

Genesis

Chapter 1



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FFOZ - Torah Club Introduction: The Hebrew term for the first book of the Bible is *Bereshit*. It is also the first word of the book in the Hebrew Test.

Bereshit is actually a compound word comprised of two Hebrew words: a preposition “*b*” meaning “in” and the root “*reishit*” which means “beginning.” Hence, the title for this first book of the Torah means “in the beginning” and, thus indicates to us that the book describes the beginnings of things.

Another ancient Hebrew name for the first book of the Torah is *Sefer Ma’aseh Bereshit*, “Book of Creation.”

The English name, “Genesis,” is derived from the Septuagint. The Septuagint is the first known translation of the Hebrew Bible into another language. In this case, it is Greek. A committee of seventy rabbis in Egypt accomplished it sometime between 250 and 300 B.C. The Septuagint employs the Greek word “*genesis*” which means “origins” as the title for this book; Hence, the Greek/English title also speaks of creation or beginnings.¹

Genesis 1:1

In the beginning God created the heaven and the earth.

The Bible begins with God, not with philosophic arguments for His existence.

[beginning] *re'shiyth*, (H7225), *ray-sheeth'*; from the same as Hebrew 7218 (ro'sh); the *first*, in place, time, order or rank (specifically a *firstfruit*) :- beginning, chief (-est), first (-fruits, part, time), principal thing.

[God] *'elohiym*, (H430), *el-o-heem'*; plural of (H433) ('elowahh); gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God.

The true God is introduced to us in the first verse of Genesis, and we are also given the first of what will prove to be many of the unchangeable, sometimes inscrutable, characteristics of God. The Hebrew word that our Bibles translate to “God” is Elohim. First, we must understand that Elohim is not God’s name...we won’t be advised of God’s name until much later in the Torah. Rather, Elohim is a title. And, it is a **plural** title.....plural as in more-than-one. Elohim, and its various usages is a complex matter that we are only going to barely touch on today. However, we need to know for the moment that Elohim is a word that is not only used in the Bible to refer to the one true God, it is also used occasionally when speaking of false gods. Remember, context is everything when dealing with Hebrew language and culture.

¹ Torah Club, First Fruits of Zion, 1994-2004, www.torahclub.com

So, with the introduction of this plural title for God, Elohim, instantly the door is opened to dealing with this incredible truth and paradigm: God is one, but He also is many. The “I-M” at the end of the word Elohim makes this word a masculine plural noun. In fact, as a basic Hebrew lesson, whenever you see the letters “I-M” ending a Hebrew word, you can know that it is speaking of more than one...plural. However, in adding to this mystery, there is another usage in Hebrew of the “I-M” ending, and it’s called the “plural of Majesty”. That is, adding the “I-M” at the end of a word can also denote greatness rather than plurality.

Christians, take the word Elohim as indicating both greatness and plurality...and from this eventually grew the concept of the Trinity: Father, Son, and Holy Spirit...3 gods in one. Or better, a single God consisting of 3 persons or essences or manifestations. The use of the word Elohim does not in and by itself prove that God is plural.

[created] *bara'*, (H1254), *baw-raw'*; a primitive root; (absolute) to *create*; (qualified) to *cut* down (a wood), *select*, *feed* (as formative processes) :- choose, create (creator), cut down, dispatch, do, make (fat); to bring into being (see Hebrews 11:3).

It is used 7 times in the first two chapters of Genesis:

- Genesis 1:1 In the beginning God **created** the heaven and the earth.
- Genesis 1:21 And God **created** great whales, and every living creature that
- Genesis 1:27 So God **created** man in his own image
in the image of God **created** he him
male and female **created** he them.
- Genesis 2:3 rested from all his work which God **created** a and made
- Genesis 2:4 the heavens and of the earth when they were **created**

In Genesis 1:1 the universe is brought into existence; in Genesis 1:21 sea creatures are created; and in Genesis 1:27 man is created. In all other places "made" and "make" are used, showing the six days' work to be mainly reconstructive. Thus, *bara'* is reserved for the introduction of the three great spheres of existence:

1. the world of matter
2. the natural life of all living creatures
3. the spiritual life represented by man

These verses have traditionally been understood as referring to the actual beginning of matter, a Creation out of nothing, and therefore part of day one. But the vocabulary and grammar of this section require a closer look. The motifs and the structure of the Creation account are introduced in the first two verses. That the universe is God’s creative work is perfectly expressed by the statement God created the heavens and the earth.²

God's original creations include the heavens, the earth, and all things therein as first brought into being—made perfect the first time. Genesis 1:1 refers to the beginning of the creative ages (Job 38; Psalm 8:3-8; Psalm 19:1-6; Proverbs 8:22-31; John 1:3,10;

² Bible Knowledge Commentary

Acts 1:4-26; Col. 1:15-18; Hebrews 1:1-12; Hebrews 11:3; Rev. 4:11). The six days of re-creation (Genesis 1:3-2:25) end the creative ages, and are distinct from the original creations of the heavens and earth.³

In the original Hebrew the words "the heavens" are preceded by the *aleph* and the *tav*, and come just after the word "God". "God the *beginning and ending* who created..."

Genesis 1 contains 1671 Hebrew letters. There are just over 2000 Bible names encoded in Gen 1 (EDLS). These are most of the bible names that will come up throughout the rest of the bible. All future empires that will persecute Israel are encoded in Gen 1 (EDLS). Names of the 12 tribes are encoded in Gen 1. There are over 25,000 encoded words in Gen 1.⁴

EDLS starting with the *shin* and counting every twenty-sixth letter from right to left spells *shophar*, which means "the rams horn".³

EDLS starting with the first *tav* and counting every twenty-sixth letter from right to left spells *terumah*, which means "a gift, sacrifice, present, or free-will offering"³

All created from nothing, first letter a *bet* or *beth*, Nachmanides says even by the shape of the first letter, there is nothing outside of what was created. This letter means house the earth was to be a house for Gods people.

Hegg: The Sages hint at this same idea in a whimsical way. They ask why the first letter of the Torah is a *bet*, the second letter of the Aleph-bet, rather than an *aleph*, which is the first letter. The answer is insightful: they say the G-d was reserving the *aleph* for an even higher purpose than the physical creation. G-d, the Sages teach us, reserved the aleph for the giving of the Torah, and they, the Ten Words begin: "I am Adonai you G-d who brought you out from the Land of Egypt," and in Hebrew the word "I" begins with the letter *aleph*.⁵

Opening and closing passages add up to 961 - signature of God.

In the Hebrew there are just *seven* words in the opening verse of Genesis 1, and these are composed of twenty-eight letters, which is 7 multiplied by 4. Seven is the number of perfection, and four of creation, hence, we learn that the primary creation was *perfect* as it left its Maker's hands. It is equally significant that there were *seven* distinct stages in God's work of restoring the earth: first, there was the activity of the Holy Spirit (1:2); second, the calling of light into existence (1:3); third, the making of the firmament (1:6–9); fourth, the clothing of the earth with vegetation (1:11); fifth, the making and arranging of the heavenly bodies (1:14–18); sixth, the storing of the waters (1:20–21); seventh, the stocking of the earth (1:24). The perfection of God's handiwork is further made to appear in the *seven* times the word "good" occurs here—vv. 4, 10, 12, 18, 21, 25, 31—also the

³ Dake's Study Notes, Dake's Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

⁴ Yeshua by Rambsel

⁵ Weekly Torah Portion Parashot of the 3-Year Cycle, Torah Resource.com, Commentary by Tim Hegg.

word “made” is found *seven* times in this section—1:7, 16, 25, 26, 31; 2:2, 3. *Seven* times “heaven” is mentioned in this chapter—vv. 1, 8, 9, 14, 15, 17, 20. And, it may be added, that “God” Himself is referred to in this opening section (1:1–2:4) thirty-five times, which is 7 multiplied by 5. Thus the seal of *perfection* is stamped upon everything God here did and made.⁵

Names of God			
Name	Meaning	References	Compounds
Elohim	Strong One	Genesis 1:1	El Elyon, “Most High,” Genesis 14:20 El Olam, “Everlasting God,” Genesis 21:33 El Shaddai, “Almighty God,” Genesis 17:1
Adonai	Lord (Master)	Joshua 5:14; Isaiah 6:8-11	
Yahweh	I am the One who is	Exodus 3:14	Yahweh Jireh, “The Lord provides,” Genesis 22:14 Yahweh Nissi, “The Lord is my Banner,” Exodus 17:1 Yahweh Shalom, “The Lord is Peace,” Judges 6:24 Yahweh Sabbaoth, “The Lord of Hosts,” 1 Samuel 1:3 Yahweh Maccaddeshcem, “The Lord your Sanctifier,” Exodus 31:13 Yahweh Raah, “The Lord my Shepherd,” Psalm 23:1 Yahweh Tsidkenu, “The Lord our Righteousness,” Jeremiah 23:6 Yahweh Shammah, “The Lord is there,” Ezekiel 48:3 Yahweh Elohim, “The Lord God of Israel,” Judges 5:3; Isaiah 17:6
Theos	God	Matthew 1:23	
Kurios	Lord	Matthew 5:33; Mark 5:19	
Despotes	Master	Acts 4:24	
Pater	Father	John 4:24, 15:16	

⁵Pink, A. W. (2005). *Gleanings in Genesis* (13). Bellingham, WA: Logos Research Systems, Inc.

Genesis 1:2

And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

[And] *vav* conjunction. In the Septuagint (LXX) it is translated as the adversative δέ “but” (as in 2:17; 17:21; Zeph 1:13; Ps 44:17). “And” should use the translation “but” (ex. Gen 2:17; 17:21). The structure implies adversative, contrast or adversative connective. Also, when this word is used it implies a time delay or time sequence (Ex 2:1-2, 8 year period; Deut 10:5-6, 38 year period; 1Chr 10:14; 11:1, 7 year period; Ezek 6,22, 7:1, 58 year period) “but” implies a reversal and a delay.

Dake adds “The word “and” is used 153 times in Genesis 1-2 to separate the 102 independent acts of God. The “and” of Genesis 1:2 shows that the work of Genesis 1:2 is entirely independent of the work of Genesis 1:1. While Genesis 1:1 records the original creation of the heavens and the earth, Genesis 1:2 records the original dry land, or earth, made into chaos and flooded through a great catastrophe which destroyed all life on a pre-Adamite earth”.⁶

See Appendix A for information on pre-Adamite earth.

[was] *hayah*, (H1961), *haw-yaw'*; a primitive root [compare Hebrew 1933 (hava')]; to *exist*, i.e. *be* or *become*, *come to pass* (always emphatic, and not a mere copula or auxiliary) :- *beacon*, × *altogether*, *be* (-*come*, *accomplished*, *committed*, *like*), *break*, *cause*, *come* (to pass), *do*, *faint*, *fall*, + *follow*, *happen*, × *have*, *last*, *pertain*, *quit* (one-) *self*, *require*, × *use*.⁷ Translated “became” 67 times (Genesis 2:7; Genesis 19:26; Genesis 20:12; Genesis 24:67; etc.); “becamest” (1 Chron. 17:22; Ezekiel 16:8); “came” and “came to pass” 505 times (Genesis 6:1; Genesis 11:2; Genesis 14:1; etc.); “become” 66 times (Genesis 3:22; Genesis 18:18; Genesis 48:19; etc.); “come to pass” 131 times (Genesis 4:14; Genesis 24:43; Genesis 27:40; etc.); and “be” in the sense of “become” (Genesis 1:3,6,9,14; Genesis 3:5; etc.). Should have been translated became, as in Gen 19:26, Lot’s wife became a pillar of salt, not Lot’s wife was a pillar of salt.

[form] *tohuw*, (H8414), *to'-hoo*; from an unused root meaning to lie *waste*; a *desolation* (of surface), i.e. *desert*; figurative a *worthless* thing; adverbial in *vain* :- *confusion*, *empty place*, *without form*, *nothing*, (thing of) *nought*, *vain*, *vanity*, *waste*, *wilderness*.

[void] *bohuw*, (H922), *bo'-hoo*; from an unused root (meaning to *be empty*); a *vacuity*, i.e. (superficially) an undistinguishable *ruin* :- *emptiness*, *void*.

[without form, and void] Hebrew: *tohuw wabohuw*, “waste and empty” (Jeremiah 4:23). The earth wasn't created *tohuw* in the beginning (Isaiah 34:11, Isaiah 45:18), but “became” this way because of sin.

⁶ Dake’s Study Notes, Dake’s Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

⁷ Strongs Greek and Hebrew Dictionary

(Jer. 4:23-28) ²³I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. ²⁴I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. ²⁵I beheld, and, lo, there was no man, and all the birds of the heavens were fled. ²⁶I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger. ²⁷For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end. ²⁸For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

(Isa. 45:18) For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

(Deut. 32:4) He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

(Psa. 18:30) As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.

(Eccl. 3:11) He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

[darkness] *choshek*, (H2822), *kho-shek'*; from Hebrew 2821 (*chashak*); the *dark*; hence (literal) *darkness*; figurative *misery, destruction, death, ignorance, sorrow, wickedness* :- dark (-ness), night, obscurity.

Obscuring the sun and consequent darkness is always a result of judgment, never of creation (Genesis 6-8; Exodus 10:21; Jeremiah 4:23; Joel 2:31; Rev. 6:12; Rev. 8:12; Rev. 9:2; Rev. 16:10).

Darkness is not just the absence of light, God created it.

(Isa. 45:7) I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

[deep] *t-howm*, (H8415), *teh-home'*; or *t^ehom*, *teh-home'*; (usually feminine) from (H1949) *huwm*; an abyss (as a surging mass of water), especially the deep (the main sea or the subterranean water-supply) :- deep (place), depth.

See Appendix B for pre-Adamite world flood.

[**moved**] Hebrew: *rachaph* (HSN-7363), to brood, relax, flutter. Translated "fluttereth" (Deut. 32:11) and "shake" (Jeremiah 23:9). This begins the heavens and earth which are now (Genesis 1:3-2:25; 2 Peter 3:5-7).

[**And the earth ... and darkness ... upon the face of the waters.**] This verse reveals earth, darkness, and waters before day one (Genesis 1:3).

EDLS the word for "the waters" is *ha'mayim*, it is the first time the word is used in the Bible. Starting with the last mem and counting every twenty-sixth letter from right to left spells the word *Mir'yam*, which not only means "bitter waters" but also "Mary".

Arthur W. Pink: In the opening statements of this chapter we discover, in type, the great *need* of Redemption. "In the beginning God created the heavens and the earth." This carries us back to the primal creation which, like everything else that comes from the hand of God, must have been perfect, beautiful, glorious. Such also was the original condition of man. Made in the image of his Creator, endowed with the breath of Elohim, he was pronounced "very good."

But the next words present a very different picture—"And the earth was without form and void," or, as the original Hebrew might be more literally translated, "The earth *became* a ruin." Between the first two verses in Genesis 1 a terrible calamity occurred. Sin entered the universe. The heart of the mightiest of all God's creatures was filled with pride—Satan had dared to oppose the will of the Almighty. The dire effects of his fall reached to our earth, and what was originally created by God fair and beautiful, became a ruin. Again we see in this a striking analogy to the history of man. He too fell. He also became a ruin. The effects of his sin likewise reached beyond himself—the generations of an unborn humanity being curst as the result of the sin of our first parents.⁸

Genesis 1:3

And God said, Let there be light: and there was light.

If you read carefully, you will see that the creation of the heaven and the earth did NOT occur on the first day; it occurred at "the beginning". The first day was not the beginning.....the 1st day was sometime later. The thing that occurred on the first day was the creation of light, and its separation from darkness. The heaven and earth were created sometime BEFORE the first day of what we have dubbed "Creation". How long the heavens and earth sat there, lifeless, dark, chaotic, we aren't told. But, at some point God decided to take the universe He had created, and spark it with life and a new order.....He began that new process by creating light, and that's when we encounter the first "day".

⁸Pink, A. W. (2005). *Gleanings in Genesis* (20). Bellingham, WA: Logos Research Systems, Inc.

We have seen the construction of the universe in verse 1, the convulsion of the earth in verse 2, and now we come to the construction of the earth in six days (vv. 3–31). It looks as though what we have here is this development.

There are several things here that should be called to our attention.

(Ex. 20:11) *For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.*

There is nothing in that verse about creating. It says “made”; God is taking that which is already formed and in these six days He is not “creating” but He is recreating. He is working with matter, which already exists, out of the matter, which He had called into existence probably billions of years before.⁹

[And God said] First Quote from God in the Bible “Let there be light”. “God said,” ten times: at the beginning of each day; third day twice; sixth day four times (Genesis 1:3,6,9,11,14, 20,24,26,28,29).

Using this phrase “and God Said” Nachmonides in the 13th Century said that we must live in 10 dimensions, only 4 are “knowable” (Commentary on Genesis, 1263). Particle Physicists in the 20th Century now say we live in 10 dimensions, 4 are directly measurable: (3 spatial + time) and the other 6 are “curled” into less than 10-33 cm, and thus inferable only by indirect means. (We have spent billions of dollars building elaborate particle accelerators to learn what Nachmonides discovered by doing his homework on Genesis One!)

[Let] "Let" Defined (Dakes Study Notes)

"Let" is used 14 times in this chapter, 1,497 times elsewhere, and in no case is an original creative act implied. The sense is "made appear" or "made visible," expressing permission and purpose in connection with already existing things. The light, firmament, waters, earth, darkness and all other things mentioned here were already in existence but had been thrown into chaos, and the laws which previously governed them had been made void. The purpose of their existence had been annulled because of sin.

