis 2:2, the verb `asah does not mean, “restore, produce” or “model” but rather the context indicates that the word means, “to accomplish” since it summarizes all that the Holy Spirit “did” during the six days of restoration in response to the commands of God the Son. This work we listed in detail earlier in our study of the noun m’la’khah here in Genesis 2:2 and in Genesis 2:1 with the verb kalah. We saw the verb employed this way in Genesis 1:31.

As we have seen in Genesis 1, the verb `asah can mean, “produce, restore,” or “model” depending on the context. Now as we noted in Genesis 1:31, although the verb does not mean, “to restore, produce,” or “model,” it does refer in summary fashion to these three activities of the Holy Spirit during these six days of restoration. In fact, it is also referring to God’s creative activity in the sense that it was something He did during these six days. Therefore, the verb `asah in Genesis 2:2 should be translated “He had accomplished” since it is used in a summary fashion for the Holy Spirit’s work during the six days, which was in response to God the Son’s command and in accordance with the Father’s will.

The relative coordinating conjunction waw is employed with the third person masculine singular qal imperfect form of the verb shavath, “to cease.” Together, they introduce the logical consequence of God bringing to completion His work by the seventh day. Namely, that God had ceased from His activities since there was
nothing more He could add. Therefore, in this portion of Genesis 2:2, this waw-conjunctive sequential construction is expressing the “result” or “consequence” of God bringing to completion His work by the seventh day. Thus, it indicates that God ceased from His work of the six days “as a result” or as a “consequence” of completing His work.

The verb shavath is used intransitively and with God as the subject. It means, “to cease” and is used of God’s activity during the six days. God “ceased” to work after He completed His work of the six days. He “ceased” working by the seventh day. The fact that God is said to have “ceased” from His activity does not mean that He was tired but simply that He was satisfied with His work, which He had brought to completion by the seventh day. It means that there was nothing He could add to want He already accomplished during the six days. Thus, it was perfect in every detail.

“By the seventh day”: (1) Preposition bê, “by” (2) Definite article ha, “the” (3) Masculine singular noun yom, “day” (4) Definite article ha (5) Ordinal number sh'vi`i, “seventh.”

We saw this exact same prepositional phrase used earlier in the verse where it was used with the verb kalah, “brought to completion.” In this portion of Genesis 2:2 it is used with the verb shavath, “He ceased.” This prepositional phrase has the same function with shavath as it does with kalah. The preposition bê is used temporally indicating that God ceased from His work “by” the seventh day since He completed the work after six days. In Genesis 2:2, the noun functions as an ordinal number describing the day when God ceased from His activities of the six previous days.

“From all His work”: (1) Preposition min, “from” (2) Adjective kol, “all” (3) Feminine singular noun m'la`khah, “work” (4) third person masculine singular pronomial suffix, “His.”

The preposition min is employed with the verb shavath in order to express the “separation” of God “from” His work of the six days as a result of completing it. The adjective kol is attributive meaning it is modifying the noun m'la`khah, “work.” The adjective kol is used here to describe the “totality” of God’s work during the six days.

The noun m'la`khah function as the object of the preposition min. It is used with reference to the activities performed by the Spirit during the six days, which were in response to the commands of God the Son and which commands were in accordance with the Father’s will, purpose and plan.

The pronomial suffix attached to the noun m'la`khah indicates possession meaning “His,” which refers to the preincarnate Christ, God the Son. The pronomial suffix indicates that the work of the six days was God the Son’s. Of course, as we have noted, God the Father planned this work of the six days. God
the Son issued commands to the Holy Spirit to carry out the work of the six days that were in accordance to the Father’s plan. God the Holy Spirit executed these commands.

Once again we have a repetition of a phrase here in Genesis 2:2. “Which He had done”: (1) Relative particle `asher, “which” (2) third person masculine singular qal perfect form of the verb `asah, “He had done.”

We saw this prepositional phrase employed with the verb kalah, “brought to completion” earlier in the verse. Here it is used with the verb shavath, “He ceased.”

The relative particle `asher introduces a dependent clause. Therefore, this is called a “dependent relative” clause since it contains a head noun followed a relative marker. The relative particle `asher follows the head word m`la’khah, “His work” and introduces the attributive clause `asah, “He had done.” This clause is dependent since it makes no sense without the main clause. This dependent relative clause has an accusative function since asher, “which” is functioning as the direct object of the verb `asah, “He had done.”

