

# Genesis 01 - Creation (Day 1-6); Edenic Covenant

## I. Prologue: Primeval history (Gen 1:1—11:9)

### (1) Creation (Gen 1:1—2:3)

#### (A) Creation of the cosmos (Gen 1:1—2:3)

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## Genesis 1

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### (1) Creation (Gen 1:1—2:3)

#### (A) Creation of the cosmos (Gen 1:1—2:3)

##### (a) Beginning of creation (1:1-2)

### **1 In the beginning God created the heavens and the earth.**

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**1** In the beginning, God created the universe.

**1** In the beginning God created the heaven and the earth.

- This verse is all that is in Scripture regarding the original creation, before the work of God over the six days. It is an independent clause that provides an introduction to this passage.

— What happened in Gen 1:1 is that God called the universe into existence, and He created the universe *ex nihilo*, Latin for “out of nothing” (Cf. Ps 33:9; Rom 4:17; Heb 11:3). There was absolutely nothing, then God spoke and the universe leapt into existence. There was no creation before creation.

— This *ex nihilo* creation is important when it comes to God’s Word in Scripture...when God speaks, things happen. God doesn’t need to “do”; He can simply “speak” and things happen.

— God’s words are powerful (Is 55:11); when we are faithful to the Word of God, we will see transformation in our own lives and the lives of others

- The opening sentence of Scripture is not to be philosophized about, but is presented as a statement of truth to be received with unquestioning faith
- "In the beginning" - *bereshith*, the word says nothing as to when the beginning was, just that this was the beginning of the heavens and earth
- John 1:1 chronologically precedes Gen 1:1: while it also states, "In the beginning," it goes on to state, "In the beginning was the Word, and the Word was with God, and the Word was God."
- It is by means of this "Word" that the heavens and earth were created (John 1:3)
- "...God" - *Elohim*, shows the Creator to be the beginning of all things
- There is no argument in Scripture to prove the existence of God; His existence is assumed to be true
- It is a plural noun; the *-im* ending is a masculine plural, which implies a plurality in the Godhead
- As Creator, He is the Creator of both the material and immaterial universe, which is why there is something rather than nothing
- "...created" - *bara*, used only of God and only of the work that only God can do; it is never used of anything that man does
- "...the heavens" - *shamayim*, plural; this includes all that constitutes the parts of the universe. The word is plural because it encompasses both the first and second heavens (Cf. 2:1; 1 Kings 22:19; Jer 23:24)
- This confirms that matter did not always exist; it is not eternal
- "...the earth" - *'erets*, the center of God's program
- Ps 8:1-9 points out that God's program concerns man, who is only found on this planet. The indication of Scripture is that there is no life on other planets, and God focused His entire program on this earth.
- This verse also points out that "the heavens" and "the earth" are two separate entities (Cf. Ps 115:16), one reserved for Himself and the other given to mankind.

Based upon Gen 1:1, we learn two things about God:

1. God is self-sufficient. There is no need for anyone else or anything else. There is a common misconception that the reason God created man is because He needed fellowship. God does not "need" anything; by virtue of being God, He is totally self-sufficient. There is no need of anyone else or anything else.
2. God is eternal and unchangeable.

Gen 1:1 is the most important verse in the Bible because if you believe this verse, there are certain things that you cannot be. There are certain worldviews that you cannot adopt:

- Atheism - God Created (Ps 14:1)

- Pantheism - God is transcendent over creation; confuse creation with Creator
- Polytheism - One God created (Deut 6:4; Is 43:11; 44:6; 45:5)
- Materialism - matter had a beginning
- Dualism - God alone created (Ezek 28:13,15); the idea that God has a rival
- Humanism - God rather than man created; humans are not center of everything
- Naturalism - God created

2 And the earth was a **formless and desolate emptiness**, and **darkness** was over the surface of the deep, and the **Spirit of God** was **hovering** over the surface of the **waters**.

2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

2 When the earth was as yet unformed and desolate, with the surface of the ocean depths shrouded in darkness, and while the Spirit of God was hovering over the surface of the waters,

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

- This verse describes original creation in its unfilled and unformed state, like a piece of clay on a potter's wheel. Gen 1:3-31 describes the filling and forming process

— There's nothing wrong with the clay, it just needs to be formed, shaped and filled. There are three circumstantial participles to describe this:

- "...formless and desolate emptiness" - *tohu* and *bohu*, formlessness, emptiness; unfilled and unformed

— Doesn't imply there was anything wrong with what was created, or that something somehow became wrong with it

— It simply refers to the unformed nature of the earth before God impressed upon it His creative will, similar to a marble block awaiting a sculptor to create beauty out of it

— See [Genesis 03\\_The Most Important Verse \(Gen 1:1-2\)](#) for a refutation of the Gap Theory.

- "...darkness" - no physical light (Gen 1:3)

- "...Spirit of God" - anticipation or expectation; the Spirit is waiting to see what God is going to do with this matter He just created

- "...hovering" - *merachephet*, to hover above, flutter, brood, vibrate, as a bird with young (Deut 32:11; Jer 23:9)

— It implies the concept of caring and protecting, as a mother bird cares for and protects her eggs. The Spirit, like a mother bird, is hovering over the deep, waiting for the hatching of the dry land through the deep.

— Clearly, the Holy Spirit was actively involved in the work of creation (Job 26:13; Ps 104:30)

— So the formlessness and foreboding darkness was being kept in check by the Spirit of God

- "...waters" - *mayim*, life-giving water, not the chaotic abyss of the deep

— The water itself is lifeless, but the Spirit of God now quickens and transforms it. The unformed, lifeless mass of watery earth was under the watchful care of the divine Spirit Who hovered over it, guaranteeing its future development.

