

# genesis history

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*creator, maker, cosmos*

# creation

# Genesis 1 Parallels:

Genesis 1 1<sup>st</sup> Week AB (After Beginning)

[Highlight Legend:

time words and phrases  
light/lights/Christ/Spirit/the Word/  
the spiritual heavens/glory/etc.  
Y<sub>HWH</sub> God  
waters/seas/the deep  
(physical) heanen(s)/expanse/clouds  
dirt/soil/earth(en)/land (Heb, *eretz*)  
plants/vegetation/trees/herbs  
darkness

]

## The First Week: Work 6, Rest 1

Day 1a (evening: raw materials) 1:1 ¶

In beginning [His work: [Ge 2:1-3](#)],

God created

the heavens and the dirt [earth]  
[but not yet in finished form:]. 2

The dirt [earth] was [initially]

without form<sup>1</sup> [unformed] and  
void [unfilled (with life)]; and

darkness was on the face of  
the deep; and

the Spirit of God

was hovering over the face of  
the waters.

[He created raw materials to be  
made into the finished product.]

<sup>1</sup> Different word, but same idea as [Psalm 139:16a](#): forming, but “as yet unformed”.

# Psalm 104(all)

Psalm 104:1

Bless Y<sub>HWH</sub>, O My Soul!

[This psalm is structured around God's days of creating and making, then rest. Some things are mentioned early, such as birds on Day 3b, but that is the poet indicating the purpose of the vegetation.]

104:1 ¶

Before Day 1 – God

Bless Y<sub>HWH</sub>, O my soul!

O Y<sub>HWH</sub> my God,

You are very great:

You are clothed with

honor and

majesty, 2

Psalm 12:6

The words of Y<sub>HWH</sub> are pure words,

Like silver tried in a furnace of dirt,

Purified seven [7] times. 7 [7earth]

John 1:1-2 The Pre-Existent Word

In [the] beginning

was

the Word, and

the Word was with God, and

the Word was God. 2

He

was

in [the] beginning with God.

[← [De 32:11](#) “hovering”]

# Job 38:1-12

Job 38:1-3

Finally, Y<sub>HWH</sub> Speaks to Job

38:1 ¶ Then Y<sub>HWH</sub> answered Job

out of the whirlwind, and said: 2

[[Ps 29:5](#), [77:18](#); [1Ki 19:11-12](#)]

“Who is this who darkens counsel

By words without knowledge? 3

[^ cf. [35:16b](#)]

Now prepare yourself like a man;

I will question you,

and you shall answer Me:

4 ¶

[The elements or their components? →]

Genesis 2:1b-3 His Work Finished

... finished. 2 And [Done]

on the seventh [7<sup>th</sup>] day

God ended His work

that He had done, and

He rested

on the seventh [7<sup>th</sup>] day

from all His work

that He had done. 3 ...

He rested

from all His work

that God had created

and done

[or finished].

# Proverbs 8:22-30

Proverbs 8:22-26

22 ¶ Before His works of old:

Y<sub>HWH</sub> [already] possessed me

at the beginning of His way,

before His works of old. 23

I have been established

from everlasting,

from the beginning, [← [Ge 1:1](#) ↓ ]

before there was ever dirt [earth].

24

When there were no depths [Ge 1:2]

I was brought forth [into display],

When there were no fountains

abounding with water. 25

Before the mountains were settled,

Before the hills, [Day 3: [Ge 1:9](#)]

I was brought forth, 26

While as yet He had not made

the dirt [earth] or the fields, or

the primeval dust of the world. 27

[the chief dry-earth of the world]

John 3:12

If I have told you earthly things

and you do not believe,

how will you believe

if I tell you heavenly things?

John 5:47

[Jesus:] But if you do not believe

his [Moses'] writings, how will you

believe My words? [Moses was, at

least, the final editor of Genesis,

possibly also the compiler, hence it

was “a Book of Moses”.]

Luke 16:31

‘If they do not hear Moses and the

prophets, neither will they be per-

suaded though one rise from the

dead.’”

## Genesis 1:3-5

*Day 1b (morning: energize – light) 3 ¶*

Then God said,

“Let there be light”;  
and there was light. 4

And God saw

the light, that *it was good*.

And God divided

the [period of] light from  
the [period of] darkness; 5

God called

the [period of] light  
‘day’ [daytime], and  
the [period of] darkness

He called

‘night’ [nighttime].

So the evening [then night] and  
the morning [then day(time)]

were one

‘day’ [full daily cycle].

## Psalms 104:2a

*Day 1b –Light*

Who cover [...<sup>2</sup>] with light  
as with a garment [wrapping],

[Morning has broken – the first]

## Job 38 (v12?)

## Proverbs 8 (none)

### Isaiah 45:7

I form the light and create darkness,

[<sup>↑</sup>Ge 1:3 (yatsar); <sup>↑</sup>Ge 1:1-2 (bara)]

I make peace and create calamity;

I, Y<sup>HWH</sup>, do all these things.

### Day 1

### Psalm 74:16a

The day is Yours,

The night also is Yours;

### Job 38:12

Have you

commanded the morning

since your days began, And

caused the dawn to know its place,

[However, this verse fits better in its  
numerical position on Day 4.]

<sup>2</sup> “Yourself” (assumed in the (N)KJV) may be wrong. God is light, so why does He need a physical light covering? Ge 1:3 may be indicating that it was the initial “earth” that He covered with light. There is no object in the Hebrew text and the verb is not reflexive.

## Genesis 1:6-8

Day 2 (expand heavens, spread land)

6 ¶ Then God said,

“Let there be  
an expanse  
in the midst of  
the waters,  
and let it divide  
the waters [above]  
from  
the waters [below].” 7

Thus God made  
the expanse,  
and divided  
the waters that were under  
the expanse  
from  
the waters that were above  
the expanse;  
and it was so. 8  
And God called  
the expanse  
‘heaven’.

### Psalm 19:1

The heavens  
declare  
the glory of God; and  
His handiwork  
is shown by [Hebrew order]  
The expanse<sup>3</sup>; [Cf. [Ge 1:6-8a](#)]

So the evening and the morning were  
a second day.

<sup>3</sup> NKJ: The firmament shows His handiwork  
[Home](#)      Genesis [TOC](#)

## Psalm 104:2b-4

Day 2 – Waters Separated: Expanse

Who  
stretch out  
the heavens  
like a curtain. 3

Who [Isaiah 40:22b](#)  
stretches out the heavens  
like a curtain [[Ps 104:2b](#)], and  
spreads them out  
like a tent to dwell in.

