



A Course

*In*

**GENESIS,  
STUDIES IN**

Prepared by the  
Committee on Religious Education  
of the  
**American Bible College**

A COURSE  
*IN*  
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Pineland, Florida 33945

# INTRODUCTION

As you study the Scriptures you will find that it is of the greatest importance to approach the Bible in a reverent attitude of mind, looking upon it as the inspired Word of God, and not just an ordinary piece of literature. If the Bible is studied in the same manner as one studies Shakespeare, Milton or some historical work, it may be found interesting and profitable. But by this approach, the Bible student, persistent though he may be, will never find its rich treasures. The Apostle Paul says: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Cor. 2:14) For the profitable study of the Word of God, the right spiritual attitude is indispensable.

The Scriptures should be studied as eagerly as a hungry person seeks for food. The formal reading of a portion of the Bible may have some worth as a religious exercise, but in order that the complete benefit may be obtained from its truths, they must be appropriated to personal needs. A milkman may deliver thousands of quarts of milk each day and yet go home thirsty. The Bible student may read large portions of the Bible with little benefit, unless he makes it his own by personal appropriation and feeds upon it.

In your studies of the Bible will you appropriate the riches thereof to your own personal use, or will you read as you would read a book of fiction, a mystery, etc? In order to make full use of the pearls of wisdom contained in the Bible readings, it is suggested you reread them. Go into its wonderful fields of truth; go

down into its valleys; climb its mountain peaks of vision; follow its streams of inspiration; enter its halls of learning. Many Bible truths do not appear on the surface; they must be dug up and be brought into the light by toil and effort.

There are various methods of Bible study, such as the topical method, the study of books, the study by chapters, the study of important passages, and the biographical method. In our approach we are following the last method the biographical (storytelling) method or the study of various Biblical Characters. In this way the Bible heroes are made to walk across the stage of life again and to furnish us, as Christian believers, lessons of life and inspiration.

Much of this textbook is taken from the commentary of B. H. Carroll with additional material.

This Studies In Genesis course is formatted in the historical story-telling method. This method is utilized in order that the student may see the Bible as a complete unit telling His-story history. Also, it is intended to provide a framework that the student may use in his ministry. Although the American Bible College believes the King James Version is the preserved Word of God, this method of study allows the writer to occasionally condense a passage in his own paraphrase. This should not be construed to imply that A. B. C. is correcting God's Word.

During this course the student is required to read through the entire Book of Genesis. Keep in mind that the Book of Genesis is more important than this study.

# *Contents*

<b>I. CREATION.....</b>	<b>5</b>
<b>II. MAN IN PARADISE, THE FALL OF MAN.....</b>	<b>15</b>
<b>III. CAIN AND ABEL, ENOCH.....</b>	<b>24</b>
<b>IV. LESSONS OF THE FLOOD.....</b>	<b>30</b>
<b>V. THE LIFE OF ABRAHAM.....</b>	<b>34</b>
<b>VI. THE LIFE OF ABRAHAM (Continued).....</b>	<b>41</b>
<b>VII. ISAAC AND JACOB.....</b>	<b>47</b>
<b>VIII. JACOB, JOSEPH, AND OTHERS.....</b>	<b>58</b>
<b>IX. JACOB'S FAMILY.....</b>	<b>61</b>

## CHAPTER I

### CREATION

#### I. ORIGINS

#### II. DEVELOPMENTS

# 1

## CREATION

GENESIS 1-2: 3

In all literature there is nothing to compare in sublimity of thought and expression with the first chapter of Genesis, the one-hundred and fourth Psalm, which is the hymn of creation, and the address of the Almighty to Job: thirty-eighth, thirty-ninth, fortieth and forty-first chapters of Job. There can be no sound theology, no true conception of the material universe, of vegetable and animal life, of the nature, dignity and relations of man, without a revealed groundwork of creation. On this account so much attention, relatively, is given to the first chapter of Genesis.

Genesis is the book of origins and developments. It supplies its own outline or plan of treatment in twelve sections:

1. In one sublime sentence it gives the origin of the universe. Genesis 1:1.

2. In a few other equally sublime sentences it gives the origin of this earth--that part of the universe which is to become the arena of the Bible story, culminating with a general statement of the origin of man, as a race, appointed to occupy and subdue the earth. Genesis 1:2-31; 2:1-3.

A certain oft-recurring formula introduces every important state of subsequent development, serving as a bond of unity between the several parts, and as a title to the ten other sections of the book:

3. "These are the generations of the heavens and of the earth" (Genesis 2:4).

4. "This is the book of the generations of Adam" (Genesis 5:1).

5. "These are the generations of Noah" (Genesis 6:9).

6. "These are the generations of the sons of Noah" (Genesis 10:1). By whom the nations were divided after the flood (Genesis 10:32).