Now, in the restoration to perfection, God merely commands and the sun gives light again, as it did all through Lucifer's kingdom (Jeremiah 4:23-26; 2 Peter 3:5-7). Thus, the light of days one, two, and three came from the sun as has been the case every day since. Compare the use of "let" in Genesis 13:8; Genesis 18:4; Genesis 24:14-18; Matthew 7:4; Matthew 13:30; Matthew 27:22; John 14:1; and Phil. 2:5 for the true sense.¹⁰

(Jer. 4:23-26) ²³*I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.* ²⁴*I beheld the mountains, and, lo, they trembled, and all the*

⁹McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (Ge 1:3). Nashville: Thomas Nelson.

¹⁰Dake's Study Notes, Dake's Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

hills moved lightly. ²⁵I beheld, and, lo, there was no man, and all the birds of the heavens were fled. ²⁶I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger

(2 Pet. 3:5-7) *⁵For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: ⁶Whereby the world that then was, being overflowed with water, perished: ⁷But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.*

[light] Not the sun (which was created on the fourth day, v. 16), but some fixed light source outside the earth. In reference to that light, the rotating earth passed through a day-night cycle. See notes on “let” above for additional thoughts on this light.

The light was natural, physical light. Its creation was an immediate victory because it dispelled darkness. Light and darkness in the Bible are also symbolic of good and evil. Here began God’s work which will culminate in the age to come when there will be no darkness (Rev. 22:5). Israel would know that God is Light—and that the Truth and the Way are with Him. In the darkness of Egypt (Ex. 10:21-24) they had light; and in the deliverance they followed His light (Ex. 13:21).

These words express a principal theme of the Bible: God bringing light into the darkness (see Isa. 9:1, 2). Here, God produced physical light. The New Testament records God sending His Son to be the light of the world (John 8:12). In the end, there will no longer be any darkness at all (Rev. 21:23). God said it, and it was done: there was light. His command caused reality.

Now notice something strange: on the first day, God said He created light. Yet, it was on the **fourth** day that God created the Sun....or as the Bible puts it, “the larger light to rule the day”. What gives here? How is it that God lit up the Earth on the first day, but didn’t create the Sun until the fourth day? Have we found our first inconsistency? This gets interesting: in verses 3 and 4, the Hebrew word for “light” is “*owr*”. This word does NOT mean an object that emits light....like the sun or the moon or the stars, or a lamp. Rather it means illumination, enlightenment. When the Bible says God is light, it says Elohim is “*owr*”. This word is closely associated with life and joy and good. In fact, when we read about the 1st day, notice something that the Hebrew sages have hung their hats on for millennia: it says God created the light, AND SAW THAT IT WAS GOOD. Then this light was divided from the darkness. Only the light is called “good”.

Now, lets move down to verse 14, when it starts to talk about there being lights in the sky to divide day and night, and in 16 when God says he created the larger light (the sun) to rule the day and the smaller light (the moon) to rule the night. We see an entirely different word is used for “light” here, than what is used in earlier verses. Here, the Hebrew word is “*meotor*”. Sound familiar? It’s the word from which we get the modern

word Meteor. Meotor means an object that emits light.....if I may use a poetic word, the luminaries.....things that illuminate....the sun, the moon, the stars, and lamps, and of course meteors.

Since the state of the Universe before day 1 was darkness, it must have been that darkness was an unsatisfactory state, or God wouldn't have created light. At the least, darkness was not capable of supporting life; and as we'll find as we get into the later parts of Exodus and then Leviticus, things that go against, or inhibit, or end life are considered against God. So, when God created "light", "*owr*" (singular), He created illumination and enlightenment, a basic requirement for life. When God created "the lights", "*meotor*"(plural) He created objects that emit light waves. Light waves of a certain type that allow humans and animals to use their light sensors.....their eyes, and for plants to engage in their method of living, photosynthesis. In Revelation, we're told that when God destroys the old earth, and then creates a new one, there will no longer be meotors...light emitting objects like a sun or moon, but that God will be our light.....our illumination. It's this same type of "godly light" that is being spoken of here in verses 3 and 4, but NOT in verses 14-16.

Genesis 1:4

And God saw the light, that *it was* good: and God divided the light from the darkness.

[God saw] "God saw," 7 times (Genesis 1:4,10,12,18,21,25,31).

[good] *towb*, (H2896), good, fine, beautiful. Used 7 times (Genesis 1:4,10,12, 18,21,25,31). Having examined the light, God declared it to be good—a powerful term of God's blessing. One thing was "not good" (Genesis 2:18).

[divided] God divided or separated. The first of three separations. Here, light from darkness; then sky from water (v. 7); and finally, the land from the seas (v. 9). Only when this spatial separation was complete did God pronounce everything good (v. 10).

Genesis 1:5

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

[God called] "God called," 5 times (Genesis 1:5,8,10; cp. Genesis 5:2).

[evening] *`ereb*, (H6153), *eh'-reb*; from H6150 (*`arab*); dusk :- + day, even (-ing, tide), night. *Ereb* means "obscuration, mixture" (increasing entropy); when encroaching darkness began to deny the ability to discern forms, shapes, and identities; hence "twilight"; the time of approaching darkness (Prov 7:9; Jer 6:4). Sunset; marking the

duration of impurity: when a ceremonially unclean person became clean again (Lev 15); the beginning of the Hebrew day

[morning] *boqer*, (H1242), *bo'-ker*; from (H1239) *baqar*; properly dawn (as the break of day); generally morning :- (+) day, early, morning, morrow. *Boker* means “becoming discernable, distinguishable, visible”; perception of order; relief of obscurity (decreasing entropy); attendant ability to begin to discern forms, shapes, and distinct identities; breaking forth of light; revealing; hence: dawn; morning (Gen 19:27; Kgs 19:9). It is significant that on the 7th day, when the creation is complete, there is no more “*erev*” or “*boker*.”

Ramban: The beginning of the night is called *evev*, which also means “mingling” because shapes of things appear confused in it, and the beginning of the day is called *boker* which also means “examining” because then a man can distinguish between various forms. This coincides with the explanation of Rabbi Abraham ibn Ezra.¹¹

There seems to be a close coupling between the spiritual and physical world prior to the fall: Heb 11:3; Rom 8:19-23; Ps 102:25-27; Prov 16:33; Eph 1:11; Heb 1:2-3; Col 1:16,17. Onkelos Translation of 1:31: “...it was a unified order.”

[day] These days were reckoned without the sun and the moon, which were made on day four. We usually define our days using the sun and moon and it is interesting to consider what was used to measure these days.

[day] Dakes Study Notes: **Seven Proofs—24-Hour Days**

1. The fact that God named the light "day" and the darkness "night," ending each day with evening and each night with morning, proves the days and nights were as literal as all days and nights since (Genesis 1:5,8,13,19,23,31).
2. The word "day" is used 2,611 times in Scripture and always of a literal day, unless qualified as "the day of the Lord" or a similar statement. The days of Genesis 1 are literal because they aren't so qualified, they are numbered one to seven, and begin and end with an evening and morning as all other 24-hour days.
3. The word "evening" means dusk or night. It is used 60 times, always in a literal sense. The word "morning" means dawn, or break of day. It is used 227 times, always in a literal sense. This proves that day and night and light and darkness refer to literal days and nights and regular 24-hour periods regulated by the sun, moon, and stars as commanded in Genesis 1:14-18; Genesis 8:22; Job 38:12; Psalm 19:2; Jeremiah 31:35-37; Jeremiah 33:19-26.
4. The light of days one, two, and three came from the same source as the light of days four, five, and six, and every day since. The sun, moon, and stars were created before the earth (Genesis 1:1; Job 38:4-7), so they illuminate the waters that covered the earth in the first days and were permanently regulated after the earth became dry land on day three.

¹¹ Ramban, Nachmanides Commentary on the Torah

5. Exodus 20:8-11 and Exodus 31:14-17 state that God made (restored, not created) the heavens and the earth in six days—the same kind and length of days man is to work. If the six days of Genesis 1 were really 6,000 years it would be scriptural to argue that man is supposed to work 6,000 years as well, to correspond to God's labor before the sabbath. It is never so argued about the days of Exodus 20:8-11, yet we don't have as much proof that they were 24-hour days as we do in Genesis 1 where the days are numbered and begin and end with morning and evening.
6. Just because some versions translate "days" as "ages" and "periods of time" isn't proof that they were 1,000 to 7,000-year periods. An "age" is any period of time, long or short. A 24-hour period is an age as much as any other length of time. With the periods of time in Genesis 1 clearly stated to be ordinary days and nights with light and darkness, there is no reason to make them longer than 24 hours. Couldn't God restore one planet to a second habitable state in six 24-hour periods?
7. The 1,000-year-day and 7,000-year-day theories are unscriptural in the light of facts. If either of these theories are true, the waters covered the earth at least 1,000 to 7,000 years before they were divided on day two; the earth continued to be desolate another 1,000 to 7,000 years before vegetation was planted; and vegetation was on earth another 1,000 to 7,000 years before the sun, moon, and stars regulated times and seasons on earth. If the sun wasn't created until day four, how could vegetation grow on earth such a long time without sunlight?

According to Genesis 2:7-25, man was created before the animals on day six, and animals were created before the woman at the end of day six. The year-day theories would make man here by himself naming the animals for 1,000 to 7,000 years before Eve was created. Adam would then be 1,000 to 7,000 years old when he got married. To make such theories all the more confusing, God rested the seventh day (or 1,000 to 7,000 years) between creating Eve. This would make Adam 2,000 to 14,000 years old by the time he fell, yet he was only 130 years old when Seth was born, long after the fall (Genesis 5:1)¹²

[first day] Actually translation should be day one. The first day was Sunday.

Ramban: By way of the simple explanation of Scripture, it could not have said, [*And there was evening and there was morning*] “the first day,” because the second had not yet been made; “the first” precedes a second in number or degree but both exist, whereas “one” does not connote the existence of a second.¹³

If you read carefully, you will see that the creation of the heaven and the earth did not occur on the first day; it occurred at “the beginning”. The first day was not the beginning....the 1st day was sometime later. The thing that occurred on the first day was the creation of light, and its separation from darkness. The heaven and earth were created sometime before the first day of what we have dubbed “Creation”. How long the heavens

¹² Dake's Study Notes, Dake's Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

¹³ Ramban, Nachmanides Commentary on the Torah

and earth sat there, lifeless, dark, chaotic, we aren't told. But, at some point God decided to take the universe He had created, and spark it with life and a new order.....He began that new process by creating light, and that's when we encounter the first "day".

One other thing: in case you might not have been aware, Hebrews, including today's modern Jewish community, have always counted the day as beginning at sunset, and ending at sunset. That is, the day begins in the evening. This is, of course, totally unlike our picking midnight as the start and end of a day; and it is also unlike our tradition that morning is the beginning of a day, and nighttime the ending. Now, this difference in the definition and method of plotting time has caused all sorts of interesting problems in attempting to ascertain with any degree of accuracy when certain Biblical events happened. What we need to grasp for the moment is that the modern method of time keeping is done mechanically, and for all practical purposes it does not vary. There was an international agreement some years ago to have central clock from which all clocks would harmonize. We don't need to observe stars or the moon to determine what time it is any more. We could be in a tunnel a mile underground, and if our watch is working, we can know precisely what time it is...indefinitely.

But, for the ancients, including the Hebrews, no such mechanism was available. Time was determined by viewing the skies; when the sun went up and down; when the moon appeared; when certain stars and star groupings appeared in the night sky. Using our mechanical system, we divide the day into two equal parts: 12 hours of day, 12 hours of night. The length of a Hebrew day and night varied from day to day and season to season, because the proportion of time between daylight and nighttime was constantly shifting. Yet, one full day was still 24 hours, and one week was still 7 full days. At all times in the Bible, the Hebrew system is being used; so whether studying Torah or the NT Gospels, we need to set aside our modern notion of time keeping.

Now, where did the Hebrews get the idea of starting and ending a day at sunset? Look at verse 5..... ".....so there was evening, and there was morning, the first day". Evening came first; evening marked the transition from one day to the next. BTW, I don't think we are committing some terrible sin by how we moderns determine the start of the day.

Genesis 1:6

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

The "2nd Day" is probably the most difficult of all six: The ancient vocabulary may be the primary obstacle.

[firmament] *raqiya`*, (H7549), *raw-kee'-ah*; from (H7554) *raqa`*; properly an expanse, i.e. the firmament or (apparently) visible arch of the sky :- firmament. It occurs 17 times, and is always translated in the King James Version as "firmament" (Genesis 1:6-

8,14-20; Psalm 19:1; Psalm 150:1; Ezekiel 1:22-26; Ezekiel 10:1; Daniel 12:3). It was created in the beginning as one of the heavens of Genesis 1:1. It retained water above the earth through out Lucifer's reign, but upon his overthrow the earth was cursed by the firmament pouring out its waters and causing the flood of Genesis 1:2; Psalm 104:5-9; and 2 Peter 3:5-7. It is called "heaven" in Genesis 1:8, 14.

In biblical usage, the term firmament means “heavens.” Literally, it means “something stretched out, like hammered metal.”

“Firmament” refers to the atmospheric heavens or “expanse” immediately surrounding the earth. The watery mass of the earth was given form by a second separation, in which the atmospheric waters and the waters of the earth were separated by the sky.

Hebrew: raqia, extended surface (solid), expanse.

Greek: stereoma, firmness.

Latin: firmamentum: three-dimensional solidity, firmness.

[divide the waters from the waters] In the judgment on the original earth, water vapors condensed and fell. The waters couldn't be vaporized again until the restoration of sunlight. Hence, the waters didn't naturally abate from the earth in the first universal flood, as they did continually in the flood of Noah (Genesis 7:24; Genesis 8:3,5,8,11). Because the waters were then divided again (as before Genesis 1:2), natural laws took care of flood conditions in Noah's time. Waters and firmament were both created in the beginning, and now were merely being restored as before the chaos of Genesis 1:2.

On the second day God separated the atmospheric waters from the terrestrial waters by an arching expanse, the sky. This suggests that previously there had been a dense moisture enshrouding the earth. God's work involves making divisions and distinctions.

Genesis 1:7

And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

[made] *asah* (H6213), to make out of already existing material (opposite of *bara* (H1254), to create.

[divided the waters] The notion of upper and lower waters is somewhat mysterious. The language may simply refer to waters gathered in a liquid state and to moisture in the atmosphere. The division of the waters is another of God's acts in bringing order out of disorder.

Apparently God suspended a vast body of water in vapor form over the earth, making a canopy that caused conditions on the earth to resemble those inside a greenhouse. This may account for the longevity of human life (Gen. 5) and for the tremendous amount of water involved in the worldwide flood (Gen. 6-9).

Ramban: “and it was so” On the first day, And there was light is written after And G-d said, “Let there be light,” in order to explain that after the command of G-d, it [the light]

came forth into actuality and was as He decreed it to be. But here, after the command, Let there be a firmament, it is written, And G-d made the firmament, and divided, etc.: why then had Scripture added here, And it was so? It is to tell us that it was to be ever so, for all times.¹⁴

Genesis 1:8

And God called the firmament Heaven. And the evening and the morning were the second day.

[God called the firmament Heaven] "God called," 5 times (Genesis 1:5,8,10; cp. Genesis 5:2).

(Gen 1:5) *And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.*

(Gen 1:8) *And God called the firmament Heaven. And the evening and the morning were the second day.*

(Gen 1:10) *And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.*

(Gen 5:2) *Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.*

[second day] The second day was Monday. Note: there is no blessing for Monday, the second day, the Lord did not say that it was good. Monday was the only day that He did not say it was good or give a blessing.

Ramban: "Why is it not stated in reference to the work of the second day that it was good? Because the work associated with the waters was not completed until the third day. Therefore on the third day, [the words *ki tov* – that it was good] are repeated, once in reference to the completion of the work associated with the waters, and once in reference to [the completion of the other work] of that day."¹⁵

[Heaven] *shamayim*, (H8064) shaw-mah'-yim; dual of an unused singular *shameh*, shaw-meh'; from an unused root meaning to *be lofty*; the *sky* (as *aloft*; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve) :- air, × astrologer, heaven (-s).

¹⁴ Ramban, Nachmanides Commentary on the Torah

¹⁵ Ramban, Nachmanides Commentary on the Torah

Ramban: Thus the verses have explained that the first created things were from nought, and the rest were derived from the first created substance.¹⁶

Genesis 1:9

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

[gathered together unto one place] In day two some of the waters were placed in the clouds for rain (Genesis 1:6-8; Job 38:4-30; Amos 5:8; Amos 9:6). The rest are here commanded to return to the bowels of the earth and to river beds and low places created for them—where they were before assisting the flood of Genesis 1:2 (cf. Genesis 7:11; Genesis 8:2; and Psalm 104:8). Then earth (dry land) could immediately appear as when it was originally created and inhabited (Genesis 1:1,9; Isaiah 45:18).

The gathering of the waters and the separation of the dry land are further actions of God in establishing control over the chaos described in v. 2. Each act of separation and distinction brings order out of disorder, form out of formlessness, cosmos out of chaos. Each act also demonstrates the Lord's power and wisdom (Prov. 8:22–31).

Genesis 1:10

And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was good*.

