

Genesis 1...An Overview of the Creation Days (Days 3,4 and 5)

Continuation of “God Forms” (1:1-13)...the Third Day

Day Three (Genesis 1:9–13)

Genesis 1⁹ Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so. ¹⁰ God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. ¹¹ Then God said, “Let the earth sprout vegetation, plants yielding seed, *and* fruit trees on the earth bearing fruit after their kind with seed in them”; and it was so. ¹² The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. ¹³ There was evening and there was morning, a third day.

God gathered the waters and caused the dry land to appear, thus making “earth” and “seas.” ...For the second time, God said that what He had done was “good” (v. 10; “light” being the first, v. 4).

God also caused plant life to appear on the earth: the grasses, the seed-producing herbs, and the fruit-bearing trees. God decreed that each would reproduce “after its kind,” which helps to make possible order in nature. God has set reproductive limits for both plants and animals (Gen. 1:21) because He is the Lord of Creation. ***God was preparing the earth for a habitation for humans and for animals, and the plants would help to provide their food. A third time, God said that His work was good (v. 12).***

“God Fills” (1:14–27; 2:7)...God has now created three special “spaces”: the land, the seas, and the expanse of the sky. During the next three creative days, He will fill these spaces.

Day Four (Genesis 1:14–19).

Genesis 1¹⁴ Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; ¹⁵ and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so. ¹⁶ God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; *He made* the stars also. ¹⁷ God placed them in the expanse of the heavens to give light on the earth, ¹⁸ and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. ¹⁹ There was evening and there was morning, a fourth day.

Light had already appeared on the first day, but now it was concentrated in these heavenly bodies. Into the expanse of the sky God placed the heavenly bodies and assigned them their work: to divide the day and night and to provide “signs” to mark off days, years, and seasons, and to serve as lights in the expanse (firmament) to give light on the earth. Michael Barrett

The first three creation days were spent constructing the heavens and the earth, making it a fitting habitation for God’s creatures.

Starting with the fourth day, we transition to the second half of the creation week. Here, God creates the beings who will live on the earth. Before making the creatures, however, God placed lights in the heavens: “And God said, ‘Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth’ ” (Gen. 1:14–15).

A great deal of the scholarly interest given to these verses concerns how there could be light on the first day of creation when the sun, moon, and stars were not made until the fourth day. Moreover, a literal view of Genesis 1 has the plants growing before the sun’s shining.

The purported problem is solved not by changing the text but by taking it at its face value, supposing that God supernaturally provided his own light while the work of creation was proceeding. Then, on the fourth day, God hung the earth’s main lights in the sky: the sun by day and the moon by night.

Israel would need the help of the heavenly bodies to direct their activities, and God would occasionally use signs in the heavens to speak to His people on earth. Michael Barrett

Three tasks are appointed to these luminaries...

The first is “to separate the day from the night” (Gen. 1:14). This refers to the way that the rising and setting of the sun, together with the appearance of the moon, marks the passage from day to night. It is not the sun that creates the day—God created the day and the night—but the sun’s (apparent) movements regulate daytime and nighttime so long as creation stands.

Second, the lights in the heavens are placed “for signs and for seasons, and for days and years” (Gen. 1:14).

God is preparing for the coming of animals and mankind, for whose sake the regular movements of the stars are a means of calculating time and events.

Because of their religious observances, the Jews needed to know the times and the seasons, when the Sabbath arrived and ended, when it was a new month, and when it was time to celebrate their annual feasts (Lev. 23). Michael Barrett

And, the lights are “for “signs”...Later in the Bible, eclipses and bright stars will be used by God to signify great events, such as the birth of Jesus Christ (Joel 2:30; Matt. 2:2)...The stars also provided the basis for calendars, the measuring of “days and years” and for navigation.

Before the invention of the clock and the compass, the activities of human life were closely linked to nature’s cycles, and navigators depended on the stars to direct them. Michael Barrett

Verse 17 states that God “set them in the expanse of the heavens,” not randomly but according to his purpose.

