

BEGINNINGS: Lesson One, Creation: The Beginning of Time

Genesis 1:1-25

Subject: God spoke the universe and all creatures into existence, declaring them good.

Main Idea: God wants us to know Him.

Principles:

1. *The God who transcends His creation is the “something more” for which we all long.*
2. *While the transcendence of God may make us fearful, the goodness of God encourages us not to be afraid.*

Introduction

When our son, Trevor, came home from his fifteen-month deployment to Afghanistan, his one-year-old child did not know his father at all. His mother’s health had prevented her from raising him and so, in our son’s absence, we had reared our grandson since infancy. Our grandson viewed us as his parents, but Trevor needed to help his child change that. One night, I remember our son asking me to please leave the baby’s bedroom after we had prayed over and said good night to him, with the explanation, “I want to be the last one to leave the room at night and the first one to arrive in the morning.” Trevor knew his son was too young to understand very much about his life, and certainly about all the tragedy that had befallen his young family since his birth. Yet Trevor was seeking to communicate to his son something he knew the baby could grasp: *I will be here for you; when you sleep and when you rise, I am here!*

God has given us His Word in order to reveal Himself to us. Like my grandson with his father, our ability to comprehend God is very limited. The creation account was not written in order to give all the scientific details of creation. What it does say is absolutely scientifically accurate. However, God’s intent wasn’t to explain the *how* of creation so much as the *Who* of creation: He wants us to know *Him*. My son wanted his son to know something about who he is, to define their relationship with one another, and how he feels about him. Similarly, God has given us the account of creation to reveal who He is, define our relationship with Him, and how He feels about us.

In this lesson, we find a great deal of information about who God is. The following lessons will help us find answers to the other two questions. There are a number of things God has revealed to us about His nature, but I will highlight just two.

I. Introduction to Genesis 1-11: “Genesis” is actually a Greek word that means “beginning.” The theology contained in it sets the stage for all the other teachings of the Bible.

A. The Story of Genesis

- i. Summary of the Story: The first eleven chapters of Genesis cover the affairs of the entire human race over thousands of years. The remaining chapters of Genesis revolve exclusively around one family and the lives of the four men we call the Patriarchs of Israel. To summarize, it tells us who God is, the history of the ancient world, and also the history of the particular race of people who safeguarded all this knowledge and through whom it has been transmitted to the rest of the world.
- ii. Structure of the Story: While four men dominate chapters 12-50 of Genesis, four main events dominate chapters 1-11. These events are:
 1. The Creation
 2. The Fall (of the first man into sin)
 3. The Flood (as God’s judgment and the end of an era)
 4. The Tower of Babel (resulting in the division of people groups and leading to God’s choosing of one race)

B. Moses and Genesis

- i. Moses as Author: Conservative scholars generally accept that Moses wrote Genesis and the four books of the Old Testament that follow. Jesus called these books the “books (Law) of Moses” (Mark 12:26; Luke 24:44). Together, these five books are known as *the Pentateuch*, meaning “five-volumed book.”
- ii. Revelation of the Creation Account: With regard to the events in Genesis, obviously Moses was not an eyewitness. He probably knew something about Israel’s patriarchs from oral tradition, but no human being witnessed creation. God must have directly revealed the information in the early chapters of Genesis to Moses. But why would God have chosen to reveal the information about creation at *that* time in history, in Moses’ day, rather than to an earlier or later generation? It always helps us understand the Bible better to know something about what was going on at the time each book was written. To do so, we must jump ahead a bit in the story of the Bible to the time in which Moses lived.
 1. Four hundred years after Abraham’s time (and an unknown amount of time after Creation), God raised up Moses to lead Abraham’s descendants, the Israelites, out of slavery in Egypt. For 40 years they wandered in the desert. This is the most likely time for Moses to have put the first five books of the Bible into writing.

