

# THE ROCKS AND SHOALS OF CREATION STUDIES IN PREDILUVIAN RESEARCH

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## ABSTRACT

There are many dangers that lie in the way of the creation researcher who assumes that his model for explaining scientific data in the light of the Scriptural statement concerning earth's early events. This paper seeks to warn the careless researcher of the many places in the prediluvian event series where the simple misunderstanding of a Biblical creation text can "run aground" in his studies and cause his model to fail.

## INTRODUCTION

The researcher who seeks to read and understand what the Scriptures say about earth's early events must be aware of some of the dangers which lie along his charted course. The creation scientist who is unaware of the principles of hermeneutics, the science of interpretation, sorely runs the risk of arriving at false conclusions for it will be easy for him to build his interpretative model involving research in his own scientific field upon a Biblical foundation which is inaccurately founded. The following paper deals with many of the words and phrases which, when misunderstood by the creationist, inevitably will lead him to make statements which contradict other passages of Biblical revelation on the subject.

## THE EVENTS OF THE FIRST SOLAR WEEK

It is the conclusion of the writer that in every part of Scripture the Spirit of God was the Divine Author and that he worked along with the human author in such matters as word choice and content so that the writing of the human author at the same time was the perfect Word of God. This conclusion will be reflected in the discussion of words which are considered to be synonyms and even homonyms by many readers.

**Genesis 1:1.** The first translation hazard which the reader will meet is the first word of the Bible, bereshiyth, "in beginning." There is no article between the preposition and the noun, a pattern found in all three similar statements in the Bible. John 1:1 says: "In beginning the Word (Christ) was continually existing . . . ." I John 1:1 says: "That (the Christ in His manifestation to man through incarnation) which was from beginning, which we have seen and heard, which we have handled, of the Word of Life . . . ." Only Genesis 1:1 seems to suggest a specific time in the past because of its introduction of the creative work of God on the universe and the earth. Bara', "he created," the main verb of the first sentence, should not be taken to be synonymous in meaning with its synonym, asah, "he made," which will be met first in verse seven. The latter word is used in scores of contexts where it obviously speaks of work upon existing material, whereas the former word is used in many contexts to speak of a new creation which does not imply the utilization of existing material.

Recognizing the distinction will clarify many Creation passages. 'elohiym "God," the only name used for the Creator in Genesis 1:1-2:4, speaks of the might and power of the Creator. The plural ending, iyim on this name very probably has reference to the fact revealed in other Scriptures that all three members of the Godhead participated in the work of creation.

The main verb bara', "he created," has two direct objects, both pointed out by the untranslatable but very important direct object sign 'eth. These two direct objects are linked by a conjunction which strongly suggests that they are related in some way. These objects are hash shamayim, "the heavens," and ha'aretz, "the earth." Notice that the ending on the first object, . . . yim, (the dual sign indicating two parts) is not the same as the plural ending which was attached to the name of God. Whether this dual ending is significant or not may be debatable to some. It is found in every occurrence of the noun excepting one. Psalm 104 closely follows the events of Genesis One in fifteen points of contact. Since it appears to refer to the first creative event as God's work of ". . . **stretching out** [a participle] **the heavens like a curtain**" even before His work of making His angels spirits and His work of laying the foundations of the earth, it appears quite impossible to refer to hashshamayim, "the heavens," in Genesis 1:1 to the atmospheric heavens. It must refer to the stellar heavens. Furthermore, the fact that this direct object in Genesis One is directly linked to ha'aretz, "the earth," a significant interpretive problem arises.

Many seek to make Genesis 1:1 only a title for the chapter, translating it in this way: "In the beginning, when God was creating the heaven . . . ." They ignore the fact that their error not only ignores the vowel pointing remembered for centuries by those handling the text and finally recording them, but it ignores the fact that, apart from Genesis 1:1, the actual creation of the earth never is found elsewhere in the chapter. Furthermore, it ignores and contradicts the interpretation of the Psalmist in Psalm 104 who clearly understands (and is guided by the Holy Spirit in his recording of his understanding) that the heavens were created first. Of course that conclusion plays havoc with the conclusion of the majority of creationists who traditionally have followed their creationist forerunners in concluding that Genesis 1:14-19 describes the creation of the universe on the fourth day. A solution to the contradiction which that view produces with Genesis 1:1 will be explained when that passage is reached. In the meantime the intervening passage will be examined on the basis of the author's conclusion that the sun, moon and stars actually came into being immediately before God's work of creating planet earth.

**Genesis 1:2.** The researcher must note that the author of Genesis now singles out one of the two direct objects from the previous verse and focuses upon its condition. Planet earth, by the time that Genesis 1:2 begins, has undergone a catastrophe of geological proportions according to two other Old Testament passages. It is the Creator Himself who says so to Job in Job 38:8-9. He first speaks of the creation of the earth when the created Sons of God, the angels, shouted for joy (Job 38:4-7). The Creator then immediately speaks of the waters which broke forth from within the womb after the creation of the earth. "Or who shut up the sea with doors, when it

broke forth as if it had issued out of the womb?" (Job 38:8). Having spoken of the formation of the sea which covered the earth, He identifies the event as the time when He covered the surface of earth with thick, enshrouding clouds of darkness. ". . . **When I made the cloud the garment thereof [of the earth] and thick darkness a swaddling band for it**" (Job 38:9). The Psalmist's Spirit approved interpretation of Genesis 1:1-2 in Psalm 104 agrees perfectly. The Psalmist speaks first of God's work of laying the foundations of the earth. "**Who laid the foundations of the earth that it should not be removed forever**" (Psa. 104:5). Then the Psalmist understands Genesis 1:2 as teaching that: "**You covered it [the earth] with the deep as with a garment. The waters stood above the mountains**" (Psa. 104:6). For the creation researcher ever to understand the earliest sedimentary formations found on earth, those of the Archeozoic "Era," he must recognize this first great source of earth's sedimentary deposits, the outpouring of the first universal flood, the pre-Adamic flood.