7. "These are the generations of Shem" (Genesis 11:10).

8. "These are the generations of Terah" (Genesis 11:27).

9. "These are the generations of Ishmael" (Genesis 25:12).

10. "These are the generations of Isaac" (Genesis 25:10).

11. "These are the generations of Esau" (Genesis 36:1).

12. "These are the generations of Jacob" (Genesis 37: 2).

This framework of twelve sections is the designed skeleton of the whole book. We commence, therefore, with,

*The Origin of the Universe (1:1).*

"In the beginning God created the heaven and the earth" (Genesis 1:1). "Beginning" here means the commencement of time, and shows that the matter of the universe had a definite origin. Matter is not eternal. John in 1:1-4 quotes this "In the Beginning" and records that the eternal Jesus Christ was there present and "all things were made by him" including all "life."

For the name "God" The Scofield Bible has this footnote on Genesis 1:1 "*Elohim* (sometimes *El* or *Elah*), English form 'God,' the first of the three primary names of Deity, is a uni-plural noun formed from *El*=strength, or the strong one, and *Alah*, to swear, to bind oneself by an oath, so implying faithfulness. This uni-plurality implied in the name is directly asserted in Gen. 1:26. (plurality), 27 (unity); see also Gen. 3:22. Thus, the Trinity is latent in *Elohim*. As meaning primarily the Strong One it is fitly used in the first chapter of Genesis. Used in the O. T. about 2500 times." <sup>1</sup>

There are several views as to the origin of the earth and universe. One current evolutionary thought holds to the Big Bang Theory which speculates that the universe began from a single spontaneous explosion and the solar systems came into being and are ever expanding.

Creationism is divided into various theories: "'Theistic Evolution' interprets Gen. 1 as a religious story. It has no correspondence to geologic history, since it concerns religious matters and not scientific ones. God initiated and oversaw the origins of the universe by means of *macroevolution*, where all life-forms developed gradually through geologic history." "'Progressive Creationism' interprets each of the six days as great periods of time. The earth is ancient, a

view in accord with contemporary geological theory (cf. Job 14:5, 6; Ps. 90:4). All created organisms resulted from the direct command of God, uttered at several points during earth's long geologic history. Within the parameters of each specially created 'kind,' all organisms were permitted to change and develop through time (*microevolution*). Human life is the direct, special creation of God."<sup>2</sup>

Fundamentalists hold to the Bible's literal interpretation of the six days as six, 24-hour solar days. This view, called "Recent Creationism," believes that all of the first 11 chapters of Genesis should be interpreted literally, including the creation week. Thus, the earth is actually no more than 10,000 to 15,000 years old. This view explains that the earth was created fully developed and mature and that it only appears to be ancient.

"God" is the explanation of this origin. Matter did not start itself. God alone is eternal. The Hebrew name for "God" used here is *elohim* □ which is a uni-plural noun, plural in form but singular in number. Thus, 1:1 teaches the total involvement of the Trinity in the Creation.

"Created" means brought into being without the use of pre-existing material. This verb, having God for its subject, is generally used in the Bible when something, not before existing, is brought into existence by divine power, and is distinguished in this chapter and elsewhere from other verbs signifying to make, shape, or to form out of pre-existing material.

In Genesis 1 and 2 there are two dominant Hebrew words used: *bara* (translated "created") means to create out of nothing and *asah* (translated "made") means to make something out of existing materials. Adam's body was made from the dust of the ground, whereas his soul and spirit were created when God breathed into him the breath of life (Gen 2:7). Note the differences as "created" is found in vss. 1:1,21,27; 2:3,4 and "made" is found in 1:7,16,25; 2:2,3,4,9,22. Thus, in the original creation week God "created" some things *ex nihilo* (Latin, out of nothing), then he took some of that creation and "made" other things.

As there could be no human witness when the original foundations were laid, and as human science deals only with pre-existing material, our knowledge of this origin of things cannot come by science, history, or

<sup>1</sup> C. I. Scofield Bible notes on Gen. 1:1.

<sup>2</sup> W.A. Criswell, *Believer's study Bible [computer file], electronic ed. , Logos Library System*, (Nashville: Thomas Nelson) 1997, c1991 by the Criswell Center for Biblical Studies.

tradition, but by revelation, and must be received by faith. Hence a subsequent Scriptural statement: "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear" (Hebrews 11: 3; Psalm 103: 7).

"Heaven and earth" means the whole universe. "Heaven" is in the singular and refers to the created realms beyond the earth, the universe. There are three heavens mentioned in II Cor 12:2 the sky (Gen. 1:8), universe (Ps. 19:1) and God's abode (Rev. 21:1,2).

