

## 1: Genesis , John Let There Be Light

*In the beginning God created the heavens and the earth. 2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. 3 And God said, "Let there be light," and there was light. 4 God saw that the light was good, and he separated the light from the darkness. 5 God.*

Comparative mythology provides historical and cross-cultural perspectives for Jewish mythology. Both begin with a series of statements of what did not exist at the moment when creation began; the Enuma Elish has a spring in the sea as the point where creation begins, paralleling the spring on the land – Genesis 2 is notable for being a "dry" creation story in Genesis 2: At the same time, and as with Genesis 1, the Jewish version has drastically changed its Babylonian model: Eve, for example, seems to fill the role of a mother goddess when, in Genesis 4: The two share numerous plot-details e. This enraged Ninhursag, and she caused Enki to fall ill. Enki felt pain in his rib, which is a pun in Sumerian, as the word "ti" means both "rib" and "life". The other deities persuaded Ninhursag to relent. It was you that hacked Rahab in pieces, that pierced the Dragon! It was you that dried up the Sea, the waters of the great Deep, that made the abysses of the Sea a road that the redeemed might walk And the Spirit of God moved upon the face of the waters. This was made up of three levels, the habitable earth in the middle, the heavens above, an underworld below, all surrounded by a watery "ocean" of chaos as the Babylonian Tiamat. Above it was the firmament , a transparent but solid dome resting on the mountains, allowing men to see the blue of the waters above, with "windows" to allow the rain to enter, and containing the sun, moon and stars. The waters extended below the earth, which rested on pillars sunk in the waters, and in the underworld was Sheol , the abode of the dead. In the Enuma Elish , the "deep" is personified as the goddess Tiamat , the enemy of Marduk ; [42] here it is the formless body of primeval water surrounding the habitable world, later to be released during the Deluge , when "all the fountains of the great deep burst forth" from the waters beneath the earth and from the "windows" of the sky. Only when this is done does God create man and woman and the means to sustain them plants and animals. At the end of the sixth day, when creation is complete, the world is a cosmic temple in which the role of humanity is the worship of God. This parallels Mesopotamian myth the Enuma Elish and also echoes chapter 38 of the Book of Job , where God recalls how the stars, the "sons of God", sang when the corner-stone of creation was laid. And there was evening and there was morning, one day. God creates by spoken command and names the elements of the world as he creates them. In the ancient Near East the act of naming was bound up with the act of creating: And there was evening and there was morning, a second day. God does not create or make trees and plants, but instead commands the earth to produce them. The underlying theological meaning seems to be that God has given the previously barren earth the ability to produce vegetation, and it now does so at his command. God puts "lights" in the firmament to "rule over" the day and the night. According to Victor Hamilton, most scholars agree that the choice of "greater light" and "lesser light", rather than the more explicit "sun" and "moon", is anti-mythological rhetoric intended to contradict widespread contemporary beliefs that the sun and the moon were deities themselves. And there was evening and there was morning, the sixth day. After this first mention the word always appears as ha-adam, "the man", but as Genesis 1: The meaning of this is unclear: Having the spiritual qualities of God such as intellect, will, etc. Only later, after the Flood, is man given permission to eat flesh. The Priestly author of Genesis appears to look back to an ideal past in which mankind lived at peace both with itself and with the animal kingdom, and which could be re-achieved through a proper sacrificial life in harmony with God. This implies that the materials that existed before the Creation "tohu wa-bohu," "darkness," "tehom" were not "very good. In ancient Near Eastern literature the divine rest is achieved in a temple as a result of having brought order to chaos. Rest is both disengagement, as the work of creation is finished, but also engagement, as the deity is now present in his temple to maintain a secure and ordered cosmos. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the

LORD blessed the sabbath day, and hallowed it. Eden may represent the divine garden on Zion , the mountain of God, which was also Jerusalem; while the real Gihon was a spring outside the city mirroring the spring which waters Eden ; and the imagery of the Garden, with its serpent and cherubs, has been seen as a reflection of the real images of the Solomonic Temple with its copper serpent the nehushtan and guardian cherubs. When God forbids the man to eat from the tree of knowledge he says that if he does so he is "doomed to die": Kenegdo means "alongside, opposite, a counterpart to him", and ezer means active intervention on behalf of the other person. Later, after the story of the Garden is complete, she receives a name: This means "living" in Hebrew, from a root that can also mean "snake".

**2: Genesis And God said, "Let there be light," and there was light.**

*God said, Let there be light; he willed it, and at once there was light. Oh, the power of the word of God! And in the new creation, the first thing that is wrought in the soul is light: the blessed Spirit works upon the will and affections by enlightening the understanding.*