w ha'aretz, "**But the earth,**" introduces the second verse. By introducing Genesis 1:2 with only one of the two direct objects found in Genesis 1:1, Moses dramatically singles out the earth in a contrastive way to describe the state of the earth after that very significant, pre-flood catastrophe which deposited the Archeozoic deposits. In this way he makes it clear that this was not the condition in which the original condition of the earth when the heavens and planet earth were created. It has, in accord with the verses mentioned above, been covered with the primal ocean as with a garment and its surface has been wrapped in thick bands of clouds which leave its surface in darkness. The verb hayuthah, "**it was in a state of being,**" is a stative verb which simply describes a condition. It was popular (but wrong) for gap theorists to translate this verb as if it were an imperfect tense, "**it became,**" but this is totally unjustified. The perfect tense chosen by the author is not progressive but rather, because of the nature of the linking verb and the nouns which are linked to that verb, it simply describes an existing state which came into being between verses 1 and 2. Earth was in a state of being thohu wabhohu, "**waste and desolate.**" Gap theorists also misapplied Jeremiah 4:23 and following verses to their imagined destruction of a perfect pre-Noahic flood world because of the occurrence of these words in that verse. Actually the context should be translated in future time, speaking of the desolate condition which would befall the entire land of Israel because of the coming judgment upon Jerusalem and the land resulting from their sin. The use of these two nouns in that context remarkably illuminate their use in Genesis 1:2. "**and darkness [was] upon the face of the ocean deep,**" brings together the elements found in Job 38:8-9, the pre-Adamic universal flood and the surface darkness caused by the dense cloud layer which closely wrapped the earth after the outpouring of earth's ocean waters immediately following earth's creation. These two passages complement Psalm 104:6 and its description of earth's preparation for the creation of earth's hosts by the Creator's provision of the sea. That verse does not mention the darkness which covered the surface of the earth. This is the nature of revelation. The information about this event series is incomplete until all sources of information have been consulted." . . . **and the Spirit of God [was] continually brooding over the face of the waters."**

Now the readers are told the source of the information which is included in Moses' first book, the "Book of Beginnings." This information comes from the one person who was present on the surface of earth's sea, the Divine Author. We also find out that the viewpoint from which the description of the event series is given is from the surface of the earth, or at first from the surface of earth's universal ocean. It is there that "darkness [was] upon the face of the ocean deep." We are not justified in the least to extrapolate this darkness throughout stellar space, concluding that at this time that there were no light producing bodies in the universe. Such a position is contradicted by Genesis 1:1 and by the explicit statement that it was upon the face of the ocean deep. This is confirmed by the Creator's own statement in Job 38:9 that He had made the cloud the garment which was wrapped around the earth producing thick darkness on its surface. We often accuse the uniformitarian of extrapolating in the face of contradictory evidence and yet are often guilty of the same hermeneutical error. The noun hammayim, "the waters," is in the dual form as indicated by the ending, yim. Unless there is in this a quiet reference by the Creator to the two elements, hydrogen and oxygen, which form water, the dual has no special meaning. Perhaps the same is true of the word hash shamiym, "the heavens," in verse one for it cannot refer to the stellar heavens and the atmospheric heavens since the latter is created in verses 6-8. Of course there are many who also would say that the stellar heavens are not created until verses 14-19 in the fourth day. This latter conclusion will be considered in context.

**Genesis 1:3.** "Then God proceeded to say. . ." introduces the verse and the discussion of the solar day which follows just as it does in each of the following five solar days of creation. Note the formula which introduces the solar days which is found in verses 3, 6, 9, 14, 20 and 24. It is repeated whenever a creation day has more than one major element in it as in verses 11, 26 and 29. Apparently we are to understand that the first solar day begins with this formula in verse 3. Many will object that this contradicts Exodus 20:11 and 31:17 which say: "For [in] six days the LORD made heaven and earth, the sea, and all that in them is . . ." They will argue that these statements clearly indicate that the heavens and the earth were created within the six days of creation and not before. There are several interpretative difficulties raised by that interpretation. First of all, it must be recognized that the approach is based upon the translators' insertion of the preposition "in" in the verse. Normally there would be no cause for questioning that but in this case the insertion appears to have produced an apparent contradiction in the Bible, for Genesis 1:1 precedes the formula "then God proceeded to say . . ." which precedes every other day of creative activities in that first week. Secondly, it produces a logical problem. How can the earth begin to rotate on its axis before a powerful, distant source of light to produce the beginnings of the first solar day which clearly is described in the formula, "And the evening and the morning were the first day."? How could its rotation produce the solar day in which it was created? The text clearly is describing the celestial mechanism which continues to produce the fifth and sixth solar days when it speaks of the surface darkness caused by the thick, swaddling bands of clouds which surround the earth and of earth's rotation into the light which

now begins to filter down through these clouds to produce earth's first morning? The solution appears to follow this line of argument. By omitting the preposition "in" in Exodus 20:11 and 31:17, these texts actually read: **"For six days the Eternal Lord worked on the heavens, the earth, the seas and all that in them is . . . ."** Since the verb `asah in these verses normally speaks of activity performed on existing material in contrast to the verb bar'a which is found in Genesis 1:1 of His creation of the heavens and the earth, in verse 21 of His creation of great sea monsters and in verse 27 of the creation of mankind, the contradiction which had been read into Exodus 10:11 and 31:17 vanishes. Genesis 1:3 concludes with the Creator's command: **"Let it begin to be light, and it began to be light."** It becomes apparent then the implications of the context immediately preceding is honored that this is not light which begins to flood the entire universe. Rather it is light which penetrates the darkness which enshrouds the surface of the newly created earth where the Divine Author is the observer and a participant in the work of creation. It is necessary for the student of Genesis to recognize that the entire passage is written from the viewpoint of the Divine Observer, the Holy Spirit, who was, in His local presence, resident above the universal sea which existed at that time.