The third assignment given to the heavenly objects was “to give light upon the earth” (Gen. 1:15). The Hebrew word used for “light” is usually applied to “lamps” that reflect the light. The idea here is that even active light sources such as the sun are in fact shining a light that God has given them onto the earth...

It is remarkable to us that in addition to creating the sun and moon, Genesis offhandedly adds that God made “the stars” (Gen. 1:16). In the ancient world, where a cloudless night sky was not washed by streetlights, people looked up to a myriad of bright stars in a fantastic array. Today, the night sky that the ancients observed is seldom seen except out at sea or in the deep desert. There, the stars are almost overwhelming in their mysterious twinkling over the earth. ***When Moses casually added “and the stars” to the creation of the fourth day, his first readers were given a sense of the awesome power and sublime wisdom of the God who, as Psalm 147:4 tells us, “determines the number of the stars; he gives to all of them their names.”***

There are an estimated 200 billion stars in the Milky Way galaxy alone and an estimated 100 billion galaxies in the universe. The stars are the work of His fingers (Ps. 8:3). Michael Barrett

The Only True God

While the spectacular design of the universe rebukes the unbelief of atheistic scientists today, the creation account of Genesis 1 contains evidence of an intentional assault against ancient idolatry.

...It is not surprising that people who were bound in sin would begin to worship heavenly objects, whether in the deification of the “sun and moon or in constellations of the stars. Alasdair Paine points out, however, that “The creation is marvelous, but it is not God. Its glory points to his glory, so that we might come to know him.”

Moses warns the people of Israel against this false worship of heavenly objects, since they are still creatures made by the true God. This polemic against idolatry began in Genesis 1:1: “In the beginning, God created the heavens and the earth.” Unlike the pagan conception of limited gods that indwelt nature, and in many cases were merely local to a specific territory or people, the God of the Bible is eternal and transcendent. He created the entirety of the universe.

It is especially when Genesis 1 turns to the sun, moon, and stars that it targets the objects of false, idolatrous worship. Gordon Wenham explains, “In neighboring cultures, the sun and the moon were some of the most important gods in the pantheon, and the stars were often credited with controlling human destiny.” These heavenly objects often had their own religious cults, mythologies, priests, and devotees. But ***Genesis 1 teaches: “No, these are not gods. They are created lamps to shine God’s light on the earth and perform the functions that the Creator has assigned them.” This point would be made throughout the Old Testament.*** Isaiah wrote that the stars urge us to worship only the Lord, relying on his wisdom and might: “Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name” (Isa. 40:26)

David Atkinson notes how God’s creation of the stars should humble us before him in reverent awe: “The majesty and mystery of God, seen through his works, was surely part of the faith of the author of Genesis 1. He would no doubt have concurred with the psalmist: ‘When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him’ (Ps. 8:3–4).”

Psalm 136 speaks specifically of this. In response to the created heavenly lights, the psalmist exclaimed:

Give thanks to the LORD, for he is good,
for his steadfast love endures forever
to him who made the great lights,
for his steadfast love endures forever;
the sun to rule over the day,
for his steadfast love endures forever;
the moon and stars to rule over the night,
for his steadfast love endures forever. (Ps. 136:1, 7–9)

All Praise to our Majestic Creator!

Johannes Kepler, the founder of modern astronomy, thus observed, “The undevout astronomer is mad.”

Consider the life-sustaining design of Earth and its solar system. It is Earth’s precise 23-degree slant that gives us our seasons, whereas a minute deviation in either direction would make life impossible. It is the precise mass and distance of the moon that keeps our tides from either stagnating the ocean or inundating whole continents.

Astronomer Geoffrey Marcy wrote in the Washington Post about the marvel of our solar system, apparently unique in its design to sustain life. “It’s like a jewel,” he remarked. “You’ve got circular orbits. They’re all in the same plane. . . . It’s perfect, you know. It’s gorgeous. It’s almost uncanny.” Unknown to him, Marcy’s comments echo those of Isaac Newton three hundred years before: “This most beautiful system of the sun, planets, and comets could only proceed from the counsel and dominion of an intelligent and powerful Being.”