2. When exactly might God have revealed the Creation account to Moses? We cannot know for certain, but one interesting theory offers a reasonable explanation:
 - a. When Moses was first called by God to deliver the Israelites from captivity in Egypt, he asked God, “Who am I [that I should be the deliverer]?” and, “Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is His name?’ Then what shall I tell them?” God answered Moses, “I am Who I Am... [tell them] the I AM has sent me to you” (Ex 3:11-14).
 - b. Israel had been in Egypt for about four hundred years with nothing but oral traditions about God. They knew about the many gods of Egypt, but who was this *I Am*? Moses needed to know who was calling him to such an enormous task. Could *I Am* equip him to do it? He also knew the Israelites would need to be convinced that the God who was calling them His people and telling them to courageously walk out of Egypt was actually powerful enough to make this happen.
 - c. Of course, no one can know with certainty how and when God revealed the information in the first eleven chapters of Genesis to Moses, but we do know that Israel knew very little about the God who was calling them His people. We do know that they would have learned a great deal about His identity by hearing the creation account.

Transition: In this lesson, we start with the very beginning of time and space. From the very opening verses of the Bible, God has important truths to reveal to us about who He is.

II. God and “The Beginning” - Genesis 1:1-2

A. Verse 1

i. The Origin of the Universe

1. *The Greatest Miracle of All Time:* The first chapter of Genesis describes creation being called into existence by God *out of nothing* (the Latin term is “*ex nihilo*”). God is and was the First Cause. We must recognize creation as the greatest miracle of all time. If one accepts God created everything from nothing, any other miracle (including God raising the dead, allowing a man to be swallowed by a giant fish, causing the sun to stand still in the sky for 24 hours, instantly restoring to health those who were infirmed since birth, and giving new spiritual life to all who come to Jesus by faith) is easy to accept.

2. *Remaining explanations*: If creation was not an act of God, one is left with only two possible explanations about the origin of the universe: that everything sprang from absolutely nothing or that while there is no explanation for the existence of the universe, it arose from random, impersonal forces. This is the atheist's viewpoint: that matter has simply always existed and everything else that exists does so by random chance. Many who hold this view accept the Big Bang Theory. They just cannot explain from where the matter and energy that caused the explosion came.
- ii. The Bible and the Big Bang Theory: Today we must recognize the overwhelming scientific evidence for the Big Bang Theory and little likelihood that it could be wrong. While the Bible does not say anything about a "big bang," there is nothing in the theory that contradicts Genesis.
 1. Contrary to popular belief, the Big Bang cosmology does not presuppose biological evolution. It merely addresses the question of the origin of *space and time*, not the question of the origin of biological life. As Frank Turek (co-author of *I Don't Have Enough Faith to Be an Atheist*) says, "The Biblical account of creation doesn't conflict in any way with the Big Bang Theory; we just know Who banged it!"
 2. The late American astronomer and planetary physicist Robert Jastrow was a self-proclaimed agnostic, yet he concluded: *Astronomers now find they have painted themselves into a corner because they have proven, by their own methods, that the world began abruptly in an act of creation to which you can trace the seeds of every star, every planet, every living thing in this cosmos and on earth. And they have found that all this happened as a product of forces they cannot hope to discover... That there are what I or anyone would call supernatural forces at work is now, I think, a scientifically proven fact.*¹
 - iii. God and His Creative Work
 1. *God Existed before Time and Space*: Genesis 1:1 is loud and clear: before creation, before time, before anything, there was God. By examining other Scriptures with Genesis 1-2, we discover that the Spirit of God and the Son of God were with God in the beginning (John 1:1-3).