[called the dry land Earth] Comparing Genesis 1:1 with Genesis 1:10, we see that "earth" and "dry land" are synonymous. Since the earth was originally created dry land, Genesis 1:2 refers to a flood on dry land because of sin. Dry land must have been created before the waters, or there would have been no place to hold the waters. Psalm 104:8 states that certain places for waters were founded. No passage teaches that God founded the earth in waters (Job 22:16; Job 38:4-7; Psalm 18:15; Psalm 95:5; Psalm 102:25; Psalm 104:8; Proverbs 3:19; Proverbs 8:29; Isaiah 51:13-16). Part of the places founded for the waters are on the earth's surface, and part in the deep bowels of the earth (Genesis 7:11; Genesis 8:2; Exodus 20:4; Job 38:25; Psalm 24:2; Jonah 2:5-6).

God called. The act of naming this and other parts of the creation was, in the Semitic world, an evidence of lordship (cf. 2 Kings 23:34). Note the significance of this in 2:19.

(Gen. 2:19) And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

¹⁶ Ramban, Nachmanides Commentary on the Torah

[good] *towb*, (H2896), good, fine, beautiful. Used 7 times (Genesis 1:4,10,12, 18,21,25,31).

Genesis 1:11

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

[grass, the herb yielding seed, and the fruit tree] Three distinct kinds of vegetation: grass, herbs, and trees. The broad words grass, tree, and fruit tree encompass all plants, shrubs, and trees.

[whose seed is in itself] The reference to seed and kind speaks of the fact that the plant kingdom will continue to reproduce. God not only created plant life; He also set in motion the processes that make plant life reproduce.

Now God is putting plant life here because man, until the flood, was a vegetarian. Man will eat nothing but fruit and nuts. The forming of the plant life completed the third day.¹⁷

Genesis 1:12

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

[after his kind] "After his kind" occurs ten times in Genesis 1:11-25. Compare Genesis 7:14 which was 1,656 years later which supports Creation—Not Evolution

(Gen. 7:14) They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

[good] *towb*, (H2896), good, fine, beautiful. Used 7 times (Genesis 1:4,10,12, 18,21,25,31).

Genesis 1:13

And the evening and the morning were the third day.

[third day] The third day was Tuesday, the day of a double blessing, vs 10 and vs 12. Tuesday is the only day that has a double blessing. All Jewish weddings were held on a Tuesday because it was the day of a double blessing.

¹⁷McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (Ge 1:12). Nashville: Thomas Nelson.

(John 2:1-2) ¹And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: ²And both Jesus was called, and his disciples, to the marriage.

Genesis 1:14

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

The Sevenfold Purpose of Lights:

1. Divide day and night, light and darkness (Genesis 1:14,18)
2. Be for signs (Genesis 1:14)
3. Be for seasons (Genesis 1:14)
4. Be for days (Genesis 1:14)
5. Be for years (Genesis 1:14)
6. Give light on earth (Genesis 1:15,17)
7. Rule day and night eternally (Genesis 1:16,18; Genesis 8:22)

God didn't create the sun and the moon at this time. He formed them out of material that was there or they were already up there and God just brought them around into position.

[let them be for signs] The light source of the first day was replaced by the sun and moon. Their purposes were to distinguish day and night, to be signs (by which men get their bearings, as well as signs of judgment, Matt. 24:29), to mark off the seasons, and to give light to the earth.

Mazzeroth

It may come as a surprise to many to learn that each of the 12 tribes were associated with one of the constellations of the Mazzeroth (the Hebrew zodiac). By learning the Hebrew names, and the names of the principal stars in the order of their magnitude, we discover they portray the entire redemptive plan of God - from the virgin birth (Virgo) to the triumph of the Lion of the Tribe of Judah (Leo). Some believe Seth and Enoch taught their children by means of them. The names as we know them are from the corruption that occurred in Bab-El in Genesis 11.

Some have mistakenly viewed these words as a biblical basis for astrology.

All the stars have a name (Ps 147:4; Isa 40:26). Zodiac: from *Sodi*, "the Way." It is evident at the Temple of Denderah, 2000 B.C.

Signs of the Zodiac (with their decans):

Virgo, the Virgin: Coma, the Infant, the Desired One; Centaurus, the dart piercing a victim; and, Bootes, the Great Shepherd and Harvester.

The Seed of the Woman; The Desire of Nations; The Man of Double Nature in humiliation; The Exalted Shepherd and Harvester.

Libra: Crux, the Cross; Lupus or Victim, pierced to death; and Corona, the Crown.

The Price to be paid; The Cross to be endured; The Victim slain; The Crown Purchased.

Scorpio: Serpens, the Serpent; Ophiuchus, wrestling with the Serpent; and Hercules, the Mighty Man.

The Conflict; The Serpent's coils; The Struggle with the Enemy; The toiling Vanquisher of evil.

Sagittarius: Lyra, an Eagle holding a lyre; Ara, the Altar; and Draco, the Dragon, the old Serpent.

The Doubled-natured One triumphing; He gladdens the Heavens; He builds fires of punishment; He casts down the Dragon.

Capricornus: Sagitta, the Arrow; Aquila, the Eagle; and Delphinus, the Dolphin.

Life out of Death; The Arrow of God; Pierced and failing; Springing up again in abundant life.

Aquarius: Picus Australis, the Southern Fish; Pegasus, the Winged Horse; and Cygnus, the Swan.

Life-waters from on high; Drinking in the heavenly food; Carrying the Good News; Bearing aloft the Cross over the Earth

Pisces: The Band; Andromeda, a woman in chains; and Cepheus, a Crowned King.

Multiplication of Redeemer's People; Upheld and governed by the Lamb; The intended Bride bound and exposed; The Bridegroom exalted.

Aries: Cassiopeia, a woman enthroned; Cetus, the Sea-Monster, bound by the lamb; and Perseus, armed and mighty man.

The Lamb found worthy; The Bride released and making ready; Satan bound; The Breaker triumphing.

Taurus: Orion, a glorious Prince; Eridanus, Orion's River; and Auriga, the Shepherd.

The invincible Ruler come; The sublime Vanquisher; The River of Judgment; The all-ruling Shepherd.

Gemini: Lepus, the Hare (or Serpent); Canis Major, Sirius, the Great Dog; and Canis Minor, Procyon, the 2nd Dog.

The Marriage of the Lamb; The Enemy trodden down; The Prince coming in Glory; His princely following.

Cancer: Ursa Minor, the Lesser Sheepfold; Ursa Major, the Greater Sheepfold; and Argo, the Ship.

The Possession secured; Lesser fold: the Church of the first born; Greater fold: Israel; Safe folding into a Everlasting Kingdom.

Leo: Hydra, the Fleeing Serpent; Crater, the Cup (of Wrath); and Corvus, the Raven, Bird of Doom.

The King rending; The Serpent fleeing; The Bowl of Wrath upon him; His carcass devoured.¹⁸

Ramban: Now the light was created on the first day, illuminating the elements, but when on the second day the firmament was made, it intercepted the light and prevented it from illuminating the lower elements. Thus when the earth was created on the third day there was darkness on it and not light. And now on the fourth day the Holy One, blessed be He, desired that there be in the firmament luminaries, the light of which would reach the earth. This is the meaning of the words, in the firmament of the heaven to give light upon the earth, for there already was light above the firmament which did not illuminate the earth.¹⁹

Genesis 1:15

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Genesis 1:16

And 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.

[two great lights] "Lights" comes from the Hebrew ma'owr (HSN-3974), light holders or luminaries (Exodus 25:6; Exodus 27:20; Exodus 35:8,14,28; Exodus 39:37; Leviticus 24:2; Numbers 4:9,16; Psalm 74:16; Psalm 90:8; Proverbs 15:30). Here, the lights are made not created. They were created in the beginning before the earth was (Genesis 1:1; Job 38:4-7), but during the chaos following Lucifer's rebellion, they were forbidden to give light on earth until judgment had been completed (Isaiah 14:12-14; Jeremiah 4:23-

¹⁸ Notes from Genesis Study, Chuck Missler, Koina House Ministries

¹⁹ Ramban, Nachmanides Commentary on the Torah

26; Ezekiel 28:11-17; 2 Peter 3:5-7). Now they fulfill their creative purposes again in the newly-restored earth.

The work of day one shows the prior existence of these lights, for light was merely introduced at that time, as well as the division of light and darkness. Not only did the sun exist, but the daily rotation of the earth on its axis was also in operation. The light of the first three days came from the same source as that of the last three days and all others from the restoration to the present.

The lights shone on the waters during days one and two, but the earth was under water until day three. With the earth restored, the permanent regulation of the planets (as before chaos) was the next natural step.

[greater light to rule the day] First called "the sun" in Genesis 15:12.

[lesser light to rule the night] The moon is the lesser light; it merely reflects the sun's light. First called "the moon" in Genesis 37:9.

Interestingly, the sun and moon are not named here, though they are clearly intended. The principal issue throughout these verses is that God alone is in control.

Genesis 1:17

And God set them in the firmament of the heaven to give light upon the earth,

[to give light upon the earth] This verse shows that the light of the first three days came from the sun which was created before the six days of Genesis 1:3-2:25. The sun had shone during all of Lucifer's pre-Adamite reign, before being commanded not to give light on the cursed earth of Genesis 1:2 and Jeremiah 4:23-26. Here we merely have the regulation of the sun, moon, and stars with the restored earth. The Solaric covenant is now made guaranteeing the present life on earth forever.

Genesis 1:18

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*.

Solaric Covenant (Genesis 1:14-18; Genesis 8:22; Psalm 89:34-37; Jeremiah 31:35-37; Jeremiah 33:19-26). This covenant was made between God and man. In addition to eternal seasons of fruitfulness it promised that man would continue forever—as long as the solar system endures. In this connection definite promises were made to Noah, David, and others as seen in scriptures above. This is the First of 15 Great Covenants in Scripture. (See Appendix The 15 Great Covenants)

[good] *towb*, (H2896), good, fine, beautiful. Used 7 times (Genesis 1:4,10,12,18,21, 25,31).

Genesis 1:19

And the evening and the morning were the fourth day.

[the fourth day] The fourth day was Wednesday.

Genesis 1:20

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

Genesis 1:21

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.

[created] **Created—Not Made** Here the word "created" is used for the first time since Genesis 1:1. All that was done in the interval was a rearrangement and restoration of matter. Now life is introduced, requiring not simply constructive, but creative power. All forms of animal life—in both air and water—are embraced in this verse. In the first creative acts of God in Genesis 1:1, the universe was brought into existence. In the second creative acts, thousands of bodies were formed out of the ground and given self-existent and self-productive life, each "after his kind" (Genesis 1:21; Genesis 2:19). Genesis 1:1 gives the origin of the pre-Adamite world, and Genesis 1:3-31 portrays the earth's restoration to a second habitable state and the origin of the Adamite world.

[good] *towb*, (H2896), good, fine, beautiful. Used 7 times (Genesis 1:4,10,12, 18,21,25,31).

Genesis 1:22

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

[God blessed them] First blessing from God. The first use of this important phrasing in the Bible (see 1:28; 2:3; 12:2, 3), and it is used of fish and birds!

Ramban: "and G-d Blessed them saying. He decreed the blessing on them and said of them that they should be fruitful and multiply, meaning that they should bring forth abundantly, that one creature should bring forth many like itself. The purport of the blessing in procreation, even as it says, *And I will bless her, and she shall be a mother of nations.* (Gen 17:16) In connection with plants also, the term "blessing" applies: *then I will command My blessing upon you in the sixth year.* (Lev 25:21) However, it does not say so on the third day [when the plants and trees were created] because all created living beings were only a single pair, male and female, according to their kind, and therefore

they were in need of a blessing to bring forth abundantly; but in the case of plants, they sprang up over the face of the entire earth in great abundance, just as they exist today. Nor did He mention a blessing on the sixth day for cattle and beasts because in the decree of abundancy which He decreed for the moving souls in the waters there were included the moving souls on earth, as all living souls that do not speak are in the same class of creation. And our Rabbis have said that they [the fish and fowl] were in need of a blessing because people hunt them and eat them.²⁰

Genesis 1:23

And the evening and the morning were the fifth day.

[fifth day] The Fifth day was Thursday.

Genesis 1:24

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Genesis 1:25

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

[God made] Contrary to the theory of evolution, God made each creature Himself (Genesis 1:20-31; Genesis 2:7-25; Genesis 5:1-2; Genesis 9:6; Exodus 20:8-11; John 1:3-4; Ephes. 3:9; Col. 1:15-18; Hebrews 1:1-3; Rev. 4:11).

[good] *towb*, (H2896), good, fine, beautiful. Used 7 times (Genesis 1:4,10,12, 18,21,25,31).

Genesis 1:26

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

[Let us] A divine Trinity is required by the use of plural personal pronouns (Genesis 1:26; Genesis 3:22; Genesis 11:7; Psalm 2:2-4; Isaiah 6:8; John 14:23; John 17:11,21,22).

[image] Hebrew: *tselem* (HSN-6754), shade, resemblance. Its usage proves it refers to outward form, not to attributes (Genesis 1:26-27; Genesis 5:3; Genesis 9:6; Exodus

²⁰ Ramban, Nachmanides Commentary on the Torah

20:4; Leviticus 26:1; Psalm 73:20; Psalm 106:19; Isaiah 40:19-20; Isaiah 44:9-17; Isaiah 45:20; Isaiah 48:5; Jeremiah 10:14; Jeremiah 51:17; cp. Romans 1:20; 1 Cor. 11:7; James 3:9).

[likeness] Hebrew: demuwth (HSN-1823), resemblance, model, shape; it refers to outward form as proved by usage (Genesis 1:26; Genesis 5:1,3; Isaiah 40:18; Ezekiel 1:5,10,13,16,22,26,28; Ezekiel 8:2; Ezekiel 10:1,10,21,22).

[dominion] Man's dominion included the sun, moon and stars (Psalm 8). In the final restoration man will again have such rulership (1 Cor. 15:24-28; Ephes. 1:10; Hebrews 2:7-9).

Genesis 1:27

So God created man in his *own* image, in the image of God created he him; male and female created he them.

[created man] The beasts and man were brought into being in God's third creative act (Genesis 1:24-28; cp. Genesis 1:1,2). Their bodies were formed but their life was created. By divine council (Genesis 1:26-28), God created man in His own image (Genesis 1:27).

[in the image of God] In the image of God *Elohiym* (H430) (plural), Gods. The whole structure of the sentence involves unity joined with plurality (see Genesis 3:22 and The Trinity). Notice the word created used three times.

[male and female created he them] Genesis 5:2; Matthew 19:4. Other creatures were also made male and female.

Genesis 1:28

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

[blessed them] The second blessing was on man and woman together, not on man alone or other creatures. Cp. Genesis 1:22.

[Be fruitful] Genesis 1:22; Genesis 8:17; Genesis 9:1,7; Genesis 35:11. After the fall, to be fruitful was a blessing; unfruitfulness was a curse.

[replenish the earth] This may show a social system before Adam, when Lucifer ruled (cp. Genesis 9:1; Isaiah 2:6; Isaiah 23:2; Jeremiah 31:25; Ezekiel 26:2; Ezekiel 27:25).

Genesis 1:29

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

From this statement many assume that man was a vegetarian at first, and not until after the flood did man become a meat eater.

Ramban: He did not permit Adam and his wife to kill any creature and eat its meat, but all alike were to eat herbs. But when the era of “the sons of Noah” came, He permitted them to eat meat, as it is said *Every moving thing that liveth shall be for food for you; as the green herb have I given you all;* (Gen 9:3) even as the green herb that I permitted to the first man, so do I permit you everything. Thus is the language of Rashi, And so did the Rabbi explain it in Tractate Sanhedrin: “*And to every beast of the earth – to you and to the beast I have given the herbs and the fruits of the trees, and every green herb for food.*”

The reason for this [prohibition of eating meat] was that creatures possessing a moving soul have a certain superiority as regards their soul, resembling in a way those who possess the rational soul; they have the power of choice affecting their welfare and their food, and they flee from pain and death. And Scripture says; *Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goes downward to the earth?* (Ecc 3:21)

But when they sinned, and all flesh had corrupted its way upon the earth, and it was decreed that they die in the flood, and for the sake of Noah He saved some of them to preserve the species, He gave the sons of Noah permission to slaughter and eat them since their existence was for his sake. Et with all this, He did not give them permission regarding the soul thereof, and He prohibited them from eating a limb cut off from a living animal, and in addition He gave us [the children of Israel] the commandment prohibiting the eating of all blood because it is the basis of the soul, as it is written: *For the life of all flesh, the blood thereof is all one with the life thereof; therefore I said to the children of Israel: Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof.* Thus He has permitted the eating of the body of the dumb animals after death, but not the soul itself. This indeed is the reason for the commandment of killing [animals in the prescribed manner before eating their flesh], and for the saying of the Rabis: “The duty of relieving the suffering of beasts is a Biblical requirement.”²¹

Genesis 1:30

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

²¹ Ramban, Nachmanides Commentary on the Torah

FFOZ: First, the creation of Adam was last. Radak (Rabbi David Kimchi), a respected commentator from the twelfth century A.D. writes concerning this point,

...it was a sign of man's honor and elevated status that he was created last to make known that all mortal creatures were created for His sake and he was made the Lord of all men.²²

It seems that by creating man last, God was saying,

...after I have created all the foregoing, for the sake of man, to supply his needs and enjoyments, let the master enter his palace.²³

Thus it appears that God saved the best for last!²⁴

Genesis 1:31

And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

[good] *towb*, (H2896), good, fine, beautiful. Used 7 times (Genesis 1:4,10,12, 18,21,25,31).