God’s Use of the Imagery of Day Four...

We look on the fourth day of creation and see the heavenly lights that God placed into the expanse of the heavens. If we look forward in Scripture and ask how God later uses this imagery and language, the result is staggering.

When Abraham complained about his lack of offspring, God took him out under the night sky and had him look upward: “‘Look toward heaven, and number the stars, if you are able to number them.’ Then he said to him, ‘So shall your offspring be’ ” (Gen. 15:5).

The New Testament assures us that this refers to Abraham's spiritual offspring, that is, those who join him through faith in the saving promises of God (Gal. 3:7)...

At the end of his parable of the sower, when Christ summons us to a true and persevering faith, Jesus notes that history will end with a great separation. When he returns with his angels, Jesus will gather all who remain in their sin and unbelief for the fiery furnace of eternal condemnation. ***Those who have been cleansed by his blood and renewed by his Spirit will remain. Jesus states, "Then the righteous will shine like the sun in the kingdom of their Father" (Matt. 13:37-43). Daniel 12:3 applies this same imagery to faithful believers: "those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever."***

The great need of our generation is Christians who know how to live in the world but not of the world, who know how to separate light from darkness. Paul made this point to the believers in Philippi, urging them to live carefully according to the light of God: "Do all things without grumbling or disputing, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life" (Phil. 2:14-16). To the Ephesians, Paul likewise called for holiness of life as Christians separated themselves, refusing to become partners with those committed to sin: "for at one time you were darkness "but now you are light in the Lord. Walk as children of light" (Eph. 5:8).

God made the heavenly lights "to give light upon the earth" (Gen. 1:15). In addition to our witness, Jesus applied this teaching to our calling to do good works to declare God's glory:"You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, "and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. (Matt. 5:14-16)

Jesus declared, "I am the light of the world." And he promised that if you follow him, living by his Word, opening your heart to him in prayer, and walking as his true disciple, you "will not walk in darkness, but will have the light of life" (John 8:12)."

Day Five (Genesis 1:20-23)

Genesis 1²⁰ Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.” ²¹ God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. ²² God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” ²³ There was evening and there was morning, a fifth day.

Before the coming of man, God gave his attention to creating the animals. On the fifth day, God made the sea animals that swim in the waters and the birds that fly across the heavens. These creatures correspond to the spaces prepared earlier on the second day, the sea and the sky (Gen. 1:6–8).

The significance of these creatures is seen in the use—for only the second time in Genesis 1—of the word “created” (Hebrew, bara): “So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind” (v. 21).

The first use of the word “create” was in Genesis 1:1, where God “created the heavens and the earth.” The Hebrew *bara* is used only of God and involves creation *ex nihilo*: making something that had no prior existence. What is new here is the appearance of the “living creatures” (Gen. 1:20).

H. C. Leupold describes these new kinds of beings as those “that breathe and are animated and have power of their own volition to go from place to place.” The term for “living” is the Hebrew word *nephesh*, which means “soul.” ***In distinction from the unthinking plant world, these sea and air creatures, soon to be joined by the beasts of the ground, are made with an inner awareness and will.***

By creating these “living creatures,” the Creator displayed himself as a living God who possesses infinite power and genius.

The first category of living creatures is made up of those that dwell in the sea: “God said, ‘Let the waters swarm with swarms of living creatures’ ” (Gen. 1:20). “So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds” (v. 21). When verse 20 speaks of the waters “swarming” with living creatures, it speaks to the

incredible variety of creatures that inhabit the seas and sprang forth at God's command.

Genesis 1:21 emphasizes the "great sea creatures" (Hebrew, *tanninim*), a word that can be used for various large sea animals, including snakes (Ex. 7:12), great serpents (Deut. 32:33), and dragons (Ezek. 29:3). Often, it is translated as "monsters" (Jer. 51:34). The idea would embrace "all the large sea creatures, including whales and crocodiles.