2. “*Bara*”: The Hebrew word for “create” is *bara*. What we need to know about this word is that it is always used exclusively of divine activity: It is an action ascribed to God alone, whether it is in the context of making something out of nothing (“ex nihilo,” Genesis 1) or in the context of recreating something from existing material (“Create in me a clean heart, O God,” Psalm 51). This creation is the work of God alone!
3. *What Does Verse 1 Describe?* Does verse 1 describe God’s first act of creation, or is it a statement summarizing the details that follow? It is possible this verse does not describe a particular act of creation but is a comprehensive, summarizing statement, followed by a record of God’s creative acts. However, if verse one *does* describe an act of creation, at the very least, it must imply that God created “matter” – the substance from which all things are formed. The fact that “heavens” and “earth” are mentioned separately (and that verse 2 mentions “the deep [waters]”) seems to indicate that God brought certain, distinct elements immediately into existence, even though they were yet dark, formless, and empty. The universe in its most primitive form exploded into existence at the command of the eternal, transcendent God!
4. The words “In the beginning, God created...” tell us several very important things about God:
 - a. He existed before time and space (He is Eternal).
 - b. He exists apart from them (He is Transcendent).
 - c. He is not just an idea or force, but a personal Being with a will and intelligence to create.
 - d. He is powerful and intelligent beyond our wildest imaginations: to make everything out of nothing, to plan every detail, and then bring it all into existence would have taken greater power and wisdom than we can conceive!

B. Verse 2

- i. Two Possible Understandings (of verses 1-2): The fact that verse two speaks of creation as formless, empty, and dark is interesting, since such terms are not used to describe any act of God elsewhere in Scripture. In fact, some scholars find these descriptive terms to be inconsistent with the work of God. There are at least two ways to understand these terms.

1. *First View*: This view is not concerned with these terms as being inconsistent with the work of God. It says they merely point out the fact that creation was *unfinished*. God took what started as formless, empty, and without light, and then brought everything, as we know it, into existence during the six “days” in which He worked (verses 3-31).
2. *Second View*: The second view is based on verse two’s description of the earth as “formless and dark,” a condition that portrays (they say) an undesirable state (based on passages such as Isaiah 45:18, which says “[God] did not create it to be empty.”). People who take this view often explain verse one as describing a finished, perfect earth set in the universe. They suggest that a “gap” exists between verses one and two, in which a catastrophe must have occurred. Some believe this catastrophe was the judgment of a pre-Adamic race – which could include the fall of Satan and his angels (described, some scholars say, in Isaiah 14:12-14 and Ezekiel 28:12-19). The view proposes the possibility that the earth could have been “without form and void” for millions of years: “It was a chaos of wasteness, emptiness, and darkness.”ⁱⁱ The remainder of chapter 1, they believe to describe a restorative work of God.
 - ii. The Spirit of God was hovering over the waters. Verse 2 tells us that the Spirit of God “hovered over” all that was created. This “hovering” seems to indicate anticipatory preparation, just as God’s Spirit hovers over hearts today, preparing them to receive God’s truth and preparing them for fruitful work.

Summary Statement: From verses 1-2 we learn that our God:

- Is Creator of all
- Is active and powerful
- Exists as a Spirit
- Is a personal Being with intelligence and will
- Carefully considers, prepares, and initiates (“hovers over”) His work.

We also learn that God transcends His creation. He is separate from it and therefore not bound by time or space. He existed before these. If this is true, then we must acknowledge that empirical evidence (what we know with our physical senses) is insufficient to reveal all truth. There is something bigger, Someone bigger! There is a bigger plan and a greater will. There is a higher power, one whose plans and ideas are much greater than our own, whose intellect is exceedingly superior to ours, and whose power is supreme!

In *The Knowledge of the Holy*, A.W. Tozer challenges what we think about God. In the chapter called “The Divine Transcendence,” Tozer suggests that we often make the mistake of viewing God as the highest in an ascending order of beings: “from a single cell and going on up from the fish to the bird to the animal to man to angel to cherub to God.”ⁱⁱⁱ

This thinking, Tozer explains, reveals a misunderstanding of God’s identity, of God’s transcendence. While we may be granting God pre-eminence, we fail to grasp that “forever God stands apart.” This is the fullest meaning of transcendence. God is in a category all by Himself. “He is as high above an archangel as above a caterpillar, for the gulf that separates the archangel from the caterpillar is but finite, while the gulf between God and the archangel is infinite.”