[sixth day] The sixth day was Friday.

[*it was very good*] = it is a unified order.

The work of the six days was now finished. It began when God said, "Let there be light" (Genesis 1:3) and ended six 24-hour days later, with the chaotic earth made perfect a second time and inhabited, as in Lucifer's kingdom before Adam's time. Everything was "very good" at once, showing there was no long process of evolution from a few molecules seeking to improve themselves (Genesis 1:31).

Creation Completed

"The 6th Day": Definite article used for the first time; stresses completion. Onkelos Translation ("The Translation"): "It was a unified order."

²² Nechama Leibowitz *Bereshit*,

²³ *Ibid.*, p. 2

²⁴ Torah Club, First Fruits of Zion, 1994-2004, www.torahclub.com

Formlessness Changed to Form			Emptiness Changed to Habitation		
vv 3-5	Day 1	Light	vv 14-19	Day 4	Luminaries (sun, moon, stars)
vv 6-8	Day 2	Air (upper expanse) Water (lower expanse)	vv 20-23	Day 5	Fish, Birds
vv 9-13	Day 3	Dry land plants	vv 24-31	Day 6	Animals, Man

The Book of Jasher: Jasher 1:1-6

1 And God said, Let us make man in our image, after our likeness, and God created man in his own image.

2 And God formed man from the ground, and he blew into his nostrils the breath of life, and man became a living soul endowed with speech.

3 And the Lord said, It is not good for man to be alone; I will make unto him a helpmeet.

4 And the Lord caused a deep sleep to fall upon Adam, and he slept, and he took away one of his ribs, and he built flesh upon it, and formed it and brought it to Adam, and Adam awoke from his sleep, and behold a woman was standing before him.

5 And he said, This is a bone of my bones and it shall be called woman, for this has been taken from man; and Adam called her name Eve, for she was the mother of all living.

6 And God blessed them and called their names Adam and Eve in the day that he created them, and the Lord God said, Be fruitful and multiply and fill the earth.²⁵

The Book of Enoch: (Talking about the Laws of God)

2.1 Contemplate all the events in the sky; how the lights in the sky do not change their courses, how each rises and sets in order, each at its proper time, and they do not transgress their law.

2.2 Consider the earth and understand from the work that is done upon it, from the beginning to the end, that no work of God changes as it becomes manifest.

2.3 Consider the summer and the winter; how the whole earth is full of water and the clouds and dew and rain rest upon it.

3.1 Contemplate and see how all the trees appear withered and all their leaves are stripped - with the exception of the fourteen trees, which are not stripped, which remain with the old leaves until the new come after two or three years.

4.1 And, again, contemplate the days of summer; how at its beginning the Sun is above it. You seek shelter and shade because of the heat of the Sun and the earth burns with scorching heat, and you cannot tread upon the earth or upon a rock, because of its heat.

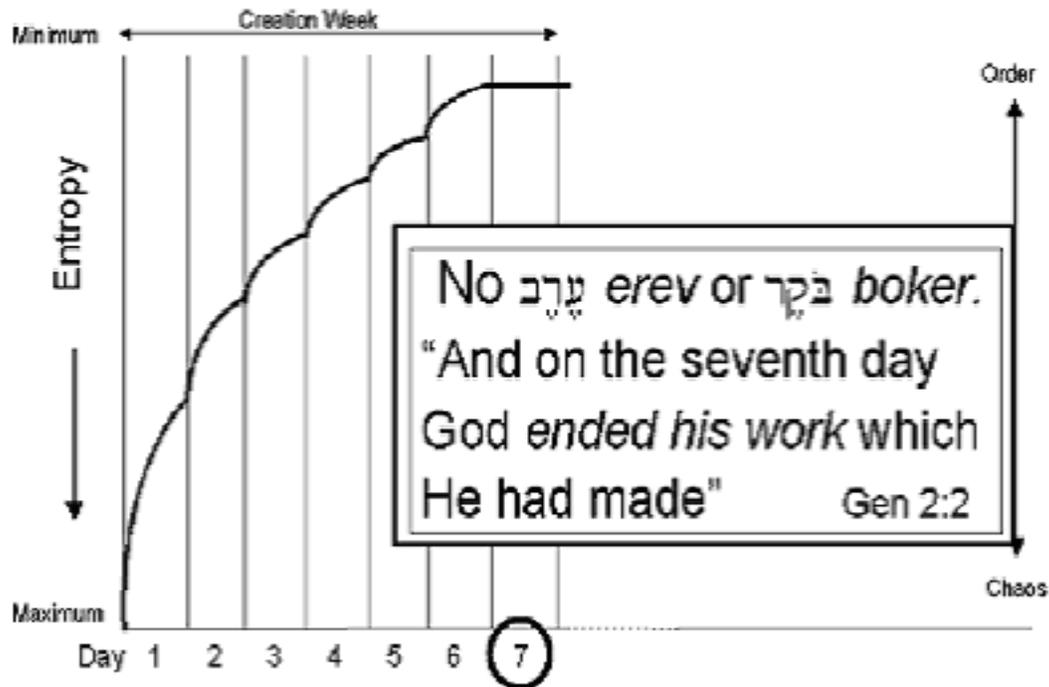
5.1 Contemplate how the trees are covered with green leaves and bear fruit. And understand, in respect of everything, and perceive how He Who Lives Forever made all these things for you.

²⁵ ²⁵ The Book of Jasher, Published by J.H. Perry & Company , 1887

5.2 And how His works are before Him in each succeeding year, and all His works serve Him and do not change; but as God has decreed - so everything is done.

5.3 And consider how the seas and rivers together complete their tasks.²⁶

Entropy Profile of the Universe



There is no evening or morning on the 7th Day, no entropy. The world was made to stay in order, no decay.

(Acts 3:20-21) ²⁰And he shall send Jesus Christ, which before was preached unto you: ²¹Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

²⁶ The Book of Enoch, Modern english Translation

Appendix A

The Pre-Adamite World - Dake

1. The following facts show that the term "in the beginning" in Genesis 1:1 refers to the original creation of the heavens and the earth, and does not refer to the time or work of the six days of Genesis 1:3-2:25:
 - (1) The word "and" is used 153 times in Genesis 1-2 to separate the 102 independent acts of God. The "and" of Genesis 1:2 proves that the work of Genesis 1:2 is entirely independent of the work of Genesis 1:1. While Genesis 1:1 records the original creation of the heavens and the earth, Genesis 1:2 records the original dry land, or earth, made into chaos and flooded through a great catastrophe which destroyed all life on a pre-Adamite earth.
 - (2) The word "was" in Genesis 1:2 is from the verb to become, not the verb to be, proving that the earth became waste and empty since its original creation and habitation in the beginning. See note on "was," *Genesis 1:2.
 - (3) The phrase "without form" in *Genesis 1:2 (see notes there) is from the Hebrew *tohuw* (HSN-8414), meaning waste or desolation. It is translated "waste" (Deut. 32:10), "without form" (Genesis 1:2; Jeremiah 4:23), "vain" (Isaiah 45:18; 1 Samuel 12:21), "confusion" (Isaiah 24:10; Isaiah 34:11; Isaiah 41:29), "empty" (Job 26:7), "vanity" (Isaiah 40:17,23; Isaiah 44:9; Isaiah 59:4), "nothing" (Job 6:18; Isaiah 40:17), and "wilderness" (Job 12:24; Psalm 107:40). It can be seen from these passages what the condition of the earth was in Genesis 1:2. Yet Isaiah 45:18 states that God did not create the earth "in vain," or *tohuw* (HSN-8414). Therefore, the earth was originally perfect, dry land, beautiful, and inhabited, but later became empty, waste, and a ruin because of sin (Deut. 32:4; Eccles. 3:11).
 - (4) The Hebrew for "void" in Genesis 1:2 is *bohuw* (HSN-922), "empty, ruined, void." It is translated "void" (Genesis 1:2; Jeremiah 4:23), and "emptiness" (Isaiah 34:11). The Hebrew phrase, *tohuw wabohuw*, "waste and empty," describes the chaotic condition of the earth at the time that it was cursed and flooded because of the sins of Lucifer and the pre-Adamites. It doesn't refer to the earth as originally created—beautiful, perfect, dry land.
2. The earth was created to be inhabited (Isaiah 45:18), and was inhabited before the flood of Genesis 1:2 and the work of the six days of Adam's time (Genesis 1:3-2:25; Isaiah 14:12-14; Jeremiah 4:23-26; Ezekiel 28:11-17; 2 Peter 3:5-7).
3. The earth is called "dry land" in Genesis 1:10 which means that Genesis 1:1 could read, "In the beginning God created the heaven and dry land." Since it was created dry, it stands to reason that the flooded condition of Genesis 1:2 was a curse, not a creative act. According to Psalm 136:6 the earth was originally "stretched above the waters," not covered by them (see note, *Psalm 136:6). This requires a pre-Adamite race whose sin brought such a curse.

4. In Genesis 1:2 the earth is not only flooded with water but covered in total darkness, causing all life on earth to be destroyed. This requires a pre-Adamite world with vegetation, birds, animals, and human beings as proven in the notes on "Jeremiah 4:23-26.
5. Genesis 1:2 reveals that the earth, waters, and darkness were already in existence before the work of the six days which began in Genesis 1:3 and continued until the earth was restored to a second habitable state in Genesis 2:25. Thus, it is clear from Genesis 1:1-2 (and related scriptures) that:
- (1) In the beginning—the dateless past, not six thousand years ago—God created the heavens, including the sun, moon, and stars. See note, "Psalm 136:7.
 - (2) At the same time God also created the earth or dry land.
 - (3) The heavens and the earth were created by God, a personal and an eternal Being. They were not the result of a cosmic accident.
 - (4) The heavens were created before the earth, as revealed in Job 38:4-7.
 - (5) Both the heavens and the earth were created before the earth was flooded.
 - (6) The earth was created dry land, not wet and flooded (Genesis 1:1,10; Isaiah 45:18).
 - (7) The waters that flooded the dry land were created in the beginning along with the earth, to cause the dry land to become productive (Job 38:4-30), not to curse the earth as in Genesis 1:2.
 - (8) Light and darkness was also created in the beginning, to help sustain life on the earth (Job 38:4-41).
 - (9) The earth alone was cursed, flooded, and filled with darkness—not the heavens (Genesis 1:2).
- We therefore conclude that Genesis 1:1-2 proves a pre-Adamite world that was destroyed in a flood, requiring the making of the present Adamite world for God's original purpose for the earth to be realized (Isaiah 45:18).
6. Genesis 1:2 reveals the Spirit of God moving on the flooded earth to restore dry land. This confirms that the pre-Adamite world was destroyed, making it necessary to restore the earth to a second habitable state.
7. In Scripture, all instances of obscuring the sun and bringing darkness are the result of judgment, not creation—which is also true of the two universal floods (Genesis 6:8-8:22; Exodus 10:21-23; Isaiah 5:30; Jeremiah 4:23-26). All predictions of future darkness depict judgment (Matthew 8:12; Matthew 24:29-31; Rev. 6:12-17; Rev. 8:12; Rev. 9:2; Rev. 16:10; Isaiah 13:10; Joel 2:30-3:16; Amos 5:18-20). Could we say that Genesis 1:2 is the only place in Scripture where darkness and a universal flood are not an act of judgment? If it isn't an option, then Genesis 1:2 proves that there was a pre-Adamite world destroyed by darkness and flood. No one questions that Noah's flood was an act of judgment, or doubts the existence of free moral agents before the flood actually came. Why then doubt the existence of a pre-Adamite world which was destroyed by the darkness and flood of Genesis 1:2? See Lucifer's Flood.
8. The command for Adam to "replenish" the earth (fill it again, not plenish it) proves the earth had been filled before this (Genesis 1:28). God gave the same command to

Noah, after the second universal flood (Genesis 9:1-2). Should we conclude that God meant for Noah to fill the earth for the first time, and not refill it? Substitute the word fill (meaning supply for the first time) in Genesis 9:1; Isaiah 2:6; Isaiah 23:2; Jeremiah 31:25; Ezekiel 26:2; Ezekiel 27:25, as some do in Genesis 1:28 and see if it makes better sense. Whatever we conclude in the other places where "replenish" is used, we should be consistent and give the same meaning to Genesis 1:28.

9. The fact that Lucifer had already ruled the earth and become a fallen creature before Adam's time is proof that Adam and his race were not the first ones on earth. We must acknowledge that Satan's fall was before Adam's time, because he was already a fallen creature when he came into Adam's Eden (Genesis 3; 2 Cor. 11:3). Hence, he must have fallen with a pre-Adamite creation.
10. According to Isaiah 14:12-14, Lucifer actually invaded heaven from earth, hoping to defeat God and take His kingdom; but Lucifer himself was defeated and his kingdom cursed. Before his defeat, he had a throne, implying a kingdom and subjects to rule over. His kingdom was under the clouds, under the stars, and under heaven—therefore, on earth. Having weakened the nations over whom he ruled, and wanting to be like God and take His place in heaven, Lucifer led the invasion of heaven. All this had to be in Adam's day, because no such things have occurred since Adam was created.
11. Ezekiel 28:11-17 pictures Lucifer before he fell, as the anointed cherub or protector of the earth, full of wisdom and perfect in beauty, ruling in a garden of Eden (before Adam), created by God and perfect in his ways up to the time of his fall. The passage gives both the reason for his fall and the results. The only time this could have been true of Satan was before the days of Adam, thus proving a pre-Adamite world.
12. In Jeremiah 4:23-26 we have a full description of the earth under a total curse, as in Genesis 1:2. It was desolate and empty. The heavens had no light, the hills and mountains were undergoing convulsions, and there was neither man, bird, animal, nor fruitful place; no city was left standing because of God's fierce anger. The only time Jeremiah could have seen the earth "without form and void" was at the same time that Moses saw it thus, as recorded by him in Genesis 1:2. There never has been a time from Adam until now when the earth was in such a state—not even at the time of Noah's flood—and there will never be a time of such a curse in the eternal future. The only time Jeremiah 4:23-26 could be fulfilled was before Adam, because the earth was in that condition when the Spirit began the six days' work of restoring it to a second habitable state (Genesis 1:2-21). Regarding the future, this will never be the condition of the earth again, because at His second coming Christ will begin to reign over all nations on earth forever, and of His kingdom there shall be no end (Genesis 8:22; Genesis 9:12; Isaiah 9:6-7; Isaiah 59:21; Daniel 2:44-45; Daniel 7:13-14, 18, 27; Zech. 14; Luke 1:32-33; Rev. 1:6; Rev. 5:10; Rev. 11:15; Rev. 20:4-10; Rev. 22:4-5). Even the renovation of heaven and earth at the end of the Millennium will not make the earth desolate as pictured in Genesis 1:2 and Jeremiah 4:23-26 (see notes, *Romans 8:19-25; Hebrews 1:10-12; Hebrews 12:25-28; 2 Peter 3:10-13). Therefore, Jeremiah 4:23-26 must refer to the same judgment as Genesis 1:2, proving further that a real social system—human beings, birds, fruitful places, cities—existed before Adam.

13. Psalm 104:5-9 speaks of God sending a flood on the earth after its creation, at which time the waters stood above the mountains. Psalm 104:7 identifies this as Lucifer's flood, saying "At Thy rebuke they fled." In the case of Noah's flood, the waters slowly and naturally abated. Furthermore, Psalm 104:9 makes it clear that this flood was at a time when God set a boundary for the waters "that they turn not again to cover the earth," and that is what happened in the six days' work of Genesis 1:3-2:25. Thus, Psalm 104:5-9 refers to the same flood as Genesis 1:2 and proves the existence of a pre-Adamite world which was overthrown by a flood.
14. Turning to the New Testament we find that Jesus taught the fall of Satan from heaven in Luke 10:18. When did he fall? Before Adam's time, because he was already a fallen creature when he came into Adam's Eden (Genesis 3). Why did he fall? Because of pride and wanting to exalt his earthly kingdom above God's (Isaiah 14:12-16; Ezekiel 28:11-17). What was the result of his fall? All of Satan's earthly subjects as well as over one third of God's own angels fell with him (Rev. 12:3,7-12); and all nations were totally destroyed, along with vegetation, fish, fowl, and animals (2 Peter 3:5-7). Thus, Luke 10:18 substantiates the teaching of Old Testament passages regarding a pre-Adamite world.
15. Jesus further taught the overthrow of the pre-Adamite world by plainly stating that the world had been overthrown. See note, "Matthew 13:35.
16. Paul also taught the overthrow of the pre-Adamite world ("Ephes. 1:4; "Hebrews 4:3; "Hebrews 9:26; see notes at these scriptures and the note on "Matthew 13:35). In Col. 1:15-18 he made it clear that there are thrones, principalities, and powers in heaven and in earth, visible and invisible. It shouldn't be difficult to believe that Lucifer was given one of these thrones and a kingdom to rule over, before he fell. That his kingdom was on earth in a pre-Adamite period is indicated by the fact that he returned to the earth after his fall and brought about the downfall of the new ruler, Adam. Why all this desire to usurp man's dominion on earth if the earth was not at one time Lucifer's place of rulership? Even his eternal punishment will be in the lake of fire under the earth, which further proves his sin was in connection with the earth—and when else could that have been but at the time of a pre-Adamite world?
17. Contrasting "the world that then was" with the heavens and the earth "which are now" Peter spoke clearly of a social system overthrown before Adam. See Pre-Adamites.
18. John also referred to the overthrow of the pre-Adamite world, as is clear from the note on "Rev. 13:8.