Swimming creatures as well as flying creatures were all made on day five of creation. "Great sea monsters" (NASB). These differ from both fish and seagoing reptiles (like crocodiles). This word here is translated elsewhere as serpent, dragon, sea monster, and leviathan. The exact identification is uncertain, but certainly indicates that God made very large sea creatures. Michael Barrett

Psalm 148:7 specifically speaks of all marine creatures bringing praise to our Sovereign God... "Praise the LORD from the earth, you great sea creatures and all deeps."

Along with the swarming fish, God commanded: "and let birds fly above the earth across the expanse of the heavens" (Gen. 1:20). Therefore, "God created . . . every winged bird according to its kind" (v. 21). As with the plants and the fish, the birds were all created according to their kinds. Some of the most avid hobbyists are bird-watchers, who engross themselves in the great variety between eagles, owls, robins, and wrens. They also note the wide range of habits when it comes to flight, mating, migrating, and nesting.

All of these bear testimony to the remarkable diversity in the creative beauty of God's mind. Verse 21 concludes that "God saw that it was good."

The "living creatures" not only are specially created, but also are the first recipients of God's specific blessing in the creation account: "And God blessed them, saying, 'Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth'" (Gen. 1:22). God's blessing indicates God's continuing purpose for his living creatures. God designed a future for them as well as a present. Moreover, God's blessing conveyed with it the power to bring about his designed purpose.

In this case, the blessing of God was the fruitfulness of the fish and birds in producing offspring so as to multiply and fill the waters and sky. Inherent to their being is the power of reproduction, so that God's desire was fulfilled as these wonderful creatures spread throughout the earth.

The blessing of God is a theme that will recur throughout Genesis. When God commands his creatures, it is always in light of the blessing that he has already given. This principle holds true for us: whatever God commands us is in light of the enormous blessings we have received.

In Genesis 1:22, the broad principle of God's desire for life is displayed, just as it is repeatedly enacted by the fish and the birds today. The salmon drives itself into the current in order to reach the spawning ground where God's blessing may be fulfilled. Calvin writes of the zeal of mother birds that "are willing to kill themselves because of the love they have for reproducing their kind." He asks: "Where does all that come from? From the power of that word back when God said, 'Be fruitful and multiply on the earth.'" In this way, the lower animals set an example for believers in seeking to fulfill God's purposes. ***Calvin concludes: "Therefore, let us profit from the school of birds, and all other creatures. When we see that they yield themselves captive to God's word, let us individually and with all humility try hard to follow his word, which is not for our confusion but for our instruction so that we will please him by accepting everything he commands."***

Source: Excerpts From: Richard Phillips. "Genesis" (Edited)

Family Worship comments on Genesis 1 from Joel Beeke...

Consider the power of God in creation. If a computer were observing 10 million stars per second, it would still take 63 million years to count all the stars! Such is the power of the Almighty. Remarkably, the stars are the work of His fingers (Ps. 8:3) but salvation is the work of His right hand (Ps. 98:1). In a wonderful way God's work in making believers new creations in Christ Jesus demonstrates a power greater than commanding the world into existence. Let us be amazed at the wonder of creation; let us be overwhelmed with the wonder of grace. How does saving grace display even greater glory than creation?

Stand in awe of the power of God's word. God's word is the agency of creation. God said, "Let there be . . ." Christ demonstrated this power in the miracles both with people such as raising Lazarus from the dead (John 11) and with the inanimate creation such as calming the storm (Mark 4:35–40). God's word still is powerful today through the Scriptures. It is by the word of His power as well that He bears His created world along according to His purpose of providence (Heb. 1:3).

The fact that God created gives Him the right to govern and to use His creation as He sees fit (Ps. 24:1–2; 95:5). Since creation, including man, belongs to God, all of creation, including man, is dependent on Him and accountable to Him. The theological implications of creation are far-reaching.

