

Compare translations

Genesis Chapter 1v1-31

Kjv1:1 In the beginning God created the heaven and the earth.

NIV1:1 In the beginning God created the heavens and the earth.

ESV1:1 In the beginning, God created the heavens and the earth

AMP1:1 In the beginning God ([a]Elohim) [b]created [by forming from nothing] the heavens and the earth.

Nothing too drastically different to note in the translation of this verse except the use of the word heaven as a singular in the KJV and plural in all the other translations. Are we to assume that the implication is that during the time of King James it was common thought that there is only one heaven, and that the more modern day interpretation is that there are many heavens? The second point to note is that the Amplified version goes into more detail informing us that God who's name we are given as Elohim created by forming from nothing. Why does the Amplified version highlight the name of God as Elohim? What significance, if any, does the name have in relation to the action of creating something out of nothing?

KJV1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

NIV1:2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

ESV 1:2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

Amp1: 2 The earth was [c]formless and void or a waste and emptiness, and darkness was upon the face of the deep [primeval ocean that covered the unformed earth]. The Spirit of God was moving (hovering, brooding) over the face of the waters.

There are several points to note in this verse we see that the word void is translated to mean empty in the NIV. The next point is that the KJV said that God moved upon the face of the waters whereas the NIV and ESV described him as hovering almost stationary over the waters. The Amplified version takes care of these two points by combining them to give a more visual account of God moving, hovering and brooding. Brooding implies discontentment and pondering. The final point to note is the grammatical construction of the verse in each translation. We see the over use of the word `and` in the King James version causing excessive use of punctuation in awkward places for instance the comma just before the and. We can see that without the comma the meaning of that sentence would be altered to imply that the earth was not empty. An additional point to note is that

there are two sentences that start with the word `and` , I was always taught never to begin a sentence with the word and. However, we have already established that the deliberate use of this word is to formulate an inventory. In the ESV version we see that there is no comma before the and therefore that sentence could mean either. This is why it is important to compare translation.

Kjv1:3 And God said, Let there be light: and there was light.

Niv1:3 And God said, "Let there be light," and there was light.

Esv1:3 And God said, "Let there be light", and there was light.

Amp1:3 And God said, [d]"Let there be light"; and there was light.

We can see from this verse that there is only one obvious point to make and that is the grammatical omission of speech marks in the kjv. Also the use of a comma, semicolon and colon to separate the segments in the sentence. This effects the timing of the sentence and impact.

Kjv1:4 And God saw the light, that it was good: and God divided the light from the darkness.

Niv1:4 God saw that the light was good, and he separated the light from the darkness.

Esv1:4 And God saw that the light was good. And God separated the Light from the darkness.

Amp1:4 God saw that the light was good (pleasing, useful) and [e]He affirmed and sustained it; and God separated the light [distinguishing it] from the darkness.

In this verse the first point to note is the use of the words divided and separated in the various translations to mean the same thing. The amplified version goes even further to explain that it means distinguish. The net point to note is the explanation given by the Amplified version of the word good to mean pleasing and useful. It also gives further additional information that God affirmed it and sustained it. The grammatical differences in each verse are found in the way in which each segment are separated in each account. In the kjv a colon is employed, the Niv uses a comma, ESV a full stop and the Amp a semi colon. What are the implications of this? Again the way in which this is used is in the overall timing of pauses between the segments of the sentence.

Kjv1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Niv1:5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day.

Esv 1:5 God called the light day, and the darkness he called Night. And there was evening and morning the first day.

Amp1:5 And God called the light day, and the darkness He called night. And there was [f] evening and there was [g]morning, one day.

The first observation which hits you immediately with respects to this passage is the

blatant use of quotation marks in the NIV around the words day and night. It would have been adequate to leave these out. The second observation, is the use of the word one instead of first to indicate a full day. The insertion of a comma instead of the word the in the Amplified version. This has great significance because most people associate morning as the beginning of a new day. Here we learn that in fact the day begins in the evening.

