

8/29/04

**Genesis 1:1-2**

Having looked at an introduction of the book of Genesis, we now want to begin our verse by verse exposition of the book.

One thing to keep in mind is that Revelation is quite superior to speculation, that comprises most of man's theories about the origin of man, the earth and the universe.

\* The word of God is God's revelation of Himself and Creator and Redeemer, laying out His purposes to work out the plan of for the salvation of man, in view of the fall by Adam, he is the author and clearly stated in both Old and New Testament. Ex. 17:14, Lev. 1:1, 2, Num. 33:2, Deut. 1:1, Matt. 8:4, Mk. 12:26, Lk. 16:29, Jn. 7:11

2. Paul told Timothy that all Scripture is God-breathed. 2Tim. 3:16-17

3. Peter says men of old spoke as they were carried along by the Holy Spirit, so as not to speak of the own origin or impulse. 2Pet. 1:20-21

4. Paul told the Colossians to beware that they not be deceived through philosophy, vain deceit, and traditions of men after the rudiments of the world and not after Christ. Col. 2:8

5. The classic example is given to us by Peter which is the basic premise of evolution, the belief

in uniformitarianism, that all things continue as they were from the beginning being observable, thereby denying the Creator. 2Pet. 3:3-4

**1:1 The declarative statement about creation.**

- 1) The marker of time opens up the book, "In the beginning "beresit" .
  - a) This describes the start of the created universe.
  - b) This point marks the introduction of time as man knows it, chronological, running from present to future, which did not exist in this fashion, prior to creation.
  - c) The gospel of John mentions two other beginnings.
    - 1)) In his gospel, "In beginning was the Word..." , having no article. Jn. 1:1
      - \* The article is not present before the word "beginning" indicating going back earlier than the first verse of Genesis, to timeless eternity before time came to be.
    - 2)) That which was from the beginning", in his First epistle, indicating the beginning of the ministry of Jesus on earth. 1Jn. 1:1
  - d) Then you have the revelation of the Son in Proverbs, from before creation in eternity to the Garden scene. Prov. 8:22-27

- 1)) Typically wisdom is being personified as a woman, who is speaking the simple or foolish young man.
- 2)) But it is unanimously excepted that, this section is speaking about the second person of the Trinity by virtue of being eternal, wisdom is an attribute of God, not eternal.
- 2) The word for God is “Elohim” is in the plural occurring thirty-five times in chapters 1:1-2:3 and over 2,570 times in the Old Testament and also used for heathen gods.
  - a) The word that ends with a suffix of “im” in the Hebrew indicates a plural form.
  - b) The name “El” in it’s root means mighty one, strength, indicating one.
  - c) The name “Elah” in it’s root signifies to swear and is similar to the Aramaic word meaning two.
  - d) The name “Elohim” is a plural ending and attesting to the compound unity of three, used as a proper name for the “Creator God”, Who is Eternal.
    - 1)) “Then God said, “Let Us make man in Our image, according to Our likeness.” Gen. 1:26a-c
    - 2)) “Hear, O Israel: The LORD our God, the LORD is one”, the word

- for one is “echad”, a compound unity of one and is used for a man and woman becoming one flesh and for Pharaohs dreams being one. Deut. 6:4
- 3)) There is another word “yacheed”, which means an absolute one, Moses could of used but did not.
  - e) Not three Gods, but one God in three persons.
    - 1)) The Father is God.
    - 2)) The Son is God.
    - 3)) The Holy Spirit is God.
    - 4)) And all three were involved in the creation. Jn. 1:1-3; Col. 1:16-17; Heb. 1:1-2
  - f) That means that Genesis 1:1 refutes the teaching of: polytheism, dualism, deism, pantheism, materialism, and most of all, today's humanism.
  - g) So as we can see that the theory of evolution which is an atheistic way of explaining creation and our existence would be unscriptural.
  - h) The philosophy that dates all the way back to the ancient Greeks, Aristotle was an evolutionist 384-322 B.C.
  - i) The first complete theory was by one Chevalier de Lamarch in 1744-1829 and became the professor of zoology

at the Museum of National History in Paris.

j) Later Darwin developed the theory and it has been history since then.

- 3) The word created is distinct from two other that are used in the creation story.
- a) The word created is “bara” means to create from nothing, Divine activity, “ex nihilo”, the Eternal created the beginning of temporal physical matter and energy.
  - b) The word is used exclusively of God.
  - c) The word is found in chapter one and two. Gen. 1:1, 21, 27; 2:3, 4
- b) The other two have to do with using existing material to construct.
- 1) One is the word “asah” is translated “made”. Gen. 1:7, 16, 25, 31; 2:2, 3
  - 2) The other is “yatzar”, is translated “formed”. Gen. 2:7, 8, 19
- c) The word heavens is in the plural because there are three heaven described in the Scriptures, encompassing everything outside of the earth, the sun, moon, stars and planets.
- 1) The first heaven where the birds fly, God said, Gen. 1:20c
  - 2) The second heaven is the stellar heaven, where the sun, moon, stars and all the other planets exist. Gen. 1:14-18
  - 3) The third heaven is where God dwells, even as Paul says that he was caught up to the third heaven. 2Cor. 12:2, 4

\* “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.” Ps. 33:6

- d) The earth encompasses everything necessary for life to be sustained for man and animal, which God created.
- 1)) There are eight divine acts in six days!
  - 2)) The first day parallels the fourth day, the lights!
  - 3)) The second day parallels the fifth day, the sky, birds and fish!
  - 4)) The third day parallels the sixth day, land animals and man!