As we noted earlier, the first time that the verb `asah was employed, it does not mean, “restore, produce” or “model” but rather the context indicates that the word means, “to accomplish” since it summarizes all that the Holy Spirit “accomplished” during the six days of restoration in response to the commands of God the Son. Therefore, the verb `asah in Genesis 2:2 should be translated “He had accomplished” since it is used in a summary fashion for the Holy Spirit’s work during the six days, which was in response to God the Son’s command and in accordance with the Father’s will.

**Genesis 2:2** Consequently, God (the Son) brought to completion His work by the seventh day, which He had done. Consequently, He ceased by the seventh day from all His work, which He had accomplished. (Author’s translation)

*Exegesis and Exposition of Genesis 2:3*

**Genesis 2:3**, “Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.” (NASB95)

In Genesis 2:3 we have a conjunctive-sequential waw clause where we have the conjunction waw followed by the third person masculine singular piel imperfect form of the verb barakh, “to bless.” The conjunctive-sequential waw clause denotes a logical sequence, thus it means that Genesis 2:3 is consequent to or follows in logical succession to Genesis 2:2. Therefore, this waw-conjunctive sequential construction signifies the next chronological event in a series of
successive actions by God in the restoration of planet earth. It signifies that after God completed His work of six days by the seventh day, the preincarnate Christ blessed the seventh day.

“Blessed” is the third person masculine singular piel imperfect form of the verb barakh, “to bless.” We saw this exact same form of the verb barakh in Genesis 1:22 and 28. In Genesis 1:22 it was used of the living creatures in the land, sea and air. In Genesis 1:28, the verb means, “to bless” in the sense that Adam and the woman were endued with power, provided the capacity by the word of the Lord to execute His command to be fruitful and multiply on the face of the earth and fill it and to subdue it and to rule over each and every living creature on the land, in the sea and in the air.

In Genesis 2:3, the verb barakh is used in the piel stem with God as the subject and means, “to bless.” It denotes that God blessed the seventh day in that He attached special significance to it because He brought to completion His work of the six days of restoration. He also blessed the seventh day in the sense that He attached special benefit to it for mankind. The seventh day would benefit man since it would be a day of rest and would typify the millennial reign of Christ and the eternal state and the defeat of Satan.

Now, the piel stem of the verb barakh in Genesis 2:3 denotes effecting a state by acting on an object. The piel stem of the verb barakh in Genesis 2:3 denotes the preincarnate Christ through the Spirit effecting a state upon the seventh day meaning that He attached special significance to it since He brought to completion the six days of restoration. He also attached special benefit to it for mankind in that it would be a day of rest from work and guarantee that there will be a future temporary rest for the human race from the angelic conflict during the millennial reign of Christ and a permanent rest in the eternal state where Satan and the fallen angels will be thrown into the Lake of Fire and be there forever and ever. Also, there will be the destruction of the present heavens and earth and the creation of the new heavens and earth for the eternal state. So the fact that God blessed the seventh day is His guaranteeing that He will be victorious over Satan and that Satan’s sentence will be executed and that there will be peace forever for the entire human race that are saved.

The piel stem here is called “delocutive” meaning a verb form referring to a speech act and is used here of an utterance by the preincarnate Christ, which performs the act of blessing it describes.

“The seventh day”: (1) Primary particle `eth (not translated). (2) Masculine singular noun yom, “day” (3) Definite article ha, “the” (4) Ordinal number sh’vî ‘i, “seventh.”
The primary particle `eth is prefixed to the phrase yomhashsh`vi`i, “the seventh day” and is not translated in our English translations but is simply used to mark this phrase as the direct object of the transitive verb `barakh, “He blessed.”

The noun sh`vi`i is a numerical adjective derived from the number sheva, “seven” appears 95 times in the Old Testament and means, “seventh.” In Genesis 2:2 and 3, the noun functions as an “ordinal” number describing the day when God ceased from His activities of the six previous days.

As we noted in exhaustive detail in our study of Genesis 2:2, the word sh`vi`i first has a numerical significance as we can see but it also has symbolic significance as well. It was on the seventh day that God ceased from His activities of the previous six days and as a result for the benefit of man, He sanctified it or set it apart for rest and worship. Hence, from here an original symbolic significance is given to the number seven in Genesis 2:2 and 3 emphasizing that the day that is described by noun sh`vi`i has a “special sacredness,” and “marks the totality of a process completed” and lastly, it “marks a time of rest.”

In the Bible, seven is the number of spiritual perfection. In the Hebrew, seven is the term sheva. It is from the root savah, “to be full or satisfied, have enough of.” Hence this root dominates the meaning of the word “seven”, for on the seventh day God ceased from His work of the previous six days. This divine work was full and complete, and good and perfect. Nothing could be added to it or taken from it without marring it. Hence the word shavath, to cease, desist, rest, and Shabbath, “Sabbath,” or “day of rest.” It is seven, therefore, that stamps with perfection and completeness that in connection with which it is used. Of time, it tells of the Sabbath, and marks off the week of seven days, which, artificial as it may seem to be, is universal and immemorial in its observance amongst all nations and in all times.