Kjv1:6 And God said, Let there be a **firmament** in the midst of the waters, and let it divide the waters from the waters.

Niv1:6 And God said, "Let there be an **expanse** between the waters to separate water from water."

Esv 1:6 And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters."

Amp1:6 And God said, "Let there be an [h]expanse [of the sky] in the midst of the waters, and let it separate the waters [below the expanse] from the waters [above the expanse]."

The first point to note is the use of the word firmament in exchange for the word expanse in the kjv

Meaning of the word firmament (adjective) the vault of heaven; sky. Sky support strengthen

Meaning of the word expanse (noun) an uninterrupted space ,or area; a wide extent of anything : something that is spread out, especially over a relatively large area: stretch, reach stretch.

The definitions for the two words could not be more different. So therefore why were they employed ? What are we to infer from them? They both imply some sort of division or barrier. The Amplified version gives us more detail of exactly what this is, it describes this expanse as being from the sky, hence the use of the word firmament. This would suggest that this expanse separated the sky from the water on the ground level, in fact the air. Water above the expanse would therefore be the clouds whilst water below the expanse would be the sea.

Another observation is the use of the word midst to mean between in the translations.

The next point to note is that once again we see that the kjv omits the use of quotation marks in it`s account of the verse.

Kjv1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

Niv1:7 So God made the expanse and separated the water under the expanse from the water above it. And it was so.

Esv 1:7 And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so.

Amp1:7 And God made the expanse [of sky] and separated the waters which were under the expanse from the waters which were above the expanse; and it was so [just as He

commanded].

The first point to note is the grammatical differences the verse is separated by a colon in the kjv, by a full stop in the NIV and ESV and a semicolon in the Amplified. The other point to note is the use of the words firmament and expanse.

Kjv1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

Niv1:8 God called the expanse "sky." And there was evening, and there was morning--the second day.

EsV1:8 And God called the expanse heaven. And there was evening and there was morning the second day.

Amp1: 8 God called the expanse [of sky] heaven. And there was evening and there was morning, a second day.

The first point to note is the discrepancy in the use of the words heaven and sky. What are we to infer from this? Are we to assume that the sky is heaven? If we investigate further we see in the Amplified version we see that the expanse of sky was called heaven. Does this alleviate our confusion?

Kjv1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

Niv 1:9 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so.

EsV1:9 And God said, "Let the heavens under the earth be gathered together into one place, and let the dry land appear." And it was so.

Amp1:9 Then God said, "Let the waters below the heavens be gathered into one place [of standing, pooling together], and let the dry land appear"; and it was so.

The first point to note is the consistent use of the words firmament,expanse,Heaven and sky. The second point to note is the use of quotation marks over the words God spoke in the ESV, NIV Amplified versions and the omission of them in the kjv. The final observation is the use of a colon, semicolon,colon and a full stop to separate the concluding clause of the verse from the rest of it. There appears to be a concensus of opinion of each verse that the gathering of the waters he called seas.

Kjv1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

Niv 1:10 God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.

EsV 1:10 God called the dry land Earth, and the waters that were gathered together seas. And God saw that it was good.

Amp1:10 God called the dry land earth, and the gathering of the waters He called seas; and

God saw that this was good (pleasing, useful) and He affirmed and sustained it.

The first point to note here is the use of the words land and earth.

Defn: Land noun part of the earth`s surface not covered by a body of water; the part of the earth`s surface occupied by continents and lands:

an area of ground with reference to its nature or composition:

Defn: Earth noun the third planet in order of the sun, having an equatorial diameter of 7926miles. the inhabitants of this planet, especially the human inhabitants:

We see the broader use of the word earth to mean a planet not just the area of dry land, so therefore the dry area would best be described as land. The other point to note is the tense of the word gather used in the verses. Gathering implies movement whereas gathered implies past action. We can understand the correct usage of the verb by observing the subject, water which constantly appears to be in movement.

Kjv1:11 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.

Niv1:11 Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so.

Esv 1:11 And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth. And it was so.