**Genesis 1:4.** ". . . Then God proceeded to cause a division between the light and between the darkness." Note that the verb **"He proceeded to cause a division"** occurs again in verse 7 where the separation of the waters of the canopy from the waters of the universal sea by means of the production of the atmospheric heavens is described. The verb in both cases is an active causative stem in the progressive/repetitive tense. Here context obviously indicates that the sense is progressive. The progress of the action of causing the division extends over a portion of time.

**Genesis 1:5.** The same is true of the verb which begins this verse, wayyiqra', **"Then (God) proceeded to name . . . ."** The verb is in the imperfect tense. The significance of this fact is seen when the the verb of the second clause, **"But to the darkness He had given the name 'night'"** is examined. It is in the perfect tense. That is the Hebrew verb tense which looks at single, complete action which is finished in the past, present or future, depending entirely upon the contextual implications. In this case, where the darkness already has been present since verse 2, it appears to be proper to recognize that the action of the second verb, the naming of the darkness, has preceded the action of the first verb of the sentence. The translators of the KJV and of other versions normally recognize this phenomenon and frequently supply correctly the English sign of a previous past or even present action. Genesis 1:30, 31, 2:2-3 provide the reader with examples that are easily understood. **"And it became evening and it became morning, day one."** Here it is clear that the darkness now temporarily became partially illuminated to begin the day as it is yet kept by the Jew. In their way of keeping time the day begins at 6:00 p.m. and ends at 6:00 p.m. And note that the viewpoint is that of the Divine Author, the Holy Spirit, who was present on the surface of the preAdamic universal ocean. Light has succeeded in shining through the clouds which lie above the surface of the sea. It is light from a point source and not some phosphorescent light as often suggested. It is light before which the earth,

created in verse one, now has begun rotating. The only alternative is to suggest that earth was created rotating, a model which is not at all impossible. But it should be obvious that the essence of the celestial mechanics which today produce earth's day had to be present from the beginning. Earth was rotating before and probably about the distant point of light which had been created in Genesis 1:1 with the earth. But the interpreter must recognize that Psalm 104 plainly indicates that the Creator's work of "stretching out the heavens like a curtain" preceded in some undefined way the casting down of earth's foundations and prepared the way for this first solar day. It is worthwhile noting that the adjective 'echad, "one," which identifies this period of time as "day one" is used in many contexts where a oneness with more than one part is indicated. This apparently recognizes the two parts of the day, "evening and morning." Moses did not use the adjective yachid, "one" (with a strong emphasis upon the unique singularity of that one. One does well to recognize that the adjective 'echad, "one" (with more than one element involved) is used in Deuteronomy 6:4 in the great Triune formula, "Hear, Oh Israel, the Eternal Lord our God is one Eternal Lord."

**Genesis 1:6.** A key word of the verse is raqiya`, translated "firmament in KJV. The word is used of something that is "stretched out." It is so used of the brass plates which were beaten out of the censers of Korah and his men in Numbers 16:39. These were undoubtedly heated and beaten into thin, broad plates which were attached to the great altar. Here in Genesis 1:6-8, 14, 17 and 20 the word is used of the atmospheric space which the Creator stretches out above the sea and below the waters which He elevates above "**the expanse** [of the atmosphere]." This expanse of the atmosphere caused a division (mabhdial) between these two reservoirs of earth's waters. The noun "**a division**" is formed from the verb which introduces the second clause of the next verse. Verse 6 and its activities would be incomprehensible apart from the explanation of God's action which is found in verses 7-8.

**Genesis 1:7.** "Then God made the expanse." The creationist must recognize that the verb which was appropriate for this activity is not bara', "He created [out of nothingness]," but rather the verb asah, "He made (out of existing material)." "And He proceeded to cause a division," Begins with the simple conjunction which, in this context, is best translated "and." Compare the context of verse 5 where I have translated it "then" because of the flow of the series of events which indicate that the action which follows also follows a previous action. The "division" which is caused here is dramatized by the construction which follows. This "division" caused a separation between the waters which were "down underneath" (mittachat laraqiya`). The English reader misses the powerful descriptive effect which the Divine Author achieves by using three Hebrew prepositions in this construction, which I feebly have translated "down underneath." The same grammatical technique reoccurs in the next clause when the Creator separates the waters which He elevates me`al laraqiya, "from over to" or more intelligibly to the English reader, "up over the top of the expanse (of the atmosphere)."

**Genesis 1:8.** "Then God proceeded to name the expanse 'heavens' (shamayim). Now the Divine Author redefines and limits the meaning of a term which we already

have met in verse one. There the noun shamayim can have no other possible meaning than the stellar heavens since it is not until verses 6-8 that He separates the waters which become "the canopy" from the great, universal sea which has existed since verse 2, thus producing the atmospheric heavens. Thus it can be seen that the noun which had referred to the stellar heavens and to their creation in verse 1 now is applied to the atmospheric heavens, a linguistic pattern which continues even today in English. Our word "heaven" can refer either to the stellar heavens or to the atmospheric heavens and context determines for the reader which meaning is being used. I suggest that the Creator may have used the phenomenon of centrifugal force to begin elevating the waters which He has now placed above the atmosphere. Inherent in the suggestion is my own conclusion that earth begins rotating to produce the first solar day only after its creation.

**Genesis 1:9. Then God proceeded to say: Let the waters down beneath the [atmospheric] heavens begin to be gathered unto one place.**" The gathering of the waters of the sea to one place as the Creator abruptly elevates land out of the sea is very significant to the creationist. It is wholly inappropriate to think that the two-fold command of this verse resulted in the present configuration of the continents with their many sea basins separating them. The first command of this verse plainly suggests that there was only one continent in the beginning.