Thus, it is clear that both the Old Testament and the New Testament give proof of a pre-Adamite world. Scientific findings of prehistoric animals and human beings, the age of the earth, and other facts are consistent with the Biblical revelation of a pre-Adamite social system. There are many questions which cannot be answered apart from a belief in the pre-Adamite age. How did Lucifer become the devil and the prince of demons? When did he weaken the nations, ascend into heaven to exalt his throne above the stars, and fall from heaven as in Isaiah 14:12-14? How did demons originate, for what purpose, and when? What caused the calamity of Genesis 1:2; Jeremiah 4:23-26; Psalm 104:6-9; and 2 Peter 3:5-6? Why was hell prepared for the devil and his

angels as stated in Matthew 25:41, and why was it located beneath the earth (Matthew 12:40; Ephes. 4:7-11)? Why was Adam told to "replenish" the earth and not merely to plenish it? These and other questions go unanswered apart from a belief in the pre-Adamite world.²⁷

Appendix B

Lucifer's Flood - Dake

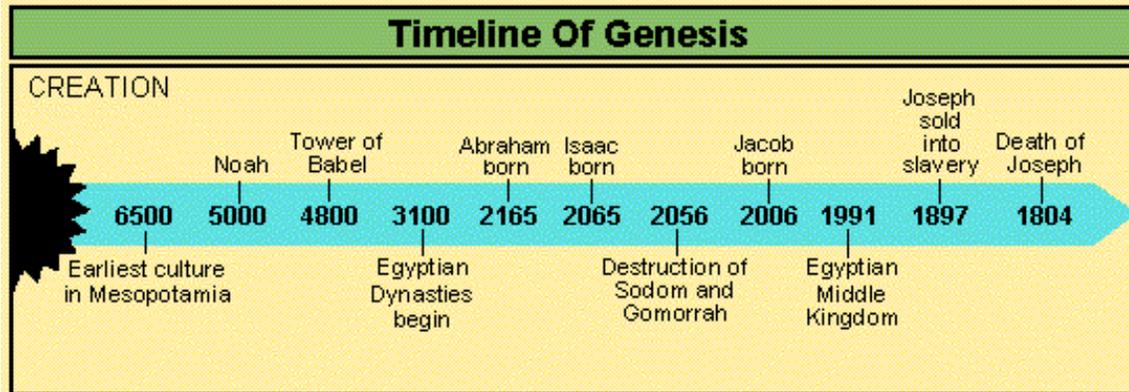
We find information that there may have been two universal floods on earth, one in Lucifer's day (Genesis 1:2; Isaiah 14:12-14; Jeremiah 4:23-26; 2 Peter 3:5-7) and another in Noah's (Genesis 6:11-8:14). The flood of Noah lasted a year and seventeen days, yet vegetation wasn't destroyed. But in Lucifer's flood the fruitful place became a wilderness (Jeremiah 4:23-26). New vegetation had to be planted in the six days of re-creation, because the earth was totally desolate (Genesis 1:11-12; Genesis 2:5,8-17). This proves that Lucifer's flood was longer than Noah's and served as judgment for a more serious rebellion. See The Pre-Adamite World.

Twenty Contrasts between the Two Floods

Lucifer's Flood	Noah's Flood
1. Earth made waste (Genesis 1:2; Jeremiah 4:23)	1. Not made waste (Genesis 8:11-12,22)
2. Earth made empty (Genesis 1:2; Jeremiah 4:23)	2. Not made empty (Genesis 6:17-22; Genesis 8:16)
3. Earth made totally dark (Genesis 1:2; Jeremiah 4:23)	3. Not made totally dark (Genesis 8:6-22)
4. No light from heaven (Genesis 1:2; Jeremiah 4:23)	4. Light from heaven (Genesis 8:6-22)
5. No days (Genesis 1:2-5)	5. Days (Genesis 8:1-22)
6. All vegetation destroyed (Genesis 1:2-12; Genesis 8:11-12,22)	6. Vegetation left (Jeremiah 4:23-26)
7. No abating of waters off the earth (Genesis 1:6-12)	7. Continual abating of waters off earth (Genesis 8:1-14)

²⁷ Dakes Study Notes, Dake's Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

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|--|--|
| 8. Waters taken off earth in one day (Genesis 1:10) | 8. Months abating off earth (Genesis 8:1-14) |
| 9. Waters removed supernaturally (Genesis 1:6-12) | 9. Waters removed naturally (Genesis 8:1-14) |
| 10. God rebuked the waters (Genesis 1:6-12; Psalm 104:7) | 10. No rebuke of the waters (Genesis 8:1-14) |
| 11. Waters left quickly (Psalm 104:7) | 11. Waters gradually receded (Genesis 8:1-14) |
| 12. God set bound for waters (Psalm 104:9) | 12. Bounds already set (Genesis 1:6-12; Genesis 8:2) |
| 13. All fish killed because sun withheld (Genesis 1:2,20-23; Jeremiah 4:23-26) | 13. No fish killed, only land animals (Genesis 6:18-8:22) |
| 14. No fowl left (Genesis 1:20; Jeremiah 4:23-26) | 14. Fowls preserved (Genesis 6:20; Genesis 8:17) |
| 15. No animals left (Genesis 1:24-25; Genesis 2:19) | 15. Animals preserved (Genesis 6:20; Genesis 8:17) |
| 16. No man left (Genesis 1:26-28; Jeremiah 4:23-26) | 16. Eight people saved (Genesis 6:18) |
| 17. No social system left (2 Peter 3:6; Jeremiah 4:23-26) | 17. A social system left (Genesis 6:18; Genesis 8:22; 2 Peter 2:5) |
| 18. No ark to save life (Jeremiah 4:23-26; 2 Peter 3:6-7) | 18. An ark made to save life (Genesis 6:14-22; 1 Peter 3:20) |
| 19. Cause: fall of Satan (Isaiah 14:12-14; Jeremiah 4:23-26; Ezekiel 28:11-17; Luke 10:18) | 19. Cause: wickedness of man and fallen angels (Genesis 6:1-13) |
| 20. Result: necessary to make new fish, fowl, animals, man, vegetation (Genesis 1:3-2:25) | 20. Result: no new creations made, for all things were preserved (Genesis 6:18-8:22) |



Creation—Not Evolution

The theory of evolution is that all forms of life derived by gradual modification from earlier and simpler forms or from one rudimentary form. It teaches a process in which something complex is developed by itself from a simple beginning. It accepts the existence of the cause or causes of the first substance and the force or forces working successive transformations from lower to higher forms of matter and life.

The theory of cosmic evolution claims that from lower units of matter (atoms and molecules) the vast material suns, moons, stars, planets, and universes were formed by themselves. That of organic evolution teaches that the vegetable and animal kingdoms evolved from lower forms of life to what they are today.

The Foolishness of Evolution:

Evolutionists do not deny the first cause. Their theory begins with matter or substance already in existence. They believe in primitive nebulosity and powers possessed by molecules. They do not try to account for how these came to exist, how molecules got their inherent powers, or how there came to be definite laws governing them so that they could produce, without failure, all things as we now have them. Their theory does not show why there is such bitter hatred against the God of the Bible as being the First Cause. It does not consider proven facts, but has absolute faith in a mere supposition which no fact has ever proven. Its teachers seemingly deny God, the Bible, and known facts and continue to rob thousands of simple faith in God and the Bible without a sting of conscience. They do multiplied drawings of different kinds of human beings rising from a molecule through a monkey to the present man, and add guess upon guess of how life was in each stage of evolution, refusing to accept the Biblical truth of the origin of all things. They glibly deny God and His work in creation and at the same time pose as having the only truth on the subject.

Huxley said that "the doctrine of evolution is directly antagonistic to that of creation Evolution, if consistently accepted, makes it impossible to believe in the Bible." Darwin taught that the more complex organs and instincts have been perfected by the accumulation of innumerable slight variations, each good for the individual possessor. Spencer said that evolution was purely mechanical and anti-supernatural. Earnest Haeckel said evolution "entirely excludes the supernatural process, every pre-arranged

and conscious act of a personal character. Nothing will make the full meaning of the theory of descent clearer than calling it the non-miraculous theory of creation."

Thus, the evolution-theory leaders are clear that no true evolutionist can believe the Bible. There is no place for God in evolution, hence, no need for a belief in sin or a Savior, heaven or hell. Those in the church who try to harmonize evolution with the Bible rule God out in spite of themselves. Not one branch of organic evolution has been proven, much less the main theory. It is a bankrupt, speculative philosophy—not a scientific fact.

True Science Rejects:

1. The theory that hair is but elongated scales of prehistoric animals
2. That the legs of all animals developed from warts on aboriginal amphibians
3. That eyes are but an accidental development of freckles on blind amphibians that responded to the sun
4. That ears came about by the air waves calling to spots on early reptiles
5. The theory of natural selection
6. The notion that man came from monkeys
7. That the vast universes came from a few molecules
8. That nothing working on nothing by nothing, through nothing, for nothing begat everything

Twelve Fallacies of Evolution:

1. It accepts pagan philosophers in preference to God, Christ, the Holy Spirit, the Bible, and Christians. Hindu and Greek philosophers invented such a theory. Aristotle taught an internal spontaneity, which is what modern evolutionists call resident forces or impersonal eternal energy.
2. It nullifies the Biblical truth of creation by God. Blind force is substituted for the creative power of the personal and living God (Genesis 1:1,20-28; Genesis 2:7-22; Genesis 5:1-2; Genesis 9:6; John 1:1-4; Ephes. 3:9; Col. 1:15-18; Hebrews 1:1-3).
3. It degrades man from being created in the image of God to having monkeys for ancestors. See Genesis 1:26-28; Genesis 2:7; Genesis 5:1-2.
4. It degrades God's image to a mere beast. See Genesis 1:26-28; Genesis 9:6; James 3:9.
5. It makes Christ, the second and last Adam, nothing more than a mere beast. See Genesis 1:26-28; 1 Cor. 15:45.
6. It does away with the fall of man, for how can a mere beast who has evolved steadily from a molecule to an intelligent being go backward and have a fall? See Genesis 3; Romans 5:12-21.
7. It does away with Biblical miracles and the supernatural in all its forms. The only miracle of evolution is the inherent force of molecules. See Hebrews 2:1-4.
8. It does away with the virgin birth, making it impossible and unnecessary, and makes Christ a product of evolution in the same sense that it does all other human beings. See Isaiah 7:14; Isaiah 9:6-7; Matthew 1:18-25.
9. It denies the physical resurrection of Christ which is contrary to the evolutionary process of resident forces making progress.

10. It denies the atonement, because, according to evolution there was no fall of man and therefore no sin requiring atonement. Regeneration by outside power is the direct opposite of the resident powers, the only power accepted by evolution.
11. It denies the second coming of Christ and the final restoration and preservation of all things by the personal acts of God.
12. It does away with the authority of the Bible as a real revelation from a personal and living God, making it a lie—not only regarding creation but every other doctrine as well. See 2 Tim. 3:16.

To argue that the Christian can accept evolution on the grounds that the Bible is not to be taken literally, is a surrender to the foes of God, Christ, the Holy Spirit, the Bible, and all Christian teachings. The theory therefore is anti-God, anti-Christ, anti-Bible, anti-Christian, and anti-intelligence.²⁸

A Christian Must Believe:

1. That The Bible IS the Word of God, not that it merely CONTAINS the Word of God (2 Tim. 3:16; Hebrews 4:12; 2 Peter 1:16-21).
2. That God created all material and spiritual substance out of which He personally formed the worlds and each creature therein (Genesis 1:1; Genesis 2:7,19; Psalm 8:1-9; Psalm 102:25; John 1:3-4; Ephes. 3:9; Col. 1:15-18; Hebrews 1:1-3; Rev. 4:11).
3. That God created man in His own image and likeness in one day, fully mature and highly intelligent—not that he descended from molecules through the lower forms of life to monkey and man (Genesis 1:26-28; Genesis 2:7,19; Genesis 9:6; Acts 17:26; 1 Cor. 11:7-9; James 3:9).
4. That all angels and spirit beings were created by God fully mature and intelligent (Psalm 104:4; Ezekiel 28:15; Col. 1:15-18; Rev. 4:11).
5. That God created man, animals, fish, fowl, and plants to reproduce themselves after their own kind (Genesis 1:20-31; Genesis 2:5-7,19-25).
6. That Jesus Christ is the Son of God in a sense that no other man is—the only begotten of the Father—not a Son of God in the sense that all human beings are (Genesis 3:15; Isaiah 7:14; Isaiah 9:6-7; Matthew 1:18-25; Luke 1:34-35; John 1:18; John 3:16; Phil. 2:5-11; 1 Tim. 3:16; Hebrews 1:1-3,8; Rev. 1:8-11).
7. That the Holy Spirit is a person, separate and distinct from both the Father and the Son. All three persons have their own personal body, soul, and spirit and make the Divine Trinity (1 John 5:7; see The Trinity).
8. That the birth of Christ was supernatural, not natural as that of all other men. He was born of a virgin and by the Holy Spirit, without a human father (Genesis 3:15; Isaiah 7:14; Isaiah 9:6-7; Matthew 1:18-25; Luke 1:34-35; John 1:1-14; John 3:16-18; 1 Tim. 3:16; Hebrews 1:1-3).
9. That the death of Christ was expiatory, not exemplary. He died for all human beings. His blood is the only atonement for sin and by His stripes we are healed (Isaiah 53; Matthew 1:21; Matthew 8:17; Matthew 26:28; John 3:16; Acts 4:12; Romans 8:3; 1 Cor. 1:18-24; 1 Cor. 5:7; Hebrews 1:3; Hebrews 2:9-18; Hebrews 9:11-28; Hebrews 10:5-29; 1 Peter 2:24; 1 John 2:1-2; Rev. 1:5; Rev. 5:8-10).

²⁸ Dakes Study Notes, Dake's Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

10. That Jesus Christ rose bodily from the dead, not spiritually. He is alive forevermore in His earthly, resurrected flesh-and-bone body and represents people before God as their High Priest and Savior (Luke 24:39; John 10:17-18; Acts 1:3,11; Acts 2:22-34; Acts 4:10-12; Romans 1:4; Romans 8:11; 1 Cor. 15; 1 Thes. 4:13-16; Phil. 3:20-21; Rev. 1:18; Zech. 13:6).
11. That Jesus Christ ascended into glory bodily and will come again in like manner to rule the world eternally, putting down all rebellion and restoring man's dominion and God's kingdom as before the fall (Luke 24:50-52; Acts 1:11; 1 Cor. 15:24-28; 2 Thes. 1:7-10; Jude 1:14; Rev. 19:11-21; Zech. 14).
12. That man is not an unfortunate victim of his environment, but a sinner fallen from original righteousness—a high, intelligent and responsible place as head of the present creation. Apart from God's redemption grace is lost (Genesis 3; John 3:16; Romans 3:23-25; Romans 5:12-21; Hebrews 1:1-3; Hebrews 7:25; Hebrews 9:22; 1 John 1:9; 1 John 2:1-2; Rev. 1:5; Rev. 5:8-10; Rev. 20:11-15).
13. That man is justified by faith in the atoning blood of Jesus Christ, resulting in a supernatural regeneration from above (Matthew 1:21; Matthew 18:3; John 3:1-8,16; Romans 5:1; 2 Cor. 5:17; Ephes. 2:8-9; Col. 1:14,20; Titus 3:5; 1 Peter 1:18-23). He is not justified by works or self-effort and the natural development from within.
14. That man, animals, and plant-life have degenerated and are under a curse. Man chooses to continue in sin, sickness, and the sufferings of the earth. Only through redemption in Christ will the whole creation be restored to original perfection and goodness (Genesis 3; Genesis 6:5-22; Romans 5:12-21; Romans 8:17-24; 1 Cor. 15:24-28; 2 Peter 3:7-13; Rev. 21:1-22:5). No single species has evolved from a lower to a higher plane of life.
15. That all people who accept Christ and conform to God's plan for man will be saved and resurrected from the dead to immortality to help God administer the affairs of the universe forever (John 3:16; John 5:28-29; Romans 8:17-24; 1 Cor. 6:2; 1 Cor. 15:1-54; 2 Tim. 2:12; Rev. 1:6; Rev. 2:26-27; Rev. 5:10; Rev. 11:15; Rev. 22:4-5).
16. That all people who reject Christ and do not conform to God's plan will pay the eternal death penalty for sin, being resurrected to immortality and punished eternally in the lake of fire (Mark 16:15-16; John 3:16-20; John 5:28-29; Rev. 14:9-11; Rev. 20:11-15; Rev. 21:8; Rev. 22:15). See Hell.

