

INTRODUCTION TO GENESIS

The book of Genesis is probably one of the most important books in the Bible because it forms the basis for all revelation. It reveals the entrance of sin into the world, which caused man's need for redemption through Christ. This book is singular in its kind, for it offers the only correct and satisfactory information that we possess concerning prehistoric times and the first part of man's existence on the earth. It goes back beyond the reach of available historical sources and offers not mythical suppositions, not poetical fancies, not vague suggestions, but a positive record of things as they actually transpired.

The critic has asked how the Genesis details, so circumstantial and minute, could have been preserved when there was no writing of any kind when this history was lived. This question can be answered easily, using the fact of inspiration or recent archaeological discoveries which suggest writing began at an earlier age than formerly thought. But even excluding these arguments we have a foundation of credibility when we account for the fact that from Adam to Noah there was only one man necessary to transmit all this information by word of mouth for a period of 1650 years. This man could have been Methusaleh, who lived to see them both. Shem could connect Noah and Abraham, and Isaac, Abraham and Joseph, and because Joseph was contemporary with Amram (Moses' father), this information could very easily have been minutely delivered to Moses practically first hand. Unfortunately, the critic hasn't stopped here but has gone to elaborate details to prove that Genesis as well as the other four books of Moses were composed by four separate writers, either persons or literary schools, and as late as 400 B.C..

The idea of different documentary sources began when critics drew a sharp line between Deuteronomy (D), on the one hand, and the four preceding books -- or the Tetrateuch -- on the other. Then they distinguished a so called Priestly source (P) and the outright narrative material; and from the narratives they detected two main stands which came to be designated as J (Yahwist) and E (Elohist).

In 1753 the French physician Jean Astruc noted that, when referring to the Deity, some narratives in Genesis use the personal name Yahweh, while other and apparently parallel accounts employ Elohim. It would thus seem to follow, Astruc argued that Genesis was made up of two originally independent sources. This idea was just a start; there are many sections which do not mention the Deity and the word Elohim can be used several ways and occurs very frequently. Using evidence such as repetitive configurations of distinctive style, content, concepts and vocabulary, the critics divided Genesis to show three separate sources.

What characterizes these sources? We'll examine them from the critic's viewpoint, looking at P first. In vocabulary, P employs for the Deity, in addition to Elohim, the term El Shaddai, which is usually translated "God Almighty." The term that is most typical of this source is "toledoth," which in the AV appears as "These are the generations." P's frequent recourse to the term "toledoth" is a correct reflection of the writer's abiding interest in genealogical detail. There must be no break in the chain of transmission through which God's dispensation has been handed down; hence it is essential to trace the pertinent line all the way back to Creation. For related reasons, P is forever concerned with such other statistics as the total life span of the given individual, the age of a father at the birth of his oldest son, the names of other members of the family, and the like. Because of the heaven-centered perspective where history is predetermined in every detail, personalities recede into the background, and the formal relations between God and Society are the central theme; thus critics ascribe the P document to priestly inspiration.

J is considered to be an individual writer, and aside from the exclusive use of the name Yahweh, there is no characteristic vocabulary used by J in Genesis. Critics consider that what is truly distinctive about this writer is his incisive style, his economy and boldness of presentation, his insight into human nature, and the recognition that a higher order and purpose may lie behind seemingly incomprehensible human events.

The Elohist writer E begins with Abraham, and therefore does not appear in Genesis 1 to 11. In form and subject matter E is closely related to J; but basically, E is interested in events, whereas J is concerned with people. J and E are at times difficult, and in some instances impossible, to distinguish from each other.

The major failure of the critical approach is not taking into account the attitude and words of Christ and the apostles in reference to the Pentateuch. The clear words of Christ and the apostles attributing the Pentateuch to Moses dare not be ignored. (Luke 24:27,44; Acts 26:22; 2 Cor. 3:15; John 5:45, 46; 6:32; 7:19,22,23.) Note that the whole Pentateuch in the time of Christ was accepted as the work of Moses. As Christ treated Moses' writings so should we. This approach follows an excellent principle: "interpret scripture by scripture" A sounder principle cannot be found. However critics dismiss the Saviour's attitude with a shrug of the shoulders.

Now, are the two points of view, one that Genesis was written by Moses, and the other that Genesis is the composite of three different sources, irreconcilable? Since all the things recorded in Genesis transpired before Moses' day by more than four hundred years at the least, the question arises, Did Moses have sources available for compiling the Genesis account as we have it? We cannot deny the possibility that God may have revealed to Moses the entire subject matter of Genesis. On the other hand, since sources were, no doubt, available and reliable, we see no reason why Moses should not have used all available material and, being guided in his task by the Spirit of inspiration, have produced an essential portion of divine revelation. For it seems highly probable that godly men preserved a reliable record of God's revelation and dealings with men, and that with most painstaking care. The Creation record was obtainable only by revelation, which revelation would have seemed essential for Adam. This as well as all other truth that was left to him as well as a record of his own experiences required but few links in the chain of tradition to bring it down to Joseph's time. Since even Abraham already lived in a literary age, and Judah carried a seal (Gen. 38: 18), and Joseph was learned in all the wisdom of the Egyptians, it seems utterly impossible that these men should have refrained from committing this valuable and reliable tradition to writing. Such tradition in written form Moses might well have found in his day and made extensive use of, nor would such use conflict with inspiration in as much as later historical books, especially Kings and Chronicles, testify to the abundant use of source materials.

Thus it is entirely possible for Moses to have used different sources, which would account somewhat for the evidence presented by Bible critics in favour of the P, J, E, and D documents. However, Bible critics claim errors and inconsistencies between the sources necessitated this theory to "explain" these so-called contradictions and inconsistencies. Since the Bible is inspired by God, there can be no errors, contradictions or inconsistencies. The critics are obviously wrong on this point; let us examine the rest of the theory to see if it is logically sound, before looking at some "contradictions."

First of all, the critic differentiates between sources because of varying usages of the divine names. Why not assume that the divine names were used primarily according to their specific meaning and not merely because the writer in question knew only the one or tried to reflect a period where only the one was known?

Second, the seemingly formidable argument from vocabulary -- that separate and distinct vocabularies are used in the four source documents -- loses much of its force when it is realized that entirely different subject matter is dealt with. No man can write a law book with the vocabulary of a book on history. From another point of view the argument practically amounts to this: that one man could not write both history and law, and in final analysis this is tantamount to saying that Moses could not have written such admonitions and exhortations as well as laws and history. The critics operate on the assumption that such flexibility of style is beyond the range of the capabilities of one man.