One of the remarkable confirmations of this Biblical statement has been recognized only recently by naturalistic geologists. While references to the dividing of the continents actually can be found in very old commentaries discussing Genesis 10:25, the idea broached by Alfred Wegener in 1912 to the world of geology was quite new to them and wholly unacceptable at that time. It is noteworthy to remember that Wegener was the son of an evangelical pastor. I speculate that he actually derived the idea of the separation of the continents from his father's preaching. In any case, it was not until the 1950's that men like DuToit began to awaken geologists to the massive evidence that was accruing that there had indeed been only one continent earlier in earth's history. It is highly unlikely that any of these students of earth's physical history even dreamed that they were simply confirming that which the Bible had revealed many centuries ago. **"And let the dry land be seen."** With this part of the two-fold command the great single continent, which geologists call "pangaea" or "all earth," now heaved up out of the sea in the first portion of the third solar day. Three other passages of Scripture speak of this event. Job 38:10-11 speaks of the establishing of sea level immediately after describing the outpouring of the pre-Adamic flood from the womb of the earth and of its being wrapped in thick swaddling bands of darkness. The passage speaks of the Creator's work of establishing for the sea **"my decreed place"** when He ". . . **set bars and doors and said: To this place you shall come but no farther, and here shall your proud waves be stopped.**" Psalm 104 describes the event in a way that is far more dramatic, although this is lost to the English reader in all translations except the NASB. The Hebrew text clearly says that after God laid the foundations of the earth (v. 5), He covered the earth with the depths of the ocean (tehom as in Genesis 1:2) as if it were a garment with the result that the waters of the sea stood above the low profile mountains of that time (v. 6).

The catastrophic work which produced the uplift of the continent in the first half of the third solar day of the Eternal Lord's work on the heavens, the earth, the seas and all that in them is (Exo. 20:11) is dramatically described now by the Psalmist. It is completely improper contextually to steal the Psalmist's exultant description of the event series of Genesis 1:2-9 in this passage and to apply them to the Noachic flood. There are 15 successive events described in this Psalm which correlate successively with the events of Genesis One when one recognizes what the Psalmist actually is saying. For example, in verse 14 the animals and mankind are mentioned but only to indicate that the activity of the second half of the third solar day was preparatory for God's work of creating the animals and mankind in the sixth day. In the same way the trees are mentioned in verses 16 and 17 as the place where the birds will nest. The high hills and rocks are places where other creatures will dwell according to verse 18. The Hebrew text of Psalm 104:7-9 (English versification) actually dramatically describes the fifth through the ninth events of the event series found in the Psalm. **"At Your rebuke they [the universal, pre-Adamic flood waters] fled. At the voice of Your thunder they hurried away. The mountains went up; the valleys went down to the place which You had established for them. You set a bound that they [the previously mentioned waters] might not pass over, that they should not return to cover the earth. He sent the springs into the valleys [the waters of] which run among the hills."** Recognize the dramatic command which thundered out over the universal pre-Adamic sea! Acknowledge the abruptness of the obedience with which the crust of the earth responded to the Creator's command! It is not, as the translators have mistranslated, hesitating before the unimaginable violence of the event, and transferring the action performed by the crust of the earth to the waters. In Hebrew it is inescapable that the words "the mountains" and "the valleys" are the subjects of their clauses and that the translators have instead chosen wrongly to make the waters go up the mountains and down the valleys. How much is lost here through improper translation! The third passage which speaks of this violent event in the beginning of the third solar day of creation is Proverbs 8:22-29. Wisdom speaks in the passage. It is utterly wrong to follow the Socinians and say that the passage refers to Christ and proves that He was a created being, an error that still is being peddled in a branch of the Pentecostal movement and among the Unitarians. The passage speaks of wisdom which was present, for it was God's wisdom, when He created the earth and covered it with the depths of the ocean which He produced by establishing the clouds above and strengthened the fountains of the deep (v. 24-28). It was then that ". . . **He gave to the sea His decree that the waters should not pass His commandment . . .**" and through that command ". . . **He established the foundations of the landmass**" (v. 29b). Notice that here I translate 'eretz', which was translated "(planet) **earth**" in Genesis 1:1, as referring to the erected continent which arose in fulfilling God's command concerning the establishment of sea level. Precisely the same factor must be recognized in Genesis 1:10.

**Genesis 1:10.** "Then God proceeded to name the dry land '**earth**'." Here once again is the linguistic phenomenon which we saw in Genesis 1:1 and 8 where the word first used of the stellar heavens now is adopted to refer to the atmospheric heavens in



the same way that it is done in English. Now the word 'eretz', which has been used to refer to the planet on which we live, is being restricted to refer only to the great single continent which had just heaved up out of the sea in obedience to the Creator's command. It is crucial for the translator to recognize that the Creator has the right to use a word in a different sense than it formerly had been used but that the creationist must be very careful to observe the flow of the context before he assumes that he knows which sense is being used. That hermeneutical principle will be of extreme importance in the interpretation of Genesis 1:1-19 and the use of the term raqia` in that context. Since it has not been redefined as anything other than the atmospheric heavens since its first uses in Genesis 1:6-8, and since that use continues to be found in Genesis 1:20 as the place where the birds fly, that inescapably must be the sense as it is used with reference to the fourth day.