The phrase, then, is metaphorical, and means that God enacted for the universe a law; and ten times we find the command similarly given. The beauty and sublimity of the language here used has often been noticed: God makes no preparation, He employs no means, needs no secondary agency. He speaks, and it is done. His word alone contains all things necessary for the fulfilment of His will. So in the cognate languages the word Emir, ruler, is literally, speaker. The Supreme One speaks: God, then, by speaking, gives to nature a universal and enduring law. His commands are not temporary, but eternal; and whatever secondary causes were called into existence when the Elohim, by a word, created light, those same causes produce it now, and will produce it until God recalls His word. Let there be light: And this, again, was due to what is commonly called the law of gravitation, or of the attraction of matter. If on the first day electricity and magnetism were generated, and the laws given which create and control them, we have in them the two most powerful and active energies of the present and of all time—or possibly two forms of one and the same busy and restless force. And the law thus given was that of gravitation, of which light was the immediate result. Benson Commentary Genesis 1: God said “Not by an articulate voice; for to whom should he speak? He willed that the effect here mentioned should be produced, and it was produced. This act of his almighty will is termed, Hebrews 1: Perhaps, however, his substantial Word, his Son, by whom he made the worlds, Hebrews 1: In bringing order out of confusion, and forming the sundry parts of the universe, God first gave birth to those that are the most simple, pure, active, and powerful; which he, probably, afterward used as agents or instruments in forming some other parts. Light is the great beauty and blessing of the universe; and as it was the first of all visible things, so, as the firstborn, it most resembles its great parent in purity and power, in brightness and beneficence. Probably the light was at first impressed on some part of the heavens, or collected in some lucid body, the revolution of which distinguished the three first days. On the fourth it was condensed, increased, perfected, and placed in the body of the sun and other luminaries. Oh, the power of the word of God! And in the new creation, the first thing that is wrought in the soul is light: Those who by sin were darkness, by grace become light in the Lord. Darkness would have been always upon fallen man, if the Son of God had not come and given us understanding, 1Jo 5: The light which God willed, he approved of. God divided the light from the darkness; for what fellowship has light with darkness? In heaven there is perfect light, and no darkness at all; in hell, utter darkness, and no gleam of light. The First Day 3. In this respect it corresponds with our English "say. It belongs to a class of things which occasionally produce the same effect. The conjunction is prefixed to the verb, to indicate the connection of the event it records with what precedes. There is here, therefore, a sequence in the order of time. In a chain of events, the narrative follows the order of occurrence. Collateral chains of events must of necessity be recorded in successive paragraphs. The first paragraph carries on one line of incidents to a fit resting-place. The next may go back to take up the record of another line. Hence, a new paragraph beginning with a conjoined verb is to be connected in time, not with the last sentence of the preceding one, but with some sentence in the preceding narrative more or less distant from its terminating point see on Genesis 1: Even a single verse may be a paragraph in itself referring to a point of time antecedent to the preceding sentence. A verb so conjoined in narrative is in Hebrew put in the incipient or imperfect form, as the narrator conceives the events to grow each out of that already past. He himself follows the incidents step by step down the pathway of time, and hence the initial aspect of each event is toward him, as it actually comes upon the stage of existence. Since the event now before us belongs to past time, this verb is well enough rendered by the past tense of our English verb. This tense in English is at present indefinite, as it does not determine the state of the event as either beginning, continuing, or concluded. It is not improbable, however, that it originally designated the first of these states, and came by degrees to be indefinite. The English present also may have denoted an incipient, and then an imperfect or indefinite. It might be the time

from the beginning of the one to the beginning of the other, from the end of the one to the end of the other, or from the beginning of the one to the end of the other. The last is the most suitable for all the passages in which it occurs. These are ten in number, all in the law Exodus The slaying of the evening lamb and of the passover lamb, the eating of the latter and the lighting of the lamps, took place in the interval so designated. Here the design is evidently to remove one of the defects mentioned in the preceding verse, - "and darkness was upon the face of the deep. The interference of supernatural power to cause the presence of light in this region, intimates that the powers of nature were inadequate to this effect. But it does not determine whether or not light had already existed elsewhere, and had even at one time penetrated into this now darkened region, and was still prevailing in the other realms of space beyond the face of the deep. Nor does it determine whether by a change of the polar axis, by the rarefaction of the gaseous medium above, or by what other means, light was made to visit this region of the globe with its agreeable and quickening influences. We only read that it did not then illuminate the deep of waters, and that by the potent word of God it was then summoned into being. This is an act of creative power, for it is a calling into existence what had previously no existence in that place, and was not owing to the mere development of nature. Hence, the act of omnipotence here recorded is not at variance with the existence of light among the elements of that universe of nature, the absolute creation of which is affirmed in the first verse. From this we learn that He not only is, but is such that He can express His will and commune with His intelligent creatures. He is manifest not only by His creation, but by Himself. If light had come into existence without a perceptible cause, we should still have inferred a first Causer by an intuitive principle which demands an adequate cause for anything making its appearance which was not before. But when God says, "Be light," in the audience of His intelligent creatures, and light forthwith comes into view, they perceive God commanding, as well as light appearing. God said "This phrase, which occurs so repeatedly in the account means: Whether the sun was created at the same time with, or long before, the earth, the dense accumulation of fogs and vapors which enveloped the chaos had covered the globe with a settled gloom. But by the command of God, light was rendered visible; the thick murky clouds were dispersed, broken, or rarefied, and light diffused over the expanse of waters. The effect is described in the name "day," which in Hebrew signifies "warmth," "heat"; while the name "night" signifies a "rolling up," as night wraps all things in a shady mantle. The Word, partly, if not principally, for this reason, Joh 1: There was light; which was some bright and lucid body, peradventure like the fiery cloud in the wilderness, giving a small and imperfect light, successively moving over the several parts of the earth; and afterwards condensed, increased, perfected, and gathered together in the sun. This phrase is used, nine times in this account of the creation; it is admired by Longinus the Heathen in his treatise "of the Sublime", as a noble instance of it; and it is most beautifully paraphrased and explained in Psalm Perhaps the divine Person speaking here is the Logos or Word of God, which was in the beginning with God, and was God, and who himself is the light that lightens every creature. The words spoke were, let there be light, and there was light: Some of the Jewish Rabbins, and also some Christian writers, think the angels are designed by it, which is not at all probable, as the ends and use of this light show: It is the opinion of Zanchius g , and which is approved of by our countryman, Mr. Fuller h , that it was a lucid body, or a small lucid cloud, which by its circular motion from east to west made day and night i ; perhaps somewhat like the cloudy pillar of fire that guided the Israelites in the wilderness, and had no doubt heat as well as light; and which two indeed, more or less, go together; and of such fiery particles this body may well be thought to consist. The word "Ur" signifies both fire and light. Menasseh ben Israel conciliator in Gen. It is only through the Revelation of the N. Light is the first created thing, that upon which depends all life and growth known to us on earth. The Hebrew view of the universe was cf. There is little room for comparison between them. Pulpit Commentary Verses Arbitrary transpositions of the days, as of the third and fourth, in order to make the first half of the creative week an inorganic, and the second half an organic, era, are inadmissible. Dry Land and Plants. At this stage, instead of pressing forward with its operations, the demiurgic potency of the invisible Artificer appears to pause, and, reverting to the point from which it started, enters on its second course of labors. But any other mode of representing the Deity would have failed to convey to finite minds an intelligent idea of his nature. God spoke; but to whom? No one heard this word uttered but God himself The Father spoke within. Remembering, then, that the doctrine of a personal Logos

