

THE FOURTH CREATIVE "DAY" of GENESIS

Answering the questions about the sun and moon

Rodney Whitefield, PhD.

How we will proceed

1 . *Provide Grammatical Information needed for understanding the translation of Genesis 1:16.*

2. *Answer the Question:*

Does the Hebrew grammar indicate the translation "And God *had made* the two great lights . . . " or the translation "And God made the two great lights . . . ?

3. *Answer the Question:*

Did the writer of Genesis consider the words בָּרָא בָּרָא BARA and אָשָׂא אָשָׂא ASAH to be different or equivalent?

Biblical Hebrew does not have tense

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. . . It must always be born in mind that it is impossible to translate a Hebrew verb into English without employing a limitation (viz. of time) which is entirely absent in Hebrew. The ancient Hebrews never thought of an action as past, present, or future, but simply as perfect, i.e. complete, or imperfect, i.e. as in course of development.”

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Verses of the Fourth Creative Time

Sentences of a sequential narrative usually begin with a verb prefixed by ׀ "waw."

ASV Gen 1:14 And God said,	וַיֹּאמֶר
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Factors about Biblical Hebrew and the Interpretation of Genesis 1:16

Gleason Archer (an editor of the *Wordbook of the Old Testament*) He has written:

"The Hebrew verb **wayyaas** in v.16 should better be rendered

"Now [God] had made the two great luminaries, etc"

rather than as the simple past tense, "[God] made." Hebrew has no special form for the pluperfect tense but uses the perfect tense, or the conversive imperfect as here, to express either the English past, or the English pluperfect, depending on the context.

Genesis 1:16

הַגָּדֹל	הַמְּאֹר	אֵת	הַגָּדֹלִים	הַמְּאֹרֹת	שְׁנֵי	אֵת	אֱלֹהִים	וַיַּעַשׂ
the great	the light	dir. obj. marker	the great	the lights	two	dir. obj. marker	God (Elohim)	and had made (wayyaas)

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HOW CAN WE DETERMINE THAT "*AND HAD MADE*" IS THE CORRECT TRANSLATION? Three indicators:

- 1 J. R. Driver's observation of "annexing the particulars by the same means"
- 2 Repeat of many of the same words in following sentences (lexical reference)
- 3 Pluperfect marking indicated by bracketing the reference between
"and *it* was so" and "and God saw *it* was good."

The four examples of this bracketing allow verification of the pattern for the group.

One Biblical Hebrew Pattern expressing the Pluperfect that is applicable to waw- consecutive sentences

75. But the chronological sequence, though the most usual, is not the sole principle by which the use of ׀ is regulated. Where, for example, a transaction consists of two parts closely connected, a Hebrew narrator will often state the principal fact first, appending the concomitant occurrence with the help of ׀ ; or again , in describing a series of transactions, he will hasten at once to state briefly the issue of the whole, and afterwards, as though forgetting that he had anticipated, proceed to annex the particulars by the same means: in neither of these cases is it implied that the event introduced by the ׀ is subsequent to that denoted by the previous verb: . . .

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Driver's **"issue of the whole."** (^{ASV} Genesis 1:14-18)

^{ASV} Gen. 1:14 **And God said,**
Let there be lights in the firmament of the heaven
to divide the day from the night;
and let them be for signs, and for seasons, and for days, and years:

^{ASV} Gen. 1:15 **And let them be for lights in the firmament of the heaven**
to give light upon the earth:
and it was so. (i.e., and it came to pass so)

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The Phrase וַיְהִי כֵן "and it was so," What does it mean?

The phrase וַיְהִי כֵן appears nine times in the Bible (6x in Genesis One.)

The verb וַיְהִי indicates the presence of a time interval between the events of the prior verse and the action (or result) subsequent to the verb וַיְהִי .

^{NAS} 2 Kings 15:12

**This is the word of the LORD which He spoke to Jehu, saying,
"Your sons to the fourth generation shall sit on the throne of Israel."
וַיְהִי כֵן And so it was. [KJV "And so it came to pass."]**

**The events that the words וַיְהִי כֵן describe do not take place immediately.
וַיְהִי כֵן asserts completion, but does not indicate immediate completion.**

The commands of Genesis 1:14-15 followed by וַיְהִי כֵן asserting completion satisfies Driver's stating of "the issue of the whole."

וַיְהִי is therefore "Driver's "previous verb."

Driver's, "afterwards, proceed to annex the particulars by the same means: in neither of these cases is it implied that the event introduced by the ׀ is subsequent to that denoted by the previous verb: . . .