Any denial of God or His plan for man in Scripture makes Him a liar, and damns the soul. If some through ignorance of the Bible think they can believe in evolution and the Bible at the same time, they are highly deceived by Satan, the deceiver of the world (2 Cor. 4:3-4; 2 Cor. 11:14-15; Rev. 12:9). One cannot know the statements of both the Bible and evolutionists and believe both, nor can he be neutral. He must take a stand either for God and the Bible or for evolution and guesses.²⁹

Dake: Fifteen Facts Disproving Evolution:

1. The Bible in its entirety condemns the theories of both cosmic and organic evolution. It declares in no uncertain terms that God created all material and moral creations, animate and inanimate things, and that He is the first and last cause of all existing

²⁹ Dakes Study Notes, Dake's Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

universes and the things therein. The Bible states that God created the heavens and the earth (Genesis 1:1; Psalm 8:1-9; Psalm 19:1-7; Psalm 102:25-27; Isaiah 45:18). He created great whales and every living creature (Genesis 1:21), and made man in His own image (Genesis 1:26-28; Genesis 2:7,19-25; Genesis 5:1-2; Genesis 9:6). "All things were made by him; and without him was not any thing made that was made" (John 1:3). God created all things by Jesus Christ (Ephes. 3:9; Col. 1:15-18) who upholds "all things by the word of His power" (Hebrews 1:3). God created all things for His pleasure (Rev. 4:11).

2. It is a law of nature that nothing reproduces anything greater than itself. If this is true of all species today, of which we have millions of examples, then it was true originally. The vast creations of matter and life had to come into existence by a superior power, not an inferior force. Intelligence couldn't have come from any number of unintelligent molecules. The most that has ever been done is the demonstration of the law of improvement of a species through breeding and cultivation. No new species has been or can be produced by such a law. Left alone, plants and animals degenerate rather than improve, as seen in point 8 below. Therefore we must conclude that no amount of unintelligent matter could produce intelligent beings, or anything higher than itself. Innumerable, intelligent, self-producing creatures—each with its own consistent traits and infinite combinations of chemicals—could never be the product of unintelligent matter. Each one of the millions of creatures that reproduce their own kind, fixed and eternal laws must be the work of an all-powerful and all-wise Creator.
3. The Bible declares (ten times in Genesis 1) that everything created by God was given power to reproduce its own kind. Nothing could break this law and produce any other kind (Genesis 1:20-28). This law remained unbroken 1656 years later when Noah gathered creatures into the ark (Genesis 7:14). Now, after more than 6,000 years the law of reproduction is still unbroken. The sponge is still a sponge and hasn't become an oyster, octopus, turtle, frog, fish, or crab. None of these have ever reproduced anything except their own kind. No lowly earthworm has ever turned into a spider, scorpion, lizard, tortoise, snake, or crocodile. No bug, bird, or animal has ever changed from its own kind or reproduced another kind which was fertile. The crossing of an ass and a mare, for instance, will produce a mule which cannot reproduce itself. No monkey has ever produced a man; the missing link is still missing and always will be.

All this is quite remarkable in view of the fact that there are over 2,000,000 different species of plant and animal life. Each species proves the law of reproduction established by God—after his own kind. There are more than 1,000,000 species of insects. Species of beetles number 250,000; butterflies and moths number 110,000; shellfish number 80,000; snails number 80,000; arachnids number 60,000; flies number 40,000; barnacles, crabs, lobsters, and shrimp number 25,000; fish number 20,000; bees number 10,000; wasps number 10,000; worms number 9,000; ants number 5,000; birds number 1,200; and cockroaches number 1,000. There are also many species of larger animals, and over 180,000 species of plants. Species of fungi number 100,000; algae number 20,000; mosses number 20,000; corals number 5,000; and sponges number 3,000, besides many other species of living things.

All species exist in great variety, and the so-called proofs of evolutionists are merely variations or minor changes within the same species. Out of billions of fossils and living organisms, there isn't the slightest evidence of evolution, only of development and normal growth. Improvement of a species and new varieties within the species are not evolution. The theory of evolution teaches transmutation, a change in nature, substance, form, and alteration of essence by a slow and gradual mutation from one species to another, and from the lower to the higher. This has never been done, nor can it be done. In nature we find endless variety within each species, but no change from one species to another. Without a change of species there can be no evolution. God has made life so that it interbreeds in closely related variations; when interbreeding is attempted between different kinds of species there is a gulf which cannot be crossed.

Life multiplies abundantly. One bacterium in twenty-four hours can produce 281,500,000,000,000 descendants. A fly can lay 500 eggs in a season, each of which can develop into a fly capable of laying 500 eggs of its own. If all eggs hatched and survived the original fly would have enough descendants in six months to cover the earth with flies, to a depth of about 50 feet. A common potato bug is capable of producing 60,000 offspring in a season; a single sunfish lays 30,000,000 eggs a season; an oyster produces 100,000,000 eggs; a codfish produces 10,000,000 eggs; a toad produces 20,000 eggs; spiders have 2,000 babies in one cocoon; a loggerhead turtle lays 1,000 eggs at a time; and a pair of meadow mice could produce 1,000,000 offspring in a year. An elm tree produces 1,584,000,000 seeds and a barley seed 18,000 grains. But out of the billions of yearly reproductions of nature, not one monkey's tail has been produced by anything except a monkey. There is no proof of man in various stages from a molecule to a monkey, or from a monkey to a man!

4. There can be no evolution without the power of reproduction in living things. Since reproduction is a prior condition for evolution, it cannot be a product of it. Hence, we face the logical necessity for the creation of life and its power of continued reproduction. The power of reproduction is not in the embryo, but only in the mature parent. An egg cannot produce an egg. Neither can an egg improve by itself. Improvement can come only in and through the mature form. Therefore, the parent-form of life must have been created in the beginning to have produced an egg from which offspring alone can come.
5. Science has proven that dead matter cannot generate life; life can only come from pre-existing life. When test tubes were filled with organic matter and hermetically sealed with all germs destroyed, not one vestige of life appeared. The attempt to get the living out of the dead completely failed. The theory of spontaneous generation has been given up. Life can only come from life. All life is dependent upon other life—the lower upon the higher; the simple upon the complex; the powerless upon the powerful; the impersonal upon the personal; the unintelligent upon the intelligent; the nonexisting upon the existing; the natural upon the spiritual; the temporary upon the eternal. Nothing can come from nothing or be produced by nothing.
6. The argument of evolution from embryology—that embryos of different forms of life are somewhat alike so they must have come from a common ancestor—has utterly failed, as have the theories of natural selection and the survival of the fittest. The

similarity of embryos and their fast development to full growth are contrary to the principles of the evolutionary hypothesis. The chief foundation of evolution is that of a slow and tedious process over millions of years—a time frame required because no example of evolution from one species to another can be cited. Both human and other embryos pass through various stages of growth very rapidly. In some cases growth is miraculously rapid. Thus, evolutionists are forced to believe in miracles (which they deny in other fields but sustain in their own) in the effort to prove their claims. There are also radical differences between the embryos of vertebrates (backboned animals) and invertebrates (animals without backbones) which wouldn't exist if all things had a common ancestry.

If a botanist were asked the difference between an oak, a palm tree, and a lichen, he would declare that they are separated by the broadest line of classification. But if the germs of these plants were placed before him to choose one from the other, he could not do it. Under the most powerful microscope they would yield no clue. If analyzed by the chemist they would still keep their secret. The same is true of the germ of various animals and man. No one can tell which is which. What makes the little speck grow in the millions of different creatures? What is there which the eye can't see that determines which of the many creatures it shall be? Only a personal, infinite and intelligent Being could make such unfailing laws of reproduction—each after his kind.

7. It is further argued that man and monkey are so similar that both must have a common ancestor. This is neither sound logic nor sound science. Resemblance proves nothing but resemblance. Resemblance runs throughout nature in things that have no connection with each other. Similarity on some points is to be expected, and only magnifies the fact of an intelligent operator. This is true whether it is the Creator or a manufacturer in a factory. Wagons and cars both have wheels, but such similarity doesn't prove that the wagon evolved into an automobile.

Animals and human beings all have the same kind of faculties to breathe, eat food, and perform other bodily functions, but such similarity doesn't prove close relationship. God created them so that they could all breathe the same air and live on similar foods. The dissimilarities between man and lower animals—not only in body, but also in brain, spirit and soul faculties—prove they are not vitally related. The differences between man and monkey are so great that any single physical part is sufficient in itself as to whether it came from a man or a monkey. Evolutionists themselves confirm this fact by their promptness in deciding whether a bone is from a monkey or a man. There are hundreds of differences between the bodies of human beings and apes, and thousands of mental, moral, spiritual, and habitual differences between them which make evolution from ape to man impossible.

8. The similarities between man and lower animals could be used to prove a process of degeneration from man more than a process of evolution to man. The Bible teaches that God made man before land animals—on day six. Therefore, man came first and then the monkey (Genesis 2:7,19-25). Darwin's argument that plants and animals have tendencies within themselves to vary of their own accord in all directions to an unlimited degree has been disproven many times. Mendel's experiments prove conclusively that plants and animals, even under man's selective skill in breeding, do

not tend to vary in all directions to an unlimited degree. On the contrary, the variations are within strict limits and work according to fixed laws producing unvarying results. The theory of natural selection and the inheritance of acquired characters has failed proof. The forms of vegetables, plants, and animals that man succeeds in improving by human selection and cultivation revert rapidly to type as soon as man's directing skill is removed. In all man's selection and cultivation he can work only within the limits of the species. No change into new species has been produced either by natural or artificial selection. The iron law of sterility stands guard at the far frontiers of the species and everything continues to reproduce after its kind.

There is a certain potency of development implanted in all things, but such potential powers are led out into actual development or improvement only through outside intervention and intelligent help—not through resident forces, as evolution teaches. Man can develop the wild rose into the American Beauty or the wild pony into the Kentucky thoroughbred by selection, better environment, breeding, etc., but it is most significant that these improvements do not continue to increase or even persist when these are left to themselves. The rose reverts to a wild rose if left alone, and the horse begins to degenerate once man's skill is omitted.

If a flock of highly developed pigeons, with their variety of colors and markings, are turned loose, all will eventually revert to common colors and markings. Improvements brought about by care and selection in breeding will be gone, proving that the law of evolution a failure.

The same thing will happen to man. If he neglects himself, he will revert to a lower type of man—like those who have been discovered on desert islands or in jungles. If the mind is neglected it will degenerate into imbecility and ignorance. Solitary confinement has the power to unmake men's minds and leave them idiots. Likewise, if the conscience is neglected it will run off into lawlessness and sin. The neglected soul will go into ruin and depravity.

Only three possibilities are before us: balance, improvement (but only to a certain degree), or degeneration. These possibilities face every person. Though having a desire to better himself, man gravitates constantly to sin, and the law of death works in his very being. The same is true in nature. Plants and animals are kept alive by a temporary endowment which gives power over the elements that cause death. Withdraw the elements of life and the true nature will be revealed. Life is merely the suspension of these destructive powers—the sum total of the functions that resist death. Spiritual life is the same—the sum total of the functions that resist sin. If we neglect the use of these powers death will result. A man falling 500 feet is as good as dead the first foot of the fall. So it is with the man who does not properly use the powers to live. One who continues to neglect life is dead. If we neglect, degeneration sets in. If we use the powers of life to resist sin, we live. The Biblical question is valid: How shall we escape, if we neglect ... ?" (Hebrews 2:3).

To use the argument that savages are more like monkeys than civilized men is not proof of evolution but of degeneration. Man fell from original sinlessness and the highest degree of intelligence to the present status. Adam intelligence the day he was created was so vast that he could actually name all things (Genesis 2:19).

Degeneration explains the presently uncivilized parts of the world, and the so-called cave men—the Peking man, the Heidelberg man, the Neanderthal man, the Cro-Magnon man, and others. All the problems between true science and the Bible can be resolved by the facts of degeneration, or with the Biblical truth of a pre-Adamite world. Belief in the pre-Adamite system allows for the earth to be millions of years old. Prehistoric animals would have been a part of that system, as well as any different type of man, if such were ever excluded from Adam's race by established proof. See *The Pre-Adamite World*.

9. Fossil remains have been given as one of the strongest proofs of evolution. Evolutionists themselves, however, acknowledge that this proof is extremely fragmentary and limited because of so few fossil remains, forcing them to guess without proof. The missing links between man and monkey have never been found. The manufactured bones of prehistoric men are fakes. The Piltdown man, for example, wasn't a man at all. In a gravel pit in Sussex, England, near Piltdown Common, two or three bits of a skull bone, a piece of jawbone, and a tooth were found by different persons in different places in different years. From these few scrapes scientists constructed the Piltdown man and named it the Dawn-man of the dateless past. From the same bones a later type was made by another team of scientists. Finally it was acknowledged that the jawbone and tooth did not belong to the skull, but were those of a chimpanzee. The Java man was built in Java from a skull bone, leg bone, two molars, and plaster-of-Paris. The Heidelberg man was built in Germany from a jawbone which was unquestionably human. The Peking man of China was made from human skull fragments found in a cave in 1929. The Swanscombe man of England was made from the back and one side of a woman's skull. The Fontchevade man of France was made from a part of a skull. The first Neanderthal man was made from a skull cap in Germany, which one great German pathologist declared to be the cranium of an idiot. The Australopithecus Africanus man of Africa was made from an ape skull found with a number of other ape skulls and bones in Africa. And the Hesperopithecus Haroldcookii, the Nebraska man, was made from a single pig tooth said to be one million years old. Pictures of these man-made specimens have been the so-called proof shown in school textbooks. Such hoaxes are being passed upon innocent children by some educators in the name of science!
10. The geological scheme to prove evolution has also been repudiated. Instead of older rocks being found at the bottom and younger rocks at the top (as would be the case if evolution were true), it is often the opposite. This kills the evolutionary theory of the natural building up of the strata.
11. The fact of two universal floods (one in Lucifer's day and one in Noah's day) and a later division of the earth can easily explain the fossil remains being where they are. In Lucifer's flood God turned the earth upside down by earthquakes (*Genesis 1:2, notes). This accounts for fossil remains being found deep in the earth underneath many layers of solid rock. Such things would never have been there without the earthquakes and judgment of God.

It is evident that many fossils came from a great catastrophe, being entombed in the strata instead of being slowly buried by sedimentation over millions of years. Whole

schools of fish covering large fields have been found with every indication of a violent and sudden death. They were not in a relaxed position but often with their head twisted around to their tails and every fin extended—the position a fish dies in when overtaken by an enemy or some catastrophe. Science indicates that the earth has undergone a great and indescribable catastrophe. This happened either at Lucifer's flood or when the earth was divided into continents. That the earth was divided in the days of Peleg is clear from Genesis 10:25. Such a shaking of the entire earth, as well as the flood of Lucifer's time, could have caused fossils to become deeply submerged.

The Arctic regions give clear evidence of a sudden calamity. In their extensive fields of fossilized and frozen mammoths, where multitudes of giant creatures have been found, some were discovered with their stomachs full of undigested food, and some with their mouths full as well. This proves they were feeding quietly when the crisis came and were suddenly destroyed. That the Arctic regions had tropical climate when these beasts were destroyed seems true, for they had tropical food in their mouths. Evidently they were frozen immediately when God withheld the sun from shining during Lucifer's flood (Genesis 1:2; Isaiah 14:12-14; Jeremiah 4:23-26; Ezekiel 28:11-17; Psalm 104:6-9; 2 Peter 3:5-7).

12. Regarding Noah's flood, God commanded the male and female of every species to be kept alive in the ark to replenish the earth when the flood was over (Genesis 6:18-22; Genesis 7:2-16). Had the evolutionists been right, this would have been unnecessary. Noah could merely have saved a couple of molecules, turned them loose after the flood, and eventually we could have innumerable living things again in all their varieties.
13. If evolution is responsible for all the vast creations in space and the endless varieties of life on the innumerable planets, why then is the law not working today? And why do we not have actual and unquestionable examples of the various stages of evolution from the lowest to the highest forms of life? If evolution ever worked, it should be working today so that every form or stage of development could be seen as proof that the lower forms of life will eventually be the higher in the ages to come. Is it not strange that the process has been at a standstill for the period man has been on earth to observe evolution at work? Is it not strange that man has not produced one example of change from one species to another, not even to the losing of the monkey tail and hair?
14. There is evidence now that the whole world is degenerating, moving toward some climax of judgment and re-creation, instead of evolving upward into higher and better forms. In chemistry, which is closest to the deeper forces of inanimate matter and life, there is no evidence of a surge upward. Not only are the laws of chemical affinity static and unchangeable as to their operations, but there is a disintegrating tendency downward instead of upward that seems to characterize all matter. The tendency for atoms of high atomic weight to break up into other atoms of lower weight seems to be the universal tendency of all matter. Scientists declare that this is also true in the vegetable and animal kingdoms.
15. The theory of evolution is absurd and its so-called proofs are so contradictory that they cause increasing doubt. Tyndal says that the world began in a fire-mist that

contracted as it became cold; but Spencer says it was a cold-cloud that became heated and contracted. The age of man is estimated anywhere from 550 million to 6 million years. The age of the earth is estimated anywhere from 10 billion to 10 million years. This proves nothing but the unreliability of the data which is used in the effort to prove diverse conclusions.³⁰

Dake: Fifteen Great Covenants of Scripture

1. Solaric (Genesis 1:14-18; Genesis 8:22; Psalm 89:34-37; Jeremiah 31:35-37; Jeremiah 33:19-26). This covenant was made between God and man. In addition to eternal seasons of fruitfulness it promised that man would continue forever—as long as the solar system endures. In this connection definite promises were made to Noah, David, and others as seen in scriptures above.
2. Edenic (Genesis 1:26-3:24). This was made with Adam and Eve before the fall and was conditional upon obedience (Genesis 2:17). The terms of the covenant were:
 - (1) Be fruitful, not sterile (Genesis 1:28).
 - (2) Multiply, increase human kind (Genesis 1:28).
 - (3) Replenish the earth with people, as when Lucifer ruled (Genesis 1:28).
 - (4) Subdue the earth (Genesis 1:28).
 - (5) Rule all God's works (Genesis 1:28; Psalm 8).
 - (6) Till the ground and be a partaker of the garden (Genesis 2:15).
 - (7) Protect your dominion from enemies (Genesis 2:15).
 - (8) Freely eat of all things except the tree of knowledge (Genesis 1:29-30).
 - (9) Refrain from eating of the tree of knowledge (Genesis 2:16-17).
 - (10) Fear the penalty for sin (Genesis 2:17).
3. Adamic (Genesis 3:14-19). This agreement was made with Adam and Eve after the fall and before the expulsion from the garden. It ushered in the Dispensation of Conscience. The covenant consisted of two parts:
 - (1) The fivefold curse on:
 - (A) The serpent (Genesis 3:14,15; Isaiah 65:25)
 - (B) Satan (Genesis 3:15; John 12:31; Col. 2:14-17; Hebrews 2:14-18)
 - (C) The woman (Genesis 3:16; 1 Cor. 11:3; 1 Cor. 14:34; 1 Tim. 2:11-15)
 - (D) The man (Genesis 3:17-19; Psalm 90:9,10; Romans 5:12-21)
 - (E) The ground (Genesis 3:17-19; Romans 8:18-23)
 - (2) The promise in Genesis 3:15. This included redemption and the removal of the curse (Romans 8:18-23; Rev. 22:3).
4. Cainic (Genesis 4:11-15). This was a pledge to Cain of vengeance on anyone who found him and killed him.