was not unknown to the later theology of the Old Testament cf. Kitto in loco , have tried to reproduce, is in great measure lost in our English version. But the language of Elohim is too exalted to be applied to so familiar a phenomenon as the dissipation of terrestrial mists, and, besides, expressly negatives the hypothesis in question by affirming that the light was summoned into being, and not simply into appearance. The historian, too, explicitly asserts that the light was, i. A modification of this view, viz. Nor does it in the slightest conflict with ver. Luminosity is simply the result of incandescence, although what specific change is effected on the constitutions or adjustments of the molecules of a body by the process of heating which renders it luminous science is unable to explain. Any liquid that can absorb as great a quantity of heat likewise emits light. Gases do not appear to be capable of incandescence, though the phenomena attending their sudden condensation discover light-producing properties in their composition. As to how the light of incandescent bodies is transmitted to the eye, the Pythagorean and Newtonian theory of small, impalpable particles of luminous matter being constantly emitted from their surfaces towards the eye may be said to have been successfully displaced by that of Descartes, Huygens, and Euler, which accounts for the phenomena of vision by the existence throughout space, and in the interstitial spaces of bodies, of an infinitely attenuated ether, which is thrown into undulations by luminous bodies precisely as the atmosphere is made to vibrate by bodies which are sonorous. But whichever theory be adopted to solve the mystery of its transmission, that of emanation or of undulation, it is impossible to resist the conclusion that the creation of light, which formed the opus operatum of the first day, was in reality the evolution from the dark-robed, seething mass of our condensing planet and probably from the other bodies in our solar system of that luminous matter which supplies the light. It seems unnecessary to add that it could not have been either the subterranean fire which produced the igneous rocks of geology Tayer or caloric Clarke ; though, as aor is used in Scripture for heat Isaiah

**3: Why did God say, "Let there be light," during creation?**

*The Bible student must deduce that the "light" of Genesis was not that which subsequently (three days later) emanated from the sun, the moon, or the www.enganchecubano.com fiat of verse 14, "Let there be lights," expresses the same sort of creative activity "out of nothing came something by the command of God" that is affirmed in verse 3.*

The phrase, then, is metaphorical, and means that God enacted for the universe a law; and ten times we find the command similarly given. The beauty and sublimity of the language here used has often been noticed: God makes no preparation, He employs no means, needs no secondary agency. He speaks, and it is done. His word alone contains all things necessary for the fulfilment of His will. So in the cognate languages the word Emir, ruler, is literally, speaker. The Supreme One speaks: God, then, by speaking, gives to nature a universal and enduring law. His commands are not temporary, but eternal; and whatever secondary causes were called into existence when the Elohim, by a word, created light, those same causes produce it now, and will produce it until God recalls His word. Let there be light: The Hebrew is Yhi or wayhi or. Light is not itself a substance, but is a condition or state of matter; and this primaeval light was probably electric, arising from the condensation and friction of the elements as they began to arrange themselves in order. And this, again, was due to what is commonly called the law of gravitation, or of the attraction of matter. If on the first day electricity and magnetism were generated, and the laws given which create and control them, we have in them the two most powerful and active energies of the present and of all time--or possibly two forms of one and the same busy and restless force. And the law thus given was that of gravitation, of which light was the immediate result. Pulpit Commentary Verses Arbitrary transpositions of the days, as of the third and fourth, in order to make the first half of the creative week an inorganic, and the second half an organic, era, are inadmissible. The arrangement of the days that accords most exactly with the requirements of the case, and most successfully preserves the order and connection of the record, is that which divides them into two triads Lange, Kalisch, Dana, etc. Dry Land and Plants. At this stage, instead of pressing forward with its operations, the demiurgic potency of the invisible Artificer appears to pause, and, reverting to the point from which it started, enters on its second course of labors. But any other mode of representing the Deity would have failed to convey to finite minds an intelligent idea of his nature. God spoke; but to whom? No one heard this word uttered but God himself The Father spoke within. Remembering, then, that the doctrine of a personal Logos was not unknown to the later theology of the Old Testament cf. Kitto in loco , have tried to reproduce, is in great measure lost in our English version. But the language of Elohim is too exalted to be applied to so familiar a phenomenon as the dissipation of terrestrial mists, and, besides, expressly negatives the hypothesis in question by affirming that the light was summoned into being, and not simply into appearance. The historian, too, explicitly asserts that the light was, i. A modification of this view, viz. Nor does it in the slightest conflict with ver. Luminosity is simply the result of incandescence, although what specific change is effected on the constitutions or adjustments of the molecules of a body by the process of heating which renders it luminous science is unable to explain. Any liquid that can absorb as great a quantity of heat likewise emits light. Gases do not appear to be capable of incandescence, though the phenomena attending their sudden condensation discover light-producing properties in their composition. As to how the light of incandescent bodies is transmitted to the eye, the Pythagorean and Newtonian theory of small, impalpable particles of luminous matter being constantly emitted from their surfaces towards the eye may be said to have been successfully displaced by that of Descartes, Huygens, and Euler, which accounts for the phenomena of vision by the existence throughout space, and in the interstitial spaces of bodies, of an infinitely attenuated ether, which is thrown into undulations by luminous bodies precisely as the atmosphere is made to vibrate by bodies which are sonorous. But whichever theory be adopted to solve the mystery of its transmission, that of emanation or of undulation, it is impossible to resist the conclusion that the creation of light, which formed the opus operatum of the first day, was in reality the evolution from the dark-robed, seething mass of our condensing planet and probably from the other bodies in our solar system of that luminous matter which supplies the light. It seems unnecessary to add that it could not have been either the subterranean fire which produced the igneous rocks