#### *Origin of the Earth (1:2-31; 2:1-3)*

Some theologians see a gap of time between verses 1 and two and there are various purported views of this so called Gap Theory. "Proponents of the 'Gap Theory' translate the Hebrew word *hayetah* as 'became' instead of 'was' (v. 2). According to this translation, v. 1 describes an original creation of God (Job 38:6; John 1:3; Heb. 11:3), and v. 2 explains that the earth 'became' chaos. Verse 2 is interpreted negatively as a description of the earth under judgment (cf. Is. 24:11; 34:11; 45:18; Jer. 4:24–26), a state resulting from the expulsion of Satan from heaven (Is. 14:12–17; Ezek. 28:11–19; 2 Pet. 2:4; Jude 6)."<sup>3</sup> The Scofield Bible holds to a modified gap view. There is an obvious gap between verses 1 and 2 with the duration left unspecified. Some Gap theorists hold to a large span of time, whereas, traditionalists hold to a relatively short period of time.

Most Fundamentalism holds to the traditional view by interpreting v. 1 as God's first creative act; and vv. 2–31 give a detailed description of God's subsequent creative work. Therefore, v. 2 does not reflect a negative concept, but rather an unfinished beginning.

Genesis 1:1 asserts God's existence and activity. This verse refutes atheism (the design of the universe demands a Designer-God), pantheism (God is distinguished from the world), dualism (God directly created the world), polytheism (singular verb for "created"), idealism (God created a real earth), materialism (material is not eternal), naturalism (God is the designer and creator of all that exists).

The story passes abruptly from the universe to that part of it which becomes the scene of the Bible history. The description of the earth matter is very vivid: waste, void, dark! The classical student cannot help recalling Ovid's description of Chaos, here freely rendered into English :

Before the sea and land, and the heavens which cover all, Nature had one appearance in all the world, which men called Chaos (Gen. 1:2 "the deep" from the Hebrew, *tehom* = depth, an abyss) - a rude and unassimilated mass because in one body cold things fought with hot, wet things with dry, soft things with hard, imponderable things with heavy.

Quickening of inert matter. "And the earth (that is, the already created matter out of which the earth was to be formed) 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" (Genesis 1: 2).

The biblical doctrine of creationism is that matter is inert of itself. It had no inherent potentiality. In itself was no capacity to become a world of order and beauty. The assembling of matter by the Holy Spirit was therefore the second creative activity. Given matter alone, we have chaos, no form or purpose; but given also an extraneous power, intelligent, beneficent and omnipotent, to impart chemical order to matter and to direct its movements, and we will have a well-ordered and beautiful world.

"Without form (Heb. *tohu*), and void (*wa-bohu*);" *tohu* basically means desolate, without form, waste, and *bohu* basically means to be empty, void. Hence, the original earth was void of all life and topographical features. The sentence structure of verse 2 suggests that the earth's condition is just as God created it in verse 1.

"And the Spirit of God moved upon the face of the waters" (v. 2). This suggests that God was satisfied with His first phase of creation. The verb "moved" (Heb. *raw-khaf*) appears only elsewhere in Deut 32:11 and is translated "as an eagle...fluttereth over her young."

#### *Origin of Light (1:3-5)*

"And God said, Let there be light: and there was light." Light is the first product of the Spirit's brooding power exercised on matter. As a primal sub-agent in the formation of other things its introduction was essential at this point. Well does it deserve Milton's apostrophe: "Hail, holy Light, off-spring of heaven, first-born." It is the emblem of the divinity which created it: "God is light, and in him is no darkness at all." Jesus Christ is "the true light that lighteth every man that cometh into the world." His people, reflecting his image, are "the light of the world."

This was not solar or stellar light because the luminaries of the universe would not be lighted until the fourth day. To call it cosmical light is to name it and not explain it. The only ultimate explanation is that

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<sup>3</sup> Criswell, op. cit.

it was a creative product resulting from the moving, brooding, quickening Spirit of God for the establishing and naming of "day" and "night." Dr. Clarence Hendricks believes it was luminous chemical gases.

"The word 'day' is used in three different senses in Genesis: (1) the 12-hour period of daylight, in 1:5,14,16,18; (2) the normal 24-hour period of the earth's rotation, in the rest of this chapter [1:19,23,31]; and (3) the entire creation week, in 2:4. Evidence that the days of creation were 24-hour days is threefold. First, the use of numerical adjectives in a historical narrative limits the term to a 24-hour period ('second day...third day...' etc.). Second, the qualifying phrase, 'there was evening and there was morning,' points to a 24-hour day-night cycle ...Third, a creation week of six indefinite periods of time would hardly serve as a pattern for man's work week of six literal days (Ex. 20:11)."<sup>4</sup>

The numbers of each day, "first", "second", etc. are superlatives that imply no other like them.