^{ASV} Gen. 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth:
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^{ASV} Gen. 1:16 *Now God had made* the two great lights; **וַיַּעַשׂ אֱלֹהִים**
the greater light to rule the day,
and the lesser light to rule the night: *he made* the stars also.

Another waw-consecutive pattern expressing the pluperfect

Temporal Overlay:

“As we look at examples of this phenomena, we will notice two different ways in which the temporal overlay can be signaled outside of the grammar. One method is through lexical reference and/or repetition; the other method is based on culturally natural semantic relationships with the previous sentence.”

Buth additionally states: “Not every word need be repeated in order to provide a lexical signal to a grammatically unmarked temporal overlay.”

Randall Buth, Methodological Collision Between Source Criticism and Discourse Analysis: The Problem of "Unmarked Temporal Overlay" and the Pluperfect/Nonsequential wayyiatol, Biblical Hebrew and Discourse Linguistics in Summer Institute of Linguistics, Robert D. Bergen, editor,(Winona Lake, Indiana: Eisenbrauns,1994) page 138.

Lexical References indicating Temporal Overlay in Genesis 1:14-18

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- ASV Gen. 1:17 And God set them **in the firmament of the heaven**
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 and God saw that it was good.

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"To divide the light from the darkness" is the repeat of **"to divide the day from the night."**
Genesis 1:4-5 established a semantic equivalence
between "light" and "day" and between "dark" and "night."

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What about the Stars in Genesis 1:16 ?

The creation text of Job 38:4-7 speaks of laying of the foundations of the earth.

^{ASV} Job 38:6 *Whereupon were the foundations thereof fastened?
Or who laid the corner-stone thereof,*

Laying the foundations is described as taking place when:

^{ASV} Job 38:7 *“When the morning stars sang together,
and all the sons of God shouted for joy?”*

Job 38:7 indicates that the “stars of morning” were already there before Genesis 1:2. Why?

^{ASV} Job 38:8 *Or who shut up the sea with doors, When it brake forth,
as if it had issued out of the womb;*

^{ASV} Job 38:9 *When I made clouds the garment thereof,
And thick darkness a swaddling-band for it,*

This places the additional "asah" making of the sun and moon prior to Genesis 1:2.

Conclusion:

The Hebrew grammar indicates that the translation
"And God *had made* the two great lights . . . " is correct.

What happens in Creative "day" four? Completed actions.

And God set them

give light upon the earth:

divide the day from the night;

be for signs, and for seasons, and for days, and years:

What does not happen in Creative "day" four?

And God *had made*

What does this mean for the sequence of the creative times?

Sequence remains.

**Did the writer of Genesis consider the words
בָּרָא BARA and עָשָׂה ASAH to be different or
equivalent?**

The Hebrew Word עָשָׂה "ASAH"

The writer of Genesis did not consider עָשָׂה "asah" equivalent to בָּרָא "bara."

KJV Gen. 2:3

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made†.

(bara)

(asah)

†Heb. created to make. (Margin note in the 1611 KJV)

KJV Gen. 2:3 second line

לַעֲשׂוֹת	אֱלֹהִים	בָּרָא	אֲשֶׁר	מִלְאָכָתוֹ	מִכָּל	שַׁבָּת
“for making” or “to make”	God	had created (bara)	which	his work	from all	he had ceased

What does this mean for the fourth creative time?

First God בָּרָא (bara) “created,” and subsequently God עָשָׂה (asah) “prepared/made.”

What if one continues to claim that עָשָׂה "asah" is equivalent to בָּרָא "bara?"

Then the עָשָׂה "asah" is a lexical reference to the בָּרָא "bara" creation of Genesis 1:1 and translates "and had made" meaning "and had created."

Exodus 20:11

YLT for six days (yoms) hath Jehovah made (asah)

KJV For *in* six days (yoms) the LORD made (asah)
heaven and earth, the sea, and all that in them *is*,
and rested the seventh day: wherefore the LORD
blessed the sabbath day, and hallowed it

[בָּרָא – BARA]

Exodus 20:11

יְהוָה
Yahweh

עָשָׂה
had made

יָמִים
"yoms"

שֵׁשֶׁת
six of

כִּי
For

הָאָרֶץ
the earth

וְאֵת
and + dir.
obj. marker

הַשָּׁמַיִם
the heavens

אֵת
dir. obj.
marker

בָּם
in them

אֲשֶׁר
which

כָּל
all

וְאֵת
and + dir.
obj. marker

הַיָּם
the sea

אֵת
dir. obj.
marker

Bara not equal to Asah

What does this mean for the fourth creative time?

“And God had made”

does not indicate the creation of the sun and the moon.

That first creation had already taken place in Genesis 1:1.