## LET THERE BE LIGHT : CREATION AND CREATIVITY (GENESIS 1:1-5) pdf

of geology Tayler or caloric Clarke ; though, as aor is used in Scripture for heat Isaiah Matthew Henry Commentary 1: Oh, the power of the word of God! And in the new creation, the first thing that is wrought in the soul is light: Those who by sin were darkness, by grace become light in the Lord. Darkness would have been always upon fallen man, if the Son of God had not come and given us understanding, 1Jo 5: The light which God willed, he approved of. God divided the light from the darkness; for what fellowship has light with darkness? In heaven there is perfect light, and no darkness at all; in hell, utter darkness, and no gleam of light.

**4: Genesis Commentaries: Then God said, "Let there be light"; and there was light.**

*God's power and creativity were shown during the creation. When He said, "Let there be light" (Genesis ), He created light to separate from the darkness, and established a spiritual metaphor for His goodness and power and grace. The verb in the Hebrew language here for "let" is yehi, translated.*

Series 3 - Getting to Really Know God Hi, friends, and welcome to this lesson! When a person carefully reads the first two chapters of Genesis, he or she often thinks of many questions. The primary purpose of this lesson is not to show the many things wrong with the theory of evolution, although this lesson does refute that theory. This study is addressed primarily to those who already believe that God created all things. We hope this lesson will not only be beneficial to you personally but also help prepare you to answer the questions and arguments of others who may be skeptical or confused. It emphasizes how God deserves our utmost reverence and worship for being the Creator of all things. John wrote, "Immediately I was in the Spirit; and behold, a throne set in heaven, and One [God] sat on the throne" Revelation 4: John saw a vision of God in all His glory! John saw "twenty-four elders" and "seven Spirits of God" and "four living creatures," all worshipping God. Notice what the 24 elders say as to why they are worshipping God: Controversy Between "Young Earth Theory" and "Ancient Earth Theory" According to many scientific dating methods, this planet earth is many millions of years old. However, from biblical chronology we can calculate that the span of time from the creation of Adam and Eve to the present is about 6,000 years. As a result, most people who believe the Bible is divinely inspired are divided into two main groups based on their explanation for the apparent contradiction. Many of them believe that God made things to appear to be older but that one must believe in a 6,000-year-old earth if he or she believes that the Bible is the infallible Word of God. Many believe that the "days" in Genesis 1 are symbolic of long eras of time. But there are unanswered questions with both main theories. But for nearly 2,000 years, various scholars and other Bible students have proposed another explanation that is in harmony with both the Bible as a whole and the predominant view of scientists of an ancient age of the earth. Translating *hayah* as "became" in Genesis 1: You see, Genesis 1: We would expect God to create everything with beauty and perfection. In fact, Isaiah He made the world to be lived in, not to be a place of empty chaos" New Living Translation. The Hebrew word here translated "empty chaos" is *tohu*, the same word translated "without form" in Genesis 1: Long after the original creation, a violent cataclysm occurred that caused the chaos. The event that caused the surface of the earth to be largely destroyed is explained in our booklet *Creation or Evolution: You can access it online or request a free copy. To summarize, God created the earth with exquisite perfection, but a cataclysm brought destruction. So, Genesis 1 and 2 should be understood as literally true. This planet is indeed very old, but most of the flora and fauna we have today, as referred to in Genesis 1, was created about 6,000 years ago. Which did God create first—man or the animals? And God saw that it was good. 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 earth and over every creeping thing that creeps on the earth. And whatever Adam called each living creature, that was its name. Some people have thought that the creation accounts in Genesis 1 and 2 contradict each other. For example, Genesis 1 describes animals being created before Adam, while Genesis 2: But the Bible never contradicts itself, because it was inspired by God. The correct chronological day-to-day sequence of events is stated in chapter 1 but not in chapter 2. The content of chapter 2 is a complement and supplement to chapter 1. God means for us to combine the content of the two chapters to get a more complete picture of what happened and why. When did God create the angels? Tell Me, if you have understanding— "To what were its foundations fastened? Or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy? What about the demons? The demons were originally angels. When they later rebelled against God and became evil, they became known as demons. They are led by Satan. When did the dinosaurs and other prehistoric creatures live? The earth was [became] without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. The age of the dinosaurs was pre-Adamic. As explained above, a cataclysm apparently destroyed the animals and vegetation on the earth, including the dinosaurs, long after*