The caterpillar and the archangel, like us, are in the category of created things. All created things are in the category of “that which is not God.” But God stands alone – entirely apart from all created things. He stands apart in unapproachable light.

Principle: *The God who transcends His creation is the “something more” for which we all long.*

Illustration: J.R.R. Tolkien captures this idea well in his classic novel *The Hobbit*. The main character, Bilbo Baggins, is challenged to recognize that there is more to life than what he experiences inside his own safe, comfortable home and village. He is challenged to venture out and become a part of something bigger.

Application: Each of us has, in one way or another, found life to be disappointing. We search for something beyond ourselves – something bigger! At the time God revealed the Creation account to Moses the Israelites were certainly disappointed. They and their ancestors had been slaves for generations (400 years). To make matters worse, the false teaching of ancient Near Eastern lore allowed for no clear distinction between the gods and the elements. For centuries, the people of Israel had heard superstitions about the sun, sky, water, and land that abounded around a pantheon of gods.

With the revelation of Genesis 1, God corrected this thinking. He wanted Israel to know Him, and He wants us to know Him, as the One who *transcends* life. The knowledge of God’s transcendence freed Israel (and frees people today) from the mistaken notions that nature should be worshipped, that there are a plurality of gods, that “God” is whoever each of us wants Him to be, and that we can become gods. He is the Creator and sole proprietor of all things. He has no competition. There is nothing that threatens Him. He is the “something more” for which we secretly long.

Have you found this to be true? It is possible to come into a relationship with God through Jesus and still be hungry for “something.” The “something more” we crave is not any thing we will *do* for God. Using our spiritual gifts will not fill this longing, nor will obedience to God’s commands. It is not anything we will discover in His Creation or in His many gifts to us. God stands alone in the category of “something more.” It is God Himself we crave!

Transition: Beginning in Genesis 1:3, six “days” of creation are described.

III. God and the Six Days of Creation - Genesis 1:3-25

A. The “Days” of Creation: Since the word “day” can be literal or figurative, Bible students frequently debate the term’s meaning Genesis 1. Four views have been proposed:

- i. Literal Period of Divine Activity: The first view is that each “day” was a literal 24-hour period of divine, creative activity, based on the recurring phrase, “And there was evening, and there was morning...”
- ii. Literal Period of Revelation: The second view is that each “day” was a literal 24-hour period during which God revealed His creative acts to Moses.
- iii. Representative of a Geological Age: The third view is that each “day” represents an extended geological age, prior to man’s presence on earth.
- iv. Literary Framework: The fourth view is that the days are used as a nonliteral, non-sequential, literary framework to present God’s creative work topically.^{iv} This view is enjoying great popularity at present and it requires the most explanation.
 1. The seven-day week is viewed as a literary device for organizing actual historical events. In other words, all the events described are real, but Genesis 1 *arranges them* in a literary picture of God at work.
 2. The primary support for this view is found in the fact that the six “days” described clearly fall into two triads that parallel one another. In the first three days, the realms of light, sky (with the deep water below it) and land are created. In the second three days, God is described as creating things (one scholar calls them “kings”)^v that dominate, or rule over, each of the spheres that are portrayed in the first triad:
 - a. Light is described in day one; the sun, moon, and stars are the described in day four.
 - b. The fish of the sea and the birds of the air dominate the sky above and the deep waters below in day five.
 - c. Land creatures and mankind dominate the land and its vegetation in day six.

3. Proponents of this view also point to the fact that in the first two “days” of each triad, only one thing is described as being created, whereas in the final day of each triad (days three and six), there appear to be two separate acts of creation: land followed by vegetation and animals followed by mankind. They see this also fitting in with their proposal that the “days” are neither literal nor sequential but a literary device depicting God’s creative work topically.
- v. Views in Perspective: Currently, science concludes with a high degree of probability that the earth is much, much older than previously thought. While God is certainly capable of creating all that exists in six 24-hour periods (or less), several of the possibilities above allow for a much older age of the earth. Most importantly, none of the views detracts from the critical information that God brought all creation into existence, and He did so by His spoken word.