He lays  
the beams of

His upper chambers  
[“in” or “with”]  
in the waters, [“waters above”]

### Isaiah 66:1a

Thus says Y<sup>HWH</sup>:  
“Heaven is My throne, and ...  
[v.1b Day 3a]

Who makes  
the clouds His chariot,  
Who walks on  
the wings of the wind, 4  
Who makes [NAS wording<sup>4</sup>]  
the winds His messengers,  
flaming fire His ministers. 5

### Psalm 136:5

To Him who by wisdom made  
the heavens [[Ge 1:7](#)],  
For His mercy endures forever;  
[v.6 Day 3a]

<sup>4</sup> NKJ: His angels      spirits, [cf. [He 1:7](#)]  
His ministers      a flame of fire.

## Job 38 (none)

[There are more verses in the rest of  
the Bible relating to Day 2 than any  
other day of God’s week of creating  
and making. Following this are just  
a few. He was stretching out the  
original heavens (space) to form an  
expanse and spreading the “earth”  
(dirt, pre-matter) all over the uni-  
verse; see [Viewpoint: Days 1–4](#) and  
[even more details here.](#)]

### Psalm 96:5

for all the gods of the peoples  
are idols,  
But Y<sup>HWH</sup> made the heavens.

### Isaiah 42:5

Thus says God Y<sup>HWH</sup>,  
Who [on Day One, then Day Two]  
created the heavens [[Ge 1:1](#)] and  
stretched them out [[Ge 1:7a](#)],  
Who spread forth [also Day Two]  
the dirt [earth] [[Ge 1:7b](#)] and  
that which comes from it  
[celestial bodies, incl. planet Earth;  
and later land, plants, ... people]  
[[Ge 1:11](#), [1:24](#), [2:7a](#)],  
Who gives [on Day Six] [[Ge 2:7b](#)]  
[Quoted in [Heb 1:7](#)]  
breath to the people on it, and  
spirit to those who walk on it: 6

### Isaiah 45:12

I have  
made the land [earth] [[Ge 1:9](#)],  
and  
created man on it [[Ge 1:27](#)].  
I — My hands — [[Ge 1:7](#)]  
stretched out the heavens, and  
all their host [[Ge 1:14](#)]  
I have commanded. 13

## Proverbs 8:27a

When He prepared the heavens,  
I was there, [↑ stretched out]

### Isaiah 48:13

Indeed, [on Day 3a, and Day 2]  
My hand has laid the foundation of  
the lands [earth] [[Ge 1:9](#)], and  
My right hand has stretched out  
the heavens [[Ge 1:7](#)];  
When I call to [or name] them,  
they stand up together. [Or:  
— I appoint them,  
they are appointed together. ] 14

### Isaiah 51:13

And you forget  
Y<sup>HWH</sup> your Maker, who [Day 2:]  
stretched out the heavens [[Ge 1:7](#)]  
and [Day 3a ([Job 38:4](#); [Pr 8:29b](#)):]  
laid the foundations of the land  
[earth] [[Ge 1:9](#)];

### Job 26:7

He stretches out the north  
[expanse toward the north star]  
over empty space; [as it appears:]  
He hangs the land [earth]  
on nothing. [v.8 Day 3a]  
[All the land, so possibly the planet.]

### Jeremiah 51:15c (~=10:12c)

He has stretched out the heavens  
by His understanding.

### Psalm 33:6

By the word [or the Word] of Y<sup>HWH</sup>  
the heavens were made [[Ge 1:7](#)],  
and  
all the host of them [[Ge 1:16](#)]  
By the breath of His mouth. [v7 Day 3a]

## Genesis 1:9-10

Day 3a (prepare surface of the planet)

[as of Jericho: [Jos 6:26](#), [1Ki 16:34](#) →]

9 ¶ Then God said,  
“Let the waters under the heavens  
be gathered together into one place,

### Psalm 33:7

He gathers the waters of the sea  
together as a heap;  
He lays up the deep [têhowm]  
in storehouses [seas & aquifers].

and let the dry [part] appear”;  
and it was so. 10

### Psalm 95:3-5

For YHWH is  
the great God, and  
the great King above all gods. 4  
In His [YHWH's] hand are  
the deep places of the land [earth];  
the heights of the hills  
are His also; 5  
the sea is His, for  
He made it; and  
His hands formed  
the dry land.

And God called  
the dry [part] ‘land [earth]’,  
and the gathering together of  
the waters He called ‘seas’.

### Psalm 136:6

To Him who laid out  
the land [earth] above the waters,  
For His mercy endures forever;  
[vv.7-9 Day 4]

And God saw that it was good.

## Psalm 104:5-13

Day 3a – Land and Seas Separated

You who laid [Ge 1:9; cf. Job 38:4]  
the foundations of the land [earth], so  
that it should not be moved forever, 6  
You covered it [the land] with  
the deep [Ge 1:9]  
as with a garment [wrapping]:  
the waters stood [on land]  
above the mountains; 7  
at Your rebuke,  
they fled;  
at the voice of Your thunder,  
they hastened away; 8  
they went up  
over the mountains; [then]  
they went down  
into the [seabed] valleys,  
to the place [Job 38:4]  
that You founded for them. 9

You have set a boundary [shores] that  
they may not pass over, that  
they may not return  
to cover the land [earth]. 10 ¶

### Day 3a Psalm 74:17a

You have set all the borders of the lands;

Hydrology started on Day 3 —

He sends  
the springs into the valleys,  
they flow among the hills; 11  
they give drink  
to every beast of the field;  
the wild donkeys quench their thirst; 12  
by them  
the birds of the heavens [the air]  
have their home;  
they sing among the branches. 13  
He waters  
the hills [with rain]  
from His upper chambers;  
the land [earth] is satisfied with  
the fruit of Your works  
[the hydrological cycle]. 14

## Job 38:4-11 (& 26:8-10)

Day 3a: Land

Where were you when I laid  
the foundations of the land [earth]?  
Tell Me, if you have understanding. 5  
Who determined its measurements?  
Surely you know!  
Or who stretched the line upon it? 6  
To what were its foundations fastened?  
Or who laid its cornerstone, 7 [bases]  
When the morning stars sang together,  
And all the sons of God shouted for joy? 8

### Psalm 33:7a

He gathers the waters of the sea  
together as a heap;  
He lays up the deep [têhowm]  
in storehouses. [v6 Day 2] [v8 Day 6b]

Day 3a: Seas

Or who shut in the sea with doors,  
When it burst forth and  
issued from the womb; 9  
When I made the clouds its garment,  
And thick darkness its swaddling band; 10  
When I fixed My limit for it,  
And set bars and doors [i.e., shores]; 11  
When I said,  
‘This far you may come, but no farther,  
And here your proud waves must stop!’

### Job 26:8-10

He binds up the water  
in His thick clouds,  
Yet the clouds  
are not broken under it. 9  
He covers the face of His throne,  
And spreads His cloud over it. 10  
He drew a circular horizon  
on the [sur-]face of the waters,  
At the boundary of light and darkness.