Regarding contradictions, when the different aspects of a case are presented, critics quite regularly fail to discern the deeper harmony that prevails in spite of the apparent surface disagreement. A case in point is Exod. 6:3, where the critic is quick to show that a contradiction exists in that the name Yahweh was used and known by Abraham, Isaac, and Jacob. (cp Gen. 32:9) He therefore reasons that this special name of God wasn't known to the writer of those verses in Exodus. What the critic fails to discern is the deeper harmony that prevails in the meaning of Yahweh itself. The name "Yahweh" conveys the concept of "He who becometh" which can be shown to include the plan of God through Christ. Acts 7:37 shows Moses was a type of Christ, who in turn is the perfect manifestation of the Father. The Israelites would come to know the meaning of Yahweh by listening and observing Moses. The answer is then that Abraham, Isaac, and Jacob would not have known the meaning of this name as the Israelites were

to know it through the manifestation of God in Moses.

We have included this analysis of the critical approach to Genesis because Genesis is one of the main books of the Bible attacked by those who do not believe that "all scripture is given by inspiration of God." We have considered some of the problems posed by textual critics in this introduction, and will look at the evolutionist argument in the verse-by-verse notes.

With this introduction then, let us approach this study in reverence, with a prayer that God will guide our thinking and conclusions.

OUTLINE

An outline of Genesis naturally divides itself into two halves: the first (chapters 1-11) dealing with the general history of mankind; the second (chapters 12-50) with the special history of God's people. Going into greater detail, we could devise many other subdivisions. However, the author himself has provided an outline indicated by special headings, for he used the heading "elleh toledoth" - these are the generations - (A.V.) or -this is the story- ten times and actually treats under this heading the story indicated, e.g. Adam in Gen. 5:1.

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1. In the ¹beginning ²God ³created
⁵the ⁴heaven and the earth.
 2. And the earth ⁶was without
⁷form and void; and darkness was
 upon the face of the deep.
 And the Spirit of God moved
 upon the face of the waters.
 (A.V.)

א

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם
beginning-in created God heaven-THU X
 וְהָאֲרֶץ תֵּהוֹ וְחָשֶׁךְ וְרוּחַ אֱלֹהִים
earth-THU-And earth-THU X-and voidness-& wasteness was
 מְרַחֵץ עַל-פְּנֵי תְהוֹם וְיְהוָה יָרַח
of-face-the upon (was)-darkness-& of-spirit-the-and deep-the
 עַל-פְּנֵי הַמַּיִם וְיָרַח
waters-THU of-face-the upon hovering-(was)

(Davidson's Heb. Student's Manual)

1 < In the beginning > God created the heavens and the earth.
 2 Now|the earth|had become waste and wild, and| darkness|was on the face of the roaring deep, -- but| the Spirit of God |was brooding on the face of the waters.
 (Rotherham's Emphasized Bible)

1. 7225 "bereshlyth" subst. fem. first in place, time, order, or rank. The definite article "the" does not in itself add any special significance to "beginning."

2. Heb. "Elohim" subst. masc. plural of El or Eloah. Trans. mighty one. Therefore the plural form signifies "mighty ones." Although the word "Elohim" is plural, it is almost invariably used with a singular verb. Trinitarians have used this fact in support of their theory that the God-head is made up of three persons constituting a trinity of Gods, trinity in unity as they call it. It is difficult to suggest why the use of the plural noun should involve three any more than three hundred or three million. Comparative research shows that this title can apply both to angels and mortal men. (cp. Psa. 82:1,6) What is included in the word "Elohim" here in Genesis is both the supreme El plus the angels who have been commanded to perform the will of El. This

concept is supported by the Psalmist in Psa. 19:1 in the declaration that "the heavens declare the Glory of El; and the firmament sheweth his handiwork." El is the source of all power. He is the strength of these mighty ones; He is the great first cause -- the eternal, independent, self-existent being. (1 Tim. 6:15,16)

3. Heb. "bara" verb Kal pret. sing. 3rd pers. masc. prop. meaning to cut or carve: hence, form, create. Not necessarily, nor generally, to make out of nothing. (cp v. 27 with Gen. 2:7)

4. 8064 "shameh" from an unused root meaning to be lofty. From the Lexicon we find it means "the dual perhaps alluding to the visible arch in which the clouds move, as well as the higher ether where the celestial bodies revolve." Thus the

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context determines how far the heavens extend. (cp Gen. 1:8 where the term is limited to the visible arch above the clouds while in Gen. 15:5 the same Hebrew word could apply to outerspace where the planets and stars revolve.)

5. "eth the heavens and eth the earth" The Companion Bible notes that the Hebrew particle "eth" is before both the word "heaven" and the word "earth" but does not appear in v. 8,10 or 2:1,4. This emphasis given to the terms suggests "heaven" = universe and "earth" = globe. Davidson (Hebrew Student's Manual) states that "eth" is used to mark the object, and can only properly stand before a definite noun, i.e. one which is so either (1) by being a proper name, or (2) having the definite article, or (3) having a word dependent upon it, or (4) having a pronominal suff. The word with which it is here used is rendered definite by the article." (Conclusion) Verse 1 deals with the origin of the universe in one brief statement. Verse 2 focuses on the earth -- the centre for God's purpose as revealed in the Bible -- No words are wasted in this concise narrative.

Verse 2

6. "the earth was" Heb. "ha-y'thah'" verb "to be" - Kal Pret. sing. 3rd pers. fem. (the nominative "earth" being here used as fem.). Our King James translation of "ha-y'thah'" is incorrect and should have been translated "had become". The evidence is: (1) In Hebrew, there is no way of expressing the pluperfect except by an inversion of the word order. In a normal Hebrew sentence that order is verb first, subject second, and object after that. Here the subject appears first with the verb second. (Taken from S.R. Driver's A Treatise on the Tenses in Hebrew, Oxford, 3rd Ed., 1892, p.306) (2) In Hebrew, there is no need to use the verb "to be" (ha-y'thah') to connect words together. (i.e. - man is good - the verb "is" - not required in Hebrew) The very insertion of "ha-y'thah'" has no force at all unless it is used to express that the earth "had become wild and waste" sometime before our creation. (cp Arthur C. Custance's Without Form and Void, Doorway Papers, 1970, pp.41-60) (3) God did not create chaos in the beginning.
7. "with form and void" The original carries the idea of confusion and emptiness. (cp Jer. 4:23-26; Isa. 45:18 plus Rotherham's translation on P. 6)

"form" - 8414 "tohuw" - to lie waste, i.e. desert.