#### *Origin of Atmosphere (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." "Firmament" means expanse, or that what is out-spread, hammered out like a silver bowl. Approximately half of the earth's water was supernaturally elevated above the earth. Such a vapor blanketed the entire earth and trapped the earth's heat into a greenhouse effect. This provided a tropical climate everywhere, until it collapsed upon the earth during the universal rainfall at the time of the great Flood (7:11). No rain fell before the year of the Flood according to Gen. 2:5-6). This formation was the effect of supernatural power. The Psalmist declares in Ps. 19:1, "The firmament showeth his handiwork." Milton, in "Paradise Lost," expresses the Bible thought:

The firmament, expanse of liquid, pure, Transparent, elemental air, diffused

In circuit to the uttermost convex

Of this great round.

John C. Whitcomb and Henry M. Morris in *The Genesis Flood*, suggest that God suspended a vast body of water in vapor form over the earth, protecting it from the destructive rays of the sun (p. 229). This would accomplish four things: it would provide a means for the longevity as found in chapter 5, it would provide a very high oxygen level, it would also provide

a water source for the Flood in 6–9, and it would provide a universal supply of moisture for plant life—at night the cloud would settle upon the earth to water the plants. This theory attempts to explain the tropical conditions that existed on the early earth. Modern archaeology has proven the biblical concept of the original created earth being tropical in nature.

Our atmosphere is the gaseous sphere of air-fluid enveloping the earth as the rind of an orange encloses the pulp. Its depth is supposed to be about fifty miles. It would be out of place here to discuss in detail its manifold uses. We merely state in a general way that without it there could be no vegetable or animal life, nor transmission of sound, nor the *conveyance*, refraction, or decomposition of light. Its particular use specified in the text is to separate waters from waters.

The power to do this lies in its specific gravity or weight. This weight, greatest at the sea-level, gradually diminishes as it ascends, until, by extreme rarity, its upper boundary is lost in the higher enveloping sphere of ether. All waters expanded by heat into vapor or cloud rise above the air; all vapors condensed until heavier than atmosphere fall below it. You see clouds above clouds. The highest ones are the lightest. Whatever condenses them brings them lower until their weight, exceeding that of the atmosphere, precipitates them in the form of snow, sleet, hail, or rain.

Thus on this second day God raised a portion of the ocean waters ("firmament") into the atmosphere, thus causing a uniform cloud cover around the entire earth. This cloud, while seemingly only the natural result of light (or heat) and atmosphere, is really the product of divine power. "Hath the rain a father? Or who hath begotten the drops of dew? Out of whose womb came the ice? And the hoary frost of heaven, who hath gendered it?" (Job 38: 28, 29) .

He giveth snow like wool;

He scattereth the hoar frost like ashes.

He casteth forth his ice like morsels;

Who can stand before his cold?

He sendeth out his word, and melteth them;

--Psalm 147:16-18.

"For he maketh small the drops of water; they pour down rain according to their vapor, which the clouds do drop and distill; upon man abundantly. Also can any understand the spreadings of the clouds, or the noise of his tabernacle?" (Job. 36: 27-29). "Dost thou know the balancings of the clouds, the wondrous works of him who is perfect in knowledge;" (Job 37: 16).

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<sup>4</sup> "from John C. Whitcomb; Pentateuch class notes at Grace Theological Seminary, 1964.

*Origin of the Dry Land (1:9-10)*

"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" = one continent (Genesis 1:9). On the third day by the spoken word of God, dry land appeared. Presumably this was brought about by an upheaval of some parts of the land and a depression of some parts of the sea. "Land" is in italics because it does not appear in the original text. "The dry" (Heb. *hayabashah*) is the common term used to describe solid ground (cf. Ex 14:16, 22, 29). At the voice of God's command, the waters obeyed; "and it was so." God not only called the dry land into existence; but He also named it "Earth" (Heb. *erets* = to be firm), and the "Seas." "Void" or chaos, meaning a commingling of elements, is now eliminated. There was first a separation of light from darkness; then a separation of waters by the intervening atmosphere; finally a separation of land and sea and the physical earth is completed and given purpose.

It matters little what second causes were employed. The omnipotent energy of the brooding Holy Spirit was the first cause of earth and sea separation.

"Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits; his ministers a flaming fire; Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hastened away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them." (Psalm 104:3-9) .

*Origin of Vegetable Life (1:11-13)*

"And God said, Let the earth bring forth grass, the herbs yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth: and it was so." We now come to consider the origin of life in its lowest form. Matter is organized and vitalized into vegetation. Three distinct classes of vegetable life are specified: the grass, the herb and the fruit-tree. The first is a simple organism, all blade, and propagated by division of its parts; the second, complex, having a pithy stalk, and propagated by its seed; the third, more complex, having a stem of wood, so being able to rise above the ground, and bearing fruit which encloses the seed for propagation.