## Shaping and Populating (Gen 1:1)

Day 1:	Light	Day 4:	Luminaries
Day 2:	Water, sky	Day 5:	Sea animals, birds
Day 3:	Land, vegetation	Day 6:	Land animals, man



God "shapes" the matter created in 1:1 in Day 1-3 and He populates that creation in Day 4-6. Day 1 correlates to Day 4; Day 2 to Day 5, etc. On Day 1 He shapes, on Day 4 He populates; on Day 2 He shapes, on Day 5 He populates, etc.

(b) Days of creation (Gen 1:3—2:3)

(i) Day 1: light (1:3-5)

3 **Then God said, "Let there be light"; and there was light.**

3 Then God said, "Let there be light"; and there was light.

3 God said, "Let there be light!" So there was light.

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

- "Then God said" - the introduction; each day except for the seventh day begins with this phrase (Cf. Ps 33:6-9)

- The symmetry of creation (see note below) shows that the 1st day of creation begins in v3, not v1

- "...Let there be" - *yehi*, the fiat

- "...light" [2x] - this light, which came into existence on Day 1 is distinct from the light from the sun, which was created on Day 4

- This light is likely the Shekinah Glory (Cf. 2 Cor 4:6)

- In the Millennium this will apparently be reversed. According to Rev 21:23-24, the Glory of God will light the New Jerusalem and the New Jerusalem will light the Earth. When that happens, we will be the light of the world in the actual as well as the spiritual sense (Matt 5:14).

- "...and there was" - *vayehi*, the fulfillment

- Both *yehi* and *vayehi* are related to God's Name, which is the four Hebrew letters of YHWH, which is the source of the Hebrew word "to be." So God, Who is the I AM, said: Let there be...and there was. This was God's first spoken word.

4 God saw that the light was good; and God **separated** the light from the darkness.

4 God saw that the light was good; and God separated the light from the darkness.

4 God saw that the light was beautiful. He separated the light from the darkness,

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

- "...separated" - the work of Day 1 separated the light from the darkness. It partially removed the darkness of v2.

- Light and darkness would now function simultaneously, but in opposite spheres

- This is the first of five separations in this chapter (Cf. v6,7,14,18)

5 God **called** the light "**day**," and the darkness He called "night." And **there was evening and there was morning**, one day.

5 God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

5 calling the light "day," and the darkness "night." The twilight and the dawn were day one.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were Day One.

- "...called" - the act of naming in Scripture shows an act of sovereign dominion

- "...day" - *yom*, day; when used by itself, it could also mean a longer period of time, even millions of years (although there are no examples of that length of time in Scripture)

— Every time in Scripture that *yom* is used with a number, it always refers to a 24-hour day. Throughout Gen 1, each time *yom* is found, it is used with a number. The “numerical ordinal modifier” is used 359x outside of Gen 1-2 (Cf. Joshua 6:3; Esther 4:16) and every time is refers to a typical 24-hour day.

— If Moses (or the Holy Spirit) had intended for each day to equal an age of time, he would have used the word *olam*. It can mean “forever” (Ex 21:6; Ps 90:2); it can also mean a long age (more than a 24-hour day) (Cf. Ex 21:6; Ps 90:2). Moses also could’ve added the adjective “long” [*rab*] to the word “day” [*yom*].

— See [Genesis 04 How Long is a Day? \(Gen 1:3-13\)](#) for details on the length of a Creation Day.

- “...there was evening and there was morning” - the Jewish reckoning of a “day” begins with the “evening.” The Jewish day lasts from sunset to sunset.

— “evening” - *erev*, means “obscuration, mixture” (increasing entropy); when encroaching darkness began to deny the ability to discern forms, shapes, and identities; hence: “twilight”; the time of approaching darkness (Prov 7:9; Jer 6:4). Sunset; marking the duration of impurity: when a ceremonially unclean person became clean again (Lev 15); the beginning of the Hebrew day.

— “morning” - *boker*, means “becoming discernable, distinguishable, visible”; perception of order; relief of obscurity (decreasing entropy); attendant ability to begin to discern forms, shapes, and distinct identities; breaking forth of light; revealing; hence: dawn; morning (Gen 19:27).

— It is significant that on the 7th day, when the creation is complete, there is no more *erev* or *boker*

— In addition, *yom* is also followed by the clarifying phrase “the evening and the morning” which again limits the time period to 24 hours

— The Sabbath law, as given to Israel, is based upon the six days of creation and the seventh day of rest. These laws would be meaningless if *yom* did not refer to 24-hour days.

— Day 4 mentions “days, years, signs and seasons,” showing that already within Gen 1, there is the normal system of time in operation. These terms would be meaningless if these were not normal 24-hour days.

- “...one day” - *yom echad*, the number one is in its cardinal form; all other days are in the ordinal form (2nd, 3rd, 4th, etc.)

## (ii) Day 2: water and sky (1:6-8)

**6** Then God said, “Let there be an **expanse** in the midst **of the waters**, and let it **separate** the waters from the waters.”

**6** Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”

6 Then God said, "Let there be a canopy between bodies of water, separating bodies of water from bodies of water!"

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

- "...expanse" - *rakia*, to spread out; to stretch out (Is 42:5; 44:24); something that is created by being spread or stretched out

- This is the creation of the atmospheric heavens and the air; the expanse

- "...of the waters" - *mayim*, meaning "water, waters" and also danger, violence, transitory things

- Origin: dual of a primitive noun (a plural form always used in a singular sense)

- "...separate" - the second of five divisions, the expanse dividing waters from waters

- It is a kind of horizontal area extending through the heart of the waters cleaving it into two layers: an upper layer and lower layer

7 God made the expanse, and separated the **waters that were below the expanse** from the **waters that were above the expanse; and it was so.**

7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.