God first created the earth see " What does the Bible say about dinosaurs? How can we know if the "days" in Genesis 1 are 24 hours in length? So the evening and the morning were the first day. It also defines a day as being composed of an evening and a morning. Stating "evening" before "morning" is consistent with the rest of the Bible, which defines a day as beginning with sundown. Furthermore, biological interdependence including countless examples of a symbiotic relationship between two life-forms necessitates plants and animals being created at approximately the same time. For example, plants were created on the third day, while insects were created on the sixth day. Flowering plants require pollinators insects, including bees to carry out pollination, which is essential to the production of fruit and seeds, which are necessary for reproduction. These plants would not have survived beyond one growing season without pollination. How could there be light on the first day when the sun, moon and stars were not created until the fourth day? Then God said, "Let there be light"; and there was light. Then God made two great lights: He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. The Bible never contradicts itself, although we humans often lack total understanding of it. The sun had to exist long before the creation week described in Genesis 1. The solar light and heat would have been necessary for the existence of the flora and fauna during the age of dinosaurs. To reconcile these scriptures, here is one logical explanation: The earth was in darkness apparently because of a thick cover of fog and clouds, which is implied in Genesis 1: By clearing away some of the cloud cover on the first day, God let the light shine through to the earth. Apparently, on the fourth day, the atmosphere was cleared even more, so the sun, moon and stars were visible and humanity could use them to mark seasons, days and years. Here are additional details from a sidebar on this question from Vertical Thought magazine: This passage tells us that these celestial objects were allowed to be visible so that they could serve people as markers of signs, seasons, days and years. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. Sanctify means "to set something apart as sacred or holy. Later on, it became known specifically as the "Sabbath" Exodus Since God defines a day as extending from sundown to sundown, the Sabbath extends from Friday sundown to Saturday sundown. He made it for the benefit of "man"€"all humanity"€"not just for the Jews, as some people claim. It is a day for all humanity to worship our Creator and celebrate His creation Exodus The weekly cycle of seven days has continued ever since. Sabbath keepers, including the Jews, have not been confused about which day is the seventh day, just as Sunday-keeping churches are not confused about which day is the first day of the week. Did God create human beings with a soul inside them? A human being is a soul; he does not have a soul residing inside him. The Hebrew word translated "soul" is nephesh, which refers to any air-breathing creature. It is translated "creature" in Genesis 1: A soul is mortal"€"it can die and does die Ezekiel Not until the resurrection will we have immortality 1 Corinthians And God intended for marital relations to enhance and strengthen that oneness 1 Corinthians 6: What is meant by God creating man "in His own image"? However, greater meanings are implied, since man was made to be far superior to all other creatures, having Godlike qualities, even being able to have "dominion," or rule, over all other creatures. Apply Now The first and second chapters of Genesis 1 are jam-packed with important information. Please carefully read these chapters and see what other questions come to your mind that are not answered in this lesson. Some may be answered in our reprint series Answers From Genesis. Questions about this lesson? Feedback about this lesson?

**5: Genesis, Creation, and Ancient Interpreters: Let There Be Light**

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Let there be light, and there was light. God then separated the light from the darkness. Let there be a dome in the middle of the waters, to separate one body of water from the other. And so it happened. Let the water under the sky be gathered into a single basin, so that the dry land may appear. And so it happened: Let the earth bring forth vegetation: God saw that it was good. Let there be lights in the dome of the sky, to separate day from night. Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky. Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth. Let the earth bring forth every kind of living creature: Let us make[ e ] human beings in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth. Be fertile and multiply; fill the earth and subdue it. Evening came, and morning followedâ€”the sixth day. It introduces the primordial story 2: The chapter highlights the goodness of creation and the divine desire that human beings share in that goodness. God brings an orderly universe out of primordial chaos merely by uttering a word. In the literary structure of six days, the creation events in the first three days are related to those in the second three.

**6: Understanding Genesis 1 and 2 and God's Work of Creation > Free Bible Study Guides**

*There were, then, eight creative acts in the six days of creation. Days 3 and 6 each have two creative acts, the Earth/Sea separation and vegetation for Day 3 and land animals and people for Day 6. Of course, the word "day" cannot have its usual meaning until the sun and moon are created on the fourth day (v. 14).*

