

Genesis One File

VERSE 1 In the beginning God created the heaven[s] and the earth (וַיֵּאֵת הָאָרֶץ וְהַשָּׁמַיִם)

וַיֵּאֵת הָאָרֶץ וְהַשָּׁמַיִם בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם [prep beth in + noun f.s.abs. reshith beginning + Qal

perf.3m.s. bara create + d.o. marker untranslated eth + d.a.w/noun shamayim heaven, heavens;

always found in the plural + waw w/d.o. marker + d.a.w/noun both s.abs. erez earth]).

ANALYSIS: VERSE 1

1. God who possesses the attribute of eternal life has no beginning or ending (1 Chron. 16:36a “Blessed by the LORD, the God of Israel. From everlasting even to everlasting.”; Pss. 41:13; 90:2; 93:2; 106:48; cf. Rom. 1:20).
2. He is self-perpetuating and self-sustaining (Acts 17:25 “nor is He served by human hands, as though He needed anything, since He gives life to all *people* and breath and all things.”)
3. God eternally predated original creation (Jn. 1:1-2) within endless space (e.g., to infinity).
4. At some unspecified past time (moment) God (e.g. 2nd Person of the Godhead; cf. Jn. 1:3) “created the heaven and the earth.”
5. But this was not the very first thing He created as the angelic host was created prior to the heaven and the earth (Job 38:4-7).
6. In other words, all angelic/spirit beings were created first and were present when God created heaven and earth (Col. 1:16).
7. The verb “created” (*bara*) means to create something from non-existence into existence (Latin *ex nihilo*).
8. The first object of the verb is “the heaven” which refers to what we now know as the throne room or 3rd heaven.
9. What the angelic hosts witnessed was a physical environment with God manifesting a presence on a physical throne (Ps. 11:4a “The LORD is in His holy temple, the LORD’S throne is in heaven.”; Ps. 47:8 “God reigns over the nations. God sits on His holy throne.”; 93:2 “Your throne is established from of old. You are from everlasting.”; 103:19 “The LORD has established His throne in the heavens. And His sovereignty rules over all.”; Heb. 8:1; 12:2; Rev. 4:2-6, 9, 10; etc.; cf. Isa. 14:13).
10. Simultaneous with the creation of the throne room (Jesus referred to it as “His Father’s house), God created the earth, which is referred to in Scripture as God’s footstool (Isa. 66:1a “Thus says the LORD, ‘Heaven is My throne and the earth is My footstool.’”).
11. Monarchs sat on an elevated throne and had a footstool to rest their feet upon.
12. Note: nothing is said here about the creation of the sun, moon, and stars.

VERSE 2 The earth was [became] formless and void (וְהָאֶרֶץ הָיְתָה תְּהוֹ וּבְהוּ) [waw w/def.art.w/noun both s.abs. eretz + Qal perf.3f.s. hayah to be, become, exist, happen; “was” + noun m.s.abs. tohu “formless” or desolate + waw w/noun m.s.abs. bohu void, emptiness, wasteland] **and darkness was over the surface of the deep** (וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם) [waw w/noun m.s.abs. choshek darkness + prep al upon + noun both p.constr. panim face, surface + noun both s.abs. tehom deep], **and the Spirit of God was moving over the surface of the waters** (וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם) [waw w/noun both s.abs. ruach spirit; “Spirit” + noun m.p.abs. Elohim + Piel part.f.s.abs. rachaph hover; cf. Deut. 32:11; “was moving” + prep al upon, over + noun both p.constr. panim face, surface + d.a.w/noun m.p.abs. mayim waters]).

ANALYSIS: VERSE 2

1. Sometime between the creation of these two physical, but closely connected realms (v. 1), a negative (but necessary) event took place.
2. The earth “became” (Qal perf.) something it was not in its founding.
3. You could say, “It was trashed.”
4. “Without form and void” (*tohu waw bohu*) tells us two things about the earth, something that was not the case with God’s heaven.
5. God did not create the earth in this condition according to Isa. 45:18 “For thus says the LORD, who created the heavens and the earth (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 (opposite of “void”). ‘I am the LORD, and there is no one else.’”).
6. The third item that is brought to the reader’s attention is the fact that “darkness was upon the face of the deep.”
7. Darkness did not exist prior to the fall of Lucifer and his angels.
8. Darkness is a creation of God (Isa. 45:7 “The One forming light and creating darkness. Causing well-being and creating calamity; I am the LORD who does all these things.”).
9. This condition was the result of a judgment upon the hangout of the fallen angels.
10. Explanation: Lucifer fell from sinlessness due to the sin of pride and God immediately evicted him from heaven (1st and 2nd falls of Satan; cf. Lk. 18:18 “I was watching Satan fall from heaven like lightning.”)
11. Over an unspecified period of time Satan led a rebellion and solicited the angelic host to follow his revolutionary manifesto (Isa. 14:13-14 the five “I wills”; cf. Rev. 12:4).
12. This set the stage for the angelic conflict which must have been based on an appeal Lucifer made before God.
13. Otherwise why wasn’t he and the rest of the rebels cast into the Lake of Fire post haste (cf. Matt. 25:41)?