## Proverbs 8:27b-29

When He drew a circle [an arc] on  
the [sur-]face of the deep, 28  
When He made strong [established]  
the clouds above, [↑ têhowm]  
When He strengthened  
the fountains of the deep, 29  
When He assigned  
to the sea its limit, so that  
the waters would not transgress  
His command, [← Ps 82:5]  
When He marked out [← De 32:22]  
the foundations of the land [earth],

### Jeremiah 5:22

Do you not fear Me?,  
says YHWH.  
‘Will you not tremble at My presence,  
Who have placed the sand  
as the bound of the sea,  
By a perpetual decree that  
It cannot pass beyond it? And  
Though its waves toss to and fro,  
Yet they cannot prevail;  
Though they roar,  
Yet they cannot pass over it.’ 23

### Isaiah 40:12...22a

Who has  
measured the waters [Ge 1:2,6-8]  
in the hollow of His hand,  
measured heaven [Je 31:37; Ge 1:8]  
with a span and  
calculated the dust of the land [earth]  
in a measure,  
weighed  
the mountains in scales and  
the hills in a balance? 13... 22a  
It is He who sits above  
the circle [curve, arch] of  
the land [earth], and  
its inhabitants are  
like grasshoppers,

[More scripture about Days 2-3a:]

### Exodus 14:16

And the children of Israel shall go on dry ground through the midst of the sea. [cf. Ge 1:9b Land = dry part.]

### Deuteronomy 10:14

Indeed, heaven [air & expanse:] — and the highest heavens — belong to Y<sub>HWH</sub> your God, also the land [earth] with all that is in it.

### 2 Samuel 18:9

Absalom ... was left hanging between heaven and land [earth].  
[Not the planet, but the ground.]  
v11: And why did you not strike him there to the ground?  
[Again, Hebrew eret.]  
v28: Then he bowed down with his face to the ground [earth] before the king

### Psalm 102:25 = Hebrews 1:10

Of old You laid the foundation of the land [earth],  
And the heavens are the work of Your hands.

### Jeremiah 32:17

'Ah, Lord Y<sub>HWH</sub> [Adonai Y<sub>HWH</sub>]!  
Behold, You have made [not created] the heavens and [Day 2] the land [earth] [Day 3] by Your great power and outstretched arm.  
There is nothing too hard for You. 18

### Isaiah 66:1b

Thus says Y<sub>HWH</sub>: "... [see above] Land [earth] is My footstool. ... [v1a Day 2]

### Psalm 24:1-2

**The Land Is Y<sub>HWH</sub>'s...**  
24:1 ¶ <A Psalm of David.>  
The land [earth] is Y<sub>HWH</sub>'s, and all its fullness, ["Be fruitful and"] The world and ["fill the land"] those who dwell therein. 2  
For He has ["it" = "the land"] founded it above [upon] the seas, and established it above [upon] the waters. [aquifers]

## Genesis 1:11-13

*Day 3b (land brings forth plants)*

<sup>11</sup> Then God said,

“Let the land [earth] bring forth  
grass,  
the herb that yields seed, and  
the fruit tree that yields fruit  
according to its kind,  
whose seed is in itself,  
on the land [earth]”;

and it was so. <sup>12</sup>

And the land [earth] brought forth  
grass,  
the herb that yields seed  
according to its kind, and  
the tree that yields fruit,  
whose seed is in itself,  
according to its kind.

[cf. [Nu 17:8](#), Aaron’s rod]

And God saw that it was good. <sup>13</sup>

So the evening and the morning were  
a third day.

## Psalms 104:14-18

*Day 3b – Vegetation from the Land*

He causes

the grass to grow for the cattle, and  
vegetation for the service of man,

[purpose ([Ge 1:29-30](#)):]

that he may bring forth food

from the land [earth], <sup>15</sup> and

wine that makes glad

the heart of man, [olive:]

oil to make his face shine, and

bread that strengthens

man’s heart; <sup>16</sup>

the trees of YHWH are full of sap,

the cedars of Lebanon that

He planted, <sup>17</sup>

where the birds make their nests;

the stork has her home in

the fir trees. <sup>18</sup>

*Other benefits from the land —*

[Purposes of parts of the land itself:]

The high hills are

for the wild goats;

The cliffs are a refuge

for the rock badgers. <sup>19</sup>

## Job 38 (none)

## Proverbs 8 (none)

## Genesis 1:14-19

Day 4 (lights to light, heat the surface)

14 ¶ Then God said,

“Let there be lights in the expanse [firmament] of the heavens to divide the day from the night; and Let them be for signs and seasons, and

Day 4 Psalm 74:17b

You have made summer and winter.

for days and years; 15 and Let them be for lights in the expanse [firmament] of the heavens to give light on the land [earth]”; and it was so. 16

So God made two great lights:

the greater light to rule the day, and the lesser light to rule the night; He made the stars also [as lights to co-rule the night]. 17 God provided [set] them [cf. De 4:19] in the expanse of the heavens to give light [including heat: Ps 19:6] on the land [earth], 18 and to rule over the day and over the night, and to divide the light [daytime] from the darkness [nighttime].

And God saw that it was good. 19 [See Viewpoint: Days 1-4 and The First Four Days.]

So the evening and the morning were a fourth day.

## Psalm 104:19-23

Day 4 – Lights in the Expanse

He appointed [cf. Ge 1:17a] the moon for seasons; [Ge 1:14c] the sun knows its going down. 20 You make [evening:] darkness, and it is night, in which all the beasts of the forest creep about: 21 [for example,] the young lions roar after their prey, and seek their food from God; 22 when the sun rises [morning], they gather together and lie down in their dens; 23 man goes out to his work and to his labor until the evening. 24

Psalm 136:7-9 [v.6 Day 3a]

To Him who made great lights, For His mercy endures forever 8 The sun to rule by day, [Ge 1:16b.c] For His mercy endures forever; 9 The moon and stars to rule by night, For His mercy endures forever.

Psalm 8:3

When I consider Your heavens [expanse: Ge 1:6-8], The work of Your fingers, The moon and the stars, that You have ordained, [That task took only His fingers!]

[Note: made, not created, hence no new material belatedly created from nothing here: Ge 1:16, Ps 136:7. Ge 1:1 is comprehensive: the merism “the heavens and the dirt [earth]” indicates all the raw material needed from which to make the cosmos.]

## Job 38:12

Exodus 39:37 [and other Ex verses] the pure gold lampstand with its lamps (the lamps set in order), all its utensils, and the oil for light [ma’owr]; 38 [Relevance to Genesis 1: I see a light (ma’owr) in the heavens that is giving light (’owr) on the land. Ge 1:3 “Let there be ’owr”; Ge 1:14 “Let there be ma’owr”.]