You are about to read the Genesis creation account and see probably for the first time what the text really says. My only request is that you pray for spiritual guidance, since the Holy Spirit can teach us what our pride usually rejects. Holy Spirit, teach us what you told Moses about what you were doing 1 during the creation of the earth and life upon it. In Jesus name we pray. There are a two main interpretations of what this verse really means. Some say that the verse is a summary of the rest of the Genesis creation account. Others say that the verse represents the first creative act of God. How can we tell which interpretation is correct? Day 1 The answer is really quite simple - keep reading! Remove the period at the end of Genesis 1: The conjunction at the beginning of Genesis 1: This verse is a factual statement of what God did at the beginning of the first day. There are other context clues that tell us that this is not a summary statement. If we continue reading the Genesis creation account, we come to the real summary at the end Genesis 2: As we continue to read Genesis one, we will notice how succinct the creation account really is. So, we conclude that the text claims that God created the heavens and earth on the first day. What do the heavens consist of? So, we know that God created, at minimum, the stars and the earth. Actually, the Hebrew phrase translated "heaven and earth" refer to the entire created universe. Some people claim that God created the earth first and that the rest of the heavenly bodies were created later. However, we are led to contemplate why God said that He created the "heavens and the earth. If God had only created the earth, the Genesis 1: Those interpretations that claim Genesis 1: It is important in Genesis 1: And 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. God, our personal Creator and Savior, is on the surface of the waters of the earth doing His creating "up close and personal. What are the conditions? Genesis one does not say, but other creation accounts in the Bible do say. In fact, in the book of Job, God Himself tells us the answer: When I made a cloud its garment, And thick darkness its swaddling band" Job Many Christians assume that all the Genesis creation days are exactly hours long. Neither the Genesis 1 text nor other Bible verses directly address how long the first day was. However, there were a lot of things that happened on the first day. God created the entire universe. There are other Bible verses that address at least part of how God created the universe. No fewer than 11 verses from five different inspired authors claim that God stretches out the heavens. How long did it take to stretch out the trillions and trillions of stars. So, we know that when God created the earth it was dark because it was covered with thick clouds. This fact will be important to understand the next few verses. God is still on the surface of the earth. Where does the light come from. The text does not say directly, but it gives a lot of clues. Did God create the light? If God had created the light, the text would have said so, like it does in the rest of Genesis one. It says that God "let it be. And God called the light day, and the darkness He called night. And there was evening and there was morning, one day. The text says that there was day and night on the earth on the first day. This tells us that the light that was shining on the earth was directional from one source. God created the earth with a thick layer of clouds around it that caused it to be dark. When God said "Let there be light" it is most logical to conclude that God removed at least some of those thick clouds so that light would fall on the surface of the earth. Where did the light come from? The Sun shining on a rotating earth. You might protest, "But the text never said God created the Sun. As stated previously, the Hebrew term "the heavens and the earth" in Genesis 1: So, the Sun, stars, and earth were all created at the beginning of day 1. Day 2 How long is day 2? It is difficult to say how long the second day was. Part of the verse indicates that God "let the separation be" suggesting natural process , but then the text goes on to explain that God "made" the separation. The Hebrew word *asah* translated "made" suggests that God formed the separation from materials that already existed, rather than creating it brand new. As such, the formation could involve both supernatural and natural processes. If the separation was allowed to form on its own, it would be expected that the second day could be a very long period of time. On the second day, God

allows a separation of the waters above from the waters below Genesis 1: The waters above i. The separation is called "heaven" 8 also translated "skies". Then God said, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so. And God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. The land already existed, although it was underneath the original seas. Psalm the "creation Psalm" tells us how God accomplished the appearance of the land. According to the Psalm, "The mountains rose; the valleys sank down To the place which Thou didst establish for them. If tectonic activity were used by God to form the dry land, it would suggest that the beginning of the third day would be a very long period of time. How long is day 3? There is no plant in the world that can germinate and produce seeds within a hour period of time. It gets worse for the hour interpretation. Not only do we have plants, we have trees that grow and produce fruit with seed in it. It takes fruit trees several years of growth before they produce any fruit. You might say that God could have caused everything to happen super-quick. However, God says, "Let the earth sprout vegetation Not a good accusation to make! So we know that the second part of the third day was at least several years long. Creation of plants Then God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth"; and it was so. And 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. The Hebrew word *dasha* refers to a plant that sprouts from a seed until the seedling turns green. Plants spouted, grew to maturity, and produced seeds. Several kinds of plants are described. The Hebrew word *deshe* 13 refers primarily to grasses; the word *eseb* 14 refers primarily to herbs and the words *peri* 15 *ets* 16 refer to fruit trees. Day 4 Many people believe that the text about day 4 says that God created the Sun, moon and stars on the fourth day. 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; Genesis 1: Even though the Genesis text clearly indicates that the days are longer than hours, some Christians insist that any interpretation of Genesis 1 that deviates from hour days is not literal. The problem is that the Hebrew word *yom* 17 has three literal definitions - 12 hour daylight period, 24 period of time, or a long, but indefinite period of time. A careful reading of the Genesis creation account reveals that the hour interpretation is ruled out by the actual Genesis text. The first definitive example of a day that is longer than hours can be found in the beginning of the Genesis 2 creation account, which says that the entire six days of creation are one day. At this point, the clouds present at the initial creation of the earth were completely removed so that the bodies themselves appeared for the first time on the surface of the earth. The passage tells us that the lights were allowed "to be" so that they could be signs of the seasons, days, and years. It was necessary for the creatures of day 5 that the heavenly bodies be visible. We know that many of the migratory birds created on day 5 require visible stars to navigate, hence the need to actually see these bodies. Verse 18 gives us another hint. The lights were placed in the sky to "separate the light from the darkness. So, the hour day interpretation suffers a contradiction between Genesis 1:

**7: What Was that "Light" before the Sun (Genesis )? : Christian Courier**

*When God said, "Let there be light," at the creation, and light appeared, it showed God's creative power and absolute control. The physical light that God made on the first day of creation is a wonderful picture of what He does in every heart that trusts in Christ, the True Light.*