“And sanctified it”: (1) Connective use of the conjunction waw (2) third person masculine singular piel imperfect form of the verb qadhash.

The verb qadhash means, “to be holy, to sanctify, to set apart exclusively for God’s purpose.” In the piel stem, the verb qadhash deal with “making” someone or something holy or set apart to God for His purposes. The piel stem expresses the notion of effecting or causing a state corresponding to the basic meaning of the root. This state can be expressed in terms of an adjectival construction. So “to be great” in the qal intransitive becomes “to make great” in the piel. The piel causes a state rather than an action as is the case with the hiphil. The intransitive qal “to be holy” becomes in the piel “to make to be holy=transfer to a state of holiness=consecrate, sanctify, which takes an object. Therefore, the piel stem of qadhash means that God “made” or “caused” the seventh day to be set apart exclusively to God for His purposes.
The seventh day was sanctified in the sense that it was set apart from the other days of the week in order to fulfill God’s purposes for mankind entering His eternal rest.

“It”: (1) Primary particle `eth (not translated) (2) third person masculine singular pronomial suffix. The primary particle `eth is marking out the third person masculine singular pronomial suffix as the direct object of the verb’s barakh, “to bless” and qadhash, “to sanctify.”

The pronomial suffix functions grammatically as a pronoun and as the direct object of the verb’s barakh, “to bless” and qadhash, “to sanctify.” Its antecedent is the articular feminine singular noun yomhashsh`vi`i, “the seventh day”

“Because” is the conjunction ki, which introduces a causal clause that gives the reason why God blessed the seventh day and sanctified or set it apart for Himself exclusively.

“In it”: (1) Preposition b (2) Masculine singular pronomial suffix. The preposition b means, “during” since it is used to denote time telling us “when” God rested from all of His work, namely, “during” the seventh day. It is prefixed to the masculine singular pronomial suffix, which is referring to its antecedent phrase yomhashsh`vi`i, “the seventh day.”

“He rested” is the third person masculine singular qal perfect form of the verb shavath, “to cease.” It is used intransitively and with God as the subject. It means, “to cease” and is used of God’s activity during the six days. God “ceased” to work after He completed His work of the six days. He “ceased” working by the seventh day.

The fact that God is said to have “ceased” from His activity does not mean that He was tired but simply that He was satisfied with His work, which He had brought to completion by the seventh day. It means that there was nothing He could add to what He already accomplished during the six days. Thus, it was perfect in every detail.

“From all His work”: (1) Preposition min, “from” (2) Adjective kol, “all” (3) Feminine singular noun m’la’khah, “work” (4) third person masculine singular pronomial suffix, “His.”

The preposition min is employed with the verb shavath in order to express the “separation” of God “from” His work of the six days as a result of completing it. The adjective kol is attributive meaning it is modifying the noun m’la’khah, “work.” The adjective kol is used here to describe the “totality” of God’s work during the six days. The noun m’la’khah function as the object of the preposition min. It is used with reference to the activities performed by the Spirit during the six days, which were in response to the commands of God the Son and which commands were in accordance with the Father’s will, purpose and plan.
The pronomial suffix attached to the noun *mła’khah* indicates possession meaning “His,” which refers to the preincarnate Christ, God the Son. The pronomial suffix indicates that the work of the six days was God the Son’s. Of course, as we have noted, God the Father planned this work of the six days. God the Son issued commands to the Holy Spirit to carry out the work of the six days that were in accordance to the Father’s plan. God the Holy Spirit executed these commands.

“Created” is the third person masculine singular qal perfect form of the verb *bara*, “to create out of nothing.” It is used in relation to the following “creative” activities during the six days: (1) “Creating out of nothing” the souls of those living creatures whose habitat would be in the sea, in the air and on the land (Gen. 1:20-21). (2) “Creating out of nothing” the soul of mankind, both male and female (Gen. 1:26-27).

