

Dr. Don E. Galardi
Genesis 1 – 2:16
Lesson Notes #6

Genesis 1 - 2:16: Fact, Fiction or Fulcrum

“Historical Creationism Continued: Closer Look at Sky and Land”

Genesis 1 and 2

I. Heaven and Earth or Sky and Land?

A. Two critical Hebrew terms noted in Genesis One.

1. SHAMAYIM “sky” and ERETZ “land” (See Lesson #5 for ERETZ).

B. SHAMAYIM

1. Most often translated as “heavens” but better rendered as “sky”.

C. Understanding “Sky and Land” as a figure of speech.

1. When these terms (ERETZ and SHAMAYIM) occur separately, they have particular and specific meanings.

2. The meaning changes when they are coupled together.

3. M_____.

4. Hebrew term for “Universe”.

5. Examples of this merism.

a. Isaiah 44:24; Joel 3:15-16

D. Maintaining this understanding solves another problem for understanding the day order and parts created.

1. Genesis 1:3 Light present on day one but the sun not created until day four.

a. Merism answers this vexing problem. The light of day one is the sun which had been created in 1:1!!!

2. Genesis 1:15-17

“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.”

a. Texts on light: Genesis 44:3; Exodus 10:23; Judges 19:26

3. Alternative translation of Genesis 1:14-17:

“¹⁴ And God said, ‘Let the lights in the expanse of the sky before dividing between day and night and for signs, seasons, days, and years and ¹⁵ let them be for light sources in the expanse of the sky to provide light for the land.’ Now that was precisely what came about. ¹⁶ So we see that God made the two big lights (the larger to rule the day and the lesser to rule the night) and the stars and ¹⁷ he put them in the expanse of the sky to give light to the land.”