Understanding the Hebrew of Genesis One: Impact Article , May Most astronomers accept the idea that stars form by gravitational collapse of a cloud of gas and dust, and that this process takes a minimum of , years. There are Christians who assert that the Bible can be harmonized with the Big Bang and this process of star formation. Hugh Ross, astronomer and minister, is the most prominent spokesman for this position. He postulates that the sun was formed before the earth and that it is wrong to view Genesis 1: All God needed to do was to clear the cloudy atmosphere so that these celestial objects simply "appeared" or became visible. Young a Hebrew scholar, takes the opposite view: At least one of them contradicts what God said in Genesis 1: These commands are characterized by the wording: All, with the exception of one, are used in the sense of God speaking to His creation. In the exception, one gets the sense of one member of the Godhead speaking to the others: Regardless of whatever these commands, signify, ex nihilo, out of nothing or de novo something new , they represent a fundamental change in the object that is "created. Ross proposes something radically different: The sun, moon, and stars are mentioned on the fourth day, and the opening sentence for the fourth day uses the Hebrew word "hayah"--"let there appear the sun, moon, and stars. All the other commands, as even Dr. Ross notes, are a creation of something that was not in existence before the command. What is so exceptional about this command that requires such a radically different interpretation? Hebrew Verb Construction While the Hebrew language may seem frightening to some, it really is not. Biblical historians use this style to: We see this sequence reflected in the English as "And God said," "And there was," or "And it was," with which each verse in Genesis I begins. Each occurrence signifies that some action followed another in a real time sequence. This is very important as it relates to the events of Genesis 1. The point for the interpreter is that each day in Genesis 1 must be a completed event! So God began His creation of the sun, moon, and stars on Day 4 and finished them on that same day. This also rules out the concept that the days may overlap in some manner. Appeared or Established If the syntax and context suggest that God created the sun, moon, and stars in Genesis 1: Ross would suggest that a key word in this passage is nathan, which appears in Genesis 1: However, its usage falls under three basic categories: However one may view the definition of nathan, it is not used with the significance "cause to appear. Ross defines this as "become; cause to appear or arise; cause to be made or done; come into existence; come to pass; make into something. Yet, its basic meaning is one of existence: Ross suggests, is the interpretation of hayah in 1: These four occurrences must be interpreted in a consistent manner. Ross does not do this. He interprets the word to mean "appearance" on Day 4, but interprets it to mean "come into existence" on all the other days. Those who believe that the stars were formed before Day 4 make a point from Hebrew syntax. Hebrew does not have a specific way of communicating a pluperfect tense. So, in Genesis 1: Which means that it could have been made any time before Some have proposed the events of verse 1 or verse 3, but it could just as well be simply referring back to verse The word made occurs two other times in Genesis 1. Each one could possibly be translated as a pluperfect, so if verse 16 is pluperfect, we would expect the others to be pluperfect also. But how does this effect our understanding of Genesis 1? The first occurrence is on the second day verse 1: The other occurrence is on Day 6 verse 1: The uses of made function as a description of what was accomplished as a result of His command. We can see this kind of function with other verbs in Genesis 1 that could be translated as pluperfects verses 12, 21, and 27 are results of verses 11, 20, and So what God made in verse 16 is clearly intended to be the same as that which God spoke into existence in verse To conclude that the pluperfect refers to a long-ago, unrelated event, introduces meaninglessness to Scripture, and introduces a concept totally foreign to what God is telling us! An Historical Interpretation It would be useful to gain some insight from an early church father, Theophilus. He differs greatly from the views of Dr. Ross and the modern cosmologists as he says: On the fourth day the luminaries came into existence. Since God has foreknowledge,

he understood the nonsense of the foolish philosophers who were going to say that the things produced on earth come from the stars, so that they might set God aside. In order therefore that the truth might be demonstrated, plants and seeds came into existence before stars. For what comes into existence later cannot cause what is prior to it. It appears that Theophilus clearly understood the significance of this passage and would dispute current theories. We realize that when all the facts are discovered and rightly interpreted, science and Scripture will be in full agreement. Until that time, we must "take every thought captive" 2 Corinthians The Bible is to be the standard for all thought! This means that we must not seek to insert foreign ideas into the Biblical text. Conclusion In the beginning of this article, we drew attention to two vastly different interpretations of Genesis 1: If current theories of the origin of the universe and star formation are correct, then the Bible is wrong. God did not say exactly how He created the stars, so we should attempt to build scientific models describing His actions, which utilize the best scientific data and that are consistent with Biblical revelation. The purpose of this article was to examine the Biblical data and determine what the Bible says about the creation of the stars. This article should be thought of as establishing a Biblical foundation upon which a scientific model can be built. Springer-Verlag, , p. Hugh Ross, Genesis One, p Presbyterian and Reformed Publishing Co. Eisenbrauns, , p. Clarendon Press, , p. Reasons to Believe, Mouton Publishers, , p. See also Thomas J. Moody Press, , pp. Reasons to Believe, , p. This is the same response he gave at a lecture: Theological Wordbook of the Old Testament, S. Ross, Word Studies, p [2]. Ross, Genesis One, p 7. Theophilus, To Autolytus 2. The Hebrew Letter waw we 1 we , 1 d and, so, then, when, now, or, but, that, and many others. This is an inseparable prefix which is used as a conjunction or introductory particle which can usually be translated "and. However it is used more often and for a greater variety of constructions than is the English connector "and. The item following the prefix is not always an additional item, different from that which preceded: When the second word specifies the first the construction is called a "hendiadys," i. For example, "a tent and a dwelling" in II Sam 7: It may add an additional subject in a way not acceptable in English, "I will fast, and my maidens" Est. The noun can also denote purpose as in English, e. For "a weight and a weight" Deut These usages are not really different meanings of the conjunction. They derive from the fact that Hebrew is more paratactic than English. We subordinate some clauses and specify relationships. Hebrew often puts clauses and phrases side by side leaving the sense and juxtaposition to specify the precise relationship. The prefix is often to be translated "then" as a consequent introducing the second part of a conditional sentence, "But if he wash not A common use of this prefix is with a short form of the prefixed conjugation of the verb in a special construction with the letter following the prefix usually doubled. This form, generally called the "waw consecutive," usually denotes sequence in past narrative. But sometimes the action is not successive in a strict sense.

