

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 (יֹמִים) '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 (אֱלֹהִים). 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 translated as created is baraw (ברא). 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 (תוהו 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' (רוח). 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 (ראַוַּחַף 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.

1:6-8 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. On the second creative day, God commanded "there be a firmament in the midst of the waters, and let it divide the waters from the waters." The word translated as firmament (רקיע) has the sense of an 'expanse.' In verse 8, it is noted that God called this expanse Heaven. It in all likelihood refers to the atmospheric heavens.

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. It is noted that this firmament (expanse or atmosphere) "divided the waters which were under the firmament from the waters which were above the firmament." Evidently, in the original creation, there was a sphere or canopy of water above the atmospheric heavens. Later in the deluge of Noah, "the windows of heaven were opened." If all the water in the present atmosphere could be precipitated out, the ocean levels would rise only slightly—only inches. There obviously had to be a major source of water there then which is not there now. God evidently created such a canopy of water which gave a true 'greenhouse' effect to the earth. The original climatic conditions upon the earth were evidently

sub-tropical across the entire planet. Archaeological finds in both the Arctic and Antarctic have revealed that at one time even the polar regions were subtropical in climate. That would have been the effect of such a water canopy above the firmament (i.e., atmospheric heavens). The creation thus described defined the second creative day.

8 And God called the firmament Heaven. And the evening and the morning were the second day. God therefore proclaimed the firmament to be Heaven. It should be noted that throughout the Bible there are three degrees of heaven. First there is the atmospheric heavens which here are called the firmament. Then, there are the stellar heavens which might be called the second heaven. Then, there is the third heaven which is the abode of God. The Apostle Paul so mentioned this in II Corinthians 12:2. With the creation of the firmament and heaven, the second creative day was finished. Again, the twenty-four hour cycle of a day is noted as beginning in the evening, passing through morning, and ending the next afternoon.

1:9-13 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. On the third creative day, God raised the continents out of the oceans making dry land.

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. The dry land was called Earth. The Hebrew word so translated (אֶרֶץ 'erets) is also commonly rendered as 'land.' The gathering of the waters on the earth were called the Seas. Again, it is noted that God saw "it was good." (For some inexplicable reason, there is no mention of God noting the same on the second creative day.)

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. On that same third day, God created the 'flora' of the earth, the plant kingdom. Mention is made of "grass, the herb yielding seed, and the fruit tree yielding fruit after his kind." The first mention of living created organisms is noted. Also on three occasions (in this and the next verse), it is noted that the fruit of the various forms of plant-life would bring forth "after his kind." The word kind is translated from the Hebrew word (מינ) 'miyn' which has the essential sense of a 'species.' Though genetics are not explicitly noted, they clearly are implied. One species will not and cannot be cross-bred. For example, an apple tree cannot be cross-bred with a pumpkin plant.

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. Again, God saw His creative work that it was good. Again, notice the emphasis upon each and every plant form yielding seed or fruit after its kind. The basic laws of genetic precludes the possibility of evolution. It is not possible. One kind or species cannot mutate or evolve into another.

13 And the evening and the morning were the third day. The third creative day was thus defined, again noting the beginning of the day as the evening.

1:14-19 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. On the fourth creative day, though light as an entity had already been created, now God created specific natural sources of light. Those lights would be visible "in the

firmament of the heaven to divide the day from the night.”

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. The heavenly lights would also become the defining characteristics for the institution of time. The various heavenly bodies would define such parameters as a day, a month, a year and later of seasons. Indeed, a day is described by the rotation of the earth. That is, it is defined in relation to the sun with its rising and setting. Similarly, months are defined largely by the cycles of the moon. Years are described by the cycle of the earth around the sun as defined by the other astronomical bodies.

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. Specifically, God made the greater light to rule the day, and the lesser light to rule the night including the stars. The idea of them ruling over the day and night perhaps has the sense of how the cycles of the sun and moon in relation to the earth indeed govern the measurement of time.

17 And God set them in the firmament of the heaven to give light upon the earth. The even more obvious purpose of the heavenly lights was to provide light upon the earth.