7 So God made a canopy that separated the water beneath the canopy from the water above it. And that is what happened:

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

- Verse 7 describes the result of v6: God separated the atmospheric waters from the terrestrial waters by an arching expanse, the sky

- "...waters that were below the expanse" - oceans, lakes, rivers

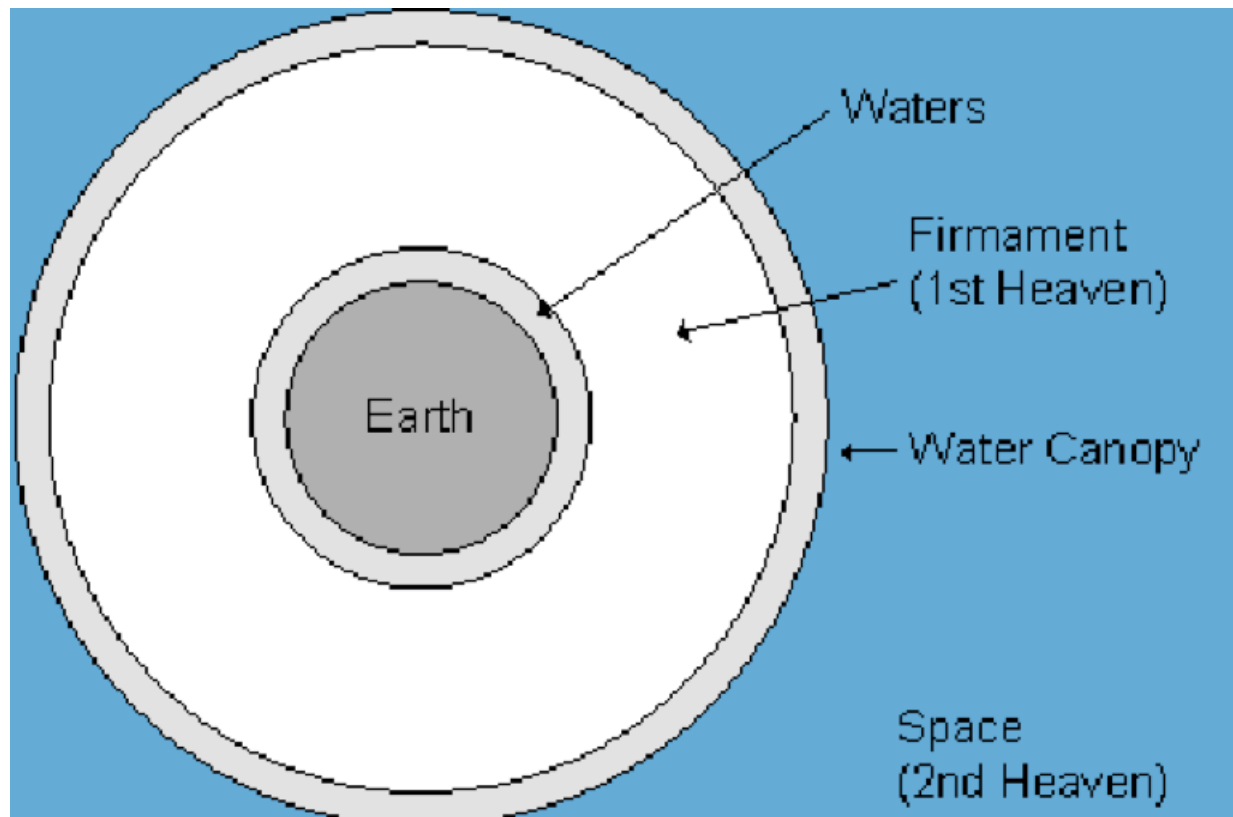
- "...waters that were above the expanse" - this expanse divided the clouds above from the waters below, dispensing of the dense fog or moisture that enshrouded the earth in v2. The result was the creation of the atmosphere.

- This protective canopy was released at the time of the Flood, which led to the reduction in lifespan we see afterward. It is completely removed with the 4th Bowl judgment (Rev 16:8-9).

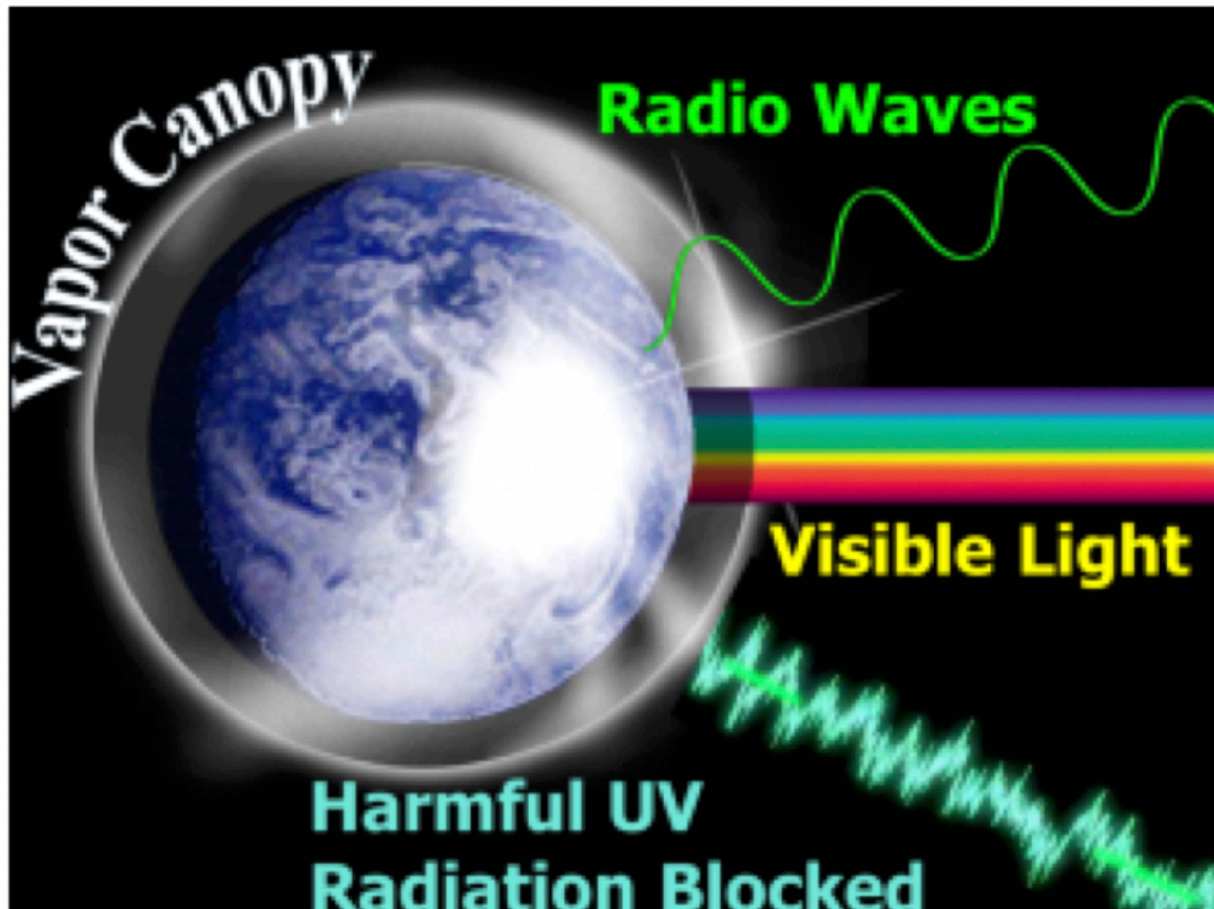
- This describes what many call the Canopy Theory; see [Genesis 04 How Long is a Day? \(Gen 1:3-13\)](#) for more information, and how it may explain many details of Creation and the Flood.