Amp1: 11 So God said, "Let the earth sprout [tender] [i]vegetation, [j]plants yielding seed, and fruit trees bearing fruit according to (limited to, consistent with) their kind, whose seed is in them upon the earth"; and it was so.

The first point to note is the use of the word grass by the kjv to mean vegetation as indicated by all other versions. It further describes grass as a herb yielding seed. Vegetation is described as seed-bearing plants NIV, as plants yielding seed by both ESV and AMP. The verse comes to an agreement about fruit bearing trees with seed in it according to their various kinds. The other point to note is the gender defining term his kind used in the KJV.

Kjv1:12 And the earth 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.

Niv 1:12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.

Esv1:12 The earth brought forth vegetation, plants yielding seed according to their own kinds and trees bearing fruit

Amp1:12 The earth sprouted and abundantly produced vegetation, plants yielding seed according to their kind, and trees bearing fruit with seed in them, according to their kind; and God saw that it was good and He affirmed and sustained it.

The most prominent point to note here is the detailed explanation given in the Amplified

version using adjectives like sprouted and abundantly. Also an additional comment made concerning God actually affirming and sustaining it.

Kjv1:13 And the evening and the morning were the third day.

NIV1:13 And there was evening, and there was morning--the third day.

Esv1:13 And there was evening and morning, the third day.

Amp1:13 And there was evening and there was morning, a third day.

Here we observe what has already been established in a previous verse 1 that the demarcation symbolising what constitutes a day.

Kjv 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.

Niv 1:14 And God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years,

Esv1:14 And God said, "Let there be lights in the expanse of the heavens, to separate the day from the night. And let them be for signs and for seasons, and for days and for years.

Amp 1:14 Then God said, "Let there be light-bearers (sun, moon, stars) in the expanse of the heavens to separate the day from the night, and let them be useful for signs (tokens) [of God's provident care], and for marking seasons, days, and years;

The first point to note is the omission of quotation marks in the kjv translation. The next point to note is the use of the words firmament and expanse in each translation. There is a consensus of opinion in all the translations as to what their purpose is for. The next point to note is the use of the term light-bearers in the Amplified translation it then goes on to describe exactly what it is referring to. The interesting thing to note here is the use of the term tokens of God's provident care. What are we to infer from this?

v1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

NIV1:15 and let them be lights in the expanse of the sky to give light on the earth." And it was so.

Esv1:15 and let them be lights in the expanse of the heavens to give light upon the earth," and it was so.

Amp1: 15 and let them be useful as lights in the expanse of the heavens to provide light on the earth"; and it was so, [just as He commanded].

The point to note here, are the different grammatical constructions. The kjv begins this verse as a new sentence separating the segments of the verse by a colon and does not employ the use of quotation marks. The NIV continues the verse from the previous one without punctuation, employs quotation marks and separates the segments with a full stop. The ESV continues on from the previous verse without punctuation, uses quotation marks and separates the segments with a comma. Finally, the Amp translation continues on from

the previous verse without punctuation, uses quotation marks and separates the segments with a semicolon.

Kjv1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

NIV1:16 God made two great lights--the greater light to govern the day and the lesser light to govern the night. He also made the stars.

Esv 1:16 And God made the two great lights -the greater light to rule the day and the lesser light to rule the night-and the stars.

Amp1: 16 God made the two great lights--the greater light (the sun) to rule the day, and the lesser light (the moon) to rule the night; He made the [galaxies of] stars also [that is, all the amazing wonders in the heavens.

The first point to note here is the synonymous use of the words `rule` and `govern` in the various translations. I think this is a fair assumption. Another word that springs immediately to mind is dominate this word I believe would have been equally appropriate to use. The second point to note is the way in which the Amplified version goes into greater depth to explain the greater light as referring to the sun and the lesser light as referring to the moon. It also describes the stars as being a galaxy which means a system of millions or billions of stars, together with gas and dust, held together by gravitational attraction. It even goes further to describe them as amazing wonders in the heavens.