B. Verses 3-5: Day One

- i. God Spoke: One of the first things we notice is that each act of creation is preceded by the words “God said.” Once the words come out of God’s mouth, the created object simply exists. The Hebrew word for “word” is “davar.” Interestingly, “davar” is also the Hebrew for “deed.” When God speaks, it is done!
- ii. Let There Be Light!
 1. *Source of the Light*
 - a. One notices that God creates light on the first day, yet the heavenly bodies (sun, moon, and stars) are not created until Day Four. The source of the light created in the first day is not specifically given in the text. The British scholar of the Old Testament, Gordon Wenham, reminds us, “Light is a form of energy and may be produced in many different ways, not just by sun and stars (which were not created until the fourth day). Contemporary cosmologists say that the universe began with a hot big bang, which must have made a very bright light.”^{vi}
 - b. Those who hold to the Framework Hypothesis would say that the light created in Day One did not occur chronologically before the creation of the sun, moon, and stars (described in Day Four).

2. *Meaning of Light*

- a. As one traces the word “light” through the Bible, we discover that God Himself is depicted as light, both visibly and morally. Jesus Christ is specifically called “the Light of the World” in John 8.
 - b. Light, in Scripture, symbolizes hope, life and blessing, understanding, enlightenment, zeal, guidance, direction, truth, good deeds, the opportunity to know God and His truth, the penetrating power of the Gospel and those who are transformed by it, glory, and righteousness.
 - c. In God’s first day of creation, He separated light from dark. What was previously chaotic was translated into orderliness. This act of God in creation points us to His ultimate goal, which He will accomplish at the end of time by restoring our dark, sin-filled world to a place in which His “light” prevails. Today, Jesus Christ, who is the “Word” of God (John 1:1-3) and the “Light of the World” (John 8:12), separates the light from the darkness in our lives, translating chaos into orderliness and beauty.
- iii. It Was Good: Seven times in Genesis 1 (beginning in verse four), we are told that God saw His creation to be good. The creation in its original state was perfect, unmarred. Moreover, each stage was declared “good,” in that it transformed the chaotic darkness and deep of the earth into a place that was more suitable to be man’s habitation.^{vii} Here in the fourth verse of the Bible, we learn that God is a moral Being. He recognizes and is pleased with a standard that He calls “good.”

C. Verses 6-8: Day Two: The creation of water was implied in verses 1-2, so it seems that previously, “there had been a dense moisture enshrouding the earth. God’s work involves making divisions and distinctions.”^{viii} Thus, God put an expanse (sky) between the waters. This was the first step in creating boundaries for “the deep” – waters above in the atmosphere and waters below on the earth.

D. Verses 9-13: Day Three: God further structured “the deep” by gathering the waters below, creating boundaries that revealed dry land. God said to the seas, “This far you may come and no farther; here is where your proud waves halt” (Job 38:8-11). With the unveiling of dry land came God’s directive for vegetation (vv. 11-13). The repeated phrase “according to its kind” is first used with regard to vegetation (verses 11, 12, 21, 24, and 25).