- "...and it was so" - *ken*, in modern Hebrew, it simply means, "yes"; in Biblical Hebrew, it means "like an established thing." It happened. It was so. It happened immediately after God's command.

— There are poetic descriptions of this particular act: Ex 24:10; Job 37:18; Ps 104:2; 136:6; 148:4; Prov 8:27b-28a; Is 40:22







8 God called the expanse "**heaven**." And there was evening and there was morning, a second day.

8 God called the expanse heaven. And there was evening and there was morning, a second day.

8 God called the canopy "sky." The twilight and the dawn were the second day.

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

- "...heaven" - this is the first heaven, the earth's atmosphere

- The "firmament" (expanse) caused the separation

- Note that "and it was good" is missing at the end of the second day. One Jewish rabbi's opinion of this was that the work of the second day was not completed until the third day (v10).

- This phrase is found twice on the third day, once because God finished the work of the second day, and once upon the completion of the work of the third day.

**"Stretching the Heavens": The Fabric of Space**

Is this phrase more than a metaphor?

- Who alone stretches out the heavens (Job 9:8)
- Stretching out heaven like a tent curtain (Ps 104:2)
- Who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in (Is 40:22)
- He has stretched out the heavens (Jer 10:12)
- The Lord who stretches out the heavens (Zech 12:1)
  - "Stretching the Heavens" (2 Sam 22:10; Job 9:8; 26:7; 37:18; Ps 18:9; 40:22; 104:2; 144:5; Is 42:5; 44:24; 45:12; 48:13; 51:13; Jer 10:12; 51:15; Ezek 1:22; Zech 12:1)

Space is not an empty vacuum:

- It can be "torn" (Is 64:1)
- "worn out" like a garment (Ps 102:25)
- "shaken" (Heb 12:26; Haggai 2:6; Is 13:13)
- "burnt up" (2 Peter 3:12)
- "split apart" like a scroll (Rev 6:14)
- "rolled up" like a mantle (Heb 1:12); or a scroll (Is 34:4)

### (iii) Day 3: land and vegetation (1:9-13)

**9** Then God said, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so.

**9** Then God said, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so.

**9** Then God said, "Let the water beneath the sky come together into one area, and let dry ground appear!" And that is what happened:

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

- This was the third separation: water separated from dry land

- Poetic descriptions of this particular event elsewhere in the OT: Job 7:12; 9:13; 26:10; 26:12; 38:8,10-11; Ps 74:13; 104:6,9; Prov 8:29; Jer 5:22.

**10** And God called the dry land "earth," and the gathering of the waters He called "seas"; and God saw that it was good.

**10** God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

**10** God called the dry ground "land," and he called the water that had come together "oceans." And God saw how good it was.

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

- God's naming of land as "Earth" and the waters as "Seas" marks the last time God names something in the creation account

**11 Then God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit according to their kind with seed in them";** and it was so.

11 Then God said, "Let the earth sprout vegetation, plants yielding seed, *and* fruit trees on the earth bearing fruit after their kind with seed in them"; and it was so.

11 Then God said, "Let vegetation sprout all over the earth, including seed-bearing plants and fruit trees, each kind containing its own seed!" And that is what happened:

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

- "Then God said" - this is the second creation event of the third day

- This is the creation of plant life and vegetation

- "...Let the earth sprout vegetation" - this was not an immediate creation, but rather a command of God for the earth to start bringing forth vegetation

— This is a provision for fertility of the earth

- God divides the vegetable kingdom into three areas:

1. "...grass" - *deshe eisev*, a general term for grass and grain

2. "...plants yielding seed" - *mazria zera*, seeding seed; refers to herbs and vegetables

3. "...fruit tree yielding fruit" - *eitz pri*, fruit trees

- "...after their kind" - in accordance with each species in all its variations

— There are differences between groups in that one species cannot become another, but the word itself allows for variations within a species

— Evolutionists believe that all creatures are related in some way, not distinct in their own way. The Bible says that everything produces after its own kind; this is demonstrably true throughout the species.

— The "missing link" is still missing; if evolution was true, we should find missing links all over the place. To date, we've found nothing.

- "...with seed in them" - that which is planted in turn so that the species is self-perpetuating, and each species is to bear its own seed, not that of another

### **"After Their Kind"**

"After their kind" is significant to understanding the spiritual birth. Jesus told Nicodemus (John 3:3-6) that he must be born again to enter the kingdom of God. Then Jesus said, That which is born of flesh is flesh; that which is born of Spirit is spirit. Meaning, they produce "after their kind." The flesh can't give you the Spirit. If you have the Spirit inside of

you, that wasn't produced by the flesh. That involves a miracle of God, which God implants in me. That is different than my own kind.