Unless the creation researcher recognizes the obvious violence of this catastrophically abrupt crustal movement, he never will find in any other monocatastrophic cataclysm an explanation in the Bible for two very significant elements of the historical, physical, geological column. (In saying this, I am ignoring the grievous chronological errors attached to the remains of that physical column of deposits and announce that I am only considering the physical deposit series wherever found on the crust of the earth and that I consider them to be the result of very Biblical events). First of all, that great mass of ocean bottom sediments, which were deposited when the ocean's fountain sources were opened, which the geologists misname "Archeozoic" or "ancient life," is inexplicable either to the gap theorist or to those who would explain most of geology by means of the Noahic flood alone. This marine deposit series apparently is without fossil evidence. Furthermore, its massive distortion and refoliation by some giant crustal movement simply does not fit into either of those two defective harmonization models. However, by recognizing this second geological catastrophe which is clearly described in the Bible, the distortion of that depositional series, left by the pre-Adamic flood's eruption out of the womb of the earth (Job 38:8-9), by this mighty uplift in the third day suddenly becomes comprehensible. The second unexplainable element of the historical, physical, geological column is the great Proterozoic assemblage of deposits, a deposit series which is found only around the perimeter of that great single continent. By recognizing that the single continent of Genesis one abruptly began to be raised out of the sea in response to the Creator's command, the major characteristics of that deposit series become comprehensible and are seen to be confirmatory revelation to the statements of Genesis 1:9 and the context. These Proterozoic deposits are recognized largely to consist of continental materials which have been washed off into the sea basin surrounding the single continent. Creationists have discovered that they contain fossil pollens of mature conifer and oak trees, pollens which could not possibly be there according to the evolutionist since according to his faith, they have not yet evolved! However the solid evidence of the second half of the third day of creation resolves the problem for Genesis 1:11-12 plainly state that the Creator created mature trees after the landmass had been erected out of the sea.

**Genesis 1:11.** The creationist should pay particular attention to the verb tadhshe', in the phrase **"let the earth sprout forth vegetation . . . ."** It appears to indicate that normal processes of germination and growth would be part of the process of covering the landmass with vegetation. This appears to be a significant factor in the interpretation of Genesis 2:5, a factor which will be considered at that point.

**Genesis 1:14.** Here is one of the most consistently misunderstood portions of the creation story. Misunderstanding at this point results in confusion elsewhere in the account and stands in the way of any attempt of harmonizing the testimony of natural revelation, the record of the rocks speaking of earth's early events, with the testimony of Biblical revelation concerning the order and character of these events. **"Let there begin to be lights in the expanse of the heavens."** Just as in all of the commands which introduce the activities of the six solar days, this day begins with a construction which the Hebrews used to express a mild command. Grammarians call this form, yehiy, a jussive. It is based on the imperfect verb but is shortened wherever that is possible. I believe that the jussive continues to convey the initiation of a process after the normal manner of the imperfect on which it is based. Thus I have translated the verb form **"Let there begin to be . . . ."** The noun, me'oroth, "lights," is directly related to the noun 'or, "light," which was met in Genesis 1:3-4. Were these the sun, moon and stars, the creationist interpretation normally given? Once again a key hermeneutical principle must be applied to avoid one of the major "rocks and shoals" of creation studies. The researcher must examine the phrase in the light of its context if he would understand it. Every word and every phrase in the Word of God is influenced in its meaning by the contextual setting in which it is found. In this case the context announces that these lights would be placed **"in the expanse of the heavens."** What does this expression mean in the context? This question is crucial if one would understand the activities of the fourth day. The noun birquia` "expanse," is first found verse 6. There and in verses 7-8 the word has reference to the expanse of the atmosphere which the Creator establishes between the universal sea of verses 2-9, waters which are **"down underneath the expanse"** and the waters which He elevated to be **"up over the top of the expanse."** In verses 6-8 the word "expanse" clearly refers to the expanse of the atmospheric heavens which separated the canopy which was elevated far above the surface of the sea by its expanse. This is unquestionably confirmed by the Creator's description of the unique environment shared by the flying creatures which were created on the fifth solar day of creation. He says in verse 20: **". . . And let fowls fly over the earth over the face of the expanse of the [atmospheric] heavens."**

Some interpreters will argue that the term **"expanse of the heavens"** is being used in a different sense in verses 14-19 in the discussion of the activities of the fourth solar day. After all, is it not so that both of the terms **"heavens"** and **"earth,"** which clearly refer to the stellar heavens and to the planet earth in verse one, have been redefined to refer in verses 6-9 to the atmospheric heavens and to the continent which heaved up out of the universal sea? Indeed. But it also is so in the case of both words that the Creator clearly states that He now is using these words in verses 6-9 in a different sense than He originally had used them in verse one. Is this the case in verses 14-17 in

the use of the term birqia` hash shamayim? No. It is obvious from the continued use of the expression to describe the place where the birds fly that the Creator does not change the meaning of the expression meaning "**the expanse of the (atmospheric) heavens**" as He uses it throughout the chapter even as late as verse 30. Only when in Genesis 2:1 one finds that the discussion has returned to the finishing of "**the heavens and the earth and all their hosts**" is the interpreter justified in returning to the original meaning of these words "**the heavens and the earth**" in his understanding. Context demands that the activities of verses 14-19 are seen from the perspective of the Divine Author on the earth within the atmospheric heavens. Context demands that the command of Genesis 1:14 in some way relates to the expanse of the atmospheric heavens.

"But that is impossible!" Of course the objection is based upon the impossibility of the sun and moon even approaching our atmosphere, let alone being placed in it. The answer undoubtedly must be found in the information given in the context. The interpreter should note that a great layer of water, either in the form of vapor or of ice crystals, has been elevated above the atmosphere. In the preceding context of verses 6-9 it has been strongly implied that this great canopy was being elevated from the surface of the universal sea to its place above the atmosphere. The activities of the fourth solar day follow directly upon these activities of the third solar day. If one grasps the implications of Genesis 1:1 and Psalm 104:2-5, it is inescapable that the sun and moon actually existed from the first verse of the creation story in Genesis. And Psalm 148:1-6 calls upon the angels to praise the Creator. With them the sun, moon and stars join in this paean of praise. Not only do all things in the heaven of heavens (apparently the place of His dwelling) praise Him, properly translated in the past, the waters that were above the (atmospheric) heavens also contributed to His praise.