Days 1 & 4 Psalm 74:16b

You have prepared the light and the sun.

Have you commanded the morning since your days began, And caused the dawn to know its place,

Psalm 147:4-5

He counts the number of the stars; He calls them all by name. 5 Great is our Y<sup>HWH</sup>, and mighty in power; His understanding is infinite. 6

[The wording of Ge 1:14-19 is about lights, not light makers. Indeed, it studiously avoids mentioning the celestial bodies. Hence, it is compatible with the idea that those bodies were already present and that they only needed to be lit on Day 4. If the waters above on Day 2 were in the form of droplets, which is neither specified nor denied, then it could be those droplets that became the celestial bodies (and the waters below that became primitive Planet Earth).]

## Proverbs 8 (none)

Psalm 19:1-6

The heavens declare the glory of God; and His handiwork is shown by [Hebrew order] The expanse; [Cf. Ge 1:6-8a] [The expanse] Day unto day utters speech, and Night unto night reveals knowledge. 3 There is no speech nor language Where their voice is not heard. 4 [↑ the heavens (the expanse)] [Quoted by Paul in Ro 10:18] Their line [sound, message] has gone out through all the lands [earth], and Their words to the end of the world. In them [the heavens] He has set a tabernacle for the sun, 5 which [the sun] is like a bridegroom coming out of his chamber, rejoicing [-es] like a strong man to run its race; 6 Its rising is [east] from one end of heaven, and Its circuit [arch is] [west] to the other end; and There is nothing hidden from its heat.

Deuteronomy 4:19

And take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars — all the host of heaven, [Job 31:26] you feel driven to worship them and serve them, which Y<sup>HWH</sup> your God has assigned [given] to all the peoples under the whole heaven as a heritage.



## Genesis 1:20-23

### Day 5 (create sea creatures, birds)

20 ¶ Then God said,  
“Let the waters abound [teem]  
with an abundance  
of living creatures, and  
let birds fly  
above the land [earth]  
across the face of the expanse  
[firmament] of the heavens.” 21

So God created  
great sea creatures  
and every living thing that moves,  
with which the waters abounded,  
according to their kind,  
and every winged bird  
according to its kind  
[examples: [Lev 11:13-19](#)].

And God saw that it was good. 22

And God blessed them, saying,  
“Be fruitful and multiply,  
and fill the waters in the seas, and  
let birds multiply  
on the land [earth].” 23

So the evening and the morning were  
a fifth day.

## Psalms 104:24-26

### Day 5 – Creatures in the Seas

O Y<sup>HWH</sup>,  
How manifold are Your works!  
In wisdom You have made them all.  
The land [earth] is full of  
Your possessions, [as is] 25  
this great and wide sea, in which are  
innumerable teeming things,  
living things both small and great; 26  
there too the ships now go, and  
Leviathan, [likely a dinosaur]  
which You formed  
to play in it<sup>5</sup>. 27  
[<sup>^</sup> Known to David and Job (41),  
along with other creatures still  
not extinct. Yes, dinosaurs  
walked with man.]

<sup>5</sup> NKJ: There the ships sail about,  
There is that Leviathan, Which  
You have made to play there.

## Job 38 (none)

[↖ Relevant to Day 4 [Ge 1:14-19](#)]

### Ezekiel 32:7-8

[Context: re Pharaoh and Egypt:]

When I put out your light,  
I will cover the heavens, [Is 13:10]  
and make its stars dark;  
I will cover the sun with a cloud, And  
the moon shall not give her light. 8  
All the bright lights of the heavens  
[All the lights of light of the heavens;  
Hebrew: ma'owr 'owr – light light]  
I will make dark over you, And  
bring darkness upon your land.  
says the Lord Y<sup>HWH</sup>. 9

[Relevance to Genesis 1:

I see a light (ma'owr) in the heavens  
that is giving light ('owr) on the land.  
[Ge 1:3](#) “Let there be 'owr”;  
[Ge 1:14](#) “Let there be ma'owr”.]

## Proverbs 8 (none)

[↖ Relevant to Day 4 [Ge 1:14-19](#)]

### Psalms 148:1-6

Praise Y<sup>HWH</sup>!  
Praise Y<sup>HWH</sup> from the heavens;  
Praise Him in the heights! 2  
Praise Him, all His angels;  
Praise Him, all His hosts! 3  
Praise Him, sun and moon;  
Praise Him, all you stars of light! 4  
Praise Him, [Ge 1:7,14] [Day 2:]  
you heavens [expanse] of heavens,  
and  
you waters above the heavens! 5  
[or a poetic reference to clouds?  
Hence, Day 3?]  
Let them praise the name of Y<sup>HWH</sup>,  
For  
He commanded [on Day One]  
and they were created. 6  
He also established them [on Day 4]  
forever and ever;  
He made a decree  
that shall not pass away.

## Genesis 1:24-25

Day 6a (make animals)

24 ¶ Then God said,

“Let the land [earth] bring forth  
the living creature  
according to its kind:  
cattle [domestic animal] and  
creeping thing  
[examples: [Lev 11:29,42](#)] and  
[wild] beast of the land [earth],  
each according to its kind”;

and it was so. 25

And God made

the beast of the land [earth]  
according to its kind,  
cattle  
according to its kind, and  
everything  
that creeps on the land [earth]  
according to its kind.

And God saw that *it was* good.

## Psalms 104 (none)

## Job 38 (none)

## Proverbs 8 (none)

## Genesis 1:26-28

Day 6b (create manager: mankind)

26 ¶ Then God said,

“Let Us make man in Our image,  
according to Our likeness;

let them have dominion  
over the fish of the sea,  
over the birds of the air, and  
over the cattle,  
over all the land [earth]

[including the beasts  
of the land], and

over every creeping thing  
that creeps on the land [earth].”

27 So [cf. Ps 8:4-9 ↗]

God created man

in His own image;

in the image of God

He created him;

male and

female

He created them. 28

Then God blessed them,

and God said to them,

“Be fruitful and multiply;

fill the land [earth] and subdue it;

have dominion

over the fish of the sea,

over the birds of the air, and

over every living thing

that moves on the land [earth].”

For **Psalm 139:13-16a**

You formed my inward parts; [Ge 2:7]

You covered me in my mother’s womb. 14

I will praise You, for

I am fearfully and wonderfully made;

Marvelous are Your works, and that

my soul knows very well. 15

My frame was not hidden from You,

when I was made in secret, and

skillfully wrought [in the womb:]

## Psalm 104 (none)

### Psalm 8:4-9

[vv4-6 quoted in He 2:6-8:]

What is man that

You are mindful of him, and  
the son of man that

You visit him? 5 [Ps 144:3]

For

You have made him  
a little lower than the angels, and

You have crowned him with  
glory and honor. 6

[Quoted by Paul in 1Co 15:27;  
perhaps alluded to in Ro 16:20:]

You have made him  
to have dominion over  
the works of Your hands;

You have put [cf. Ge 1:26, 28]  
all things under his feet, 7

all sheep and oxen —  
even the beasts of the field, 8

the birds of the air, and  
the fish of the sea

that pass through  
the paths of the seas. 9

O YHWH, our Lord, How excellent is  
Your name in all the lands [earth]!

