The Creation Week
Genesis 1:1-2:3

Scripture Reference	Day of the Creation Week	What God Made	Explanation
Gen. 1:1-5	1	Heavens	The universe – the framework in which the earth and all celestial bodies would reside. Hebrew word = *shamayim* (8064), only appearing in the plural in the Hebrew Bible.
		Earth	Planet Earth, initially as a watery matrix uninhabitable and uninhabited, devoid of anything else except the raw materials of the earth, spinning on its axis. Hebrew = *erets* (776). (2 Pet. 3:5).
		Light	A supernaturally created light source in relation to which the Earth spun on its axis, thus creating a 24-hour period of day and night. Presumably, this light was the visible manifestation of the Glory of God. The sun would not appear until Day 4.
Gen. 1:6-8	2	Expanse in the midst of the waters	Atmosphere separating the waters of the earth (still a watery matrix) from a vast water vapor canopy above. God called the expanse (*raquiya*, 7549) heaven – the plural *shamayim* (8064) (Gen. 1:8). The word "expanse" and its Hebrew counterpart mean "an extended area."
Gen. 1:9-13	3	Waters gathered together into one place	God contoured the land mass and ocean canyons to drain water off the earth into the ocean (Psalm 104:69).
		Dry land	Dry land would be the home of plants, animals, and man. Perhaps there was only one land mass – pangea. We cannot know.
		Vegetation of all sorts	The text specifically mentions plants and fruit trees.
Gen. 1:14-19	4	Sun	The greater light to rule the day
		Moon	The lesser light to rule the night
		Stars	In the text, stars appear almost as an afterthought, devoid of a verb. God placed these lights in the expanse (*raquiya*, 7549) of the heavens (the plural *shamayim*, 8064), i.e., out in the universe. *Shamayim* always appears in the plural, so there were and are multiple heavens. There was an expanse of the atmosphere (Gen. 1:6-7), inserted between the waters on the earth and the waters above the atmosphere, and there was also an expanse of the universe (Gen. 1:1,14), in which God situated the celestial bodies.
Gen. 1:20-23	5	Fish, marine creatures	This includes "great sea monsters" (NASB). "Sea monsters" translates the plural of *tanniyn* (8577), sometimes translated "serpent" (Ex. 7:9, 10, 12; Deut. 32:33) and even "dragon" (Isa. 27:1; 51:9). This would include all manner of creatures like whales, squid, octopi, alligators and crocodiles. "Living creatures" includes all manner of fish, sea anemone, jelly fish, shrimp, crabs.

Gen. 1:20-23	5	Birds	Literally, "and let birds fly above the earth on the faces (*paniym*, always plural, 6440) of the expanse (*raquiya*, 7549) of the heavens (the plural *shamayim*, 8064)." If a bird flies on the face of the atmosphere, it is also flying on the face of the distant heavens, so that a bird casts a shadow when it flies in the rays of the sun.
Gen. 1:24-25	6	Living creatures	A summary of all land animals. The two words are "living" (*chay*, 2416) "creatures" (*nephesh*, 5315). This latter word is usually translated "soul(s)," but it implies only conscious life as opposed to plants, which have unconscious life. In this sense both animals and man have conscious life (Constable), but man is not here included in Gen. 1:24-25.
		Cattle	Hebrew (*běhemah*, 929). More frequently translated simply "animals" (Gen. 6:7, 20; 7:2, 8, 14) but also "cattle" (Gen. 1:24, 25, 26; 2:20). Distinguished from "creeping things" and "beasts of the earth" (Gen. 1:24). Ryrie describes these as "large, domesticated quadrupeds" (RSB).
		Creeping things	Two English words translating one in Hebrew, *remes* (7431). "Creatures that move on the ground or close to it, having no legs or, at best, only short ones (e.g., worms, insects, and reptiles)" (RSB).
		Beasts of the earth	"Beasts" (*chay*, 2416) of the "earth" or "land" (*'erets*, 776). This would include all manner of "wild" or undomesticated land animals such as lions, bears, elephants, giraffes, monkeys, and dinosaurs. [1]
Gen. 1:26-31	6	Man	Man is *'adam* (120), also, not surprisingly, the name of the first man. (Note the proper noun supplied in the translation of Gen. 2:20; 5:1 – it is actually the same word as is used in Gen. 1:26.) Man is the crown of God's creation because (1) He is made in the image and likeness of God (Gen. 1:26, 27). This is a spiritual and moral likeness, not a physical one, for God is Spirit (John 4:24). (2) As an expression of God's image, man is granted sovereignty or rulership over both animals and the earth itself (Gen. 1:26-27). Before the Flood, man's diet and the diet of animals was strictly vegetarian (Gen. 1:29-30). Death had not yet entered the universe, and would not until man sinned (Gen. 2:15-17; 3:1-24). The pristine earth had no fossils. Since it was created out of water (Gen. 1:2, 9-10; 2 Pet. 3:5), there was almost inevitably global sedimentary stratification. But the original earth contained absolutely no fossils. How could God have called it "very good" (Gen. 1:31) if it had? The vast majority of fossils would have come with Noah's Flood. [2]
Gen. 2:1-3	7	Sabbath	God rested from all His endeavors. Not that He was tired, but that He ceased from His creative activity. The Sabbath was codified for Israel (Exod. 20:8-11). This also established a seven-day week.

[1] Dinosaurs: Man and dinosaurs lived together. Dinosaur bones were buried in the Great Flood of Noah. Noah took small representatives aboard the ark, but they could not survive the climactic changes of Post-Flood earth.

[2] Noah's Flood: What about the so-called "Cambrian Explosion?" According Dr. Elizabeth Mitchell, Most creationist geologists, understanding geology through the lens of biblical history, believe that Pre-Cambrian rock was pretty much in place prior to the global Flood of Noah's day. Thus, Cambrian rock with its abundant marine fossils represents the first major sedimentary result of the biblical Flood.

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