The creationist must not forget that earth was shrouded in a great layer of water vapor or ice crystals which lay above the atmospheric heavens. As that canopy was elevated throughout the third day, it would have been thinning. On the fourth day the source of the light which had, in a very diffused form, distinguished between evening and morning as the planet had rotated before that distant source of light. Now to the eye of the Divine Observer (and to man for the entire period between Adam and Noah's flood) the light was able to refract and produce a bright spot, a sun dog, on the bottom of the canopy producing a light in the expanse of the atmospheric heavens. The same became true of the moon as it now was able to shine through the canopy at night sufficiently to produce a moon dog, a bright refracted spot of light at the upper edge of the atmosphere. These spots of light which the Creator "made" were all that Adam ever saw of the celestial bodies. The greater light, the sun dog, ruled the day and made it possible for Adam to estimate easily what time of day it was. The lesser light, the moon dog, ruled "the night and the stars." This is precisely what verse 16 says. And it must be noted that the translations, assuming that the stars were created on the fourth day, add an idea that is not present in the conclusion of verse 16. The Hebrew text does not appear to say: "He made the stars also." A problem lies in the interpretation of the conjunction and particle we'eth. This is the fourth time that the form 'eth has been used in the verse. It is a form which can be either the direct object sign (which

it unquestionably is in the first three occurrences pointing out the three object phrases governed by the verb **wayy`as**, "he proceeded to make (out of existing material)." The problem is that the form also can be the preposition **'eth**, "with." The problem is particularly thorny when one examines Genesis 4:1 where Eve, after bringing forth her firstborn, names him "Cain," saying "I have obtained **qaniythiy**, (the source of the name "Cain." The problem lies in the phrase which follows, **'eth-yhwh** which can mean either (**direct object sign** i.e. "even" + **the Lord**) or it can mean "I have obtained a man child with (the help of) the Lord." I am convinced that the latter is the correct interpretation of the passage. In Genesis 1:16 it appears that the final use of this particle (which is pointed differently with the vowel **sere** instead of the vowel **seghol** in the three preceding cases where a **maqgeph** links the object sign and each of the three objects. I therefore suggest that the last clause means ". . . and He proceeded to make [out of existing material] the two great lights, [He made] the greater light for a ruler of the day and [He made] the lesser light for a ruler of the night even with the stars." On the other hand, if the conjunction and particle are taken to point out a fourth object of the verb in the verse, "[and He made] the stars," it may be that I have been mistaken in emphasizing the location of the two great lights and the stars.

Another less likely interpretative possibility is that the imperfect verb **wayy`as**, "He proceeded to make," actually is a previous past after the way in which KJV has translated the imperfect verb **way y'omer** in Genesis 12:1 in the phrase "Now the LORD **had said** unto Abram . . . ." If this were the correct way to understand Genesis 1:16, then the text should be read: "Now God had made two great lights; the greater light to rule the day, and the lesser light to rule the night and He **had made the stars also**." This would mean that the command of verse 14, "Let there be lights in the expanse of the (atmospheric) heavens . . ." would not actually refer to the celestial bodies which are the source of the light but rather to the manifestation of the full penetration of light on the surface of the earth from those bodies which had been created in verse 1. In any case, the interpreter may be sure that the celestial bodies were not actually in the expanse of the atmosphere and that the greater celestial body mentioned here actually were the source of the light which had divided earth's solar days from the very beginning.

**Genesis 1:17.** The verb **wayyitten**, translated "and He set" or "placed" is another of the rocks and shoals problems which the interpreter must recognize. When the verb root **nathan** (from which we derive the name "Nathan") is used in a governmental context, that context modifies the meaning of the verb. A perfect example of this phenomenon is found in Genesis 41:41. "And Pharaoh said to Joseph, "see, **I do appoint you over all the land of Egypt**." Since Pharaoh is in the very act of the official appointment, it is appropriate to recognize this as an emphatic perfect and translate it in this manner. Genesis 1:17 also is in a governmental context. "Then God proceeded to appoint them in the expanse of the [atmospheric] heavens to cause light upon the earth and to rule over the day and over the night and to cause a [clear] division between the light and the darkness" (Gen. 1:17-18). Thus the instruction of the latter part of verse 14 becomes accomplished solely by these two

great lights. "And let them be for signs and for seasons and for days and for years."

**Genesis 1:27.** It is crucial to recognize that the language used of the act of creating man can include all mankind. wayyibhra' 'elohiym 'eth-ha'adam, "Then God proceeded to create [out of nothingness] + [the direct object sign] mankind." The progressive verb allows for time to pass between the creation of the first man and the first woman. It is my own conclusion that all mankind were indeed created "in that first man" and that, as the seminal generation of his loins down through earth's many generations, we all were present in the garden and participated (as part of Adam) in that first act of rebellion which produced a sinful human race. This is strongly intimated in Romans 5:12 when read correctly. "For even as by one man the sin (nature) entered into the world and death by means of the sin [nature], even so death passed through to all mankind because all sinned [as a point act]." (The last point is required because the verb is aorist in tense and describes an action which is a point action and not one that comes to be repeated in every human being sometime during his life). The recognition that ha'adam can refer to the entire human race eliminates much of the nonsense which has been foisted upon Genesis 6:1-7 in attempts to avoid recognizing that all mankind is involved in the repeated uses of ha'adam in verses 1, 2, 3 4 (in the phrase "the daughters of mankind"), 5, 6, 7 (twice).

"In the image and likeness of God He created him. (The 3rd masculine singular here must refer back to ha'adam, "the man" or "mankind," which was just discussed as involving the male and female who were the head of the human race. That is made obvious by the phrase which immediately follows. Even though a little time intervenes between the formation of the physical body of the man out of the dust of the earth, at the time when his soul and spirit were created out of nothingness, and the Lord's "building" of Eve out of the rib of the man, both clearly are included. There is absolutely no justification for proposing that Adam was created in the neuter gender and that only at the production of Eve did he become a male. "Male and female He created them."

**Genesis 1:28.** This is the only conclusion which can be reached in the light of the second plural commands which immediately follow in verse 28. Then God proceeded to say to them, be ye fruitful and multiply and fill the earth and subdue it and rule . . . ." Many an interpreter's ship has grounded on the shoal "and fill the earth." It was popular for the gap theorist, because of the KJV translation "and replenish" to find here proof that the earth and a complete creation of all life once had been destroyed at Satan's fall but the verb has no suggestion of "re-" in it whatsoever. The command is simply: "and fill the earth."