### Psalm 95:3,6

For YHWH is  
the great God, and  
the great King above all gods. 4...6

Oh come,

Let us worship and bow down;

Let us kneel before YHWH our Maker.

in the lowest parts

of the land [earth]. 16a

Your eyes saw my substance, [Ge 1:2]

being yet unformed. [Ge 2:7]

[or: my embryo/fetus – one word]

## Job 38 (none)

### Psalm 100:3

Know that YHWH, He is God;

It is He who

has made us, and  
not we ourselves;

We are

His people and  
the sheep of His pasture.

### Psalm 94:9

He who planted the ear,  
shall He not hear?

He who formed the eye,  
shall He not see?

### Exodus 4:11

So YHWH said to him,

“Who has made man’s mouth? Or  
Who makes

the mute,

the deaf,

the seeing, or

the blind?

Have not I, YHWH?

### Psalm 115:15-16

May you be blessed by YHWH,

Who made heaven [Day 2]

and land [earth] [Day3a]: 16

The heaven, even the heavens, [Ge 1:7]

are YHWH’s; but

the land [earth] [Ge 1:9, 1:28]

He has given to the children of men.

[ ^ includes fish, hence seas too, thus a rare case that may mean planet Earth, but could still refer only to the surface including the seas,]

## Proverbs 8:30-31

30 Then

[during all that making]

I was beside Him

as a master craftsman; and

I was daily His delight,

Rejoicing always before Him, 31

Rejoicing in His inhabited land<sup>6</sup>

[Hebrew: eretz] [world], and

My delight was with the sons of men.

### Deuteronomy 4:16-18 (+19 above)

... 16 lest you act corruptly and  
make for yourselves

a carved image

in the form of any figure:

the likeness of male or female, 17

the likeness of any animal

that is on the land [earth] or

the likeness of any winged bird

that flies in the air [heaven], 18

the likeness of anything

that creeps on the ground or

the likeness of any fish

that is in the water beneath [be-  
low in altitude] the land [earth].

### Psalm 33:8-9

[v7 Day 3a]

Let all the lands [earth] [i.e., people]

fear YHWH;

Let all the inhabitants of the world

stand in awe of Him. 9

For He spoke, and it was done;

He commanded, and it stood fast.

<sup>6</sup> AV: the habitable part of His land [earth].  
Highlighting Legend & Latest Notes

## Genesis 1:29-31

Day 6c (allocate food: herbs, fruit)

29 ¶ And God said,

“See, I have given you every herb that yields seed that is on the face of all the land [earth], and every tree whose fruit yields seed; to you it shall be for food. 30

Also, [I have given]

to every beast of the land [earth], to every bird of the air, and to everything

that creeps on the land [earth], in which there is life, I have given every green herb for food”;

and it was so.

## Psalms 104:27-30

Day 6c – God Provides Food

These all [all living creatures]

wait for You, [why? so] that

You may give them their food [Ge 1:30]

in due season. 28

You give them,

they gather in;

You open Your hand,

they are filled with good. 29

You hide Your face,

they are troubled;

You take away their breath, they die and return to their dust. 30

You send forth Your Spirit, they are created; and [thus]

You renew the face of the ground<sup>7</sup>. 31

[NLT: new life is born to replenish all the living of the earth.]

## Job 38 (none)

[← Hence, animals, like man, came from dust: Ge 2:7, meaning elements.]

## Proverbs 8 (none)

[↖ Relevant to Day 6b Ge 1:26-28]

Acts 17:24-26

God, who made the world [kosmos kosmos] and everything in it, since He is Lord of heaven and land [earth], does not dwell in temples made with hands. 25 Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things. 26 And He has made from one blood every nation of men to dwell on all the face of the land [earth], and has determined their preappointed times and the boundaries of their dwellings, 27

31 ¶ Then God saw everything that He had made, and indeed it was very good.

### Hebrews 11:3

By faith we understand that the worlds were framed by the word of God, so that the things that are seen were not made of things that are visible.

### Hebrews 9:11

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

### Hebrews 1:2b

whom He has appointed heir of all things, through whom also He made the worlds;

### Hebrews 3:4

For every house is built by someone, but He who built all things is God.

So the evening and the morning were the [yes, ‘the’] sixth day.

<sup>7</sup> NKJ: earth; Hebrew: *adamah*.

## Genesis 2:1-4

Day 7 (done, so stop, rest, reflect)

2:1 ¶ Thus [as just described, in six days] the heavens and the land [earth], and all the host of them, were finished. 2 And

on the seventh [7<sup>th</sup>] day God ended His work that He had done, and He rested on the seventh [7<sup>th</sup>] day from all His work that He had done. 3

**Hebrews 11:3** [lit., ages ↓] By faith we understand that the worlds were framed by the word of God, so that the things that are seen were not made of things that are visible.

Then God blessed the seventh [7<sup>th</sup>] day and sanctified it, because in it He rested from all His work that God had created and done [and made] [or created to make].

### Summary and Bridge to Next Story

4 ¶ This is the record [history] of the heavens and [first, raw ] the land [earth] [materials] when they were created, in the day that Y<sup>HWH</sup> God made the land [earth] and [then, in ] the heavens. [finished form]

## Psalm 104:31-35

Day 7 – Y<sup>HWH</sup>'s Finished Work

May the glory of Y<sup>HWH</sup> endure forever; May Y<sup>HWH</sup> rejoice in His works. 32 He looks on the land [earth], and it trembles; He touches the hills, and they smoke. 33 I will sing to Y<sup>HWH</sup> as long as I live; I will sing praise to my God while I have my being. 34

**Exodus 20:11** For<sup>s</sup> six [6] days Y<sup>HWH</sup> made the heavens and the land [earth], the sea, and all that is in them, and rested the seventh [7<sup>th</sup>] day. Therefore, Y<sup>HWH</sup> blessed the Sabbath day and hallowed it. [Cf. Ex 31:12-17]

May my meditation be sweet to Him; I will be glad in Y<sup>HWH</sup>. 35 May sinners be consumed from the land [earth], and the wicked be no more. Bless Y<sup>HWH</sup>, O my soul! Praise Y<sup>HWH</sup>!

<sup>8</sup> NKJ: "For in", but it is more accurate without the "in": for six days He worked.