"void" - 922 "bohuw" - to be empty; a vacuity, and undistinguishable ruin.

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light remained for only the period of one day (v. 5) and heaven had already been created (v. 1), it's very probable that the sun was already in existence and that this particular verse alludes to the clearing of the atmosphere so that the light might penetrate. (One strong indication that Gen. 1 was written from the perspective of an observer on earth is found in verse 16; the lesser light, or moonlight, is only a source of light on earth.) Light is one of the most astonishing productions of the creative skill and power of God. It is the very source of life both physical and spiritual. Its immense versatility and extreme velocity are alone sufficient to demonstrate the immeasurable greatness of our God.

VERSES 4 & 5

13. "God divided the light from the darkness" Here we are undoubtedly introduced to the rotation of the earth round its own axis every 23 hours, 56 minutes and 4 seconds -- automatically dividing the day from the night. This setting of the earth in motion on the first day, should forever establish the fact that creation was not a matter of seven vast time periods.

14. "God called the light day" The word "day" has several levels of meaning: (1) The daylight hours - as defined here (2) a twenty-four hour period (3) a period of time e.g. "the day of grace," the "day of visitation," the "day of salvation" the "day of judgment," etc.. When the word "day" is however used with a numeral (cardinal or ordinal, as one, two, three, etc., or first, second, third, etc) or limited by evening and morning, (Gen. 1:5) it is defined, limited, and restricted to an ordinary day. Another effective approach to show that creation was not a matter of seven vast time periods, but limited to the earth's rotation upon its axis, is as follows:

Ex. 31:17

It is a ¹sign between me and the children of Israel for ever: ²for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Ex. 20:9-11

Six days shalt thou labour and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work³For in six days the LORD made heaven and earth....."

1. This sign or type is completely destroyed if God really didn't make heaven and earth in six days.

2. The particle "eth" is missing before "heaven" thus limiting the scope to the firmament in Gen. 1:8.

3. Note the reason which God gives for keeping the sabbath. (This reasoning is erroneous if the heaven (atmosphere) and the dry land were made in six vast time periods.

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ever is being done, including the satellite program in the hope of finding out more about this region. It is known, however, that the region above about 80 miles is very hot, over 100° F. and possible rising to 3000° F., and is in fact called the thermosphere for this reason. High temperature, of course, is the chief requisite for retaining a large quantity of water vapor. There is thus nothing physically impossible about the concept of a vast thermal vapor blanket once existing in the upper atmosphere. It is known, of course, that nuclei of condensation, particularly salt particles from the breaking waves on the ocean, are now necessary to cause water vapor in the present atmosphere to condense even at low temperatures, but it is likely that such nuclei were not present in the primeval canopy, since a high degree of atmospheric turbulence would be required for their elevation into the canopy. After water droplets are formed, they still must coalesce into large particles to fall as rain (otherwise, they remain suspended in the sky as clouds), and the mechanics of this process is still very incompletely understood. Although we can as yet point to no definite scientific verification of this vapor protective envelope around the earth, neither does there appear to be any inherent physical difficulty in the hypothesis of its existence, and it does suffice to explain a broad spectrum of phenomena both geological and Scriptural.

VERSE 7

17. "made" 6213 "asah" - from a prim. root: "to do". Its meaning is not radically different from creating (bara), for a comparison of the use of the two verbs in v. 21 and v. 25 shows that they may be used interchangeably. "Bara" is used three times only in this chapter -- (1) at the beginning (ver. 1); (2) at the commencement of life (ver. 21); (3) at the creation of man (ver. 27). It is suggested that "bara" is reserved for marking the first introduction of each of the three great spheres of creation -- the world of matter, the world of life, and the spiritual world represented by man. The other word, Asah, is found throughout the rest of the chapter, and is used of God making or moulding from already created materials.

18. "divided the waters" As brought out in the notes in verse 6, "the waters above the firmament" refers to the protective envelope of water above the atmosphere in the ionosphere and "the waters below the firmament" refers to the seas below the atmosphere.

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VERSE 8

19. "And God called the firmament Heaven" This is the narrower definition of the word heaven which God names the firmament. The particle "eth" does not appear. (cp notes p. 7)

20. "Evening and the morning" See notes v. 5, page 10.

VERSES 9-13 THIRD DAY

9 And God said, Let the ²¹waters under the heaven be gathered together unto one place, and let the ²²dry land appear; and it was so.

10 And God called the ²³dry land ²⁴Earth; and the gathering together of the ²⁵waters called he seas; and ²⁶God saw that it was good.

11 And God said, Let the earth bring forth ²⁷grass, the ²⁸herb yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.

12 And the earth brought forth ²⁹grass, and ³⁰herb yielding seed after his kind, and the ³¹tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.

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

9 וַיֹּאמֶר אֱלֹהִים יַקְוּ יַמֵּינֵי הַשָּׁמַיִם יַחְדָּם וְיִקְוּ יַמֵּינֵי הַיָּבֵשׁ יַחְדָּם וַיְהִי כֵן
 waters-rus together-gathered-be:there-Let God said-And
 10 וַיִּקְרָא אֱלֹהִים אֶת-הַיָּבֵשׁ אֶרֶץ וְאֶת-הַיָּם יַקְוָה וַיְהִי כֵן
 called-And God called-And to was-it-and land-dry-rus
 11 וַיֹּאמֶר אֱלֹהִים יִבְרָא אֶת-הָאָרֶץ וְלִמְקוֹרֵי הַמַּיִם יִקְרָא יַבָּיִם וַיְהִי כֵן
 called-And God saw-and was
 12 וַיֹּאמֶר אֱלֹהִים יִבְרָא עֵשֶׂב יִבְרָא הָאָרֶץ וְיִבְרָא יֵשֶׁבֶת אֶרֶץ וְיִבְרָא יֵשֶׁבֶת אֶרֶץ וְיִבְרָא יֵשֶׁבֶת אֶרֶץ
 herbage-green of-grass earth-rus forth-appear-Let God
 13 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 14 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 15 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 16 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 17 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 18 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 19 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 20 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 21 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 22 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 23 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 24 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 25 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 26 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 27 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 28 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 29 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 30 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which
 31 וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי וַיְהִי עֶשְׂרִית יְמֵי הַיּוֹם הַשְּׁלִישִׁי
 ten was-it-and earth-rus upon it-in (it)-seed-its which

21. The firmament divided the waters in the ionosphere from the waters which covered the earth. (cp notes vv. 6-8)

22 3004 "yabbashah" - dry ground. What method was followed in the separation of dry land and water? Did depressions form and the waters rush down into them? Or did elevations and mountains thrust themselves upward, shedding the waters as they rose? Psa. 104:7-9, in describing the work of this day, seems to imply the latter course, though the expression used may be poetic rather than exact.