This is why the greatest miracle that God is doing today is that He is putting His Spirit inside of people who can't produce it on their own because the only thing we can produce is the flesh. We produce after our own kind. God has to override the pattern of this world in order to implant His Spirit into a fleshly human being.

We don't become spiritual through activity...that is religion. It won't come into our life through activity, intentions and keeping a moral code. It only comes through a miracle whereby God implants His Spirit inside of us, which only happens when we have faith and trust/dependence on the completed work of Christ for our salvation.

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

12 The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.

12 Vegetation sprouted all over the earth, including seed-bearing plants and fruit trees, each kind containing its own seed. And God saw that it was good.

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

- This verse records the fulfillment of the work of v11

- God saw that it was good; the second mention on the third day

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

13 There was evening and there was morning, a third day.

13 The twilight and the dawn were the third day.

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

#### (iv) Day 4: luminaries (1:14-19)

**14** Then God said, "Let there be lights in the expanse of the heavens to **separate the day from the night**, and they shall serve as **signs** and for **seasons**, and for **days** and **years**;

**14** Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years;

**14** Then God said, "Let there be lights across the sky to distinguish day from night, to act as signs for seasons, days, and years,

**14** And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

- The purpose of the fourth day is to fill the creation work of the first day

- "...separate the day from the night" - the fourth division of creation

— The separation of the light from the darkness, so the new lights will replace the light of v3

- The purpose of the lights include four things:

1. "...signs" - navigational signs (Job 38:31-33), declaring the glory of God (Ps 19:1), and Israel's perpetuity (Jer 31:35-36)
2. "...seasons" - *moadim*, refers to regular religious festivals (the "Appointed Times" [see note below], but also refers to temperature control)
3. "...days" - refers to the earth's rotational axis, the 24-hour cycle, and the interchange of day and night
4. "...years" - refers to the earth's rotation around the sun. Now that the sun is being created, the earth can spin on its axis as well as its rotation around the sun providing for the continuity of years.

— These increments of time God created on the 4th Day will continue into eternity (Rev 22:2)

15 and they shall serve as lights in the expanse of the heavens to give light on the earth"; and it was so.

15 and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so.

15 to serve as lights in the sky, and to shine on the earth!" And that is what happened:

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

- The last main purpose of creating the light was simply to provide light, both day and night, to mark the passage of time in an orderly fashion

16 God made the two great lights, **the greater light to govern the day**, and **the lesser light to govern the night**; *He made* the stars also.

16 God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; *He made* the stars also.

16 God fashioned two great lights—the larger light to shine during the day and the smaller light to shine during the night—as well as stars.

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

- Verses 16-18 expand upon the results of the events of the fourth day

- "...the greater light to govern the day" - the sun

- "...the lesser light to govern the night" - the moon

— Jesus communicated that the sun enlightens the moon (Matt 24:29)

17 God placed them in the expanse of the heavens to give light on the earth,  
17 God placed them in the expanse of the heavens to give light on the earth,  
17 God placed them in space to shine on the earth,  
17 And God set them in the firmament of the heaven to give light upon the earth,  
- This verse refers to the stars created in v16...  
- This is a stumbling block for some, who ask how God, in a 24-hour period, could've placed the stars in the expanse of the distant universe, and had their light be visible on Day 4? He would have had to override the physics of the speed of light in order to do this in one 24-hour period.  
— The explanation is that God created things in maturity; He created them for the purpose for which they exist in original creation  
— His purpose for the stars was to light up the universe in order to demonstrate His glory and power, so He performed a miracle to allow the light the stars millions of light years away to be visible immediately  
— Jesus also did this in His first miracle (Water to Wine, John 4). Wine must go through a timely fermentation process, but Jesus created it instantaneously, in an already mature state. The wine Jesus created defied the normal process of time.  
— Same idea with Adam and Eve...God didn't create them as infants. They had verbal skills and sexual prowess at the time they were created.

18 and to govern the day and the night, and to **separate the light from the darkness; and God saw that it was good.**

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

18 to differentiate between day and night, and to distinguish light from darkness. And God saw how good it was.

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.

- "...separate the light from the darkness" - the fifth division

- "...God saw that it was good" - there was nothing wrong with original creation; everything is being created in a state within God's intended design

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

19 There was evening and there was morning, a fourth day.

19 The twilight and the dawn were the fourth day.

19 And the evening and the morning were the fourth day.

#### **Day 4: Light Before the Sun? (Gen 1:3,14-19)**

Many skeptics ask how light could come into existence on Day 1, but the sun/moon/stars not come into existence until Day 4. God purposely created light separately from the luminaries because He knew of man's propensity to worship the created thing instead of the Creator (Deut 4:19; Rom 1:26-27).

- God can create light independently, without the use of a secondary source
  - God is not dependent upon the sun for light
  - God is clothed in light (Ps 104:2)
  - God dwells in unapproachable light (1 Tim 6:16)
  - God *is* light (1 John 1:5)
  - The luminaries created on Day 4 will not be present in the Eternal State (Rev 21:23; 22:5)

(v) Day 5: sea animals and birds (1:20-23)

**20** Then God said, "Let the waters **teem with swarms** of living creatures, and let birds fly above the earth in the open expanse of the heavens."

**20** Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens."

**20** Then God said, "Let the oceans swarm with living creatures, and let flying creatures soar above the earth throughout the sky!"

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

- The purpose of the fifth day is to fill the work of the second day, which is the creation of sea and bird life

- "...teem with swarms" - *yishretzu sheretz*, swarming with swarms

**21** And God created the **great sea creatures** and every living creature that moves, with which the waters swarmed, according to their kind, and every winged bird according to its kind; and God saw that it was good.

**21** God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

**21** So God created every kind of magnificent marine creature, every kind of living marine crawler with which the waters swarmed, and every kind of flying creature. And God saw how good it was.