Kjv1:17 And God set them in the firmament of the heaven to give light upon the earth.

NIV 1:17 God set them in the expanse of the sky to give light on the earth,

Esv 1:17 And God set them in the expanse of the heaven to give light on earth,

Amp1:17 God placed them in the expanse of the heavens to provide light upon the earth,

The first point to note use of the word firmament in the kjv and expanse in all the other translations . The second point to note is the use of the verb set in the Kjv, NIV and ESV where as the verb placed is used in the Amplified. Third point to note is that both KJV and ESV both begin the verse with the word `and.` Whilst the NIV and Amplified begin with the word God.

Kjv1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

NIV1:18 to govern the day and the night, and to separate light from darkness. And God saw that it was good.

Esv 1:18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.

Amp 1:18 to rule over the day and the night, and to separate the light from the darkness; and God saw that it was good and He affirmed and sustained it.

The first point to note here is the break in the sentence from the previous verse in the KJV

as it continues to explain what the function of the lesser light is. The other translations run on continuously having no punctuation mark. Once again we observe the use of the word `rule` in the KJV,ESV and AMP translations and the word `govern` in the NIV translation.

Kjv 1:19 And the evening and the morning were the fourth day.

Niv1:19And there was evening, and there was morning—the fourth day.

Esv 1:19 And there was evening and there was morning, the fourth day.

Amp1: 19 And there was evening and there was morning, a fourth day.

See v 5,8 and 13.

Kjv1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

Niv 1:20 And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky."

Esv1:20 And God said, "Let the waters swarm the swarm of living creatures, and let birds fly above the earth across the expanse of the heavens."

Amp 1:20 Then God said, "Let the waters swarm and abundantly produce living creatures, and let birds soar above the earth [k]in the open expanse of the heavens."

The point to note here is the use of the word water in the singular by NIV translation and plural in KJV, ESV and Amp. The next point to note is the use of the words Teem , swarm and abundantly in each translation to depict the same meaning.

Defn. Teem be full of swarming with.

The next observation is the use of the word fowl for the word bird.

The final point to note here is the use of quotation marks in the NIV, ESV and AMP translations and the omission of them in the kjv translation.

Kjv1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

Niv1:21 So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

Esv 1:21 So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

Amp 1:21 God created the great sea monsters and every living creature that moves, with which the waters swarmed according to their kind, and every winged bird according to its kind; and God saw that it was good and He affirmed and sustained it.

The first observation is that the larger fish, whales were depicted as great creatures, great

sea creatures and the great sea monsters. The second point to note is additional clause inserted by the Amp translation that God affirmed and sustained it.

Kjv1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

Niv1:22 God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth."

Esv 1:22 And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth."

Amp1:22 And God blessed them, saying, "Be fruitful, multiply, and fill the waters in the seas, and let birds multiply on the earth."

The point once again to note in this verse is the use of quotation marks in the NIV,ESV, and AMP and the none use of them in the KJV.

Kjv1:23 And the evening and the morning were the fifth day.

Niv1:23 And there was evening, and there was morning--the fifth day.

Esv 1:23 And there was evening and morning, the fifth day.

Amp 1:23 And there was evening and there was morning, a fifth day.

See v5,8,13,& 19

Kjv1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Niv 1:24 And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so.

Esv 1:24 And God said,"Let the earth bring forth living creatures according to their kinds -livestock and creeping things and beasts of the earth according to their kinds." And it was so.

Amp1:24 Then God said, "Let the earth bring forth living creatures according to (limited to, consistent with) their kind: livestock, crawling things, and wild animals of the earth according to their kinds"; and it was so [because He had spoken them into creation].

once again there is the omission of quotation marks in the kjv. Also the gender specific term his is used by the kjv whilst the word `their` is used in all the other translations. The next point to note is the term bring forth used to represent the word `produce.` The most prominent point to note here is the explanation offered in the Amp. translation stating that it was in fact because God had spoken things into creation. A famous quote sorungs, tiand mind, Death and life is in the power of the tongue. The fact that God created man in his own image Genesis1v26 does it not follow that we have the same ability to speak things into existence? Further reference to the ability of the tongue is given in James3v1-12.