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23. "waters ... be gathered together unto one place" This phrase seems to indicate that as the mountains were thrust upwards, the waters flowed from them into what verse ten describes as the seas. Psalms 104:8 puts it -- "They (the waters) go up by the mountains; they go down by the valleys unto the place which thou hast founded for them." (place -4725 "maqown" same as in Gen. 1:9)

VERSE 10

24. "And God called the dry land Earth" - "eth" doesn't appear -- earth is given a narrower meaning by God and refers only to the dry land. (cp notes v. 8)
25. "seas" - 3220 "Yam" to roar; a sea (as the breakers in noisy surf) This very basic definition lays the foundation to the frequent use of "sea" in the Bible to describe the raging and roaring nations. (cp Isa. 57:20, Rev. 17:15)
26. "And God saw that it was good" -- They were beautiful, perfect, and entire, lacking nothing, which seems to be the import of the Hebrew word "tov". It's interesting to note that this divine approval is withheld till here in verse 10 and not recorded after the conclusion of the second day in verse 8. A reasonable explanation is that the work of the second day was relatively incomplete in reference to the separation of the waters.

VERSE 11

The second half of the work of the third day is here recorded. In this instance the earth is the mediate agent, being bidden to produce whatever vegetation is necessary by a process of highly accelerated growth. Upon closer reflection this verse answers a question often asked: whether the plants preceded the seed, or the seed the plant. The seed is not bidden to produce but the earth is commanded to bring forth plants. Because the things brought forth are first to produce seed, and since nothing indicates the prior creation of seed, the only possibility left open to us is to believe that plants and herbs came first.

27. "grass" 1877 "deshe" - a sprout, vegetation. (cp 2 Sam. 24:4; Job 38:27)
28. "herbs" 6212 "eseb" glisten (or be green) -designated as food for men (Gen. 1:29;3:18) and beasts (Deut. 11:15).
29. "fruit trees" "ets perl" which would seem to include both trees that bear fruit as well as trees yielding nuts and cones, therefore, trees in general.

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These three broad classes of vegetation may not coincide with botanical distinctions as science now makes them. But assuredly they are a general and a very appropriate type of division as far as man's use of them is concerned, and in some ways the distinctions made are very apt; the lines of demarcation drawn at creation are just as sharp now as they were then.

30. "and it was so" This expression draws attention to the immediate fulfillment of what God commanded.

VERSE 12

This verse is not a mere repetition of verse 11 -- it reports the accomplishment of the things God commanded in v. 11. Note that after "seed" is inserted "after their kind" to emphasize that the "kind" limitation also applies to the herbs, though this had not been mentioned previously. So, too, after "trees" the words "of fruit" are omitted, since this is covered by the qualifying phrase "bearing fruit."

31 "after his kind" Occurs ten times. (vv. 11,12,12,21,21,24,24,25,25,25) This phrase gives a definite limitation on the classes of vegetation in nature because they must follow the well defined constant laws of propagation as indicated here -- i.e., they produce seed only after their kind. Thus the verse bears excellent proof of the fallacy of evolution, in that evolution assumes that after many generations of bearing seed, seed will be produced which is not after the kind of the original plant.

VERSE 13

32 "Then came evening, ... morning the third day" (cp page 10 note 15 and Appendix #1) There are a number of exhortations we can learn from nature. The godly man is often compared to a tree (Psa. 1:3; Jer 17:7,8). We are urged to bring forth fruit pleasing to God. (Matt. 3:10; 7:16,20 Gal. 6:9)

VERSES 14-19 FOURTH DAY

14 And God said, Let there be
³³lights³⁴ in the firmament of
 the heaven to divide the day
 from the night; and let them
 be for³⁵signs, and for³⁶seasons,
 and for days, and years;
 15 And let³⁷them be for³⁸lights
 in the firmament of the heaven
 to give³⁹light upon the earth;
 and it was so.

14	וַיֹּאמֶר	יְהוָה	אֱלֹהִים	יְהִי	קִמְלֵת	בְּרָקִים	14
	said-And	be-there-Let	God	be-there-Let	be-there-Let	of-expanse-the-2d	
	וְיִהְיֶה	בֵּין	בֵּין	לְהַבְדִּיל	בֵּין	יָמִים	
	and-And	between-and	between	divide-to	between	day-year	
	וְיִהְיֶה	בֵּין	בֵּין	לְהַבְדִּיל	בֵּין	יָמִים	
	and-And	between-and	between	divide-to	between	day-year	
	וְיִהְיֶה	בֵּין	בֵּין	לְהַבְדִּיל	בֵּין	יָמִים	
	and-And	between-and	between	divide-to	between	day-year	
	וְיִהְיֶה	בֵּין	בֵּין	לְהַבְדִּיל	בֵּין	יָמִים	
	and-And	between-and	between	divide-to	between	day-year	

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16 And God ⁴⁰made two great lights; the ⁴¹greater light to rule the day, and the ⁴²lesser light to rule the night; he made the stars also.
 17 And God ⁴³set ⁴⁴them in the firmament of the heaven to give 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.
 19 And the evening and the morning were the fourth day.

