

Having studied Genesis 1:1-5 intensely for the last 25 years, and giving copious attention to all grammatical possibilities; dependent clauses (Ibn Ezra and Rashi); original vowelization or not (see F.N. Lee's 2004 *Bible and Qur-an*); alternative readings; construct meanings;¹ ancient *Targums*;² and Massoretic punctuations³ – this is how I would now translate Gen. 1:1-5:--

"At first, God Triune (namely the Hebrew *Éloohiyim*)⁴ created the (two) Heavens⁵ – and the (one) Earth.

Then, the Earth was formless and empty. And darkness was on the surface of the deep. But the Spirit of God Triune kept on moving upon the surface of the waters.⁶

Then God Triune said, 'Let there be light!' And there was light. And God Triune saw the light, that it was good. And God Triune divided the light from the darkness. And God Triune called the light 'Day' – and the darkness He called 'Night.' Then there was dusk, and then there was dawn -- day one."⁷

- 1) Cf. Lev. 14:46; I Sam. 5:9 & 25:15; Pss. 16:3 & 58:9 & 81:6; Isa. 29:1; Hos. 1:2. *Per Contra*, the absolute state of *reeshiyth* is found in Isa. 46:10 & Neh. 12:44. See too N.H. Ridderbos's 1958 *Genesis 1:1 and 2*, in *Oudtestamentische Studien*, XII:216-19.
- 2) Note the old Greek translations with the definite article in *baraseeth*, *bareeseth*, *breesith*, *briseeth* and *breesid* -- in Field's *Origenis hexaplorum quae supersunt*, Oxford, 1875, I:7.
- 3) In Gen. 1:1, cf. O. Procksch's *The Genesis*, 1924, p. 440 – where he remarks the *tiphcha*(,) in *b^eree'shiy th* is "to be taken absolutely, as indeed the Massoretic *tiphcha* intends." So too the pause suggested right after the dual *hashaamayim* and before *w^e'eth haa'aarets*.
- 4) In the immediate context of the entire chapter Gen. 1, *Éloohiyim* clearly means God Triune. Thus the Father created (cf. Mal. 2:10-14); the Son was the Word spoken forth at day one (Gen. 1:3); the Spirit kept moving (Gen. 1:2) -- and all Three Persons expressed Themselves together when *Éloohiyim* said: "'Let Us make man in Our image, after Our likeness!'" (Gen. 1:26).
Calvin comments (on Gen. 1:1 & 1:26): "Moses has...'*Éloohiyim*, a noun of the plural number.... The inference is drawn that the three Persons of the Godhead are here noted." Thus "Augustine" finds here the "Trinity." Too, "I acknowledge...there is something...which refers to the Father and Son and Spirit." Cf. Gen. 3:22 & 11:7.
MacDonald (*Creation and the Fall*, Klock & Klock, Minneapolis, 1984 rep., pp. 29-33) adds the word is supported by "'*Éloohahh*, the plural of which is '*Éloohiyim* – the common Hebrew designation of the Divine Being.... Regarding its derivation, the one perhaps most extensively received...assumes a root '*Elaah*...., signifying... 'the Object of fear,' a designation of God....
"Others...propose a root '*Ool*, signifying 'to be strong' From this is derived '*Eel*, 'the strong or mighty One'....

"Regarding the import of the plural termination of 'Éloohiym...many, following Peter Lombard, find in it an intimation of the doctrine of the Trinity.... Hengstenberg...is followed by Dreschler.... To these writers, the plural in 'Éloohiym answers...the Divine names...in Joshua 22:22 or the **thrice-holy** in Isaiah 6:3....

"Taking 'Éloohahh in the sense of the 'mighty One,' 'Éloohiym in the view of Delitzsch is intensive. 'The idea of the mighty One is...internally multiplied in order to express its highest power, the Almighty, as *Q^odooshiym*, the most Holy, Proverbs 9:10'.... The name undoubtedly appears in...'Who is and was and comes' (Revelation 1:4-8 & 4:8)."

5) The word used here is *Shaamayiyim*. *Shaama* would mean one Heaven; and the dual *Shaamayiyim*, two Heavens. Together with the third 'Heaven' or air-pocket firmament made at Gen. 1:8, these constitute the totality of the **three Heavens** (referred to in II Cor. 12:2-4) – made by and reflecting the glory of the Triune God (*cf.* Rom. 1:20). Indeed, the two Heavens and the one Earth already created at Gen. 1:1 constitute the tri-universe -- and createdly reflect the **Trinity**.

6) E.J. Young: *Studies in Genesis One*, Presb. & Ref. Pub. Co., Nutley N.Y., 1975, p. 11: "We are not told how long the...condition described in (Genesis) verse two had been in existence before God said, 'Let there be light!'.... How long a time that was, we of course have no means of knowing."

7) C.F. Keil (*Biblical Commentary on the Old Testament*, Grand Rapids, 1948, I:51) stated: "The first evening (Genesis 1:5) was not the gloom (1:2) which...preceded the full burst of light (1:3) as it came forth.... It was not till after the light had been created (1:3a) and the separation of the light from the darkness had taken place (1:2f), that evening came (1:5c); and after the evening, the morning (1:5d). And this coming of evening...and morning...formed one or the first day (1:5e). It follows from this that the days of creation are not reckoned from evening to evening [as the Jews later reckoned them], but from morning to morning" and even from midnight (*cf.* 1:2b) to midnight (*cf.* 1:5b).

E.J. Young: *op. cit.*, p. 89: "When the light was removed (Gen. 1:5ab)..., it was evening -- and the coming of light brought morning (Gen. 1:5c), the completion of a day (Gen. 1:5d). The days, therefore, are to be reckoned from morning to morning" – and even from midnight to midnight (Gen. 2:21 and Ex. 11:4 & 12:29 and Matt. 28:1 and Mark 16:1-2 and Luke 24:1,29,33,46 and John 20:1,19 and Acts 20:6-7 & 27:27 *etc.*).

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"God Triune, at the start, created the tri-universe"