Appendix...What Are “Kinds” in Genesis? (Excerpts)

by Bodie Hodge and Dr. Georgia Purdom (Answers in Genesis)

Often, people are confused into thinking that a “species” is a “kind.” But this isn’t necessarily so.

The first thing that needs to be addressed is: “What is a kind?” Often, people are confused into thinking that a “species” is a “kind.” But this isn’t necessarily so. A species is a man-made term used in the modern classification system. And frankly, the word species is difficult to define, whether one is a creationist or not!

The Bible uses the term “kind.” The Bible’s first use of this word (Hebrew *min*) is found in Genesis 1 when God creates plants and animals “according to their kinds.” It is used again in Genesis 6 and 8 when God instructs Noah to take two of every kind of land-dwelling, air-breathing animal onto the ark and also in God’s command for the animals to reproduce after the Flood.

A plain reading of the text infers that plants and animals were created to reproduce within the boundaries of their kind. Evidence to support this concept is clearly seen (or rather not seen) in our world today, as there are no reports of dats (dog + cat) or hows (horse + cow)! So a good rule of thumb is that if two things can breed together, then they are of the same created kind. It is a bit more complicated than this, but for the time being, this is a quick measure of a “kind.” As an example, dogs can easily breed with one another, whether wolves, dingoes, coyotes, or domestic dogs. When dogs breed together, you get dogs; so there is a dog kind. It works the same with chickens. There are several breeds of chickens, but chickens breed with each other and you still get chickens. So there is a chicken kind. The concept is fairly easy to understand.

But in today's culture, where evolution and millions of years are taught as fact, many people have been led to believe that animals and plants (that are classed as a specific "species") have been like this for tens of thousands of years and perhaps millions of years. So when they see things like lions or zebras, they think they have been like this for an extremely long time.

From a biblical perspective, though, land animals like wolves, zebras, sheep, lions, and so on have at least two ancestors that lived on Noah's ark, only about 4,300 years ago. These animals have undergone many changes since that time. But dogs are still part of the dog kind, cats are still part of the cat kind, and so on. God placed variety within the original kinds, and other variation has occurred since the Fall due to genetic alterations.

Variety within a "Kind"

Creation scientists use the word *baramin* to refer to created kinds (Hebrew: *bara* = created, *min* = kind). Because none of the original ancestors survive today, creationists have been trying to figure out what descendants belong to each baramin in their varied forms. Baramin is commonly believed to be at the level of family and possibly order for some plants/animals (according to the common classification scheme of kingdom, phylum, class, order, family, genus, species). On rare occasions, a kind may be equivalent to the genus or species levels.

For living organisms, hybridization is a key criterion. If two animals can produce a hybrid, then they are considered to be of the same kind. However, the inability to produce offspring does not necessarily rule out that the animals are of the same kind, since this may be the result of mutations (since the Fall). Zonkeys (from a male zebra bred with a female donkey), zorses (male zebra and female horse), and hebras (male horse and female zebra) are all examples of hybrid animals. Hybrid animals are the result of the mating of two animals of the same "kind." So seeing something like a zorse or zonkey shouldn't really surprise anyone, since donkeys, zebras, and horses all belong to the horse kind.



Zonkey and zorse at the Creation Museum

The concept of kind is important for understanding how Noah fit all the animals on the ark. If kind is at the level of family/order, there would have been plenty of room on the ark to take two of every kind and seven of some. For example, even though many different dinosaurs have been identified, creation scientists think there are only about 50 “kinds” of dinosaurs. Even though breeding studies are impossible with dinosaurs, by studying fossils one can ascertain that there was likely one Ceratopsian kind with variation in that kind and so on.

After the Flood, the animals were told to ““be fruitful and multiply on the earth”” (Genesis 8:17). As they did this, natural selection, mutation, and other mechanisms allowed speciation within the kinds to occur. Speciation was necessary for the animals to survive in a very different post-Flood world. This is especially well illustrated in the dog kind in which current members (e.g., coyotes, dingoes, and domestic dogs) are confirmed to be descended from an ancestral type of wolf.