הַיּוֹם וְהַלַּיְלָה וְהַמַּאֲרוֹת וְהַמַּלְאָכִים וְהַכּוֹכָבִים
 days-for-and times-for-and signs-for be-shall-they-and night-the
 הַשָּׁמַיִם וְהָאָרֶץ וְהַיָּם וְהַיַּבֵּשׁ וְהַיְבֵשֶׁת וְהַיָּם וְהַיַּבֵּשׁ וְהַיְבֵשֶׁת
 heaven-runs of-expanse-the-in luminaries-for he-shall-they-And years-and
 וַיַּעַשׂ אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וְאֶת-הַיָּם וְאֶת-הַיַּבֵּשׁ
 made-And so was-it-and earth-runs upon light-give-to
 וַיִּשְׂבֵּן אֱלֹהִים אֶת-הַיּוֹם וְאֶת-הַלַּיְלָה וְאֶת-הַמַּאֲרוֹת וְאֶת-הַכּוֹכָבִים
 X ; great-(runs) luminarior-runs of-two X God
 וַיִּשְׂבֵּן אֱלֹהִים אֶת-הַיּוֹם וְאֶת-הַלַּיְלָה וְאֶת-הַמַּאֲרוֹת וְאֶת-הַכּוֹכָבִים
 X-and day-runs of-ruling-the-for great-runs luminarior-runs
 וַיִּשְׂבֵּן אֱלֹהִים אֶת-הַיּוֹם וְאֶת-הַלַּיְלָה וְאֶת-הַמַּאֲרוֹת וְאֶת-הַכּוֹכָבִים
 X-and night-runs of-ruling-the-for small-runs luminarior-runs
 וַיִּשְׂבֵּן אֱלֹהִים אֶת-הַיּוֹם וְאֶת-הַלַּיְלָה וְאֶת-הַמַּאֲרוֹת וְאֶת-הַכּוֹכָבִים
 of-expanse-the-in God them not-And stars-runs
 וַיִּשְׂבֵּן אֱלֹהִים אֶת-הַיּוֹם וְאֶת-הַלַּיְלָה וְאֶת-הַמַּאֲרוֹת וְאֶת-הַכּוֹכָבִים
 rule-to-And earth-runs upon light-give-to heaven-runs
 וַיִּשְׂבֵּן אֱלֹהִים אֶת-הַיּוֹם וְאֶת-הַלַּיְלָה וְאֶת-הַמַּאֲרוֹת וְאֶת-הַכּוֹכָבִים
 light-runs between divide-to-and night-runs-in-and day-runs-in
 וַיִּשְׂבֵּן אֱלֹהִים אֶת-הַיּוֹם וְאֶת-הַלַּיְלָה וְאֶת-הַמַּאֲרוֹת וְאֶת-הַכּוֹכָבִים
 good (says-it)-that God saw-and darkness-runs between-and
 וַיִּשְׂבֵּן אֱלֹהִים אֶת-הַיּוֹם וְאֶת-הַלַּיְלָה וְאֶת-הַמַּאֲרוֹת וְאֶת-הַכּוֹכָבִים
 fourth day morning was-there-and evening was-there-And

According to scientists, light travels at 186,000 miles per second. Some of the stars visible in a powerful telescope are millions of light years away. They say the stars, our sun and moon are much older than 7,000 years. All things are possible with God, so these certainly could have been created 7,000 years ago. But what does Genesis actually say? First of all, it doesn't say sun and moon --- it says greater light and lesser light. What does the Hebrew word for light mean? Does it refer to the source itself or the light (rays) coming from it?

VERSE 14

33. "lights" 3974 "maor" defined as probably a luminous body or luminary, i.e., (abstr.) light (as an element). Because of the importance of a true understanding of just what is exactly meant by "maor," i.e., whether "maor" is synonymous with the source, (sun, moon, etc) or their penetrating rays as we see them (light as an element), it becomes most important to examine the word closely. One of the best ways of obtaining a good understanding of the meaning of a basic Hebrew word is to observe how it is used in other places in the Bible. In Psalms 74:16, the Hebrew word "maor" is

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used in approximately the same context as in Gen. 1:14. Here the Psalmist clearly demonstrates that "maor" is not synonymous with its source, but rather it describes the penetrating rays which emanate from the source.

Psalms 74:16 "The day is thine, the night also is thine: Thou hast prepared the light (maor) and the sun (shemesh).

Note that this verse would make no sense unless light (maor) and the sun (shemesh) are distinct things. The Psalmist would not have said "thou hast prepared the sun—and the sun."

In other contexts the source of the light varies from candlesticks to olive oil. (cp Ex. 25:6; 35:14; 39:37)

34. "In the firmament of the heaven" From our notes on pp 10,11, the "firmament" (expanse, atmosphere, something spread out) of the heaven was limited in range to the atmosphere around the earth. The reasons are: (1) the firmament is said to divide the water on the earth from the water in the higher atmosphere. (ionosphere) (2) verse 20 -- birds fly in the open firmament of the heaven. From what is said concerning this firmament from the first to the fourth day, it would seem that although light from the sun, moon and stars did penetrate (cp vv 3-5) it was so diffused, maybe by a dense fog, that none of the heavenly bodies were seen. Now the sun, moon and stars are not physically in the atmosphere -- what God did was to allow the strong beams of light from these sources to penetrate the atmosphere so that they could be seen. These heavenly bodies were in existence but were not yet doing the work which is theirs in the fourth day's work. From the fourth day onward they begin to serve a definite purpose in reference to an observer on earth. That purpose is further amplified in this verse to include not only the division of day and night but their acting as "signs and for seasons and for days, and years:"

35. "signs" 226 "owth" - a signal. Indeed these lights are signs in many ways. They are "signs" to devout faith declaring the glory of their creator. (cp Psa. 8,19,136 Jer. 31:35 Amos 5:8) They are "signs" by which men get their bearings both in reference to travel on the earth and now in space. They have and may convey "signs" in reference to future events. (cp Matt. 2:2;24:29 Lk. 21:25;23:45 Rev. 6:12)

36. "seasons" Heb. "mo'ed" appointed times. The seasons can have many applications: agricultural Hos 2:9,11;9:5 animal and bird Jer. 8:7; solemn feasts Ex. 13:10; Nun. 9:2,7,13.

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37. "them" - Because of the context in both verse 14 and the use of "maor" (lights) in verse 15, the pronoun "them" would represent the sun, moon and stars whose rays had become visible in the firmament.

38. "lights" - "maor" penetrating rays of the sun, moon and stars. (cp v. 14)

39. "light" 216 "owr" to cause or make luminous. The difference between these two Hebrew words seems to be that "maor" is descriptive of the ray or beam itself, whereas "owr" expresses the function of that ray or beam -- to give light, heat etc.. (see notes v. 3)

VERSE 16

The previous verse closes the initial command of the work to be done on the fourth day with the customary notice that "it was so," that is, what God commanded came into being. According to the almost invariable rule of this chapter we should now expect an account in detail as to how God actually wrought what He had ordained, beginning like all the others with either "and He made," or "and He created."