³⁰ Dakes Study Notes, Dake's Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

5. Noahic (Genesis 8:20-9:29). This contract was made with Noah and the beasts of the field after the flood and ushered in the Dispensation of Human Government. The terms of the covenant were:
 - (1) God would not curse the ground or living creatures any more "while the earth remaineth" (Genesis 8:22; Genesis 9:12,16)
 - (2) Man should replenish the earth forever (Genesis 9:1,12,16).
 - (3) Man should rule the earth (Genesis 9:2,3).
 - (4) Animals should be eaten, but not the blood (Genesis 9:3,4)
 - (5) There should be capital punishment for murderers (Genesis 9:5,6; Numbers 35)
 - (6) The rainbow should be a sign of the covenant (Genesis 9:12-17).
 - (7) The covenant would be eternal (Genesis 9:12,16).

6. Abrahamic (Genesis 12:1-3). This was made with Abraham after the confusion of tongues when God saw that it was impossible to deal with the race as a whole. It ushered in the Dispensation of Promise (Genesis 13:14-18; Genesis 15:1-21; Genesis 17:4-8; Genesis 22:15-18; Genesis 26:1-5; Genesis 28:3,10-15). The covenant consisted of two parts:
 - (1) The sevenfold promise:
 - (A) "I will make of thee a great nation" (Genesis 12:1-3; Genesis 13:16; Genesis 17:18-20; Genesis 24:34,35; Galatians 3)
 - (B) "Make thy name great" (Genesis 12:1-3; Exodus 2:24,25; Exodus 6:3-8)
 - (C) "Thou shalt be a blessing" (Genesis 12:1-3; Galatians 3:13,14)
 - (D) "I will bless them that bless thee" (Genesis 12:1-3; Matthew 25:31-46)
 - (E) "I will bless thee" (Genesis 13:14-18; Genesis 15:18-21; Galatians 3)
 - (F) "I will curse them that curse thee" (Zech. 14; Matthew 25:31-46)
 - (G) "In thee shall all the nations of the world be blessed" (Deut. 28:8-14; Isaiah 60:3-5; Isaiah 66:18-21; John 8:56-58; Galatians 3:16)
 - (2) The sign of the covenant: circumcision (Genesis 17:1-21; Isaiah 24:5)

7. Hagaric (Genesis 16:7-14). This was a covenant made with Hagar concerning her seed through Ishmael, Abraham's son. It concerned many generations and was in three parts:
 - (1) Commands:
 - (A) Return, submit to Sarah (Genesis 16:9)
 - (B) Call her son Ishmael, meaning "God shall hear" (Genesis 16:11)
 - (2) Promises:
 - (A) Seed to be multiplied beyond number (Genesis 16:10; Genesis 17:20-22)
 - (B) Ishmael to be blessed and become a great nation (Genesis 17:20; Genesis 21:17-18)
 - (C) Ishmael to beget twelve princes (Genesis 17:20; Genesis 25:12-18)
 - (3) Prophetic revelation:
 - (A) Ishmael to be a wild man (Genesis 16:12)
 - (B) His hand to be against every man (Genesis 16:12)

- (C) Every man's hand to be against him (Genesis 16:12)
 - (D) Ishmael to dwell in the presence of his brethren (Genesis 16:12)
8. Sarahic (Genesis 17:15-19; Genesis 18:9-15). This covenant was made with Sarah and promised certain blessings to her and her offspring Isaac for many generations. It was in two parts:
- (1) Commands:
 - (A) Change her name from Sarai to Sarah, meaning "princess" (Genesis 17:15)
 - (B) Call her son Isaac (Genesis 17:19)
 - (2) Promises:
 - (A) To be blessed with a son (Genesis 17:16-19; Genesis 18:10-15)
 - (B) To be made a mother of nations (Genesis 17:16)
 - (C) To become a mother of many kings (Genesis 17:16)
 - (D) Abrahamic covenant to be continued with Isaac (Genesis 17:19)
 - (E) Abrahamic covenant to be continued with Isaac's seed forever (Genesis 17:19)
9. Healing (Exodus 15:26; Exodus 23:25). This was made with Israel and all who desired or chose to come under the covenant of God as given to Moses. It was in two parts:
- (1) Commands:
 - (A) Diligently hearken to God's voice (Exodus 15:26; Leviticus 26:14-15)
 - (B) Do that which is right in His sight (Exodus 15:26)
 - (C) Give ear to His commandments (Exodus 15:26)
 - (D) Keep all His statutes (Exodus 15:26; Leviticus 26:3,14-15)
 - (E) Serve the Lord (Exodus 23:25)
 - (2) Promises:
 - (A) "I will put none of these diseases upon thee" (Exodus 15:26)
 - (B) "I am the Lord that healeth thee" (Exodus 15:26)
 - (C) "I will take away sickness from the midst of thee" (Exodus 23:25)
- This covenant was made a part of the new covenant, for Christ "took our infirmities and bare our sicknesses" (Isaiah 53; Matthew 8:17; 1 Peter 2:24).
10. Mosaic or old covenant; also called the Old Testament (Exodus 20:1-24:8; 2 Cor. 3:6-18). See Eighty-five Old and New Covenant Contrasts.
11. Levitic (Numbers 25:10-14). This was given through Moses to Phinehas, the son of Levi, who was zealous for the Lord and executed judgment upon rebels (Numbers 25:1-9). It consisted of two great promises:
- (1) Peace and blessing to Levi's house (Numbers 25:12)
 - (2) An everlasting priesthood (Numbers 25:13)
12. Palestinian (Leviticus 26; Deut. 11:8-32; Deut. 27:1-30:20). This covenant was made with Israel through Moses and was conditioned upon the obedience of the nation. There were seven parts:
- (1) Dispersion for disobedience (Deut. 28:63-68; Deut. 30:1)

- (2) Repentance while in dispersion (Deut. 30:2; Zech. 12:10-14)
 - (3) The return of the Lord (Deut. 30:3; Zech. 14; Acts 15:14-17)
 - (4) Restoration in the land (Deut. 30:5; Isaiah 11:1-12; Ezekiel 37; Matthew 24:31)
 - (5) National conversion (Deut. 30:6; Isaiah 66; Zech. 12:10-13; Romans 11:26)
 - (6) Judgment of Israel's oppressors (Deut. 30:7; Zech. 14; Matthew 25:31-46)
 - (7) National prosperity (Deut. 30:9-10; Romans 11)
13. Salt (Leviticus 2:13; Numbers 18:19). A covenant made with Israel concerning the sacrifices they were to offer forever. See usage of salt in Mark 9:49,50; and Col. 4:6. In Palestine and surrounding countries salt was used in making covenants. If people dined together on food with salt in it, they became friends, though they may have been enemies before. The Arab expression, "There is salt between us," or "He has eaten of my salt," means partaking of the hospitality which cements friendship. Covenants were generally confirmed at sacrificial meals and salt was always present. The covenant of salt pictured the everlasting friendship between God and His people (Numbers 18:19).
14. Davidic (2 Samuel 7:1-17). This agreement was made with David and his house through Nathan the prophet, and was conditioned upon obedience as all other covenants. It was to be an everlasting covenant, containing seven blessings:
- (1) A Davidic house forever (2 Samuel 7:13-16; Psalm 89:20-37; Luke 1:32-35)
 - (2) A Davidic throne forever (2 Samuel 7:12-16; Isaiah 9:6,7; Luke 1:32-35)
 - (3) A Davidic kingdom forever (2 Samuel 7:12-16; Isaiah 9:6,7; Luke 1:32-35)
 - (4) A sure land for Israel forever (Genesis 17; 2 Samuel 7:10)
 - (5) No more affliction from the nations forever (Deut. 28:1-30:10; 2 Samuel 7:10)
 - (6) The Fatherly care of God forever (2 Samuel 7:14; 2 Cor. 6:15-18)
 - (7) An eternal covenant (2 Samuel 7:10-16; Isaiah 9:6,7; Luke 1:32,33)
15. New covenant (Matthew 26:28; 2 Cor. 3:6-18). This is the one made by Christ (Hebrews 8:6). It is still in force and includes all the terms, conditions, commands, promises and benefits revealed in the twenty-seven books of the New Testament See Eighty-five Old and New Covenant Contrasts.³¹

The Solar System – Dake’s Study Notes

Our solar system is about 6 billion miles across. Our galaxy, the Milky Way, contains roughly 400 billion stars, the nearest of which (Alpha Centauri) is 26 trillion miles away, or 4.5 light-years. At the rate of 186,324 miles a second, light travels about 5.8 trillion miles in a year. It takes 400 years for light to reach earth from the North Star; 700,000 years from the Great Nebula, the galaxy nearest our own; and 500 million years from the faintest galaxy seen by our telescopes.

There are estimated to be 100 billion galaxies like the Milky Way, containing an estimated 40 sextillion stars. Therefore, there could be 40 sextillion solar systems with a possible 360 sextillion major planets, 10% of which are believed habitable.

³¹ Dakes Study Notes, Dake’s Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

The earth is believed to be 5.5 billion years old—middle-aged by celestial standards. If man ever reaches other planets he may find himself rather primitive and recent compared to beings on other planets. The Bible teaches that the heavens are now inhabited (2 Chron. 18:18; Neh. 9:6; Job 25:3; Daniel 4:35; Matthew 22:30; Luke 2:13-14; Ephes. 1:10; Col. 1:16; Rev. 12:12; Rev. 13:6; Rev. 19:14).

The earth is about 25,000 miles in circumference and has a solid content of 264,544,875,944 cubic miles. It is small compared to other planets. The sun is 1.3 million times bigger than the earth; Jupiter 1,400 times; Saturn 1,100 times; and Uranus 800 times bigger.

The sun is about 93 million miles from the earth—300,000 times closer to us than any other fixed star. It is 865,400 miles in diameter, 2,777,000 miles in circumference, weighs about 1.98 octillion tons, and is considered a dwarf star compared to others. Some stars, as Antares (390 million miles in diameter) and Epsilon Aurigae (2.4 billion miles in diameter), are giants compared to our sun. It is a powerful magnet, as are all fixed stars and planets, and is the center of our solar system of 9 major planets, 31 known satellites, and innumerable asteroids and meteors. The temperature of the sun is 12,000 degrees F on its surface and 40,000,000 degrees F at its center. Flames shoot up 25,000 to 500,000 miles from its surface.

Stars are made up of gasses. At least, all the elements we know would be turned into gasses at temperatures which exist on most stars. The most conspicuous elements on our sun are hydrogen, calcium, sodium, magnesium, and iron. The average density of the sun is much lighter than the earth. Its force of gravity at the surface is about 28 times that of the earth, so a man weighing 150 lbs. on earth would weigh about 2 tons on the sun.

The sun rotates on its axis, making a complete turn in about 25 days and moves through the heavens at a speed of 12 miles a second or 43,200 mph. The Bible says that the sun goes forth "as a bridegroom" and "as a strongman to run a race" from one part of heaven to the other (Psalm 19:1-6).

The major planets turn on their own axes and all revolve around the sun at various distances, as follows:

1. Mercury, 3,000 miles in diameter, revolves nearest the sun in a 36-million-mile orbit in 88 days.
2. Venus, 7,600 miles in diameter, is the second nearest the sun and travels in its 67.2-million-mile orbit in 225 days.
3. Earth, 7,927 miles in diameter, is the third nearest the sun and travels in its 92.9-million-mile orbit in 365.25 days.
4. Mars, 4,200 miles in diameter, is fourth from the sun and travels in its orbit of 141.5 million miles in 687 days.
5. Jupiter, 88,700 miles in diameter, is fifth and travels in its orbit of 483.3 million miles in almost 12 years.
6. Saturn, 75,100 miles in diameter, is sixth from the sun and travels in its orbit of 886.1 million miles in 29.5 years.
7. Uranus, 30,900 miles in diameter, travels in the seventh orbit of 1,783 million miles in 84 years.

8. Neptune, 27,700 miles in diameter, travels in the eighth orbit of 2,793 million miles in about 165 years.
9. Pluto, 3,600 miles in diameter, travels in the ninth orbit of 3,666 million miles in about 284.5 years.

The last three planets were discovered more recently than the rest: Uranus in 1781; Neptune in 1846; and Pluto in 1930. The other planets are easily visible to the naked eye. Uranus is faint, and Neptune even fainter; Pluto was only discovered by long exposure photographs with a powerful telescope.

There are 31 known moons in the solar system. The earth has 1; Mars 2; Jupiter 12; Saturn 9; Uranus 5; and Neptune 2. A number of other satellites are very faint and have been discovered only in recent years.

The moon is mentioned 62 times in Scripture. It is nearest the earth of all celestial bodies (except meteors and an occasional comet), being about 221,000 miles away at the nearest point and 253,000 miles at the farthest point of its monthly cycle. The Bible describes it as the ruler of the night (Genesis 1:14-18; Psalm 136:9) and the seasons (Psalm 104:19). The half turned toward the sun is always bright, the other half unilluminated. While the moon revolves around the earth (making a complete circle each month), different regions of the illuminated half are turned toward us, causing the different phases of the moon. Just as the sun has a north and south motion in a period of a year, so the moon has a similar motion in the course of a month. It rises about 50 minutes later from day to day in the month's cycle.

Asteroids or minor planets within the range of telescopes number in the thousands. Only 2,000 have been photographed and no more than 1,600 have been observed sufficiently to determine their orbits with fair accuracy. Each year about 100 more minor planets are detected, but only a score are followed to determine their orbits.

Many comets are larger than the earth and easily visible. A dozen or so are picked up each year, but relatively few return to visibility in 1,000 years. The comet of 1811 (which is supposed to appear again in 3,000 years) had a head 112,000 miles in diameter and a tail 112,000,000 miles long. Their orbits are quite elongated and can be seen only a short time when they are near the sun. Most of them travel beyond the distant planets and therefore cannot be seen. Halley's comet travels about 3.2 million miles away from the sun.

Meteors are seen only when they rush into the atmosphere of the earth and burn up. They are the small shooting stars often seen at night. Air friction heats meteors to about 4,000 degrees and they are first seen about 80 miles above the earth. They burn up 30 to 40 miles above it.

Gravitation is the power that holds all these heavenly bodies in their own orbits. They orbit eternally with unerring precision so that man can accurately foretell their location in the heavens hundreds of years in advance, as well as the exact hour, minute and second when eclipses will take place.

All planets are round (Psalm 19:1-6; Isaiah 40:22). The earth turns on its own axis eastward at more than 1,000 mph. Each year the earth revolves more than 584 million miles around the sun at the rate of 66,700 mph, or 1.6 million miles a day. The earth's

revolution round the sun establishes our year; rotation on its axis establishes our day. The 23.5 degree inclination of the earth's axis causes the change of seasons and varying lengths of night and day as the earth journeys around the sun. The earth requires 365 days, 5 hours, 48 minutes, and 46 seconds to complete one revolution around the sun; and 23 hours and 56 minutes to complete one rotation on its axis.