At this first appearance of life, human science must acknowledge God. All the research of the ages has

never been able to prove even one case of spontaneous generation of abiogenesis; that is, an origination of living organisms from lifeless matter. Every living organism known to science proceeded from a parental living organism. Even the "Bulldog of Evolution", Professor Thomas Henry Huxley (1825-1895) concedes that science sees no reason for believing that the evolution of living protoplasm from non-living matter has yet been performed.

Whitcomb and Morris assert that according to verse 12 God produced a functioning and mature creation. The plants were created as mature, self-reproducing biological units with their own seed. This would give an appearance of age, both to the plants, and to man (pp. 232-233). Each family could reproduce only after his kind. There are fixed boundaries beyond which reproductive variations cannot go; but it is impossible to know whether kind is to be equated with families, genera, or some other category of biological classification.<sup>5</sup>

The important phrase "after his kind" is found ten times in chapter one. This "kind" in Genesis chapter one is equivalent to our term "specie." God is here stating that there are variations as well as specific limitations among species which will not allow evolution into another specie.

Between nothing and matter was an infinite chasm which omnipotent creative energy alone could span. Between the chaos of matter and order there was another infinite chasm: which God alone could span. Between matter and life of the lowest order is yet another infinite chasm which God alone can span. The bridge between matter and life is found in John 1:4 "In him was life; and the life was the light of men." We here consider also for the first time the great law of reproduction and multiplication within the limit of species. Each divided root of grass produces grass only. Each herb, through its own seed, reproduces only its own kind. Each fruit-tree, through its own seed, reproduces only its own kind. This law of reproduction of species applies, as will be seen later, to the higher animal life (Genesis 1: 21, 25, 28) , and is equally applicable to the highest order of animal life, man himself (Genesis 1: 28; 5: 3). In God's infinite wisdom ,He so designed that reproduction and multiplication of

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<sup>5</sup> Jerry Falwell, executive editor; Edward E. Hinson and Michael Kroll Woodrow, general editors, *KJV Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1994

all plant and animal life be confined to its own species ("after its kind").

Modern evolutionary theory wrongly insists that all plants and animals developed over hundreds of millions of years from a single speck of life in the ocean, and theistic evolutionists claim that the Bible allows for such processes by the use of such phrases as "let the earth put forth...". However, Genesis not only contradicts this by dating the creation of marine life after the creation of plants and fruit trees (cf. 1:20), but also reveals that fruit trees were created already bearing fruit with seed in them! ...The scriptures indicate that the first fruit trees did not even grow from seed! They were created full-grown, as "mature" and "adult" organisms, with a superficial appearance of age..."<sup>6</sup> And man was created with a taste for them.

#### *Origin of the Luminaries (1:14-19)*

"And God said, Let there be lights in the firmament of the heaven (Heb. *shamyim* = a collective plural like *elohim* = translated God)." The reader will observe that in the first verse of Genesis we have a statement of the creation of the heavens (including our sun and moon). The reference, here, therefore, is not to the bringing into being of these heavenly bodies, for the verb "created" Heb. *bara* is not used, but the verb "made" (Heb. *asah*) which implies that God here lit these heavenly luminaries previously created in 1:1. The whole statement is from an earth viewpoint, and in reference to their relations to the earth, the "greater light" being the sun and the "lesser light" being the moon.

Evolutionists hold that the earth was either thrown off from the sun, or it, with the sun, was condensed from a gigantic body of whirling dust and gas billions of years ago. However, Genesis presents the earth as finished before the sun, moon, and stars were lit three days later. Thus, God makes it clear that He is the earth's creator rather than the sun.

#### *Origin of Marine Animals and Fowls (1:20-23)*

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl (birds) that may fly above the earth in the open firmament of heaven" (Genesis 1:20). As in the case of vegetable life, animal life commences with the lowest forms: those created in water.

God "created" (*bara* 'Heb.) the aquatic life and fowl out of nothing. This is the second time "created" is

found in Genesis. "Bring forth abundantly" is translated from the Hebrew, *sharats* which means to swarm or abound. A literal rendering could be: Let the waters swarm with swarms of living creatures. Upon God's command, the sea was swarming with aquatic life. This verse contradicts the evolutionary sequence that reptiles must have appeared before birds and thus functions as another nail in the coffin of evolutionary theory.

"Specifically, God created great whales, the largest animals that ever lived, including the great extinct reptilian dinosaurs. [Gen. 6 "There were giants in the earth" could refer not only to giant humans, but also animal life such as mammoths, sloths, dinosaurs, saber-tooth tigers etc.] They are warm-blooded mammals. Scripture completely contradicts the theory of evolution, which claims that the first animals in the oceans were sub-microscopic, single-celled creatures. In addition to this, evolutionists claim that whales had to evolve from four-legged land mammals, which in turn had to evolve from cold-blooded marine creatures. A better rendering of whales would be great sea monsters (Heb. *hataninim hagedolim* = big and heavy). This would include other great sea creatures as well as whales. It is used to describe the serpent (Ex 7:9-10, 12), the dragon (Isa 51:9; Ezek 29:3), and the sea-monster (Ps 148:7). All kinds of marine creatures and each winged fowl were said to have been brought forth abundantly after his kind.