E. Verses 14-19: Day Four

- i. Creation of Heavenly Bodies: On Day Four, God created the sun, moon and stars. Purposes are given for these heavenly bodies, all of which are meaningful and necessary to the existence of human beings: governing and separating day and night, marking seasons, and giving light to the earth. As we read the creation account, we become increasingly aware that God carefully prepared all creation for the existence of mankind. Princeton University physicist Freeman Dyson said the more he studies the universe and its details, the more he concludes, “the universe in some sense must have known that we were coming.”^{ix}
- ii. Fine Tuning of the Universe: Erwin Lutzer reinforces this point with the following statistics:
 1. The earth orbits the sun at the speed of 19 miles (31 kilometers) per second (equivalent to 66,000 mph or 106,217 kph!) It travels 595 million miles (958 million kilometers) per year. These revolutions around the sun are punctual, never missing a second. If the sun were closer to the earth we would die of heat, if it were further we would freeze. The moon’s gravity not only creates the tides, it is what keeps the earth’s tilt at near 23.5 degrees, resulting in seasons – any different and the temperature variations on the earth would be much greater.^x
 2. These and many other amazing provisions for life, arranged by God, are what scientists call *the “fine-tuning” of the universe*. The theoretical physicist Stephen Hawking suggested that a vast number of universes exist (a multiverse). He believes that if enough universes exist, by random chance one or more could have all that is necessary not only to sustain life but to be as finely tuned as our planet is for intelligent life to flourish.
 3. First, we should realize that the theory that any universe other than our own exists has no empirical scientific evidence whatsoever. Even the statistical probability that an event such as the Big Bang could *randomly occur* (apart from God’s orchestration) is infinitesimal. There is simply no scientific explanation for the fine-tuning of our universe that is more likely than that a Grand Designer carefully planned and arranged everything just as it is.^{xi}

F. Verses 20-23: Day Five: God created water creatures for the seas and birds to fill the sky. Verse 21 comments that God created each “according to its kind.”

i. “According to Its Kind”

1. Kenneth Matthews notes, “Inherently, the created order possesses divinely imposed limitations that establish self-maintained and governed systematic categories.”^{xii} Some people have mistakenly understood Darwin’s theory of evolution to be proven as factual. This is not the case.
 2. The Cambrian explosion has been called “Biology’s Big Bang.” Both offer scientific confirmation of what Genesis 1 tells us – that the universe and the animal kingdom each came into existence at a distinct point in time. The Cambrian explosion refers to fossil records that demonstrate a very sudden, abrupt and “out-of-nowhere” appearance of most major animal phyla on earth. The conclusion seems to be that diversity of life occurred suddenly, not by a progressive process of natural selection. Many proponents of evolution fail to acknowledge that Charles Darwin discussed this in the mid-1800’s as one of the main objections that could be made against his theory.^{xiii}
 3. “...the plants (1:11–12), the sea creatures (1:21), the birds (1:21), the mammals (1:24), and the reptiles (1:24) were all created “after their kind.” So what we are being told is this: God did not create an amoeba that turned into a fish. Nor did he create a monkey that evolved into a modern man. Each creature was created as a distinct “kind”!^{xiv}
- ii. “Bara”: The word “bara” (“created”) appeared for the first time in verse 1, describing the creation of the universe in general. It appears here for a second time in verse 21, with regard to living creatures, and then for a third time in verse 27, referencing the creation of man.
- iii. God’s blessing: In verse 22, God issues a command that He later repeats to mankind: “Be fruitful and increase in number.” The verse implies that the ability of living creatures to procreate is given to them. This is part of God’s blessing on them since the verse begins, “God blessed them.” He approved of His creation.

G. Verses 24-25: Day Six: On the sixth day, God created land creatures “according to their kinds.” Wild animals, livestock, and creatures that move on the ground are specifically named. God also created man on the sixth day, although his creation was very distinctive from that of the animals.

H. Significance of the Terms “Separated,” “Gathered,” and “Produced”: The Terms “separated,” “gathered,” and “produced” reflect aspects of God’s creative work, not only in the physical world but also within each believer in Jesus Christ.

- i. Separating: God works to separate the believer from sin. In a legal sense, this work was completed with Christ’s death on the cross. Every person who chooses to receive Christ’s death on his or her behalf appropriates it. Physically, this work is progressive, as each believer learns to “die” to his or her sinful desires and become obedient to Christ. In the New Testament, this process is known as sanctification.
- ii. Gathering: The work of gathering may be related to the broken pieces of our lives. God gathers our hurts and failures and uses them to give us fruitful work (2 Corinthians 1:3-7).
- iii. Producing: God produces new life and good works in every believer.

Summary Statement: God took what was shapeless and formless and made something good from it.