14. Moving on the second half of this verse we are told that the “Spirit of God was moving over the surface of the waters.”
15. This is the first mention of God the Holy Spirit in Scripture.
16. What was He doing since as God He is omnipresent?
17. The clue is the choice of verbs here; this rare verb (3x; Deut. 32:11; Jer. 23:9) means ‘to hover’ as a mother bird would hover over her young (so Deut. 32:11).
18. If utter darkness existed (no light from any source) in the atmosphere over the surface of the earth then it is reasonable to assume that earth’s climate was subzero.
19. The activity of the Spirit of God was to thaw out the waters.
20. From what we will note in the restoration process there was no dry land visible, only water (e.g. ice pack).
21. A mother bird supplies body heat for her eggs and young in the nest.
22. Jer. 23:9 is used in connection with the prophets’ description of his agitated state due to what was revealed to him by God (disconcerting).
23. So far in these two opening verses dealing with the Hebrew cosmology the scene is strictly geocentric both in spiritual and in physical orientation.
24. The Spirit of God got the waters ready for the six day restoration process.

D+1-Light (vv. 3-5)

VERSE 3 Then God said, "Let there be light"; and there was light (יְהִי אֹרֶךְ וַיְהִי-אֹרֶךְ)

וַיֹּאמֶר אֱלֹהִים [waw w/Qal impf.3m.s. amar say + noun m.p.abs. Elohim + Qal impf.3m.s. haya

be, exist + noun both s.abs. or light + waw w/Qal impf.3m.s. hayah “was” + noun both s.abs. or

light]).

VERSE 4 God saw that the light was good; and God separated the light from the

darkness (וַיִּרְא אֱלֹהִים אֶת-הָאֹרֶךְ כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹרֶךְ וּבֵין הַחֹשֶׁךְ) [waw

w/Qal impf.3m.s. ra-ah see + noun m.p.abs. Elohim + d.o. w/def.art.w/noun both s.abs. or + part

ki that + adj.m.s.abs. tob good + waw w/Hiphil impf.3m.s. badal separate + noun m.p.abs. Elohim

+ part bayin between + d.a.w/noun noun both s.abs. or + waw w/part bayin + d.a.w/noun m.s.abs.

choshek darkness].

VERSE 5 God called the light day, and the darkness He called night (קָרָא לַיּוֹם וְלַחֹשֶׁךְ)

וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ [waw w/Qal impf.3m.s. qara call, designate + noun m.p.abs.

Elohim + prep lamed w/d.a.w/noun both s.abs. or + noun m.s.abs. yom day + waw w/prep lamed w/d.a.w/noun m.s.abs. choshek + Qal perf.3m.s. qara call + noun m.s.abs. lay'la night].

And there was evening and there was morning, one day [day one] (וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד)

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד [waw w/Qal impf.3m.s. hayah “was” + noun m.s.abs. ereb evening + waw w/Qal

impf.3m.s. hayah “was” + noun m.s.abs. boqer morning + noun m.s.abs. yom day + adj.m.s.abs. echad one]).

ANALYSIS: VERSES 3-5

1. The restoration process begins with God calling for a light source over the surface of the waters reversing the total darkness phenomenon (both of which He set in motion by divine fiat).
2. He spoke it from His place on the throne right over the earth (His footstool) and it was fiat accompli (v. 3).
3. It is obvious that this light was not from some natural source (as the luminaries were not yet created).
4. In heaven above there is no darkness or even shadows as the light of God’s essence permeates everything.
5. But on the earth the light of His essence broke through the otherwise dark environment.
6. This is the same light that filled the Most Holy Place in the Tabernacle and Temple.
7. He pronounced it “good.”
8. In v. 4b we have the first reference to the doctrine of separation.
9. Also, note that light dominates darkness and not the other way around.
10. Light and darkness are used metaphorically for truth and error (cf. Jn. 1:5; 1 Cor. 4:5; 2 Cor. 4:6; 6:14; Eph. 5:8, 11; 6:12; Col. 1:13; 1 Thess. 5:4, 5; 1 Jn. 1:5, 6; 2:8,9,11; Jude 6, 13; Rom. 13:12).
11. The newly form light, suddenly appearing on the very first day of the historical calendar, did not completely set aside the darkness but rather established a brief regime mimicking the day night cycle.
12. God designate a technical vocabulary calling the light “day” and the darkness “night” (v. 5a).
13. Since night and day do not take place like throwing a light switch, but rather gradually transitions from one to the other, God established a terminology for the two transitions (“evening” and “morning”; v. 5b).
14. Again, there is no evidence for sun, moon, or stellar light!
15. It took a few days for that system of replace the temporary one set up for days 1-3.