“Made”: (1) Preposition *l* (2) qal infinitive construct form of the verb `asah. In Genesis 2:3, the verb `asah means, “to restore” and is used in contrast to the creative activities of the six days, which are denoted by the verb *bara*. Therefore, in Genesis 2:3, the verb `asah refers to the following “restorative” activities during the six days: As we noted earlier, these activities involved the following: (1) “Restoring” light (Gen. 1:3). (2) “Causing a division” between the light and darkness (Gen. 1:4). (3) “Designating names” for the light and darkness (Gen. 1:5). (4) “Restoring” the atmosphere (Gen. 1:6). (5) “Designating name” to the atmosphere (Gen. 1:8). (6) “Gathering flood waters” into one place so that dry land could appear (Gen. 1:9-10). (7) “Designating names” to the gathered waters and dry land (Gen. 1:10). (8) “Causing the earth to produce vegetation” (Gen. 1:11-12). (9) “Restoring” the stellar universe and the earth’s sun and moon (Gen. 1:14-17). (10) “Forming out of existing material (i.e. the earth)” the biological or physical life for each and every terrestrial creature and bird life (Gen. 2:19). (11) “Giving capacity” to the terrestrial creatures “to reproduce” (Gen. 1:22). (12) “Producing out of existing material” the biological life or physical bodies for each of the three categories of terrestrial creatures (Gen. 1:24-25). (13) “Forming out of existing material (i.e. the earth)” the biological life of the first man, Adam (Gen. 2:7). (14) “Building or constructing out of existing material” the physical body for the female sex of mankind (Gen. 2:21-22). (15) “Giving capacity” to mankind “to rule” over each and every living creature in the air, on the land and in the sea (Gen. 1:26). (16) “Giving” the male and female the “capacity to reproduce” biological life, (Gen. 1:28). (17) “Providing food” for mankind (Gen. 1:29). (18) “Providing food” for each and every terrestrial creature and bird life (Gen. 1:30). (19) “Planting or establishing” Adam in the Garden of Eden (Gen. 2:8).

Restoration is a return of something to a former, original, normal or unimpaired condition. The earth was returned to its former, original, normal, and unimpaired
condition that it was in prior the judgment of the Satanic rebellion by God. There were creative activities taking place during this time of restoration. Mankind was created on the sixth day in order to resolve the angelic conflict between the kingdom of God and the kingdom of Satan.

In Genesis 2:3, the infinitive construct form of `asah is governed by the preposition `el. The preposition `el is used most commonly with infinitives. The preposition `el prefixed to the infinitive construct form of `asah in order to form a temporal clause that denotes a period of time.

Therefore, the infinitive construct of `asah with the verb bara indicates that on the seventh day God ceased from all His work in which He created and “when” God restored.

**Genesis 2:3** Next, God blessed the seventh day and sanctified it because during it (the seventh day), He ceased from all His work in which He created out of nothing and when God restored. (Author’s translation)

**Exegesis and Exposition of Genesis 2:4**

The second chapter of Genesis 2 gives us more details concerning the third, fifth and sixth days, or in other words Genesis 2 complements Genesis 1, thus, indicating that some of the work that took place in Genesis 1 is also recorded in Genesis 2. The first chapter of Genesis was “chronological” and emphasized a doctrine of a sovereign, transcendent, yet personal God in relation to mankind whereas, the second chapter of Genesis is “topical” and gives us a doctrine of humanity in relation to God. Genesis 2 is giving us more details surrounding the restoration and creation of mankind.

Genesis 2:4b-6 refers back to the third day of restoration, which is recorded in Genesis 1:9-13 and Genesis 2:7 gives us more details concerning the creation of mankind on the sixth day, which is recorded in Genesis 1:24-31.

**Genesis 2:4** This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven. (NASB95)

“This is the account” is the plural use of the demonstrative pronoun `elleh and the feminine plural form of the noun toledoth. This Hebrew expression appears ten times in the book of Genesis and is always used as a heading or title for what is to follow and never does it refer to what precedes and provides the outline or framework to the book of Genesis. It is always used in a “transitional” sense meaning it is not used as a conclusion to what precedes but rather it is used as an introduction to what follows. In Genesis 2:4, the expression `elleh thol`edhoth serves as an introduction to what follows in the remaining portion of Genesis 2.
The phrase “**this is the account of the heavens and the earth**” does not mean “this is how the heavens and the earth came to be” but “these are the events, which happened after the creation of the heavens and the earth.” Moses is through dealing with the heavens and the earth in general and will now focus on the details of the restoration in relation to the creation of mankind.

“**When they were created**” is the preposition ב, “after” with the infinitive construct of the nihphal (passive) form of the verb bara, “to create out of nothing.”

The preposition ב with the infinitive construct of the verb bara denotes the temporal proximity of the original creation with the restoration and indicates the events that Moses records in Genesis 2 took place “after” the creation of the heavens of the earth. Thus implying that what is mentioned in Genesis 2:4b-6 is related to the third day of restoration and Genesis 2:7, the sixth day, both of which took place after the original creation recorded in Genesis 1:1.