Nature is a wonder! Even small amounts of time spent enjoying the outdoors is satisfying and restorative for most people. No wonder God approved of His work! Consider the animal kingdom alone. Marine biologists have photographs taken by special deep sea equipment showing creatures at the bottom of the sea that no human eye has ever seen. Some of these are amazingly complex and beautiful creatures. The various features, abilities, colors, and sizes of animals are a mind-boggling display of God’s love of variety, organization, and detail. A single cell contains too much information to be explained by chance. What God made is surely good! He created good things, because He is good.

Principle: *While the transcendence of God may make us fearful, the goodness of God encourages us not to be afraid.*

Application: This balance is the right approach to knowing God.

In discussing God’s goodness, A.W. Tozer writes, “The whole outlook of mankind might be changed if we could all believe that we dwell under a friendly sky and that the God of heaven, though exalted in power and majesty, is eager to be friends with us.”^{xv} He is the vast and deep “something more” for which we long.

We long for Him, but if He is transcendent, how can we ever know Him? While we know Him generally by observing creation, the special and specific information we need to really know Him is revealed in His written word, the Bible, and in the Living Word, Jesus Christ.

Conclusion

Just as my son wanted his son to know him, the creation account certifies that God desires to reveal Himself to us. His goodness invites us to draw close. Have you heard His invitation as you have examined His word this week? “Come closer,” He invites. “You are too small to understand very much, but I want you to know me. I want you to know who I am.”

ⁱ Geisler, N. & Turek, F. (2004). *I Don't Have Enough Faith to be an Atheist*, 84-85. Wheaton, IL: Crossway Books.

ⁱⁱ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Ge 1:1). Wheaton, IL: Victor Books.

ⁱⁱⁱ Tozer, A.W. (1961). *The Knowledge of the Holy*, 75-79. Harrisburg, PA: Christian Publications, Inc.

^{iv} Irons, Lee. (2012). “The Framework Interpretation of the Days of Creation,” *Christian Research Journal*, 35 (1). Charlotte, NC: Christians Research Institute.

^v Carson, D. A. Carson, France, R. T., Motyer, J. A., & Wenham, G. J., Ed. *New Bible Commentary: 21st Century Edition*. (1994). (4th ed.) (Ge 1:3–5). Leicester: Inter-Varsity Press.

^{vi} Carson, D. A. Carson, France, R. T., Motyer, J. A., & Wenham, G. J., Ed. *New Bible Commentary: 21st Century Edition*. (1994). (4th ed.) (Ge 1:3–5). Leicester: Inter-Varsity Press.

^{vii} Carson, D. A. Carson, France, R. T., Motyer, J. A., & Wenham, G. J., Ed. *New Bible Commentary: 21st Century Edition*. (1994). (4th ed.) (Ge 1:3–5). Leicester: Inter-Varsity Press.

^{viii} Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Ge 1:6–8). Wheaton, IL: Victor Books.

^{ix} Heeren, Fred. (1995.) *Show Me God*, 202. Wheeling, IL: Searchlight.

^x Lutzer, Erwin. (1998). *7 Reasons Why You Can Trust the Bible*, 140ff. Chicago: Moody Press.

^{xi} Hanegraaff, Hank. (2012). “Ten Urgent Questions and Answers about Origins.” *Christian Research Journal*, 35 (1). Charlotte, NC: Christians Research Institute.

^{xii} Mathews, K. A. (2001). *Vol. 1A: Genesis 1-11:26* (electronic ed.). Logos Library System; The New American Commentary (157). Nashville: Broadman & Holman Publishers.

^{xiii} http://en.wikipedia.org/wiki/Cambrian_explosion

^{xiv} Strassner, K. (2009). *Opening up Genesis*. Opening Up Commentary (21–23). Leominster: Day One Publications.

^{xv} Tozer, A.W. (1961). *The Knowledge of the Holy*, 89. Harrisburg, PA: Christian Publications, Inc.