"God blessed these forms of marine life and fowl and commanded them saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth (cf. vs. 28). With that blessing, and the passing of another evening and morning, The close of God's fifth day of creation was concluded.

#### *Origin of Land Animals (1:24-25)*

"And God said, Let the earth bring forth living creatures. after their kind, cattle and creeping things, and beasts of the earth after their kind: and it was so" (Genesis I: 24). This language means: Let there be live beings of the substance of the earth. And now land, air and sea are populous. The organs of movement are adapted to the element--fins for the sea, wings for the air and feet for the land. Some are amphibious--at home on land or sea, and some in air, on land, or sea. In wisdom God made them all."<sup>7</sup>

Vs. 24, "creeping things" (Heb. *reh'mes*, to crawl or move with short steps) includes all kinds of insects (cf.

<sup>6</sup> Whitcomb, Pentateuch class notes, op. cit.

<sup>7</sup> Falwell, op. cit.

Lev. 11:20-23). The six Creation days were literal 24 hour days, else the various kinds of flowering plants already created could not survive for millions of years without insects to pollinate them.

Vs. 25. The phrase "after its kind" (or its equivalent) occurs ten times in chapter one and refers to what we now call species. For c. 150 years evolutionists have tried unsuccessfully to evolve new species. This failure is one of the greatest proofs against the theory of evolution. Thus, creation is orderly and perpetuates itself within God's established laws.

"24–25. And God said, Let the earth bring forth the living creature. On this sixth day of creation God formed all the terrestrial animals. These included cattle, as representative of all four-footed beasts (cf. Gen 47:18; Ex 13:12), every creeping thing, including all kinds of insects (cf. Lev 11:20–23), and beast of the earth, i.e., the wild, roving, carnivorous beasts of the forest. Once again, each of these three orders was to produce only after his kind."<sup>8</sup>

In his apostrophe to the Ocean, Byron well says :

Even from out of thy slime the monsters of the deep are made.

Again let the reader note that life comes from God's fiat, and not from any inherent power in water and air. Both sea and sky are thick-peopled at his word:

So is this great and wide sea,

Wherein are things creeping innumerable,

Both small and great beasts.

There go the ships;

There is that leviathan, whom thou hast made to play therein.

These all wait upon thee,

That thou mayest give them their meat in due season.

That which thou givest them they gather;

Thou openest thy hand, they are filled with good.

Thou hidest thy face, they are troubled;

Thou takest away their breath, they die,

And return to their dust.

Thou sendest forth thy Spirit, they are created...

-Psalm 104:25-30

*Origin of Man* (1:26a)

And God said, Let us make man" (Genesis 1:26a). The creation of man is the last and highest stage in the production of organic life. Every step in creation so far is a prophecy of his coming and a preparation for it. This wonderful world is purposed for a higher being

than fish or fowl or beast. Not for them were accumulated the inexhaustible treasures of mineral and vegetable stores. What use have they for lignite, stone, coal, peat, iron, copper, oil, gas, gold, silver, pearls, and diamonds? They have no capacity to enjoy the beauty of the landscape, the glorious colorings of sea and sky. They cannot measure the distances to the stars nor read the signs of the sky. They cannot perceive the wisdom nor adore the goodness of the Creator. The earth as constituted and stored prophesied man, demanded man, and God said, "Let us make man."

When he wanted vegetable life, he said, "Let the earth put forth shoots;" When he wanted marine animals, he said, "Let the sea swarm." When he wanted land animals, he said, "Let the earth bring forth." But when the earth was prepared for its true lord and master, he said, "Let us make man in our image, after our likeness." "Thou hast made him but little lower than God" (Psalm 8: 5). Man's body is made of the same dust as animals, but man is different because God breathed into him the breath of life – flesh is flesh, but the soul is immortal. (The Hebrew word here is that for the Trinity, *Elohim*, the same as in Genesis 1:1.) Thus, the Trinity--God the Father, Son, and Holy Spirit were involved in the creation of man.

When we contrast the language which introduces the being of man with that which introduces the beast, and consider the import of "image and likeness," and the dominion conferred on man, we are forced to the conviction that between man and the highest order of the beast there is an infinite and impassable chasm. And this view is confirmed by the divine demonstration that no beast could be man's consort (Genesis 2: 18-20).