## Job 38 (none)

**Hebrews 4:3-4** For we who have believed do enter that rest, as He has said [Ps 95:11]: "So I swore in My wrath, "They shall not enter My rest," although the works were finished from the foundation of the world. 4 For He [God (hence, by implication, the author of the creation account)] has spoken in a certain place of the seventh [7<sup>th</sup>] day in this way: "And God rested on the seventh [7<sup>th</sup>] day from all His works";

[Ge 2:4 is the first occurrence of Hebrew Y<sup>HWH</sup>: "the Existing One" (or "Jehovah"); the (N)KJV translates it "(the) LORD". In this ChronoBible, Y<sup>HWH</sup> is always used, because it was His personal name to the Israelites, where "the LORD" sounds more like a title.]

## Proverbs 8 (none)

**Revelation 10:6** ... Him who lives forever and ever, who created heaven and the things that are in it, the land [earth] and the things that are in it, & the sea and the things that are in it, ... **Psalm 146:6a** Who made [in 6 days: Ex 20:11, 31:17] heaven and land [earth], the sea, and all that is in them; **Revelation 4:11** "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created." **Psalm 145:9,16-19** Y<sup>HWH</sup> is good to all, and His tender mercies are over all His works. ... 16 You open Your hand and satisfy the desire of every living thing. 17 Y<sup>HWH</sup> is righteous in all His ways, gracious in all His works.

[Ge 2:4 is also an inverted parallelism, as indicated by the indentation. It has Y<sup>HWH</sup> God in its middle, indicating the name associated with the toledoth, "the record of". Ge 1-2 are the "the record of Y<sup>HWH</sup> God" regarding his creating and making the heavens and the land.]

## End Notes:

This parallel shows that:

[Ps 104](#), [Job 38:1-12](#), and [Pr 8:22-30](#), are about the creation, not the flood.

The **foundations** of the land (continent(s), as opposed to the seas) were established early Day 3, not on Day 1. (It was not the **foundations** of the planet Earth that are referenced, but the ground, land, or continent(s).)

The **thick darkness** of clouds was on Day 3, not on Day 1. ([Job 38:9](#)) Also, the cloud is stated to be over the sea, not over the land, apparently while the sea covered the land, just **after** coming from the womb and **before** God set **limits** on its extent (shores).

## Observations:

**Day 1:** The **darkness** in [Ge 1:2](#) (all of it, **its entire duration**) is defined in 1:5 as “night”, the night between the **evening** and the **morning** of **Day One**. No other **darkness** is in view. That **darkness** was absolute, for **God** had not yet called **light** into being (1:3). Likewise, the void (emptiness) of the *eretz* was absolute, for it had not yet been finished so it could be filled with life – there was not yet any life. Thus, it is likely the formlessness of the *eretz* was also absolute: no form at all – not a globe with a worldwide sea over land, over magma, over a spherical core, which would be a highly formed object. The grammar of that clause (1:2) does not say **the deep** was over the *eretz*; it says the *eretz* **WAS** the deep and (in Hebrew parallelism) **WAS** the waters. It describes a vast, unshaped, fluid blob that had a surface over which was absent **darkness** and over which **the Spirit** was hovering, from its inception.

(Hebrew *eretz* means dirt, soil, earth in the sense of soil, and by extension ground, land, or continent. It does not mean “planet”, although in a strongly indicative context, it could be understood to refer to the planet. IMHO, 1:1-2 is not such a context. The problem is that the modern mind on reading or hearing “earth” thinks first of the planet.)

(**The first evening** was a boundary condition, so it was unusual in that it did not start with gradual loss of **light**.)

**Day 2:** **God** was stretching out the heavens (spaces) that **He** created initially, and spreading out the waters (droplets) which were the *eretz* (1:2), hence spreading out the “earth” (the fluid blob, in droplets) all over the cosmos. **He** thus separated the waters (droplets) above from those below. Those above seem to be the beginnings of the celestial bodies, not yet formed into **lights** (which would happen on Day 4) and those below **God** would form into the planet Earth:

**Day 3a:** **God** forms the surface of planet Earth. The waters (below) are gathered (implied: from many places, likely aquifers) to one place, the shell around the globe, covering all the land. **Then** some land rises and some falls, the latter making the seabeds. Mountains are formed and shores established, with much erosion making and distributing lots of soil. **God** also formed the atmosphere at this time, the thick clouds of [Job 38:9](#), but this is not mentioned in Genesis 1.

**Day 4:** Note that the focus is on **lights**, not celestial bodies: “Let there be **lights**” in what **God** made on Day 2, “the expanse of the heavens”; “**He made** the great **light** and the lesser **light**, the stars also”. We make a **light** when we ignite a **torch** or turn on a **lamp**; the object already exists, but we are making a **light** of it. These are to give **light** (including **heat**: [Ps 19:6c](#)) on the land.

(The classical creation model of Henry Morris has planet Earth existing from 1:1, due to hearing “earth” as Planet Earth. **Then** it has **God** creating from nothing (although Hebrew *bara*, create, is not used there) new material on Day 4 from which to make (and ignite) the celestial bodies, and belatedly having to spin an almost finished planet (all but the living creatures) into orbit around a just-created-from-nothing **sun**, and putting into orbit around the planet a just-created-from-nothing moon. Of course, **God** could have done that, but I don’t see that the language requires it, since the foregoing interpretation seems to fit the language even better. Also, our **God** is a very orderly **God**, and the ordering suggested in the prior observations seems to make more sense. **He** is an excellent **Designer** and **Engineer**, among other things.)

For more details see [Viewpoint: Days 1-4](#) and [The First Four Days](#).

Regarding the authorship of Genesis, especially chapters 1 and 2, see [Structure, toledoths, and Sources of Genesis](#).

## Other Creation Verses:

### Hebrews 1:7

And of the angels **He** says:

“**Who makes**  
**His angels** spirits **And**  
**His ministers** a flame of fire.” 8

### Romans 1:20

For **since** the creation of the world,  
**His invisible attributes** are clearly seen,  
being understood by the things  
that are made,  
even **His Eternal power and Godhead**,  
so that they are without excuse, 21

### Romans 8:19-22

For  
the earnest expectation of the **creation**  
eagerly waits for  
the **revealing** of **the sons of God**. 20  
For  
the **creation** was subjected to futility,  
not willingly, but  
because of **Him**  
who subjected *it* in hope; 21  
because  
the **creation** itself also  
will be delivered  
from the bondage of **corruption**  
into the glorious liberty  
of **the children of God**. 22

For we know that  
the **whole creation**  
groans and labors with birth pangs  
together **until now**. 23

### Ephesians 3:9

and [to] make all see what *is* the fel-  
lowship of the mystery, which **from**  
**the beginning of the ages** [*Ge 1:1*] has  
been hidden in God who created all  
things through **Jesus Christ**; 10

