

**THE FIRST BOOK OF MOSES  
CALLED  
GENESIS**

***Introduction:** The book of Genesis is the foundation of the entire Bible. Most major doctrines find their beginnings in Genesis. In Hebrew, the book is called Beresthith which is the first word of the first verse. The more familiar name 'Genesis' is the Greek rendering of that (deriving from the Greek word 'genesis' which literally means 'generations' or 'origins'). Indeed, Genesis is the divinely inspired book of origins. Darwin's "Origin of the Species" is typical of Satan's deception concerning the origin of life. Genesis, however, is God's truth concerning the origin of the species.*

*All orthodox students of Scripture agree Moses was the author. Genesis is the first book of the Pentateuch. Accordingly, Jewish rabbis called it the first of the five fifths of the law. In Genesis are the first mention of major spiritual truths. Creation is the first and obvious. The entrance of sin is tracked and how it has affected mankind. The first of the major covenants are developed in Genesis including the Edenic, Adamic, Noahic, and Abrahamic covenants. The book of Genesis is quoted frequently in the New Testament, by some estimates over sixty times. The lineage of Christ is traced through Genesis in the*

*'godly' line culminating in Abraham, Isaac, Jacob and his descendants.*

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***Overview of Genesis 1:** The first chapter of Genesis describes the creation process. Though some have presumed a 'gap' between verses two and three, there is no solid basis for such a view. Moreover, the etymological, contextual, and Scriptural evidence all point toward six literal, twenty-four-hour days of creation. The Hebrew word translated 'day' is (יום) 'yom' which under the context of chapter one can mean only one thing: a single day and night cycle. Moreover, in Exodus 20:11, the text says, "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day." No date markers are noted as to when the creation took place. However, by following the various scriptural genealogies backward from known historical markers in Old Testament history, the creation may have been as soon as about six thousand years ago. The most conservative and accurate view of biblical history places the creation at approximately four thousand years before Christ.*

**1:1 In the beginning God created the heaven and the earth.** It is noteworthy, when the beginning began, God already was. His eternal pre-existence is clearly implied. The first name for God found in the Bible is **Elohim** (אלהים). It is the plural of 'El' and literally means the 'mighty One.' Inherent in the plurality of the term is the Trinity. Indeed, the Godhead is one, yet comprised of three distinct personalities. In cross referencing Genesis 1:1 with John 1:3 or Colossians 1:16-17, it is clear the personality within the Godhead assigned to do the actual work of creation is the Son, Jesus Christ. The word trans-

lated as **created** is *baraw* (בָּרָא). In its ‘Qal’ stem as it is used here, it implies creating something out of nothing. Following the chronologies of Genesis 5 and 11 carefully and collating these with undisputed date markers, the year of creation was 4004 B.C. Bishop Ussher of the King James era arrived at that date. More recently with the aid of computerized chronology programs from Harvard University, Floyd Jones, Ph.D., Th.D. has also verified the date of creation at 4004 B.C.

**1:2 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.** The phrase, **and the earth was without form, and void**, could be rendered, “And the earth was a wilderness and empty.” The word translated as **without form** (תֹּהוּ towhu) has the sense of a ‘wilderness’ or ‘wasteland.’ Moreover, the newly formed earth was dark. As yet there was no light shining. Continuing, it is noted that “the Spirit of God moved upon the face of the waters.” The first mention of God’s Spirit is noted. The Hebrew word so translated is ‘ruakh’ (רוּחַ). It, in its more generic sense, refers literally to ‘breath’ or ‘wind.’ A foreshadow of the later ministries of the Holy Spirit is thus hinted at. (See Acts 2.) The word translated as **moved** (רָעָף rawkaph) has the sense ‘to hover over’ or ‘to flutter.’ Again, another foreshadow of the later ministry of the Holy Spirit is hinted at. At the first phase of the earth’s creation, its entire surface was covered with water. To this day, three-quarters of the earth’s surface remains water.

**1:3-5 And God said, Let there be light: and there was light.** There is no textual or contextual reason to presume a ‘gap’ between verses two and three. (The ‘Gap Theory’ is a humanistic device to try and accommodate Scripture with evolution. The theory was never considered prior to the popularization of evolution in the mid nineteenth century.) The

phrase “and God said” is found nine times in the creation account. As the first creative day continued, God created light. What is implied is that light is a physical phenomenon. No mention of the source of the light is noted until the fourth day. It may be in the first several creative days, light was not focused from one specific source such as the sun, but rather as a diffuse entity—likely the light of God Himself.

**2 And God saw the light, that it was good: and God divided the light from the darkness.** In seeing the physical light, God noted that “it was good.” The word translated as **good** (טוב *towb*) has the sense of pleasant or delightful. As noted, light by its very nature divides darkness. To this day, that remains true not only physically, but also spiritually. In physics, darkness is the absence of light and not the converse. Light is a created entity, darkness is not. Darkness already existed. It is the equivalent of nothing.

**3 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.** The creation of light was called *Day*. The prevailing darkness was called *night*. The Hebrew word translated as **day** in both cases here is (יום) *yom*. Though it can in some cases refer to an extended, indefinite time such as the Day of the Lord, or ‘in that day,’ the context here clearly defines it as “evening and the morning were the first day.” That limits the time-frame to a one day and night cycle. It is what we today refer to as a twenty-four hour period. (In any event, the word ‘yom’ (יום) is overwhelmingly translated as ‘day.’ Of the two-thousand two-hundred eighty-seven times it appears in the Old Testament, two-thousand and eight times it is translated simply as ‘day.’ The creative week can only therefore be that of seven day-and-night cycles (i.e., twenty-four hour days). The sequence “evening and morning” is of note. The Hebrew day to the present begins at sundown. It therefore is noted first, even in the creation account.