*The Image and Likeness of God* (1:26)

"Man in our image, after our likeness" (1:26). The words "image" and "likeness" are explained by some Bible scholars as being used synonymously; however, they are derived from totally different Hebrew words with different meanings. "Image" (Heb. *tseh'-lem*) means to shade; a phantom; illusion, resemblance; hence representative or an image. Whereas "likeness" (Heb. *dem-ooth'*) means a shape; fashion, likeness, similitude. Hence, God made man in His "image" to be His earthly representative in controlling all other created being, and God as a trinity, created man in His "likeness" or similitude with three entities; spirit, soul, and body.

In God's representative "image," God continued in v. 26 to give man "dominion over the fish of the sea, and

<sup>8</sup> Falwell, op. cit.

over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth"

In God's "likeness," God made man to have a spiritual nature like God: "God is a spirit" (John 4: 24). "The father of spirits" (Hebrews 12: 9) . "The Lord formeth the spirit of man within him" (Zechariah 12:1). "The spirit of a man is the candle of the Lord" (Proverbs 20:7). "The spirit shall return unto God who gave it" (Ecclesiastes 12:7). We may say, then, in one word that *the spirituality of man's nature is the likeness of God*. Man is a rational, moral, spiritual being. Man's spirit is his God consciousness whereas his body is his world consciousness.

But this likeness of God also involves man's soul: "And the LORD God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). The "soul" is the mind or self consciousness and involves emotions, personality, thinking and planning, and implies much more:

(1) Intuitive knowledge and reason. Colossians 3: 10; Genesis 2: 19, 20.

(2) Uprightness and holiness. Ecclesiastes 7:29 ; Ephesians 4: 24.

(3) Conscience. Romans 2: 15.

(4) Will, or determinate choice, free moral agency.

(5) Worship of and communion with God.

(6) Dignity of presence. 1 Corinthians 11: 7; Genesis 9: 2.

(7) Immortality of soul, and provision for immortality of body by access to the tree of life. Genesis 3: 22.

(8) Capacity for marriage, not like the consorting of beasts.

(9) Capacity for labor apart from the necessary struggle for existence.

(10) Speech, itself an infinite chasm between man and beast.

Hence, man was created as a trichotomy consisting of body, soul and spirit. The dual nature of man (soul and spirit) will be considered in the next chapter on the second chapter of Genesis, which supplies details of man's creation not given in this general statement.

#### *Unity of the Race (1:27)*

"Male and female created he them (1:27)." There is one, and only one human race. The earth's population came from one pair. There was no pre-Adamite man. [The pre-Adam theory was invented in the 19<sup>th</sup> century in an effort to combat Darwinism.] There has been no

post-Adamite man, unless we except Jesus of Nazareth. The unity of the race is a vital and fundamental Bible doctrine. Its witness on this point is manifold, explicit and unambiguous (Genesis 9: 19; 10: 32; Acts 17:26). The whole scheme of redemption is based on the unity of the race (Romans 5: 12-21).

#### *Man's Commission (1:28a)*

"Multiply, and replenish the earth (1:28). The word "replenish" is a translation of the Hebrew verb, *maleh* = to fill, and does not imply that the earth was previously depopulated. [Earth plus man = replenish.]

Multiply. Fill the earth. Subdue it. Man was to range over all zones and inhabit all zones. The sea was to be his home as well as the land. The habitat of each beast or bird or fish was of narrow limit.

Man was endowed with wisdom to adapt himself to all climates, protect himself from all dangers and surpass all barriers. There was given to him the spirit of invention and exploration. He would climb mountains, descend into caves, navigate oceans, bridge rivers, cut canals through isthmuses. To subdue the earth was a vast commission which called out all of his reserve powers.

On its surface, many natural obstacles are to be overcome. Forests must be leveled, rivers bridged over, roads and canals constructed, mountains graded and tunneled and seas and oceans navigated.

Its treasures of mineral wealth lie hidden beneath its surface; when discovered and brought to light they are valueless to man till his own labor subdues and fits them for his service. The various useful metals lie in the crude ore and must be passed through difficult and laborious processes before they can be applied to any valuable purpose. Iron, for example, the most necessary of all, how many protracted and delicate processes are required to separate it from impurities in the ore, to refine its texture, to convert it into steel before it can be wrought into the useful ax or knife, with the well-tempered edge!

#### *The Dominion of Man (1:28b)*

The dominion of man is as broad as his commission: "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 (Genesis 1:28b). The best commentary on this dominion is found in Psalm 8:5-9:

For thou hast made him a little lower than angels,  
And hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands;

Thou hast put all things under his feet:  
All sheep and oxen,  
Yea, and the beasts of the field,  
The fowl of the air, and the fish of the sea,  
And whatsoever passeth through the paths of the seas.

O, LORD, Our Lord,  
How excellent is thy name in all the earth.

The exceeding great sweep of the dominion cannot be estimated until in the New Testament we study its exercise by the Second Adam, our Lord Jesus Christ (Hebrews 2: 5-11). The fulness of it is even yet future.