**OR: (install if best???)**

and [to] make all see what *is* the fel-  
lowship of the mystery  
(which **from the beginning of the**  
**ages** [*Ge 1:1*] has been hidden **in**  
**God** who created all things)  
through **Jesus Christ**;

## Colossians 1:15-20

### Christ is Supreme

[Note the chiasm: A-B-C-B'-A']

A Revealer

B Creator

C Sustainer

B' Head

A' Reconciler ]

A **God-Revealer**

**He** is [*visible, icon*]  
**the image** of the invisible God,  
**the firstborn** over all creation. 16  
[*possessor, heir*]

B **Creator-Maker**

For **by Him**  
all things were created  
that are in heaven and  
that are on **land** [earth],  
visible and invisible, whether  
thrones or  
dominions or  
principalities or  
powers; [*magistracies*]  
all things were created  
**through Him** and  
**for Him**. 17 And

C **Preminent Sustainer**

**He** is  
before all things, and  
**in Him**  
all things **consist**. 18 And

B' **Head/Leader**

**He** is  
the **head** of the body, the church,  
who is  
**the beginning**, [*initiator*]  
**the firstborn** from the dead,  
that in all things  
**He** may have **the preeminence**. 19

### A' God-Man Reconciler

For it pleased **the Father** that  
**in Him**  
all the fullness should dwell, 20 and  
**by Him**  
to reconcile  
all things to **Himself**,  
**by Him**, whether  
things on **land** [earth] or  
things in heaven,  
having made peace  
through **the blood of His cross**. 21

## Verses Regarding the Flood:

### Hebrews 11:7

By faith Noah,  
being divinely warned  
of things not yet seen<sup>9</sup>,  
moved with godly fear,  
prepared an ark for the saving of his  
household,  
by which he  
condemned the world and  
became heir of the righteousness  
that is according to faith. <sup>8</sup>

### Jude 5-7

For this they willfully forget:  
that by the word of God,  
[from Genesis 1: days 1-4]  
the heavens were [existed] of old,  
[as well as] and  
the land [earth] [day 3]  
standing  
out of water and [formed]  
by means of [in] the water, <sup>6</sup>  
[from Genesis 6-9]  
by which [in Noah's time]  
the world  
that then existed  
perished,  
being flooded with water. <sup>7</sup>  
But the heavens and the land [earth]  
that are now preserved  
by the same word,  
are reserved for fire until  
the day of judgment and perdition  
of ungodly men.

### 2 Peter 2:5

[For if God] [from v4]  
and did not spare the ancient world,  
but saved Noah,  
one of eight people,  
a preacher of righteousness,  
bringing in the flood  
on the world of the ungodly; <sup>6</sup>  
[<sup>^</sup> Gr. kosmos]  
[The whole world, not a locale.]

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<sup>9</sup> Local floods had, no doubt, been seen,  
but not a global flood, as Noah saw.



# Short Review

## of John Walton's [The Lost World of Genesis One](#)

This book presents the ultimate gap theory: there is no Biblical record of the material creation, but the cosmos was only made functional 6,000 years ago. Hence, there is no Bible/science conflict: God might have done things very slowly before creation week.

In my view, Walton's reasoning is based on a flawed premise and a wrong understanding of Gen 1:1.

He says 1:1 is not part of the account, but is an introduction thereto, and that the story starts in 1:2. Hence, vv2-31 only describes God making functional what He had created some unknown time before and assigning functionaries their roles. Of course, this defies a commonsense reading of the text: 1:1 is obviously the instantiation of this great project, thus the kick-off action of Day One, and 1:2 describes the state of affairs immediately at that start point, including God as Sustainer hovering over His fledgling creation from the start, as an eagle hovers over her chicks.

Walton gets his novel idea by "analyzing" the occurrences of Hebrew *bara* (create) in the Bible, studiously avoiding the obvious that 1:1, 2:4, etc., are about material creation, so he concludes what he wanted, that *bara* always

means adding functionality, never creating something from nothing.

Walton's unanalyzed and unacknowledged premise is that Moses composed Genesis from scratch, using wording that the Israelites of his time would understand, so many of Walton's conclusions come from his knowledge of the writings, cosmologies, and theologies of surrounding cultures of that time – and precious few scripture references.

He states that we moderns overvalue reports of eyewitnesses, ignoring that the Bible is largely a collection of eyewitness reports, written by them or by careful interviewers of them, or such reports later carefully selected and compiled by prophets or priests. If Genesis is like the rest of the Bible, it too is a collection of eyewitness reports compiled by Moses, and thus "a book of Moses".

This also fits the character of God. Would He leave the first 2500 years of humans without a witness, as Walton's theory indicates, but hold them accountable along the way at the Flood? Who would have needed the information in Genesis 1 first? Would it not have been Adam & Eve who would have been the first to ask, "What is this place? How did we get here? Who are we? Why are we here? ..."? One should then, at least, give consideration to the possibility that God Himself gave the original Eyewitness report of the creation

week to Adam & Eve, and that it was passed through the patriarchs to Moses, along with the reports of Adam, Noah, Shem, Abraham, Isaac, Jacob, Joseph, and others.

That thesis cannot be proven, but neither can the thesis that Moses wrote Genesis without such reports, and if it is true, Walton's entire basis for his book is bogus.

Walton does make some very good observations and statements in the book, but I do not recommend it to any but those who have poured diligently over the text and considered the many different interpretations that have been promoted for it. To me, this is just another failed attempt to make the problem go away of science, so called, disagreeing with the Bible.

BTW, Walton tries to make the case that God made the cosmos as His temple from which to rule, again with almost no scriptural support. Indeed, a most often repeated, relevant phrase is that "Heaven is My throne and earth is My footstool". That includes the whole cosmos, so it is only His throne and footstool, hence the rest of His temple must be outside the cosmos!

So much for "scholarly" thinking.

Creation.com's [online review](#) and [Journal version](#).

## Notes toward a review of Walton's [The Lost World of Genesis One](#):

p.131 "The view offered of Genesis 1 recognizes that it was never intended to be an account of material origins. Rather it was intended as an account of functional origins on relation to people in the image of God viewing the cosmos as a temple."

1. Structure, toledoths, and source of Genesis, if true, indicates that his implicit premise is wrong: Moses was not the author nor the Israelites the initial audience. Hence, (Prop. 1) it is a more ancient cosmology than he thinks, that of God Himself as communicated to Adam & Eve, and the 2500 years of humanity before Moses. Thus, the cosmologies of Moses' time are irrelevant to Genesis 1.

2. Walton proposes a false dichotomy. It is not either about material or function, but both. Hence, his observations about functions and functionaries still have some validity, but he has not validly shown that Genesis 1 is not about material creation.

3. His assertion that 1:1 is only an introduction, referring to the work of 1:2-31 is, IMHO, invalid. 1:2 is nonsensical as a start to the story. It starts with "and" (Hebrew *waw*-disjunctive) which ties it to 1:1, and is the description of the result of the action stated in 1:1, the initial (material) creative act.