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

- "...great sea creatures" - *taninim*, 10x in the OT (Ex 7:9,10,12; Deut 32:33; Ps 74:13-14; 91:13; 148:7; Ezek 29:3; 32:2)

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

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

22 God blessed them by saying, "Be fruitful, multiply, and fill the oceans. Let the birds multiply throughout the earth!"

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

- This is the first instance that God is found speaking to someone else

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

23 There was evening and there was morning, a fifth day.

23 The twilight and the dawn were the fifth day.

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

### **Birds: Designed for Flight**

Birds have lightweight skeletons in which many of the major bones are hollow. A unique feature of birds is the furculum, or wishbone, which is comparable to the collarbones of humans, although in birds the left and right portions are fused together. The furculum absorbs the shock of wing motion and acts as a spring to help birds breathe while they fly. Several anatomical adaptations help to reduce weight and concentrate it near the center of gravity. For example, modern birds are toothless, which helps reduce the weight of their beaks, and food grinding is carried out in the muscular gizzard, a part of the stomach located near the body's core. The egg-laying habit of birds enables young to develop outside the body of the female, significantly lightening her load. For further weight reduction, the reproductive organs of birds atrophy, or become greatly reduced in size, outside of the breeding season.

(vi) Day 6: land animals and man (1:24-31)

**24** Then God said, "**Let the earth produce** living creatures **according to their kind:** livestock and **crawling things** and **animals of the earth** according to their kind"; and it was so.

**24** Then 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.



**24** Then God said, "Let the earth bring forth each kind of living creature, each kind of livestock and crawling thing, and each kind of earth's animals!" And that is what happened:

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

- As with the third day, there was more than one work on the sixth day

- The purpose of the sixth day is to fill the work of the third day with the creation of land animals and man

- "...Let the earth produce" - means the animal kingdom was created out of the ground (Cf. 2:19)

- "...according to their kind" - three categories of land animals are created "after their kind":

1. "...cattle" - general term for all domesticated animals including sheep, goats, rams, etc., along with cows and bulls
2. "...crawling thing" - both large and small animals without legs or with very short legs, such as reptiles and amphibians
3. "...animals of the earth" - wild animals that cannot be domesticated

**25** God made the animals of the earth according to their kind, and the livestock according to their kind, and everything that crawls on the ground according to its kind; and God saw that it was good.

**25** God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

**25** God made each kind of the earth's animals, along with every kind of livestock and crawling thing. And God saw how good it was.

**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.

- The result of God's creative action in v24

- Higher animals and man were both created on the same day. This accounts for the fact that man is very similar in physical makeup to the higher animals, as far as the basic internal organs are concerned.

- The differences lie in the spiritual nature of God-likeness and man's conscious ability to know God that was not given to the higher animals.

- When you talk about the creation of land animals, the question about dinosaurs usually follows...what happened to dinosaurs? Were dinosaurs on the ark? Does the Bible speak of dinosaurs?

- The word "dinosaur" is not in the Bible; it was a word coined by Sir Richard Owen in 1841. Prior to 1841, no one used the expression "dinosaur."

— Dinosaurs are large animals from which we have no parallel today. They were created by God and included in the “beasts of the earth” in v24-25. They were likely included in Noah’s Ark, then died out when they couldn’t adapt to the changing ecosystem after the earth’s canopy diminished.

— Job, the oldest book of the Bible, talks about “behemoths” and “leviathan” (Job 40:15)

**26** Then **God** said, “Let **Us** make mankind in **Our image, according to Our likeness**; and **let them rule** over the fish of the sea and over the birds of the sky and over the livestock and over all the earth, and over every crawling thing that crawls on the earth.”

**26** Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

**26** Then God said, “Let us make mankind in our image, to be like us. Let them be masters over the fish in the ocean, the birds that fly, the livestock, everything that crawls on the earth, and over the earth itself!”

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

- This is the second creation event of the sixth day; a critical verse and concept to understand...

— God’s design: Adam & Eve are co-rulers, equally, over God’s creation, with Adam as the head of the family. Adam is to have authority over his wife, and the two of them are to govern creation for God (the office of theocratic administration).

— At the Fall, God’s design went backward: Instead of leading his wife, Adam is following her into sin; the two of them are not governing creation on God’s behalf, but instead listening to creation (a talking snake). Thus, God’s design has been reversed, top to bottom.

- “...God” - *Elohim*

- “...Us” - the plural name of God, who is speaking

— This is just the seed form of the doctrine of the Trinity; through progressive revelation, God will reveal additional information about who He is, and this will eventually be fully crystalized in the NT (the Holy Spirit is called God, Acts 5; Jesus is called God, John 8)

— Many believe God was including angels, but angels are not made in God’s image

— There are four references in the OT where a plural personal pronoun is used by God to describe Himself (1:26; 3:22; 11:7; Is 6:8). In each of these verses, God’s name is used in different combinations.

— See [Trinity](#) for a full discussion of the Trinity and examples of their cooperation throughout Scripture.

- "...in Our image" - *betzalmeynu* (from the root *selem*), original image; it is a word that is used of God's image
- "Our" - plural; describes a discussion taking place between the plurality of God (Cf. 3:22; 11:7)
- Created in God's image means that we share God's communicable attributes (not all His attributes, such as omniscience, omnipotence, etc.). One of His communicable attributes is free will. This is why God put the Tree of Knowledge of Good and Evil in the Garden of Eden (2:16-17).
- It includes both outward and inward elements: a continuous directive gaze upward, the capacity for facial expression, a sense of shame, speech, ability to exercise dominion, immortality, intellect, self-consciousness and the ability to reason, emotions, will, morality, and spirituality
- "...according to our likeness" - *kidmuteinu* (from the root *demut*), a model or copy
- This is Ezekiel's preferred word in describing the theophany in Ezek 1:5,13,16,22,26,28; 8:2; 20:21-22
- "...and let them rule" - first mention of God's kingdom program; designated authority over God's creation was given to human beings
- This is not the content of the image, but a consequence of the image: because man was created in God's image, he is to have dominion
- Man is now to replace Satan as the authority over the earth (Ps 8:6-8; Heb 2:5-9). The specific areas of dominion include the animal kingdom, sea and land, as well as the earth itself.
- See [Divine Institutions](#).