The word “asah” (translated “made”) affirms some additional (details not known to us) preparation of the sun “to rule the day” and the moon “to rule the night.”

The English word made is also not equivalent to create.

How many times did someone “make the bed” at your home this week?.

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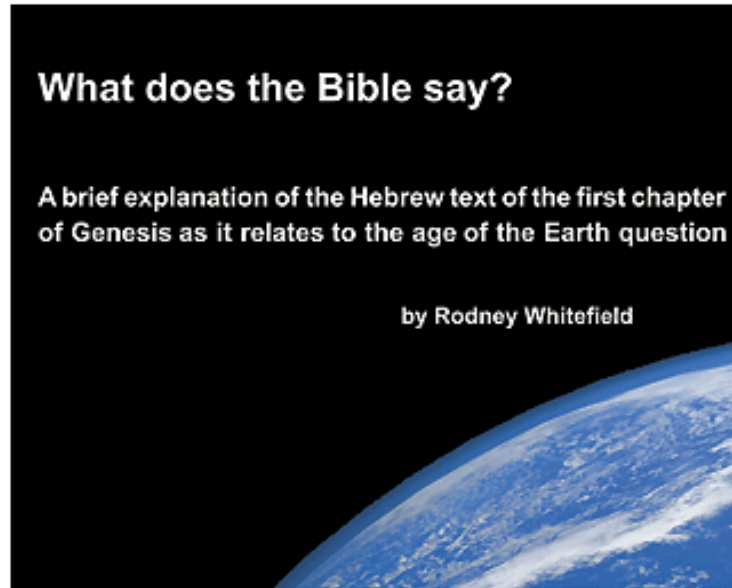
Additional Topical Papers

**GENESIS ONE
and the
Age of the Earth**

What does the Bible say?

**A brief explanation of the Hebrew text of the first chapter
of Genesis as it relates to the age of the Earth question**

by Rodney Whitefield



Three Supplementary Slides Follow

A Second Example Showing Patterning

ASV Genesis 1:11

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.**

ASV Genesis 1:12 (modified)

And **the earth** *had* 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.

Genesis 1:11-12 satisfy Driver's criteria for pluperfect reference by the waw-consecutive verb starting Genesis 1:12. Buth's *Temporal Overlay* criteria for pluperfect reference is satisfied by the extensive repeat of words.

There are four examples of pluperfect reference following "**and it was so**," that then return to the progressing narrative sequence following the phrase "**and God saw that it was good**."

The Septuagint has six instances of this structure.

Narrative Structure and Discourse Constellations: An Analysis of Clause Function in Biblical Hebrew Prose,

Roy E. Heller, Eisenbrauns, Winona Lake , Indiana, 2004

"The beginnings of paragraphs are explicitly marked by one of two types of independent clauses: temporal clauses and independent *QATAL* clauses." (page 412)

"... a ׀ temporal clause is a metasyntactical marker for the beginning of a paragraph. This phenomena is almost a universal marker of paragraph initiation in Biblical Hebrew prose. (page 434)

"... independent non-*WYYIQTOL* verbal clauses often mark boundaries of paragraphs — that is, the mark the beginning and/or end of blocks of narrative, that because of consistency of focus, should be read and understood as a whole.⁷

⁷ Among the paragraph markers are ׀ temporal clauses, which are technically *WYYIQTOL* verbal clauses. In both their sense and function, however, they do not parallel the usual *WYYIQTOL* clauses. They are, therefore, here listed among the other *independent* non-*WYYIQTOL* verbal clauses that consistently mark paragraph boundaries." (page 431)

Word Order and time in Biblical Hebrew Narrative,
Tal Goldfajn, Clarendon Press, Oxford, 1998

After several examples of sentences beginning with וַיְהִי temporal clauses:

"These adverbial clauses have the specific function of fixing a initial R time different that the default speech time (see also Chapters 6 and 7) and thus setting the stage for subsequent events and reference times. These examples suggest that the productive construction with וַיְהִי + locating adverbial phrase in $R < T_n$ provides temporal information which can establish new R times in the narrative." (page 88)

Paul Jouon and T. Muraoka, *A Grammar of Biblical Hebrew*, 2008, page 330.

A) As a verb of action: וַיְהִי active: and it happened, and it came to pass
(very frequent)

B) As a verb of state: וַיְהִי active: and it happened, and it came to pass
(very frequent)

Gesenius, Kautzsch and Crowley,

Gesenius' Hebrew Grammar, Clarendon Press, Oxford, 1909, page 327.

2. The introduction of independent narratives, or of a new section of the narrative such a connection is especially often established by means of וַיְהִי (*καὶ ἐγένετο*) and *it came to pass*, . . .