

## Day 2: January 2



The second reading explains why David wrote 'the heavens declare the glory of God'. This is perhaps the most controversial chapter from the Bible. It is also the most simple. Whether in Hebrew or English the words are those first learnt by children.

The Book of Genesis was compiled by Moses about 1500BC. However, the long generations in the family lineages before Moses show the account need only have been passed through six or seven generations. Noah's father could have known Adam, and Noah's son would have known Abraham, Moses' great grandfather. See [Timeline](#)

The account of creation features the spirit of God, and the word of God. For anything to be done, firstly God speaks, then the work is carried out by the spirit of God.

Many scientists now accept the days as literal. For two reasons, firstly evolutionary theory lacking hard evidence is in crisis, making theistic evolution unsustainable and, secondly the same Hebrew word for day is only ever used for 24 hour days elsewhere.

### Genesis 1

- (1) In the beginning<sup>1</sup> God created the heaven and the earth.
- (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.
- (3) And God said, Let there be light: and there was light.
- (4) And God saw the light, that it was good: and God divided the light from the darkness.
- (5) And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
- (6) And God said, Let there be a expanse<sup>2</sup> in the midst of the waters, and let it divide the waters from the waters.
- (7) And God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse: and it was so.
- (8) And God called the expanse Heaven<sup>3</sup>. And the evening and the morning were the second day.
- (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.
- (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.
- (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.
- (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.
- (13) And the evening and the morning were the third day.
- (14) And God said, Let there be lights in the expanse of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
- (15) And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

(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<sup>4</sup> also.

(17) And God set them in the expanse of the heaven to give light upon the earth,

(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.

(19) And the evening and the morning were the fourth day.

(20) And God said, Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in the open expanse of heaven.

(21) And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind<sup>5</sup>, and every winged fowl after his kind: and God saw that it was good.

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

(23) And the evening and the morning were the fifth day.

(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.

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

(26) And God said, Let us<sup>6</sup> 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 creeps upon the earth.

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

(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 moves upon the earth.

(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.

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

(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.

(King James Version updated with reference to the Hebrew text)

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1 Hebrew *Elohim*, in English 'Gods', a literal translation is Mighty Ones.

2 The Hebrew *râqîya* means to spread out or increase the area of a sheet of metal by making it thin

3 Hebrew *shâmayim* -to be 'lofty', it refers to the sky, or atmosphere which is has varying percentages of water depending on location. Note the scope of the action so far relates to the earth and not the universe.

4 This troubles scientists due to the speed of light placing them too far back in time. But until recently the brightest stars were Venus and Mars which are planets! In context the "stars" are for "signs, and for seasons" on earth. It is the planets which we see with the naked eye that are used to mark time.

5 Hebrew *mîyn*, to portion out, a sort, a kind or in more modern terms, a species.

6 The word 'us' is correct. The Hebrew for God here is plural 'Mighty Ones'. They are also called Angels.