40. "made" - "asah" (cp v.7 note 17) God made these rays (maor) to penetrate the earth's atmosphere to serve the function of giving light on the earth.

41. "greater light" - "maor" (cp. v.14, note 33) In this context, "maor" is descriptive of the sun's rays as they penetrate the earth's atmosphere.

42. "lesser light" - "maor" Here represents the rays reflected from the moon to the earth's atmosphere. Note the use of the adjectives "greater and lesser". These adjectives have meaning only if the perspective of interpretation is in reference to the earth and describes how things appear to a man standing on earth. This is important because here is a key to being able to correctly interpret Genesis, that is, the perspective must be earth oriented. God is not speaking cosmically in Genesis 1. There are larger and brighter stars than the sun in the universe, but looking from the earth, the sun is truly the greatest light available. Everything in this chapter is from the point of view of an observer on the earth. In comparison to the "greater" and "lesser" lights, the light given from the stars in reference to the earth is very much inferior and this is referred to as a kind of after-thought.

One of the wonders of the word of God is that generally in addition to a literal interpretation, as observed above, there is a very important spiritual meaning. The "greater light"

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is a type of Christ, the "Sun of righteousness" (Mal. 4:2). Christ will fit the type at his second advent when he will return as the sun after a long night. Spiritually speaking, the world is now in the state between Genesis 1:3 and 1:14 where the light of the sun was obscured by the atmosphere. (see Eph. 6:12; Acts 26:18; 1 Pet. 2:9, notes v. 14) During our age, the light of the Son of righteousness has been obscured by an atmosphere of sin. (cp John 1:4,5,9) but the age is coming when Christ will return and dispel all darkness. For as the literal sun by the rays of light and heat revives and cheers, the whole creation, giving through God light and life everywhere; so Jesus by the influences of his grace and spirit shall quicken, enlighten, warm, heal, and refine every soul that believes in him; and by his rays, diffuse these blessing through all the earth, invigorating the seeds of righteousness and drying up sin. Dispensationally the church is in place as the "lesser light," the moon, reflecting the light of the unseen sun, because the church should reflect the teachings of Christ. The stars (Gen. 1:16) are individual believers who are "lights" in the Gentile darkness. (Phil. 2:15,16; John 1:5)

VERSES 17 & 18.

43. "set" 5414 "nathan" to give -- in the sense of appointed. Translated many ways: i.e. "appoint" (11) "bring" (13) "deliver" (156) "give" (1023) "put" (191). From Davidson's Hebrew Student's Manual: "verb Kal fut. sing. 3 pers. Masc. to give, put, place."

44. "them" - the greater light, the lesser light and the light of the stars. The sun, moon and stars are not literally in the earth's atmosphere (firmament), but the light ("maor" = rays) from these sources appears in the appointed locations of the firmament, to divide day from night and act as signs. (see v. 14)

VERSE 19

"fourth" - (see appendix #1)

VERSES 20-23 FIFTH DAY

20. And God said, Let the waters bring forth⁴⁵ abundantly the moving⁴⁶ creature that hath⁴⁷ life, and ⁴⁸ fowl that may fly above the earth in the open firmament of heaven.
21 And God⁴⁹ created great⁵⁰ whales, and every living⁵¹ creature that moveth, which the waters brought forth abundantly, after their

וַיִּצְרֶן יְהוָה אֱלֹהִים וַיִּבְרָא
created-vns abundantly-forth-bring-Let God and-And
 שָׂרָץ נֶפֶשׁ חַיָּה 48
upon sp-lit fowl-and life of-soul thing-creatr
 הָאָרֶץ עַל-פְּנֵי מַיִם יִבְרָא
created-And heaven-vns of-expanse-the of-face-the upon earth-vns
 אֱלֹהִים אֵת-תַּנְּנוּקִים הַגְּדֹלִים וְאֵת כָּל-
every X-and great-vns monstros-see-vns K God
 נֶפֶשׁ חַיָּה וְהַרְמִשָּׁת אֲשֶׁר אֶרֶץ
abundantly-forth-brought which creeping-(s)-which life-vns of-about
 הַמַּיִם לְמִינֵיהֶם וְאֵת כָּל-עוֹף כָּנָף
of-fowl every X-and kind-their-to water-vns

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kind, and every ⁵³winged fowl
 after his kind; and God
 saw that it was good.
 22 ⁵⁴And God blessed them,
 saying, Be fruitful, and
 multiply in the earth.
 23 And the evening and the
 morning were the ⁵⁵fifth day.

לְמִינֵהוּ יִבְרָא אֱלֹהִים כִּי טוֹב : וַיִּבְרָךְ
 blessed-And good (was-it)-that God saw-and kind-its-to
 אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ
 fill-and multiply-and fruitful-Be saying God them
 אֶת-הַמַּיִם בְּיַמֵּיךָ וְרָמְסוּ וְרָמְסוּ וְרָמְסוּ
 earth-THE-in multiply-let fowl-run-and sea-THE-in waters-THE X
 הַיּוֹם הַשְּׁמִינִי : וַיְהִי-עֶרְבַּ וַיְהִי-בֹקֶר יוֹם חַמִּישִׁי : פ
 fifth day morning was-there-2 evening was-there-2nd

VERSE 20

Rotherham -- "Let the waters swarm with an abundance of living soul, and"

Barnes ----- "Let the waters swarm with swarms of living souls and"

Berkeley --- "Let the waters teem with shoals of living creatures and"

45. "abundantly" 8317 "sharats" -- swarm, abound.

46. "creature" 8318 "sherets" -- a swarm, i.e., active mass of minute animals.

47. "life" 2426 "chay" -- alive. Notice the poetry in the Hebrew -- the words are almost homonyms. In Hebrew, this chapter is very poetical both because of the sound of the words and the beat.

48. "soul" - "nephesh" -- remained untranslated in the A.V..

49. "fowl" - 5775 "'owph" to cover (with wings); a bird (as covered with feathers, or rather as covering with wings), often collectively: bird, that flieth, flying, fowl. Everything that flies, whether bird or insect.