God's original purpose was to govern our forebears, Adam and Eve, and they in turn would govern creation for God. This was the structure that was lost at the Fall (God > Adam/Eve > Creation). Satan entered the picture as a talking serpent, to deceive Adam & Eve to not rule over the animals, but to listen to them, then rebel against God in the process. Once that happened in Gen 3, this structure (the Office of Theocratic Administrator) is lost, and Satan becomes the ruler of this world. The goal of history is how this structure is restored, which doesn't happen prophetically until Rev 20:1-10, when the identical structure that God originally setup, comes back.

In the kingdom, God is not ruling over the first Adam, but over the Last Adam, Jesus Christ. What was lost in Eden is restored in Rev 20. God brings everything back full circle. This is why God had to become a Man, to restore what the first Adam lost. The Incarnation is closely linked to the entire kingdom program.

In v26, God used the words "Us" and "Our" in relation to Himself, which obviously refer to two or more persons. In Hebrew, the name used in this verse for God is *Elohim*, a plural.

The pronoun "Us" describes *Elohim* when He was about to create man in His image and His likeness. The two Hebrew words translated "in Our image" and "in Our likeness" have plural suffixes. The words "image" (*selem*) and "likeness" (*demut*) are in the singular.

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

27 God created man in His own image, in the image of God He created him; male and female He created them.

27 So God created mankind in his own image; in his own image God created them; he created them male and female.

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

- "...God created man in His own image" - this is what makes human beings so valuable
- This is what made Christ want to leave the power and privilege of heaven to become one of us, so that we might be redeemed
- There is something inherently valuable about people, even people you do not like, who get on your nerves, who are democrats...
- Jesus was criticized for healing people on the sabbath; then Jesus turned around and said you pull your ox out of a ditch on the sabbath (which they would), so Jesus said that He just healed a man...are not men more important than animals?
- Being created in God's image means that we are eternal...our physical body may die one day, but who we are, our soul, will never die. We will still be here a trillion years from now.
- Part of being an image bearer of God is this awesome thing God has given us called volition/free will: we are free to choose, and God will not override your decision. If you want nothing to do with Jesus, God will respect your decision. He may bother you about it because of His love for you, but He will not force you into anything. If God overrode your volition/free will, He would be overriding how He created you in the beginning.
- Most people aren't even conscious about this power of free will that we all have; we're unaware of it. We have the power of "yes" and we have the power of "no." The smartest, most intelligent thing you can do with this power that you have is to give it right back over to God.
- Jesus modeled this repeatedly when He said, "Not My will be done, but Thy will be done." The Son's will was not overrode...Christ's free will gave it back to the Father. Foolish is the person who refuses to do that.
- "...male and female He created them" - men and women play different roles in the church and in the family, but to God they both have equal value because they both bear God's image

- A great example is the Trinity: God the Son submits to God the Father, while sharing in the essence of deity. When the Son submits to the Father it's a distinction of role, not of value or worth.
- Men and women have the exact same value, and will share in the exact same heaven (1 Peter 3:7)
- 10 years ago, most pastors would've skipped right over this phrase due to how obvious it is. Today, however, Facebook will give you something like 74 different gender options when you sign up for an account.
- This is why those who believe in "gender fluidity" hate the Book of Genesis and try to destroy it. They work tirelessly through "higher criticism" to argue that Genesis is just a myth.

Concerning the status of man before and after the Fall, before the Fall man was *posse non peccare*, a Latin phrase meaning "able not to sin," and he was also *posse peccare*, meaning "able to sin." Therefore, man before the Fall was able not to sin and he was also able to sin. However, after the Fall, man was *non posse non peccare*, meaning "He was not able not to sin."

### **Edenic Covenant (Gen 1:28-30; 2:15-17; Hosea 6:7)**

The Edenic Covenant is the first of the eight covenants of the Bible and the first of four covenants in Genesis. The Edenic Covenant is spelled out in two parts. The first part is in 1:28-30. The covenant is made between God and Adam, and Adam stands as the representative head of the human race. Hosea 6:7 views this arrangement between God and Adam as a covenant.

The Edenic Covenant contains seven provisions. Numbers 1-4 are listed here, while 5-7 are listed in Gen 2:15-17:

1. Populate the earth (1:28a)
2. Subdue the earth (1:28b)
3. Authority over the animal kingdom (1:28c)
4. Eat a vegetarian diet (1:29-30; 2:16)
5. Physical labor in the garden ["dress it and keep it"] (2:15)
6. Unpermitted foods (2:17a)
7. The penalty for disobedience - spiritual death (2:17b)

See [Covenant, Edenic](#) and [8 Covenants of the Bible](#) for additional details on the Edenic Covenant.

The Edenic Covenant was the basis for the Dispensation of Innocence. The record of the Edenic Covenant being broken is found in Gen 3:1-8.

28 God blessed **them**; and God said to **them**, "**Be fruitful and multiply**, and fill the earth, and **subdue it**; and **rule** over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

28 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

28 God blessed the humans by saying to them, "Be fruitful, multiply, fill the earth, and subdue it! Be masters over the fish in the ocean, the birds that fly, and every living thing that crawls on the earth!"

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

- "...them" [2x] - Adam & Eve were ruling together as co-regents

— When the Office of Theocratic Administrator is restored during the messianic kingdom, the Last Adam will be ruling, but where's Eve? — We (the Church) are Eve, the Bride of Christ today; the wife of Christ after the Marriage. We're ruling and reigning alongside of King Jesus, with delegated authority from Him.

— We're being prepared by the circumstances of our lives on this earth to rule and reign with Him

- "...Be fruitful and multiply" - the first commandment of God to man: Have sex.