**Genesis 1:29-30.** The interpreter should note the possibility that, since the diet given here speaks only of mankind in the word "you," and apparently only of land animals in the phrases "to every beast of the earth and to every fowl of the air and to everything which creeps upon the earth." While it is normal to think of the creatures of the 'eretz, "earth" as relating to of all creatures on the planet, it is

possible that here as in Genesis 1:9-10 "the earth refers only to landmass which is well above sea level. Indeed, sea creatures appear to be intentionally excluded by this careful statement in the verse. Could marine creatures like the baleen whale, which today lives by straining plankton out of the water for its food, have been a carnivore before man's fall? Or could the multitudes of carnivores in the sea have taken the lives of other creatures before man's fall? Only if, at the time of the creation of these creatures on the fifth day, there already had been a fall and sin of great consequences, the fall of Satan and his angels in their rebellion against God. While that approach may be a possibility, the problem is that it is not possible to prove when Satan and his hosts fell, except to say that they fell after the laying of the foundations of the earth, according to Job 38:4-7. This passage indicates that all of the created sons of God shouted for joy when that work was done.

**Genesis 2:2.** It is important for the interpreter to recognize that the translators wisely acknowledge the time of the action of the verb asah, "**He had done**," as taking place before the action of the first verb of the sentence. Even though there is no particle in Hebrew to indicate previous action, the Hebrew reader would have been attentive to the context and would have recognized this fact. Thus the English translator, to satisfy the mind of the English reader and his need for this particle, must supply that helping element to the right verbs. This is simply proper translation. Thus the verse should read: "**For God completed on the seventh day His work which He had done so He proceeded to rest on the seventh day from all of His work which He had done.**" The same factor must be recognized in verses 3, 5 and 8. It is greatly to be regretted that this was not done in Genesis 2:18-20 for it would have avoided opening the door of criticism of those who insist that there are contradictions in the Creation story. And this is a good place to deal with the rocks and shoals of that passage.

## **CHAPTER TWO: AMPLIFYING IMPORTANT CREATION DETAILS**

**Genesis 2:19-20.** Much confusion and false foundation for error would have been avoided had the KJV translators recognized the context of Genesis One and had they included the previous past element where needed. I suggest the following reading. "**Then the Eternal Lord God proceeded to say: The man's being alone [by himself] is not good. I will proceed to make for him a helper as his counterpart. Now the Eternal Lord God had proceeded to form out of the ground every living creature of the field and every fowl of the [atmospheric] heavens. And He had proceeded to bring them to the man to see what he would proceed to call each living creature, and whatever the man had named each living [kind of] creature, that was its name. For the man had gone through the process of giving names to all of the cattle and to the birds of the [atmospheric] heavens and to every living thing of the field, but for the man he had not found a helper as his counterpart.**" It was then that the Eternal Lord God put the "old" bachelor to sleep and provided his mate precisely as the Lord had planned from the beginning. By this recognition of the impact of the previous context the misbegotten idea of a contradiction of Genesis 1 by this passage is corrected.

**Genesis 2:5-6.** One of the most persistent, well meaning, ill-founded assumptions which has become a traditional conclusion of creationists is the declaration that "It never rained from Adam until the Noahic flood." The view is based upon a misunderstanding of the English translations and is wholly unsupported in the original Hebrew text. The evidence needs to be considered phrase by phrase. wekol siach has sadeh terem yihyeh ba'aretz, "**Now every shrub of the field not yet had come to be in the earth . . . .**" Obviously the text is speaking of the land which had risen above sea level in the early part of the third solar day of creation and not of the entire planet earth. The expression "**every shrub of the field**" evidently has reference to larger shrubbery and trees and I strongly suspect that "**of the field**" has reference to that larger vegetation which came to grow outside of the garden. That of course would require that the garden had been planted on the third day and not on the sixth day. This thesis would seem to have support from the description of the events of the latter part of the third creation day. But on the other hand it seems contradicted by the translations of Genesis 2:8-9 which read something like this: "**And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. Now out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food . . . .**" Yet the thesis that plant life was created on the third solar day is solidly based on Genesis 1:11-13 and Genesis 2:5 indicates that field shrubs had not yet come to be in the earth when there was not a man to till the ground! The apparent contradiction begins to be resolved when one recognizes that the previous imperfect is being used in Genesis 2:8-9 not just once but three times. Thus I would read the passage in this way. "**Now the Eternal Lord God had planted a garden eastward in Eden; and there He placed the man whom He had formed. And out of the ground the Eternal Lord God had made every tree that is pleasant to the sight and good for food to grow . . . .**" But what about the apparent contradiction of Genesis 2:5 with Genesis 1:11-12? A very plausible answer lies in the suggestion immediately above that the vegetation created in full bloom and fruit bearing on the third solar day of creation actually was only created in the garden while outside in the field the ground awaited the spread of vegetation by the normal means of reproduction and growth and by the hand of man when he would be exiled from the garden. If this answer is accurate, then it gives a remarkably bleak scene to the prospect which lay before the pair when they were sent from the garden. What then would be the meaning of Genesis 2:5? The following translation should provide the answer to that question. "**Now none of the shrubs of the field [i.e. outside of the garden] had yet come to be in the earth. Neither had any of the field herbs begun to sprout forth because the Eternal Lord God had not caused it to rain upon the earth and there was no man (we'adam 'ayin) to work the ground.** Verse 6 adds this information about this period between the third day creation of mature plant life in the garden and the creation of man on the sixth solar day. "**And a mist was continually arising from the earth (the land above sea level) and that was causing the wetting of all of the ground.**" It is this last clause which, taken out of this very important context within the creation week, has mislead many creation workers to say that it never rained between Adam and the Noahic flood. While there is

the outside possibility that this suggestion might be true, there certainly is no basis for holding that position dogmatically on the basis of these verses.