VERSE 21

In relation to v. 20, verse 21 furnishes a very excellent commentary on the breadth of the original command. God delights to show himself in both the little as well as the great things: Hence he forms animals so minute that 20,000 can be contained in one drop of water; and others so great that they seem to require almost a whole sea to roam.

50. "created" - "bara" (cp notes v. 7 and v. 1) This is the second time "bara" is used to show the close relationship between the created and the creator.

51. "whales" 8577 "tanneem" a marine or land monster, and therefore the original must be understood rather as a general

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than a particular term, comprising all the great aquatic animals, such as whales, porpoises, dolphins, etc.

52. "creature" 5315 "nephesh" translated soul in Gen. 2:7 and usually elsewhere. In itself, "nephesh" or soul, implies self-conscious life, as distinguished from plants, which have unconscious life. The word "nephesh" carries no semblance of immortality. It is found four times in Genesis 1, verses 20,21,24,30; and is applied to water creatures, land creatures and every living conscious thing. (cp Ps. 22:29; 89:48; Eze. 18:4)

53. "winged fowl" This expression is literally, "bird of wing," from the Hebrew "kanaph" -- a genitive of quality; the phrase as a whole is known as an "ornate epithet". (similar to our expression "yellow gold") Of course, birds have wings. But here, besides, where the very broadest of class distinctions are being made, without a doubt the expression is meant to include every type of being that has wings -- the small and the large.

VERSE 22

54. "And God blessed them, saying, 'Be fruitful, and multiply ...'" This blessing of God, however, is not a mere wish of the Almighty. It is a creative word of power which makes possible the things that it commands. These creatures are to keep on multiplying until they fill the earth and sea. There are three blessings: 1:22,28; 2:3. The creation and multiplication of these creatures eliminates the emptiness of the earth (v.2).

VERSE 23

55. "fifth" -- Number of grace or mercy. (cp appendix #1)

VERSES 24-27 SIXTH DAY

24 And God said, ⁵⁶Let the earth bring forth the living creature after his kind, ⁵⁷cattle, and ⁵⁸creeping thing, and ⁵⁹beast of the earth after his kind; and it was so.

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.

וַיֹּאמֶר	אֱלֹהִים	תּוֹצֵא	הָאָרֶץ	נֶפֶשׁ
of-soul	God	forth-bring-Let	earth-THX	
וַיִּבְרָא	אֱלֹהִים	בְּהֵמָה	וְרֶמֶשׂ	וְחַיֵּה
of-beast-and	God	cattle	thing-creeping-and	life
אֶרֶץ	לְמִינָהּ	כַּל־בָּיִת	וַיַּעַשׂ	אֱלֹהִים
earth	kind-its-to	as was-it-and	made-And	God
אֶת-חַיֵּה הָאָרֶץ	לְמִינָהּ	וְאֶת-הַבְּהֵמָה	וְאֶת-כָּל-רֶמֶשׂ הָאֲדָמָה	לְמִינָהּ
of-beast-the	kind-its-to	X-and	earth-THX of-thing-creeping every	X-and kind-its-to
וַיַּרְא	אֱלֹהִים	כִּי-טוֹב	וַיֹּאמֶר	אֱלֹהִים
saw	God	good (was-it)-that	said-And	God

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26 And God said, ⁶⁰ Let us ⁶¹ make man in our ⁶² image, after our ⁶³ likeness; and let them have ⁶⁴ 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.
 27 So God created man in his own image, in the image of God created he him; male and female created he them.

נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ
 rule-them let-us Akk-ascc-our-to-according image-our-in man make-us Let
 בְּרֵגְלֵי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה
 cattle-the-over-and heaven-ths of-fowl-the-over-and sea-ths of-fish-the-over
 וּבְכָל-הָאָרֶץ וּבְכָל-הַרֶמֶשׂ וּבְכָל-הַחַי וְהָרֶמֶשׂ
 creeping-(it)-which thing-creeping-ths all-over-and earth-ths all-over-and
 אֱלֹהִים יִבְרָא אֱדָם עַל-הָאָרֶץ
 man-ths God created-and earth-ths upon
 בְּצַלְמוֹ בְּצַלְמֵי אֱלֹהִים בָּרָא אֱתוֹ וְנָרָא
 male him created-he God of-image-the-in image-his-in
 וְנִשְׁמָה וְנִשְׁמָה אֶתְהֶם וְנִשְׁמָה אֶתְהֶם
 them blessed-and them created-he female-and

56. "Let the earth bring forth" That is as opposed to the sea bringing forth living creatures. (Heb. "chay nephesh") Their kinship to the earth is culminated by their return to it at death. These living creatures are broken into three classifications:

- (1) 57 "cattle" - 929 "behemah" from an unused root (prob. meaning to be mute); beast, cattle. In view of the context, "behemah" would apply specifically to domestic animals.
- (2) 58 "creeping things" 7431 "remes" a reptile or any other rapidly moving animal; that creepeth, creeping (moving) thing. Creepers almost covers the term, however, "creeping things" is too narrow, for it does not allow for bigger creatures such as reptiles. Everything, therefore, large or small, that moves upon the earth or close to the earth, having but short legs, may be said to be included.
- (3) 59 "beasts" 2426 "chay" see notes v. 20. Context would specifically apply to all types of carnivorous animals. (cp Gen. 37:20; Lev. 17:13; 2 Kings 14:9)

These classes include all living creatures. All animals are God's Ps. 50:9-11 and owe him praise. Ps. 148:7-10.

VERSE 26

⁶⁰ "Let us" would signify God working through the angels, as revealed in the title of "Elohim". (cp notes v. 1) The angels in Ex. 23:20,21 can and do bear the name of God when performing His purpose. Note that in Genesis 3:22, the LORD God said the man is become as one of US, to know good and evil. The man could not become as God, but he could become as the angels to know good and evil. (cp Gen. 11:7; Luke 20:36)

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61. "make man in our image" The creation of man is introduced more impressively than any preceding work by the announcement of a divine resolution: "Let us make man" God seems to participate more intimately and intensively in this than in the earlier works of creation. Rather than saying "Let the earth bring forth man", God personally shapes man, carefully molding him in the divine image. Clearly man is the focal point of the entire creation. The creation of man in God's image was only fully realized in Christ.