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. Again, as the fourth creative day is noted, God saw that it was good.

19 And the evening and the morning were the fourth day. The fourth creative day is thus concluded, noting again its beginning in the evening and on to the morning.

1:20-23 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. Upon the fifth creative day, God created the first aspect of the animal kingdom, the non-mammalian creatures. He began first with the creatures of the waters—fish, and all aquatic life. He also created the birds of the air on the fifth day.

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. The mention of “great whales” is of interest. The word translated whales (תַּנִּינִים tanniyn) is also translated elsewhere in the Old Testament as dragon, serpent, or sea monster. One of the lexicographical notes is of dinosaurs. This undoubtedly is when they were created. Again, on this day also the birds of the heavens were created. Once again, their procreation was strictly limited to their kind.

22 Not only did God see it was good, He And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. These non-mammalian creatures were therefore commanded by God to reproduce abundantly in the seas and birds across the earth.

23 And the evening and the morning were the fifth day. Thus the fifth creative day was completed, again noting the sequence and evening and morning.

1:24-25 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. The sixth creative day was divided into two major creative acts. First, God created what evidently was the mammalian fauna of the earth (though insects may well be involved here as

well). Every form of land-based living animals were created.

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. Again, each species (kind) of land-living creatures was strictly defined. Laws of genetics preclude one species from evolving or mutating into another. As God completed this aspect of His creative work, He saw that it was good.

1:26-27 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. The second major creative act on the sixth day was the creation of man. Notice that God said, “Let us make man in our image, after our likeness.” The use of the plural again implies the plurality within the Godhead (i.e., the Trinity). In the image of God and after His likeness has profound implications. It no doubt has reference to how man has been created spiritually like unto God. We have intelligence, a will, emotions, and a conscience imprinted with the righteous and holy nature of God upon it. In distinction to animals, God also created man with a spirit. Moreover, God in His omniscience, knowing how His Son would someday take upon Him a perfect body, also designed the human body in that likeness and image. It further is of note that God created man to have dominion over the animal kingdom. Contrary to current thought, man is not just another specie of animal. Nor is man morally equivalent to the animals. God created man to have dominion over the animal kingdom. They were created in part for man’s benefit.

27 So God created man in his own image, in the image

of God created he him; male and female created he them. Verse 27 in fore-view summarizes how God created both male and female. It is of interest that no mention is made of the obvious male and female in both the animal and plant kingdoms. However, God reserved a special process in creating a female human being. Moreover, God created Adam and Eve, not Adam and Steve. Clearly implied are the two distinct genders and their respective natural roles. Thrice in these two verses, note is made how mankind was created in the image of God. Interestingly, regarding the creation of mankind, God did not say they were good. However, mankind is included in the blanket benediction for all of creation found in verse 31.

1:28-31 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. In fashion similar to his blessing upon the animal kingdom, God blessed newly created mankind. The details of Eve's creation will be noted in the coming chapter. The overview of the completion of God's creation is noted here. God further enjoined Adam and Eve (them) "to multiply, and replenish the earth, and subdue it; and have dominion" over the animal kingdom. The word translated as replenish (מלא מלא) overwhelmingly simply means 'to fill.' The idea is not of replenishing an earth which God earlier judged and now upon which has placed another race. He simply enjoins Adam and Eve to have children. Adam was further enjoined to subdue the earth. The word translated as subdue (כבש kabash) has the sense to 'dominate' or to 'bring into subjection.' Earth is not our mother, neither is it to be worshiped. It was created for

man's benefit and conquest. In similar fashion, God has given the animal and plant kingdom for man's benefit.

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. The plant kingdom was designed by God for man's food. The word translated as meat (אֹכֶלֶת oklah) basically means 'food.'

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. It is of interest that mankind's original diet was intended to be vegetarian. Likewise, the original animal kingdom was designed to be vegetarian. Evidently, after the fall that all changed. Even the animal kingdom was altered because of man's sin.

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. As God stepped back and looked upon His creative work, He saw "it was very good." In distinction to each of the creative days which God saw as good, he completed work cumulatively was "very good." It was completed upon the sixth day.