Kjv1:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

Niv 1:25 God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

Esv 1:25 And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

Amp 1:25 So God made the wild animals of the earth according to their kind, and the cattle according to their kind, and everything that creeps and crawls on the earth according to its kind; and God saw that it was good (pleasing, useful) and He affirmed and sustained it.

The point to note here is the kjv uses the term his which refers to God`s kind but we see in the other translations that his kind is actually referring to their kind. The final point to note here once again the Amplified version explains God affirming and sustaining what he has just created. Beasts are wild animals and catle are livestock. Catle it therefore seems is a commodity exchangeable with currency.

Kjv 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Niv1:26 Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

Esv 1:26 Then God said, "Let us make man in our own image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

Amp 1:26 Then God said, "Let Us (Father, Son, Holy Spirit) make man in Our image, according to Our likeness [not physical, but a spiritual personality and moral likeness]; and let them have complete authority over the fish of the sea, the birds of the air, the cattle, and over the entire earth, and over everything that creeps and crawls on the earth."

The first point to note here is the omission of quotation marks in the kjv, and use of them in the other translations. The next point to note is the Amplified`s explanation of the word us to mean father, Son and Holy Spirit. The Amplified then goes on to elaborate on the meaning of likeness not physical, but a spiritual personality and moral likeness. The final point to note are the use of the words rule, dominion and authority in the different translations.

Kjv 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Niv1:27 So God created man in his own image, in the image of God he created him; male and female he created them.

EsV 1:27 So God created man in his own image, in the image of God he created him; male and female he created them.

Amp 1:27 So God created man in His own image, in the image and likeness of God He created him; male and female He created them.

There are no real significant points to note in this verse between the various translations.

Kjv1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Niv1:28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

EsV 1:28 And God blessed them. And God said to, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and the birds of the heavens and over every living thing that moves on the earth."

Amp1:28 And God blessed them [granting them certain authority] and said to them, "Be fruitful, multiply, and fill the earth, and subjugate it [putting it under your power]; and rule over (dominate) the fish of the sea, the birds of the air, and every living thing that moves upon the earth."

The first point to note are the use of the words subdue and subjugate in the translations. The second point to note is the use of quotation marks in the NIV,ESV and Amplified and the absence of them in the kjv. The other points were observed in the previous verse.

Kjv 1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Niv 1:29 Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.

EsV1:29 And God said , "Behold, I have given you every plant yielding seed that is on the face of the earth, and every tree with seed in its fruit. You shall have them for food.

Amp1:29 So God said, "Behold, I have given you every plant yielding seed that is on the surface of the entire earth, and every tree which has fruit yielding seed; it shall be food for you;

The first observation to be made are the use of the words `meat` and `food`. The next point to note is once again the omission of quotation marks in the kjv and the presence of quotation marks in the other translations. The final point to note here is how the verse begins in each translation in the kjv it simply states and God said starting a new sentence. The NIV begins by saying then God said which could imply that the ordering of the verse has significance. The ESV translation like the kjv has a simple introduction but is then followed up by an emphatic word Behold, which gives significance to this verse. The Amplified translation starts by saying So God said, which imply that it was as a result of the

preceeding statement.

Kjv1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

Niv 1:30 And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food." And it was so.

Esv 1:30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life , I have given every green plant for food." And it was so.

Amp1:30 and to all the animals on the earth and to every bird of the air and everything that moves on the ground—to everything in which there is the breath of life—I have given every green plant for food"; and it was so [because He commanded it].

The major point to note here is the Amplified translation, which continues the next verse from the previous without punctuation. It then concludes that everything was so because he commanded.

Kjv1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

NIV1:31 God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

Esv 1:31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Amp1:31 God saw everything that He had made, and behold, it was very good and He validated it completely. And there was evening and there was morning, a sixth day.

The only point to note here is the extra points made in the Amplified version about God's validation of everything.