4. His observation that "light" refers to a period of time is valid, but he should have also noted that "darkness" is too, for the same reason. Hence, 1:2 is part of Day One, which is at odds with Gorman Grey's modified

gap theory. Also, for there to be a first period of light obviously requires for light to exist for the first time, hence, again, material formation.

5. His emphasis on the atmosphere on Day Two seems to be overdone and to the exclusion of the main work of that day, namely, stretching out the cosmos, where the lights are located on Day Four. Indeed, the parallel Ps 104 may indicate that the atmosphere was established on Day Three, along with land and seas, not on Day Two. (That needs further investigation.)

6. He thinks Day Two is largely about the atmosphere, but then birds and fish as functionaries on the “corresponding” Day Five. Yes, birds fly in the air, but they live on land not made & named until Day Three; and the sea creatures teem in the seas which were not made & named until Day Three. So much for “corresponding days”. (Much as for the Framework Hypothesis.)

7. Wrong conclusion on *bara*, IMHO. Many of the objects are material. At least, the first act (1:1) is of a material *eretz* described in 1:2 and a substantive *shamayim* that could (on Day 2) be stretched out to form an expanse, in which the lights were placed on Day 4. If that is not a material creation (“this creation”), what is?

8. Right conclusion on *bohu*: desolate, without humans, without purpose/function, for the making (Ex 20:11) was not yet complete so it was not yet functional.

9. Concordist/Biblicist seeks not to reinterpret the Bible to fit science, but to correct science to fit the Bible.

10. Like interpreting millennia-old apocalyptic literature in terms of today’s newspaper articles, Walton wants us to believe “that Genesis is working within the normal conceptual framework of the ancient Near East”. His “proof” is that he can impose such a concept on the text, just as the former “prove” theirs by imposing modern ideas on the text.

11. Not only does he studiously ignore the creation of materials in 1:1 that starts the account, but he does so again for man formed from the dust of the ground (2:7).

12. Even if we granted 1:1 as an introduction, so the material creation *ex nihilo* happened some unknown time before, his own affirmation that the days are normal 24-hour days, means that the cosmos was nonfunctional for all that time before the six days of making it functional, including the installation of plants, living creatures of sea, air, and land, and especially humans, especially, as he affirms, individuals Adam & Eve (p.138), means that the cosmos only came to be functional and populated 6,000 years ago. That idea simply does not fit evolution, which he wants to be not incompatible with the Bible. My conclusion: not well thought through, and no potential for correction to something that would fit the Bible.

13. Walton insists that God’s sustaining is just an extension of his creating of the cosmos, but 2:1-3 makes it clear

that that work was done on the seventh day.

p.103 “the author of Genesis 1 is not explicitly arguing with the other [origins] views—he is simply offering his own view. His opposition to other ancient [and modern] views is tacit.”

p.125 “the fact that we believe that God did X does not mean that it is no longer subject to scientific investigation. Everything that exists and everything that happens is, in Christian thinking, ultimately an act of God. ... scientific or historical inquiry—they still have the potential of leading to understanding at a different level.”

p.127 “when the products of intelligent design are recognized, the process to understand them becomes a[n] historical one, not a scientific one. To recognize them as products of design is to remove them from the realm of scientific investigation.” (by the modern definition of science, as dealing only with the material)

p.130 “all of creation is the result of God’s handiwork, whether naturalistic mechanisms are identifiable or not, and whether evolutionary processes took place or not. God has designed all that there is, and may have brought some of his designs into existence instantaneously, whereas others he may have chosen to bring into existence through long, complicated processes. Neither procedure would be any less an act of God.”

p.145 “As sacred space the cosmos is *his place*. It is therefore not *his person*. The cosmos is his place, and our

privileged place in it is his gift to us. The blessing he granted was that he gave us the permission and ability to subdue and rule. We are stewards. ... It is this theology that becomes the basis of our respect of the our [sic: His] world and the ecological sensitivity that we ought to nurture.”

p.148 “Through Genesis 1 we come to understand that God has given us a privileged role in the functioning of his cosmic temple [i.e., the cosmos]. he has tailored the world to our needs, not his (for he has no needs). It is his place, but it is designed for us and we are in relationship with him.” – so why would he have deprived the first 2500 years of humans of this critically important information?

p.154 “Science is designed only to operate within the closed system of the material universe—it ought not therefore pass judgment on whether or not there is anything outside the material universe. It therefore should not draw dysteleological [*purposelessness*] conclusions if it is seeking to restrict itself to valid science.”

p.156 “Neither design nor randomness can be proven—they are matters of deduction since both are based on a combination of probabilities and metaphysical presuppositions.”

Review outline: Assume vv2-31 are only about function (material creation far in past), days are literal & consecutive, and Adam & Eve historical individuals, and allow for evolution possibly being not too far from the truth. Then we have billions of years

of nonfunctional, would be cosmos, then six days making it functional, with men on day 6, linked by genealogies to Christ 4000 years later. So, after billions of years of uselessness, the cosmos suddenly became functional (what God really wanted) only 6000 years ago. Much the same model as Gorman Gray, but he had the good sense to see 1:1 as stating a material creation. Walton's is the ultimate gap theory, based on a false premise and false exegesis of 1:1.

<u>Day</u>	<u>Gen1</u>	<u>Ps104</u>	<u>Job38</u>	<u>Prov8</u>	<u>Issue</u>	<u>Key Words/Phrases</u>	<u>Day</u>	<u>Related passages that confirm or give more information</u>
Pre		1	1-3	22-26	God	before His works of old	Pre	
1a	1-2				Heavens	(Hebrew: <i>shamayim</i> )	1a	
					<i>Eretz</i>	dirt, form, void, deep, waters		
1b	3-5	2a			Light	morning, evening (time)	1b	
2	6-8	2b-4		27a	Expanse	stretches out, prepared, waters	2	
3a	9-10	5-9	4-7	27b-29	Land	dry, foundations, mountains, hills	3a	
			8-11		Seas	waters, seas, founded, deep		
		10-13			Air	waters (rain) from upper chambers		
3b	11-13	14-18			Plants	land, grass, herbs, trees, fruit, seeds	3b	
4	14-19	19-23	12		Lights	Gen1: no c. bodies; 104: sun, moon	4	
5	20-23	24-26			F&B	F: living creatures; B: face of expanse	5	
6a	24-25				Animals	living creatures: cattle, creepers, beasts	6a	
6b	26-28			30-31	Humans	image, likeness of God, M&F, dominion	6b	
6c	29-31	27-30			Provision	food	6c	
7	2:1-4	31-35			Rest	done, work, finished, 7 <sup>th</sup> day	7	