Dake: Four Important Questions Answered:

1. How did God create and make the material universes? Hebrews 11:3 says: "we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." It is reasonable to believe that God used the same infinite care in original creation as in the six days of re-creation (Genesis 1:3-2:25). However, in the six days God formed with His hands each of the living creatures out of preexisting material (Genesis 1:20-27; Genesis 2:7-25; Job 26:13; Romans 9:20; 1 Tim. 2:13), whereas He originally brought material into existence to form things, which He did by His Word (cp. Romans 4:17; 2 Peter 3:5 with Hebrews 11:3). That which God made with His hands includes:
 - (1) Both light and darkness (Isaiah 45:7)
 - (2) Heavens (Psalm 8:3; Psalm 19:1; Psalm 102:25; Isaiah 40:12)
 - (3) Earth (Psalm 8:3,6; Psalm 90:2; Psalm 95:5)
 - (4) Planets (Psalm 8:3; Isaiah 40:26; Isaiah 45:12; Isaiah 48:13)
 - (5) All things (Proverbs 26:10)
2. When did God create the material universes? "In the beginning" is all the Bible says (Genesis 1:1). It was in the dateless past, not in the six days of Genesis 1:3-2:25, for the heavens and earth were already in existence by that time. The Bible does not say six thousand, six million, or six billion years ago, but we know the original creation took place more than six thousand years ago when Adam was created. See The Pre-Adamite World.
3. How long did it take God to create the material universes? Though this is not stated in Scripture, we do have some interesting facts in Genesis 1:3-2:25 concerning the re-creation. God took one day to divide darkness and light on the earth (Genesis 1:3-5); another day to divide the waters (Genesis 1:6-8); a day to restore dry land (Genesis 1:9-13); a day to regulate the sun, moon, and stars in connection with the restored earth (Genesis 1:14-19); a day to create fish and fowl (Genesis 1:20-23); and still another to make man and land animals (Genesis 1:24-31). With this in mind, let us consider how long it could have taken Him to create the rest of the universes.

We have 9 major planets and 31 satellites which, counting the sun, make 40 great bodies of material substance in this one system. If each of the 40 sextillion stars has the same in its planetary system, there would be 1,520 sextillion such bodies which took that many days (or more) to create. Reduced to years we would have the astonishing figure of 4,164,383,561,643,836,164,383 years to create these systems alone.

4. Why did God create the material universes? The answer is: to be inhabited with intelligent, free moral agents, to whom He could reveal Himself, and who would enjoy His infinite blessings and goodness. The earth was created to be inhabited and no doubt the same is true of other habitable planets (Isaiah 45:18; Ephes. 1:3-11;

Ephes. 2:7; Ephes. 3:9-11; Col. 1:15-19; Rev. 4:11; Rev. 12:12; Rev. 13:6; Daniel 4:35). According to astronomers, about one-tenth of the planets are in a temperate zone and could sustain life.

Names, Titles, and Offices of the Trinity - Dake

74 names, titles, or offices of God the Father:

1. God (Hebrew: 'Elohiym (HSN-430), Gods, Genesis 1:1)
2. Lord God (Jehovah (HSN-3069) 'Elohiym (HSN-430), Genesis 2:4-22)
3. Most High God (Genesis 14:18-22)
4. The Almighty God (Genesis 17:1; Rev. 19:15)
5. The everlasting God (Genesis 21:33)
6. The God of heaven (Genesis 24:3)
7. The God of earth (Genesis 24:3; Rev. 11:4)
8. The Lord God of heaven (Genesis 24:7)
9. God Almighty (Genesis 28:3; Genesis 43:14; Genesis 48:3)
10. The mighty God (Genesis 49:24)
11. The God of Abraham (Exodus 3:6)
12. The God of Isaac (Exodus 3:6)
13. The God of Jacob (Exodus 3:6; 2 Samuel 23:1)
14. I AM (Exodus 3:13-15)
15. God of the Hebrews (Exodus 5:3; Exodus 7:16)
16. Jehovah (Exodus 6:3; Psalm 83:18; Isaiah 12:2; Isaiah 26:4; Isaiah 42:8)
17. God of Israel (Exodus 24:10; Exodus 34:23)
18. Jealous (Exodus 34:14)
19. God of the spirits of all flesh (Numbers 16:22; Numbers 27:16)
20. The God of gods (Deut. 10:17)
21. The eternal God (Deut. 33:27)
22. The living God (Joshua 3:10)
23. Lord God of Israel (Joshua 22:16; Joshua 24:2)
24. Lord God of gods (Joshua 22:22)
25. Strength of Israel (1 Samuel 15:29)
26. The Rock (2 Samuel 22:32; Psalm 18:2,31)
27. God of my rock (2 Samuel 22:3)
28. God of the rock of my salvation (2 Samuel 22:47)
29. The Rock of Israel (2 Samuel 23:3)
30. The God of David (2 Chron. 34:3)
31. The righteous God (Psalm 7:9)
32. Fortress (Psalm 18:2; Psalm 91:2)
33. Deliverer (Psalm 18:2; Psalm 91:3)
34. Strength (Psalm 18:2)
35. Buckler (Psalm 18:2; Psalm 91:4)
36. The horn of salvation (Psalm 18:2)
37. High tower (Psalm 18:2)
38. The God of my salvation (Psalm 18:46)

- 39.The God of glory (Psalm 29:3)
- 40.The God of truth (Psalm 31:5; Isaiah 65:16)
- 41.Yah (HSN-3050), JAH (Psalm 68:4). See Sixteen Jehovah Titles.
- 42.The Most High (Psalm 91:1,9)
- 43.The Almighty (Psalm 91:1)
- 44.Refuge (Psalm 91:2,9)
- 45.Holy One of Israel (Isaiah 30:15)
- 46.The glorious Lord (Isaiah 33:21)
- 47.The Creator (Isaiah 40:28)
- 48.Lord God of hosts (Isaiah 22:5)
- 49.The Lord thy Savior and Redeemer (Isaiah 60:16)
- 50.The mighty One of Jacob (Isaiah 60:16)
- 51.The Lord of hosts (Jeremiah 7:3,21)
- 52.The true God (Jeremiah 10:10; John 17:3)
- 53.The great and mighty God (Jeremiah 32:18)
- 54.The God of all flesh (Jeremiah 32:27)
- 55.Ancient of days (Daniel 7:9,22)
- 56.The God of judgment (Malachi 2:17)
- 57.God of the living (Mark 12:27)
- 58.The uncorruptible God (Romans 1:23)
- 59.God of patience and consolation (Romans 15:5)
- 60.The God of hope (Romans 15:13)
- 61.The God of peace (Romans 16:20)
- 62.God of all comfort (2 Cor. 1:3)
- 63.God of love and peace (2 Cor. 13:11)
- 64.The living and true God (1 Thes. 1:9)
- 65.The only wise God (1 Tim. 1:17)
- 66.The blessed and only Potentate, the King of kings and Lord of Lords (1 Tim. 6:15-16)
- 67.The great God (Titus 2:13; Rev. 19:17)
- 68.God the Judge of all (Hebrews 12:23)
- 69.God the Father (1 Peter 1:2; 2 John 1:3)
- 70.The God of all grace (1 Peter 5:10)
- 71.The only Lord God (Jude 1:4)
- 72.Lord God Almighty (Rev. 4:8; Rev. 11:17; Rev. 15:3; Rev. 16:7; Rev. 21:22)
- 73.The Lord God omnipotent (Rev. 19:6)
- 74.The Lord God of the holy prophets (Rev. 22:6)

137 names, titles, or offices of God the Son:

- 1.Seed of the woman (Genesis 3:15)
- 2.Jehovah (the Lord, Genesis 19:24; Psalm 110:1,5)
- 3.Shiloh (Genesis 49:10)
- 4.The star out of Jacob (Numbers 24:17)
- 5.Prophet (Deut. 18:15; Luke 24:19)
- 6.Rock of salvation (Deut. 32:15)

7. Daysman (Job 9:33)
8. The Anointed (Psalm 2:2)
9. The Son (Psalm 2:12; Hebrews 3:6)
10. Sanctuary (Isaiah 8:14)
11. Stone of stumbling (Isaiah 8:14)
12. Rock of offence (Isaiah 8:14)
13. Wonderful (Isaiah 9:6)
14. Counsellor (Isaiah 9:6)
15. The mighty God (Isaiah 9:6)
16. The everlasting Father (Isaiah 9:6)
17. The Prince of Peace (Isaiah 9:6)
18. Rod out of Jesse (Isaiah 11:1)
19. The Branch (Isaiah 11:1; Zech. 3:8; Zech. 6:12)
20. An ensign of the people (Isaiah 11:10)
21. My Servant (Isaiah 42:1; Matthew 12:18)
22. My elect (Isaiah 42:1)
23. Polished shaft (Isaiah 49:2)
24. The Redeemer (Isaiah 59:20)
25. The angel of His presence (Isaiah 63:9)
26. The Lord our righteousness (Jeremiah 23:6)
27. Plant of renown (Ezekiel 34:29)
28. Messiah (Daniel 9:25; John 4:25)
29. The Judge of Israel (Micah 5:1)
30. The desire of all nations (Haggai 2:7)
31. The man that is My fellow (Zech. 13:7)
32. Refiner and purifier (Malachi 3:3)
33. Sun of righteousness (Malachi 4:2)
34. Jesus Christ (note, *Matthew 1:1)
35. The son of Abraham (Matthew 1:1)
36. The son of David (Matthew 1:1; Matthew 9:27)
37. Christ (Matthew 1:17; Matthew 2:4)
38. Jesus (*Matthew 1:21, note)
39. Emmanuel (God with us, Matthew 1:23)
40. King of the Jews (Matthew 2:2; Matthew 21:5)
41. Governor (Matthew 2:6)
42. Nazarene (Matthew 2:23)
43. The Son of God (Matthew 4:3)
44. Master (Matthew 8:19)
45. The Son of man (Matthew 8:20)
46. Physician (Matthew 9:12)
47. The bridegroom (Matthew 9:15)
48. The friend of sinners (Matthew 11:19)
49. The beloved (Matthew 12:18; Ephes. 1:6)
50. The sower of the seed (Matthew 13:3)
51. The Son of the Highest (Luke 1:32)
52. The horn of salvation (Luke 1:69)

- 53.The dayspring (Luke 1:78)
- 54.Christ the Lord (Luke 2:11)
- 55.Savior (Luke 2:11)
- 56.The consolation of Israel (Luke 2:25)
- 57.Salvation (Luke 2:30)
- 58.Jesus of Nazareth (Luke 4:34)
- 59.Holy One of God (Luke 4:34)
- 60.The Word (John 1:1-2)
- 61.God (John 1:1-3; John 20:28; Hebrews 1:8)
- 62.The true Light (John 1:9)
- 63.Only begotten Son (John 1:18; John 3:16)
- 64.Lamb of God (John 1:29; Rev. 5:6)
- 65.The King of Israel (John 1:49)
- 66.Teacher (John 3:2)
- 67.Gift of God (John 4:10)
- 68.Savior of the world (John 4:42)
- 69.The bread of God (John 6:33)
- 70.The bread of life (John 6:35,48-51)
- 71.Light of the world (John 8:12)
- 72.Door of the sheep (John 10:7)
- 73.The good shepherd (John 10:11)
- 74.The way, the truth, the life (John 14:6)
- 75.The vine (John 15:1-8)
- 76.Lord and God (John 20:28)
- 77.Holy One and Just (Acts 3:14)
- 78.Thy holy child Jesus (Acts 4:27)
- 79.A Prince and a Savior (Acts 5:31)
- 80.Lord of all (Acts 10:36)
- 81.A propitiation (Romans 3:25; 1 John 2:2)
- 82.Jesus Christ our Lord (Romans 6:23)
- 83.The Deliverer (Romans 11:26)
- 84.Christ Jesus (1 Cor. 1:2; 1 Tim. 2:5)
- 85.The power of God (1 Cor. 1:24)
- 86.The wisdom of God (1 Cor. 1:24)
- 87.Sanctification (1 Cor. 1:30)
- 88.Lord of glory (1 Cor. 2:8)
- 89.Our passover (1 Cor. 5:7)
- 90.Spiritual Rock (1 Cor. 10:4)
- 91.Christ the firstfruits (1 Cor. 15:23)
- 92.The last Adam (1 Cor. 15:45)
- 93.The second man Adam, (1 Cor. 15:45-47)
- 94.Image of God (2 Cor. 4:4)
- 95.Seed of Abraham (Galatians 3:29)
- 96.Chief corner stone (Ephes. 2:20)
- 97.Head of the church (Col. 1:18)
- 98.Firstborn from the dead (Col. 1:18)

99. Christ Jesus our Lord (1 Tim. 1:12)
100. Mediator (1 Tim. 2:4-5)
101. The man Christ Jesus (1 Tim. 2:5)
102. Ransom for all (1 Tim. 2:6)
103. Seed of David (2 Tim. 2:8)
104. Lord Jesus Christ our Savior (Titus 1:4)
105. Brightness of His glory (Hebrews 1:3)
106. Express image of His person (Hebrews 1:3)
107. Upholder of all things (Hebrews 1:3)
108. Captain of salvation (Hebrews 2:10)
109. The Apostle and High Priest of our profession (Hebrews 3:1)
110. Forerunner (Hebrews 6:20)
111. Minister of the sanctuary (Hebrews 8:2)
112. Testator (Hebrews 9:16-17)
113. Author and finisher of faith (Hebrews 12:2)
114. Great shepherd of the sheep (Hebrews 13:20)
115. Shepherd and Bishop of souls (1 Peter 2:25)
116. Chief Shepherd (1 Peter 5:4)
117. Lord and Savior Jesus Christ (2 Peter 1:11)
118. Day star (2 Peter 1:19)
119. Advocate (1 John 2:1)
120. Jesus Christ the righteous (1 John 2:1)
121. Eternal life (1 John 5:20)
122. Faithful witness (Rev. 1:5)
123. First begotten of the dead (Rev. 1:5)
124. Prince of the kings of earth (Rev. 1:5)
125. Alpha and Omega (Rev. 1:8; Rev. 21:6; Rev. 22:13)
126. The beginning and ending (Rev. 1:8)
127. The first and the last (Rev. 2:8)
128. Morning star (Rev. 2:28)
129. The Amen (Rev. 3:14)
130. Faithful and true witness (Rev. 3:14)
131. Beginning of creation—the One who began creating all things through the Father
(Rev. 3:14; Ephes. 3:9; Col. 1:15-18)
132. Lion of the tribe of Judah (Rev. 5:5)
133. The Root of David (Rev. 5:5)
134. The Word of God (Rev. 19:13)
135. King of kings, Lord of lords (Rev. 19:16)
136. Root and offspring of David (Rev. 22:16)
137. Bright and morning star (Rev. 22:16)

36 names, titles, or offices of God the Holy Spirit:

1. Spirit of God (22 times, Genesis 1:2; Genesis 41:38; Matthew 3:16; 1 Cor. 2:11-14)
2. Spirit of wisdom (Exodus 28:3; Deut. 34:9; Isaiah 11:2; Ephes. 1:17)

- 3.The Spirit (113 times, Numbers 11:17,25; Ezekiel 1:20; Ezekiel 2:2; Galatians 6:8; Ephes. 2:22)
- 4.His Spirit (Numbers 11:29; Psalm 106:33; Isaiah 48:16; Romans 8:11; 1 Cor. 2:10). Thy Spirit (2 Kings 2:9; Psalm 104:30; Psalm 139:7) and My Spirit (Isaiah 42:1; Acts 2:17-18)
- 5.The Spirit of the Lord (30 times, Judges 3:10; Judges 6:34; Judges 11:29; Judges 13:25; Judges 14:6,19; Judges 15:14; Luke 4:18; 2 Cor. 3:17-18)
- 6.The Spirit of Elijah (2 Kings 2:15; Luke 1:17)
- 7.Thy good Spirit (Neh. 9:20)
- 8.Thy free spirit (Psalm 51:12)
- 9.The Spirit of judgment (Isaiah 4:4; Isaiah 28:6)
- 10.The Spirit of burning (Isaiah 4:4)
- 11.Spirit of wisdom and understanding (Isaiah 11:2)
- 12.Spirit of counsel and might (Isaiah 11:2)
- 13.Spirit of knowledge and fear of the Lord (Isaiah 11:2; cp. 2 Tim. 1:7)
- 14.Spirit of the Holy Gods (Daniel 4:8-9,18; Daniel 5:11)
- 15.Excellent Spirit (Daniel 5:12; Daniel 6:3)
- 16.Spirit of the Gods (Daniel 5:14)
- 17.Spirit of grace and supplications (Zech. 12:10; Hebrews 10:29)
- 18.The Holy Ghost (89 times, Matthew 1:18-20; Matthew 3:11; Matthew 12:31-32; Matthew 28:19; 1 John 5:7)
- 19.The Spirit of your Father (Matthew 10:20)
- 20.The power of the Highest (Luke 1:35)
- 21.The Holy Spirit (1 time, Luke 11:13)
- 22.The Comforter (John 14:16,26; John 15:26)
- 23.The Spirit of truth (John 14:17; John 15:26; John 16:13; 1 John 4:6; 1 John 5:6)
- 24.Spirit of holiness (Romans 1:4)
- 25.Spirit of life (Romans 8:2)
- 26.Spirit of Christ (Romans 8:9; 1 Peter 1:11)
- 27.Spirit of adoption (Romans 8:15)
- 28.Spirit of the living God (2 Cor. 3:3)
- 29.The Spirit of His Son (Galatians 4:6)
- 30.Holy Spirit of promise (Ephes. 1:13)
- 31.Spirit of wisdom and revelation (Ephes. 1:17)
- 32.Holy Spirit of God (Ephes. 4:30)
- 33.Spirit of Jesus Christ (Phil. 1:19)
- 34.The eternal Spirit (Hebrews 9:14)
- 35.The Spirit of glory (1 Peter 4:14)
- 36.The Spirit of prophecy (Rev. 19:10)

These 247 names, titles and offices of the Father, the Son, and the Holy Ghost reveal their character, work, and separate parts in the plan of God. The Father has the role of headship; the Son has that of creation and redemption; and the Holy Spirit has the direct power of operation. All three persons of the Trinity have worked and are still working in perfect harmony in the creation, redemption, and eternal good of all.