**Genesis 2:7.** There are four key words used of Adam's creation. The verb wayiytser, "**Then He proceeded to form,**" begins the verse. The verb is used of the type of moulding and shaping which is done by the potter working in clay. It undoubtedly describes the process of the formation of the physical figure out of the dust of the earth and is the reason why in Genesis 1:26 the verb `asah, "**to do, to make** [something out of existing material]" is used. It also is used when the Creator expresses His intent to make Adam's counterpart. It must be remembered that Eve was made out of existing material, Adam's rib. The verb wayyippach, "**Then He proceeded to breathe,**" is used of the Creator's work of breathing the breath of life into the man so that he became "**a living soul.**" This act of breathing, which brought about the transformation of a figure of clay into a living, breathing, thinking being, undoubtedly is the reason for the use of the root bara' in Genesis 1:27 in the form which I translate: "**He proceeded to create.**"

#### **IMPORTANT FACTORS RELATING TO THE NOAHIC FLOOD**

**Genesis 7:11.** I have heard many arguments against a universal Noahic flood. One commonly raised is the statement that there is not enough water "in the atmosphere" to produce a universal flood that would cover the mountains. It is important to remember that earth's great mountains all are the product of continental plate movement which began a full five generations after the Noahic flood. This great, post-Noahic flood uplift of the mountains is inescapable to the creationist who will give natural revelation, the evidence in the crust of the earth, its proper hearing and who will allow it to be placed in its proper Biblical setting. The objection is correct. I have been told by a meteorologist that, if all of the water which is now contained in the atmosphere were to fall at one time, the most that could be expected would be about one inch. But one should not become discouraged at the perplexing task of floating Noah's ark in an inch of water. A second factor also should be recognized. The Bible clearly rejects the idea that the Noahic flood was derived from atmospheric rainfall. Indeed, two totally diverse sources are given in Genesis 7:11. The first source of water comes from beneath the ocean crust. bayyom hazzeh nihbhq`u kal-ma`ynoth tehom rabbah, "**In this same day all of the springs of the great ocean deep were broken open.**" This statement in a remarkable way accounts for the ocean depth violence and the deposition of vast quantities of ocean bottom sediments and the sudden outburst of ocean bottom, relatively immobile fossil life recorded in the Cambrian layers, the bottom of the Noahic flood. These waters from the wellsprings of the deep very quickly are joined by waters from a second source which at that time lay above earth's atmosphere. wa'arubboth hashshamayim niphtachu, "**and the windows of the [supra-atmospheric] heavens were opened.**" I feel that it is inescapable that these waters are the waters which were elevated "**up over the top of the expanse of the [atmospheric] heavens**" in Genesis 1:7-8.



**Genesis 7:21.** It is inappropriate to assume from the first words of this verse, "**And all flesh expired . . .**" that every creature on the face of the planet died outside of the ark. The phrase is incomplete and cannot be understood properly without modifying that clause by the several clauses which follow that statement. The verse adds that this great result of the great judgmental flood affected all creatures which moved upon the surface of the earth (the landmass). It included the birds of the atmospheric heavens, all of the large bodied animals and living creature, even every creature which crept upon the surface of the earth (the landmass) as well as mankind (**ha'adam**), the word used so frequently in Genesis 6:1-7 of the entire human race. Note how ludicrous Augustine's interpretation of **ha'adam** in Genesis 6:1-7 as referring to the Canite family when that same approach is applied here!

**Genesis 7:22.** But the restrictive clauses which govern the meaning of the clause, "**and all flesh expired . . .**" continue and add a wholly new dimension in this verse. A very suggestive restriction is placed on the clause by the words **Kol 'asher nishmath chayyim be'aphayu**, "**Everything which [had] the breath of lives in its nostrils.**" The words obviously exclude gill creatures whose lives necessarily are spent in the water. The next clause provides a similar exclusion of creatures related to the lakes and the sea. "**mikkol 'asher becharabhah methu**, "**From everything which [was] on the tierra firma died.**" The word which I have translated "**tierra firma**" is a rather unique Hebrew word which occurs only 9 times in the Old Testament. It also may be found in Exodus 14:21 and 30:12, Joshua 3:17 (twice) and 4:18; Haggai 2:6; 2 Kings 2:8 and Isaiah 48:21. These contexts will reveal that the word here in Genesis 7:22 clearly is limiting those creatures which died mostly to those which continually carried on their existence on high and dry, well drained land.

**Genesis 8:1.** This verse begins the brief description of the earth as the universal flood waters began to retreat. It provides one of two very important geological signs for which the physically oriented creation researcher should look. In the retreating signs of universal flood waters there should be wind signs of great magnitude since the verse explains that the Creator sent a wind with the mighty task of drying the surfaces of the landmass as they were becoming newly exposed by the retreating waters.

**Genesis 8:3.** This verse provides the second geological sign which should mark evidences that the Noahic flood no longer was universal. The verse contains a construction which greatly emphasizes duration and repetition of an action. Two infinitives absolute follow the main verb in the first clause. **wayyashubhu ham mayim me'al ha'aretz halok washubh**, "**And the waters continued to return from upon the earth** [the landmass as it was becoming newly exposed, going and returning repeatedly]." These two signs will mark the newly exposed shorelines of the retreating sea. And it is a remarkable fact that there are strata in the upper Paleozoic layers which surely contain wind dunes which are invaded and truncated by marine waves over and over again. And one geologist even says that the major characteristics of the Mesozoic "era" are wind and tidal wave!

## CONCLUSION

When the physical evidence of natural revelation and the supernaturally recorded evidence concerning the creation in Biblical revelation are read correctly without being distorted by massive presuppositions of either source, then natural revelation, the physical testimony of the record of the rocks and Biblical revelation, the verbal testimony of the Word of God, will fully agree. And they must. Otherwise the creationist has not dealt accurately with one of the two sources of revelation or he has not been careful to develop his model in careful agreement with the Word of God.