62 "image" - "tselem" a shadow (vain show Ps. 39:6). 6754 From an unused root meaning to shade; a phantom, i.e. (fig.) illusion, resemblance; hence a representative figure, espec. an idol: image, vain show, (From Davidson's Hebrew Student's Manual, -- Masc. 1st pers. pl., unused in Heb., to be shady,) (From Genenius Lex. -- an image, likeness -- so called from its shadowing forth). (see as used in Gen. 1:27; 5:3; 9:6; 11 Kings 11:18)

63 "likeness" 1823 "demuwth" resemblance; concrete model, shape; adv. like; fashion, like (ness', as), manner, similitude. From Davidson's Hebrew Student's Manual -- subst. fem., 1 pers. pl. to be like. From Genenius Lex. to be like, to become like.

What do these words mean? How do they differ? God is so infinite that our human minds cannot comprehend him; man's feeble attempts have been expressed in the past by idols, which are forbidden by God. (see Deut. 5:8) Yet the word "likeness" seems to portray a similarity to the physical appearance of the original. (used in 2 Kings 16:10; 2 Chron. 4:3; Eze. 1:16) We must be very careful here that we do not conclude that God possesses a form something like that of man. Note that here in v.26 the title "God" comes from the plural Hebrew word "Elohim." Also the extra-ordinary plural "let us" emphasizes that "likeness" does not refer to God directly. God includes Himself among the heavenly beings (angels) and thereby conceals Himself in this majority. Thus "likeness" refers to man's physical similarity to the elohim -- as is confirmed by later references to the angels, who appear as ordinary men. There is a boundary line which has been drawn by God, and we must be careful that we do not cross it, lest we become guilty of image worship as happened to Israel in the wilderness. (cp Ex. 32:4-6)

What about the word image? By comparing Scripture it seems to refer to attributes of character. 1 Cor. 11:7 says man is the image and glory of God, linking it to glory, and Ex. 33:18,19 indicates that the glory of God is his goodness.

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It is in this sense that Christ was a perfect image of God, (2 Cor. 4:4; Col. 1:15). We are being changed into that image by beholding the goodness of the Lord 2 Cor. 3:18; this image is often referred to as the new man Col. 3:10; Eph. 4:24. In the kingdom this image will be perfected 1 Cor. 15:49.

64. "dominion" 7287 "radah" to tread down, subjugate. This dominion was originally divinely restricted to fish, fowl, cattle and every beast of the earth. Dominion over mankind belonged to God alone, and God has never denounced those claims. However man has exercised dominion not only over the animal creation but over his fellows with ruthless energy. (cp Ps. 8:6; Jam. 3:7 - the wickedness of man led to nature's fear of him - Gen. 9:2)

VERSE 27

Man is the focal point of the creation is indicated by the singular use of the pronoun "his" and by a threefold parallelism emphasizing the use of the verb "create". ("Bara" cp v. 7 & 1) Parallel passages: God created man Ps. 100:3; Isa. 64:8 man created upright Ecc. 7:29. Men all of one blood, duty is seek God. Acts 17:26,28,29.

VERSE 28

65. "And God blessed them, and God said unto them, Be fruitful and multiply" The command to be fruitful and multiply seems to indicate that Adam and Eve would have had offspring regardless of the fall. God's original plan was designed, however, to be under law, and not under the stimulus of forbidden fruit. Regardless, however, it would at last give way to an angelic state of society, described in Luke 20:35 when they shall neither marry nor give in marriage.

66. "replenish" 4390 "mala" to fill. One would have to press the meaning to deduce that this language implies a previous creation. The Hebrew word "mala" however, is translated "replenish" in Gen. 9:1, where the command is given to Noah and his sons to replenish the earth after the flood, but again then "mala" could still simply mean to fill.

VERSE 29

Man was first given herbs for food Gen. 2:16, later meat Gen. 9:3. God gives us food Ps. 111:5; 136:25; 145:15,16. We should not worry about getting it Matt. 6:11,25,26. The

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gift of food is one of the witnesses of God, Acts 14:17. Now all creatures are all right to eat for food. 1 Tim. 4:4.

VERSE 30

In the perfect state the animals were limited to eating herbs. They will return to this condition. Isa. 11:6-8; 65:25. The whole creation is affected by changes in man's status, Rom. 8:20-23. God provides meat for animals, Job 38:39.

VERSE 31

67. "the sixth day" Six -- number of man see Appendix #1

VERSES 28-31

28 ⁶⁵ 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.

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

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.

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.

אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
 multiply-a fruitful-be God command and-and God
 וּמלא את הארץ וּרְבֵצוּ וּרְבֵצוּ וּרְבֵצוּ
 of-let-the-over rule-and it-subdue-and earth-own X fill-and
 תַּם וְהָיָה הַשָּׁמַיִם וְהָאָרֶץ
 them and-would be-heavens and-earth
 וַיֹּאמֶר אֱלֹהִים הִנֵּה אֲנִי נֹתֵן לָכֶם
 you-to given-have-I Behold God said-and
 אֵת כָּל-עֵשֶׂב וְיֵרֵק אֲשֶׁר עַל-פְּנֵי
 of-see-the upon (to)-which you saying every all X
 כָּל-הָאָרֶץ וְאֵת כָּל-הָעֵץ אֲשֶׁר-בּוֹ פֵרִי
 of-fruit it-in which tree-(tree) every X-and earth-own all
 אֵץ יִקַּח וְיֵאָכַל לָכֶם יְהִי לְאֹכֶלְהָ:
 food-for be-shall-it you-to food feeding tree
 וְלִכְלֵי הַשָּׁמַיִם וְלִכְלֵי הָאָרֶץ וְלִכְלֵי עוֹף
 heaven-own of-bird every-to-and earth-own of-beast every-to-and
 הָאָרֶץ וְלִכְלֵי הָאָרֶץ וְלִכְלֵי עוֹף
 of-own (to)-it-in which earth-own upon thing-creeping every-to-and
 הָאָרֶץ וְלִכְלֵי הָאָרֶץ וְלִכְלֵי עוֹף
 and-it-and (food)-for herb-plant-group of-greenness every X
 כָּל-אֲשֶׁר חַי וְכָל-אֲשֶׁר יֵרֵק וְכָל-אֲשֶׁר
 which all X God said-and
 עָשָׂה וְהָיָה כֵּן וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם
 making was-then-and (way)-(way-4) behald-and made-by
 וְהָיָה בַּיּוֹם הַשֵּׁשִׁי וְהָיָה בַּיּוֹם הַשֵּׁשִׁי
 and-would be-heavens and earth-own day morning where-2