“**In the day**” is the preposition ב, and the noun יומ, “day” does not refer to a literal 24 hour period as it did in Genesis 1, but rather, it refers to a “period of time,” namely, the six days of restoration recorded in Genesis 1:3-31. The preposition ב is used in a temporal sense and means, “during.”

“**Made**” is the infinitive construct of the verb `asah, “to restore,” which together with the preposition ב denotes that Moses is referring to the events that took place “during” the restoration of the heavens of the earth. Thus implying that what is mentioned in Genesis 2:4b-6 is related to the third day of restoration and Genesis 2:7, the sixth day, both of which took place after the original creation recorded in Genesis 1:1, which is mentioned at the beginning of Genesis 2:4.

**Genesis 2:4** These are the events proceeding after the heavens and the earth were created out of nothing, during the period of time the Lord God restored the heavens and the earth. (Author’s translation)

**Conclusion**

Genesis 1:1-2:4 records the earth as having undergone three phases which can be described as creation, chaos and restoration. The initial creation of the heavens and the earth is recorded in Genesis 1:1. However, Genesis 1:2 presents the earth as enshrouded in darkness and flooded with water. This is a picture of the original creation having undergone judgment from God because of Satan’s rebellion against God. The rest of Scripture supports this view since darkness is associated with Satan and his kingdom and God’s judgment. The only time we see a worldwide flood in Scripture, it is the result of God’s judgment (Genesis 6-9).

Ezekiel 28:12-19 and Isaiah 14:12-14 record Satan’s rebellion. If one interprets the former literally, it reveals that Satan was in the Garden of Eden on planet earth. Like the former, the latter indicates that Satan was not satisfied with his position
in God’s kingdom and rebelled against God. Satan attempted to establish a rival kingdom opposed to God’s rulership. God put down this rebellion decisively which resulted in the earth being judged with a flood and enshrouded in darkness.

The last half of the Genesis 1:2 presents the Holy Spirit coming onto the scene and poised to take action in relation to the earth to restore it. Genesis 1:3-31 records the Son issuing orders to the Spirit to restore the stellar universe and the earth. These orders were of course according to the Father’s plan. This restoring work of the Holy Spirit is in keeping with His restoring activities in relation to sinful humanity. He regenerates the sinner through faith alone in Jesus Christ alone. At conversion, the Spirit restores the sinner to a relationship with a holy God.

Genesis 1:26-27 presents the creation of mankind. The Father desired that mankind rule over His creation. The purpose for creating mankind was to replace Satan’s rulership over the earth. Satan successfully influenced Adam and Eve to disobey God which resulted in God’s judgment (Gen. 3). The last Adam, Jesus Christ negated Adam’s bad decisions when He obeyed the Father’s will and suffered a spiritual and physical death on the cross to save sinful humanity from the Father’s wrath. At the cross, Jesus Christ gained more for the human race than Adam ever lost in the Garden of Eden (Rom. 5:12-21). The Father’s plan to have mankind rule over the works of His hands can now be a reality because of His Son’s obedience to His will (Heb. 2:5-18).

At the present time, the Son is not ruling over planet earth in bodily form. However, at His Second Advent which ends Daniel’s seventieth week, Jesus Christ will assume rulership over the earth and make the Father’s plan a reality to have a human being rule over His creation (Rev. 19:12-20:4). The Son will rule bodily over the entire earth in Jerusalem with His bride the church. Satan will be imprisoned during Jesus Christ’s millennial reign. The curse placed upon the earth by God for Adam’s rebellion will be lifted during Jesus Christ’s millennial reign.

The fall of Adam which is recorded in Genesis 3 reveals that Satan was opposed to God and rebelled against God before the creation of Adam and Eve. When did this rebellion take place in Genesis 1 and 2? If we interpret that Satan’s rebellion against God took place between Genesis 1:1 and 1:2, we have a logical answer as to why Satan was opposed to God before the creation of Adam and after his creation. No other interpretation of Genesis 1:1 and 1:2 can account for Satan being opposed to God before and after the creation of Adam and his wife.

Furthermore, by interpreting Genesis 1 as recording the earth as having undergone these three phases fits with science’s view that the earth is very old. The purpose of this article is not to demonstrate the earth as being very old and to refute a young earth view. Rather, this author is simply pointing out that the creation, chaos and restoration view agrees with the view that the earth is very old.

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This view corresponds with the record of Satan’s fall suggesting that Satan was living on the earth prior to the creation of Adam perhaps millions or even billions of years before the creation of Adam.