Hybrid animals are usually the result of parent animals that have similar chromosome numbers. Many times the hybrids are infertile due to an uneven chromosome number that affects the production of eggs and sperm. However, this is not always the case, as even some mules (horse + donkey) have been known to reproduce.

Species: Origin and Meaning

Early commentators recognized that species originally meant the biblical kinds, as even John Calvin, prominent reformer in the 1500s, stated in his notes on Genesis 1:24:

I say, moreover, it is sufficient for the purpose of signifying the same thing, that Moses declares animals were created “according to their species”: for this distribution carried with it something stable. It may even hence be inferred that the offspring of animals was included. For to what purpose do distinct species exist, unless that individuals, by their several kinds, may be multiplied?

The point is that species originally meant the biblical kind.

Species: A Change

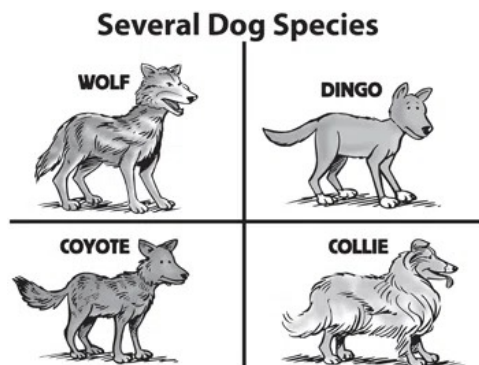
In the mid-to-late 1700s, species began taking on a new, more specific definition in scientific circles as a biological term (that definition is still being debated even today). But, by and large, the definition had changed so that, instead of there being a dog species (or dog kind), there were many dog species.

In the common and Church sense, the word species was still viewed as the biblical “kind.” But as the scientific term gained popularity, this led to a problem.

When theologians and members of the Church said “fixity of species” (meaning fixity of the biblical kinds) people readily saw that there were variations among the species (by the new definition). They thought, But species do change! Of course, no one ever showed something like a dog changing into something like a cat. Dogs were still dogs, cats were still cats, and so on.

However, a bait-and-switch fallacy had taken place. Christians were teaching fixity of species (kinds), but the definition of species changed out from under them. So Christians looked ignorant when people began observing that species—by the new definition—do change. Of course, in reality, this was merely variation within the created kinds. For example, dogs could be observed changing into something different—still dogs, but not looking like other “species” (by the new definition) of dogs. So it appeared that the created kinds were becoming new species (new definition), even though the animals did not change into a different kind of animal. It appeared that the Church was wrong.

Perhaps the most influential critique of fixity of species came from Charles Darwin, whose book *On the Origin of Species* tackled the misunderstood idea of fixity of species (though it never used the term “fixity”). Mr. Darwin studied many creatures during his travels and realized there was variation and not fixity of species (by the new definition).



New definition of species: several wolf species, several coyote species, etc.

The Implications

The results of this were devastating to the Church. And people began doubting the Word of God as a result, walking away from Christianity, and embracing an evolutionary philosophy.

Even today, an objection commonly leveled at the Bible is that it claims that species are fixed. A good response would be: “To which definition of species are you referring?” By the old definition (as a kind), creationists would agree, but would probably better state it in modern English as fixity of the created kinds so as not to confuse the issue. The idea of one kind changing into another can be argued against based on the fact that no such change has ever been observed.

After Darwin’s book, many churches gave up fixity of species (by either definition) and began taking compromised positions such as theistic evolution (basically giving up Genesis for molecules-to-man evolution and then picking up with Abraham). Realizing that the Church had been duped by a bait-and-switch fallacy provides a valuable learning tool. When people fail to understand history, they often repeat it.

<https://answersingenesis.org/creation-science/baraminology/what-are-kinds-in-genesis/>