— The earth is to be filled with humanity. What this shows is that sexual intercourse was not the first sin; it is actually commanded here, because it is by sexual intercourse that humanity reproduces itself.

- "...subdue it" - God gave mankind authority over the earth (material world); this is kingdom language

— Previously, this authority was given to Satan (Ezek 28:11-19), but Satan lost it when he fell. So now Satan is replaced, and the authority of the physical earth is given to man.

- "...rule" - authority; the scope is over all living things; this dominion was lost in Gen 3; regained in Rev 5 (and throughout the messianic kingdom)

— The first exercise of this authority will be found in Gen 2 when Adam names the animals

— God will rule over a man (Adam); Adam will govern creation alongside his wife (Eve), and the two of them jointly will govern creation for God

— This is the original structure that God instituted (Ps 8:3-8)

— The moment mankind was created, we were destined for authority, not for the sake of having authority, but for the sake of governing under the authority of God. But this structure gets perverted in Gen 3 when humanity stops ruling creation for God and starts listening to creation, namely a talking snake, and they rebel against God in the process.

— This is how Satan became the God of this age...he usurped the authority structure that God had set up (Office of Theocratic Administrator). The entire point of history and the Bible is how God will rectify this situation, dispossess Satan from this earth, and reign Himself on the earth for 1000 years.

— If God were to allow this earth to go out of existence before this structure is rectified, He loses. God the Father will one day rule, not over the first Adam who fell, but over the Last Adam, Jesus Christ.

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

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

29 God also told them, "Look! I have given you every seed-bearing plant that grows throughout the earth, along with every tree that grows seed-bearing fruit. They will produce your food.

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

- "...every plant yielding seed" - plants are just one example of the complex design of living systems; they produce both the free oxygen as well as a surplus of sugar to provide food for the animals

— Animals burn this energy, producing the CO<sub>2</sub> needed by the plants

— This highly complex interdependency all happened, of course, "simply by blind, unaided chance"! Hardly. What is missing is randomness.

- "...it shall be food for you" - God's provision for the human diet: vegetables or vegetarianism

— This provision will be reaffirmed in Gen 2:16

— At this point, man was to be strictly vegetarian because to eat animal food required the death of the animal, and physical death can only come following Adam's fall

— This diet was also made true for the animal kingdom in v30

30 and to every animal of the earth and to every bird of the sky and to everything that moves on the earth which has life, *I have given* every green plant for food"; and it was so.

30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, *I have given* every green plant for food"; and it was so.

30 I have given all green plants as food for every wild animal of the earth, every bird that flies, and to every living thing that crawls on the earth." And that is what happened.

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.

- Both people and animals were strict vegetarians (herbivores), as noted in v29

31 And God saw **all** that He had made, and behold, it was **very good**. And there was evening and there was morning, the **sixth day**.

31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

31 Now God saw all that he had made, and indeed, it was very good! The twilight and the dawn were the sixth day.

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.

- The result of the sixth day

- "...all" - this phrase is a bit more extensive than previous: the focus is on the work of the sixth day, but also include the work of all six days

- "...very good" - God's verdict of His work; God didn't create a world with evil, death, or suffering

— Man brought in evil, death, and suffering because of his desire to rebel against God, because of his belief that he didn't need God, for his lack of trust and faith in God, and his refusal to be obedient to God...by his own free will.

— God had to create man with a free will, otherwise God's creation of man would've been a waste. Man was created for fellowship with God, but if man was nothing more than a robot, programmed to love God, that wouldn't be genuine love. An image bearer has to have a choice, just like God (Jesus) had a choice.

— Man used his freewill to rebel against God, and this is where all of our problems come from

— Insurance companies refer to natural disasters as "acts of God"...that's not accurate. These are not acts of God, they are results of sin.

- "...the sixth day" - definite article used for the first time; stresses completion

— It may also imply that the whole creation was dependent upon the sixth day

## Theistic Evolution

Well instead of God creating everything in six days, maybe God oversaw and guided the process of evolution? You're better off being a full-fledged evolutionist because theistic evolution blames evolution on God. Why can't you mix theistic creation with evolution?



Because evolution is the survival of the fittest, the strong dominate the weak, in fact the strong kill off the weak. And you want to put that idea on God's shoulders? You want to argue that God used this process of survival of the fittest as His process to create mankind...that after billion of years, a pre-formed man arose out of some primordial soup? This makes God responsible for the fossil record, all the death and cruelty throughout eons of time. How could we think, for even one second, that God could do such a thing. God's character is love (1 John 4:8).

Well can't we put a gap of time between Gen 1:1 and 1:2, to account for a time when Satan fell from heaven, was stricken to the earth with 1/3rd of his demons? No, because you can't harmonize that with Gen 1:31, where God said His creation was "very good." How do you put death between Gen 1:1 and 1:2 when in 1:31 God said everything He had done was "very good"? How could God oversee billions of years of the fossil record, survival of the fittest, then at the end of it say that it was "very good"?

### **Satan's Fall**

When did Satan fall away from God? Since sin was non-existent in every part of God's original creation, through the end of the sixth (final) day of creation (Gen 1:31), Satan had to fall during the time between the completion of creation and Gen 3:1. How long was that interval? It must have been quite short because when God created the first man and woman, He commanded them to be fruitful and multiply through procreation (Gen 1:27-28), but there was no conception until after the fall of man (Gen 4:1).

### **Theological Ideas in Gen 1**

1. The fact that the God Who created Israel is the same as the God Who created the universe.
2. The sovereignty of the God of creation is emphasized here for everything that exists; therefore, all things must be under God's control.
3. The foundation of law. This is seen in the fact that God was before all things and the cause of all things, and so there is no other God to obey but this One.
4. God's redemptive work. This is seen from darkness to light; from chaos to order, which are all elements of physical redemption.
5. Concerning man and woman, both man and woman were created on the same day as the crowning element of creation, both have the image of God, and both received the mandate of authority over the planet in the Edenic Covenant.