#### *Title to the Earth*

And herein is man's title to the earth:

- (1) He must populate it.
- (2) He must develop its resources to support that population.

In God's law neither man nor nation can hold title to land or sea and let them remain undeveloped. This explains God's dealings with nations. Wealth has no right to buy a county, or state, or continent and turn it into a deer-park. The earth is man's. Wealth has no right to add house to house and land to land until there is no room for the people. "Woe unto them who join house to house, who lay field to field, till there is no place, that they may be placed alone in the midst of the earth" (Isaiah 5: 8).

#### *The Two Primal Institution*

1. Marriage is the first institution established by God for man. "And he answered and said unto them, Have ye not read, that he who made them at the beginning, made them male and female; And said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh? Wherefore, they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her who is put away doth commit adultery" (Matthew 19:4-9). The reproductive capacity came from the "flesh" – the two are one in sons and daughters. Hence, God's original design for marriage was one man and one woman until death. Adultery and Sodomy are always condemned as

opposed to God's institution of marriage. Marriage comes in chapter one and the sabbath in chapter two.

2. The Sabbath is the second institution established by God for man," Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God created and made" (Genesis 2: 1-3). The seventh day is the Sabbath and our Saturday.

The word "Sabbath" does not occur in Gen. 2:2, yet it is derived from the Hebrew verb, *shaw-bath'*, translated meaning "rested," and therefore it has its precedent in this divine creative week. Although the Sabbath is not specifically mentioned by name until Ex. 16:23, it is implied here in Gen. 2: 1-3 and 4:26 as people began to call upon the name of the Lord. Under the Mosaic Law, the Sabbath was a commanded day of rest and worship unto the Lord. In the New Testament, this day of worship was replaced by Christians to Sunday, the first day of the week, as the Christian Sabbath (day of rest). New Testament Christians separate from the curse of Moses' law, the covering up of sin (atonement), the sleep of death, the end of this earth by observing the Lord's resurrection day. The Lord's day looks forward to new heavens and a new earth; Sabbath looks back to creation. It is noted that Christ arose on the first day of the week--"In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. 28:1) and, thereafter, the New Testament church regularly worshiped on Sunday (Acts 20:7; 1 Cor. 16:2; Rev. 1:10). This day on which Jesus arose is called the LORD'S DAY in Rev. 1:10. A few Christian groups, however, deny that observance of the seventh day as the Sabbath was ever abolished. Among them are Seventh-Day Adventists and Seventh-Day Baptists.

#### *General Reflections*

1. The reader will observe the formula expressing the divine fiat which introduces each successive step in the progress of the earth's formation:

- "And God said"-Genesis 1:3
- "And God said"-Genesis 1:6.
- "And God said"-Genesis 1:9.
- "And God said"-Genesis 1:11.
- "And God said"-Genesis 1:14.
- "And God said"-Genesis 1:20.
- "And God said"-Genesis 1:24.
- "And God said"-Genesis 1:26.

"And God said"-Genesis 1:29.

In simple and sublime language his will or decree is expressed and the result follows like an echo. He created the world by the word of his power. He spake and it stood fast. To the first word, light responds; to the second, atmosphere; to the third, dry land; to the fourth, vegetable life; to the fifth, light-holders; to the sixth, animal life in sea and air; to the seventh, animal life on earth; to the eighth, human life; to the ninth, provision for life; though the formula does not recur, the Sabbath decree (Genesis 2: 1-3) completes the ten words.

There is no discord between the Mosaic order of creation and the teachings of Natural Science. In his "Manual of Geology," Dana thus summarizes his understanding of the Mosaic account:

"I. Inorganic era:

"First Day-Light-cosmical.

"Second Day- The earth divided from the fluid around or individualized.

"Third Day-(I) Outlining of the land and water. (2) Creation of vegetation. '

"II. Organic era:

"Fourth Day-Light from the sun.

"Fifth Day-Creation of the lower order of animals.

"Sixth Day-(I) Creation of mammals. (2) Creation of man."

Yet the Bible was given to teach God's religion, and not science. In Genesis, we have Moses writing a document of mankind's origins and proving that the Jews are God's chosen people.

#### *Trinity in Creation*

(1) The Father. Genesis 1:1;Ps. 139;Acts 17:24.

(2) Holy Spirit. Quickening matter with the several results of light, order, life. Job 26: 13; Psalms 105: 30; Genesis 2:7; Zechariah 12:1; Hebrews 12: 9; Proverbs 20:27; Ecclesiastes 7:7.

(3) The Son. Proverbs 8:22-31; John 1:1-3; I Corinthians 8:6; Ephesians 3:9; Colossians 1:16; :Hebrews 1:8.

***END OF SAMPLE***