## 8: Creation Day One (Preschool Bible Lesson) â€” [www.enganchecubano.com](http://www.enganchecubano.com)

*Genesis 1 In the beginning Let there be light: that Genesis was written from the perspective of looking back to Creation, or recounting of the creative.*

We covered one day of creation per Sunday. When we were finished we made a cover page and then put all of their craft pages into a book format. The kids really enjoyed the simple lessons and easy crafts, and I enjoyed spreading out the lessons about creation instead of spending only a week or two covering all 7 days. While these crafts were made by children under the age of 7, I think they would work even for kids a couple of years older. Creation Day 1 Day 1: Creation Day 2 Day 2: The craft we did for day 2 of creation showed how God separated the water from the sky Genesis 1: Creation Day 3 Day 3: Simple paper trees, grass, flowers, and water helped remind the kids that on day 3 of creation God created the land, sea, and plants Genesis 1: Creation Day 4 Day 4: The contrast between day and night in this simple craft was a great way to help the children remember that on day 4 of creation God created the sun, moon, and stars Genesis 1: Creation Day 5 Day 5: This craft uses simple shapes to make fish and birds. It was a cute way to help the kids remember that on day 5 of creation God created the fish and birds Genesis 1: Creation Day 6 Day 6: The kids used animal printouts stickers would work great, too for this craft to remind the children that on day 6 of creation God made the animals Genesis 1: Creation Day 7 Day 7: This was a fun way to show that on day 7 of creation God rested. We had a great time making all of these crafts and I hope you and your child or Sunday school class will as well. If you want to see all of the Sunday school craft ideas I have shared over the past couple of years, click the link below.

## 9: Genesis - Then God said, "Let - Verse-by-Verse Commentary

*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; (Genesis ) and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so.*

Bible Lesson Read Genesis 1: There is also a book that you can print out that has the story along with simple pictures to help the children understand what is being read. And it was empty. Darkness was over the surface of the ocean. At that time, the ocean covered the earth. The Spirit of God was hovering over the waters. God saw that the light was good. He separated the light from the darkness. It was day one. If you are using the print out story, point to the pictures as you read the story so that the children can better understand what you are saying. Read the verses story again using the flashlights when you get to the part about God creating light. Discuss the Bible Reading When you are finished reading the story the second time, ask the children the following questions so that you can know they understood it. Click the link above to see download and printing options. This was the first day of the biblical creation story. If time is short, move on to the evaluation portion of the lesson plan. First you are all going to get a white piece of paper. We have a Bible Verse to put on the back. Do you see how your paper has a fold in the middle? We are going to glue different colors of paper on each side. God made the darkness into the light. So we are going to have a dark side and a light side of our paper. You each are going to get a piece of black paper. Now you can rip this paper into pieces and then glue them onto one side of your white paper. So you can do the same thing with the yellow paper that you did with the black paper. Tear it up and glue it on the other side of your white paper.

Finding Magic Mountain Shakespearian and other tragedy Human, humanist, and Christian morality. Bringing mesenchymal stem cells to clinic Robert Deans. Pro Engineer-wildfire Instructor Urdu to farsi dictionary Special effects in the movies Jean Baptiste Labat. Shakespeares comedy of As you like it American dream women Growth and development, with special reference to developing economies Life and legend of obi wan kenobi Souvenir from the Washington State Penitentiary, Walla Walla, Washington Americas story book one to 1865 Assessment of student learning Telugu calendar 2018 Black: the discredited signifier/signified Music theory and analysis by jane piper Present passive voice worksheet Educational management and the law Rethinking the Nineteenth Century VIII Changing Face of the Game.47 Alaska Native Arts and Crafts (Alaska Geographic) Patriarchs of Antioch The Usborne Internet-Linked Childrens Encyclopedia Folding their gowns Banwari Lal Arora (A Reader) New Plays Form A.C.Ts Young Conservatory Volume 5 Lafayette Co AR Marriages 1828-1907 Uncertainty in non-Christian thought The Jewish literary renaissance at the turn of the nineteenth and the beginning of the twentieth centurie Chapter 13 current liabilities and contingencies Process control fundamentals for the pulp and paper industry The myth of American individualism Cognitive rhetoric : inquiry into the art of inquiry Linda Flower Running for Mortals Planet earth mountains worksheet Electrical engineering principles and applications hambley filetype Galaxy gear s manual Australian painting, 1788-2000