### **1:2 The revealed state of the creation.**

- 1) The land mass of the earth “erets” was to be the home of man.
  - a) It is used for the entire earth, the land of Israel, etc, the context will determine the land.
  - b) The prophet Isaiah said the earth was a sphere and Job said God hung it in mid-air. Is. 40:22; Job 26:7
- 2) The earth is described in its unfinished state, prior to the specific form God gave it.
  - a) The word “was” has been interpreted by some “became” suggesting that there was the original creation in verse one and interpret verse two as the ruined condition of that first creation.

- b) This interprets verse two as an event of destruction, rather than the state of the earth's condition in its unfinished state.
- 3) The two-fold descriptive phrase “without form and void”, has also been interpreted as a destruction by some, in order to re-enforce the idea of an original creation in verse one and a re-creation in verse three onwards.
  - a) The word without form and void “tohuw bohuv”, has been interpreted to mean that the earth was in a chaotic, confused condition, when in reality the two main ideas is that of “wasted barrenness and empty nothingness”, being in disorder”, but certainly not chaos or destruction.
    - 1)) This is the very first time the expression is used, for the formlessness of the primeval earth of nothingness and empty space and is used to describe a wasteland, empty desert wilderness, solitary places.
    - b) The interpretation of an original creation and destruction, reads too much into the text and relies on two main versus out of context.
      - 1)) The first is found in Isaiah, “For thus says the LORD, Who created the heavens, Who is God, Who formed the **earth** and made it, Who has established it, Who did not create it in **vain** “tohuw”, Who **formed** “yatzar”

- it to be inhabited: “I am the LORD, and there is no other.” Is. 45:18
- a)) The context is the warning of God to those opposing God, declaring that He commands nature, is the Creator of mankind, is in command and control to predict the future and that He did not create earth in vain or to be empty but with the purpose of it being inhabited by people.
  - b)) The text in it’s context says nothing about a destruction of the creation and it is not a commentary on Genesis, it is completely out of context and totally subjective.
  - 2)) The second is found in Jeremiah, “I beheld the earth, and indeed it was without form, and void; And the heavens, they had no light. I beheld the mountains, and indeed they trembled, And all the hills moved back and forth. I beheld, and indeed there was no man, And all the birds of the heavens had fled. I beheld, and indeed the fruitful land was a wilderness, And all its cities were broken down At the presence of the LORD, By His fierce anger.” Jer. 4:23-26

- a)) First Jeremiah is prophesying about Israel's future judgment and devastation, possibly short-term Babylon and long-term the tribulation period, prophecy does not look back, that is hind-sight. 2Pet. 3:10
- b)) This text is also subjective in its interpretation of Genesis one, verse two and out of context.
- c) Those who embrace this interpretation, teach the Gap-Theory, which teaches that there is a creation prior to the one we know and a destruction between verse one and two of Genesis.
  - 1)) Allowing the necessary time of ages for the harmony of evolution through billions of years, even sticking dinosaurs in it.
  - 2)) Allowing the speculation of evolutionary geologist for an old earth, when it is very probable that the creation was brought forth with date aging factor in it, even as Adam was created as a full-grown man, either in late teens or early twenties, if we saw him.
  - 3)) It is very clear that the day's "yom" in creation were twenty-four hour days by the context, verified by the repeated phrase, "the evening and

- morning", as well as the days of the flood.
- 4)) The word "yom" is used in different ways, even for the long period of "The Day of The Lord", but the context indicates it clearly, context is always the determining factor.
- 4) This interpretation also has given rise to the speculative teaching about Satan's rebellion.
  - a) The teaching says that Satan had his kingdom on earth and in his rebellion brought about the destruction of the original earth, which is not one scripture but sheer speculation.
  - b) The teaching can be traced to early Jewish writers, early church fathers and even some ancient Sumarian and Babylonians documents.
  - dc) The doctrine gained popularity through one Pastor Thomas Chalmers in Scotland 1800's.
    - \* He taught the rule of Lucifer on the earth and by his rebellion it became without form and void for indeterminate ages.
  - d) Many followed this teaching, G. H. Pember, Arthur W. Pink, Henry Rimmer, all which wrote books on it.
  - e) C. I. Scofield became the single most effective individual who influence Potestants, making it the excepted view.

- f) Donald Grey Barnhouse wrote a book entitled, “The Invisible War”, embracing and teaching about the kingdom of Satan here on the original earth.
- 1) Yet Job tells us the angel were present at the creation of the earth. Job. 38:7
  - 2) And Romans tells us that death did not enter until Adam. Rom. 5:12
  - 3) Satan’s position, second to God and his fall is given to us in two places. Is. 14:12-17; Ezk. 28:12-15, 17
  - 4) Satan is called the god of this world, the prince and power of the air and the prince of this world,, 2Cor. 4:4; Eph. 2:2; Jn. 12:31
- h) Fossil records refute the theory of evolution, unable to provide one transitional form nor any evolutionary stages of any species,
- 1) Mutations do appear in species on the horizontal “micro-mutations” but never on the vertical “macro-mutation”, evolving into another form, like a lizard into a bird.
  - 2) True science and its laws refute evolution, for it cannot be reproduced or observed in the laboratory or life,
  - 3) Why would man insist on such a theory?

- a)) Because then everything is knowable.
  - b)) Because then everything is explainable.
  - c)) But it is not Scriptural.
  - d)) Therefore man eliminates God and becomes his own god. Rom. 1:21-25
- 5) A second theory is theistic evolution, God began creation then removed Himself and allowed the natural process to evolve.  
\* In attempt to reconcile the theories of science to a 20 billion year old earth.
- 6) A third theory, that for the most has been abandon is the “Bid bang theory”, that everything we see is the product of some massive explosion that brought everything into order.
- 7) A fourth theory is the progressive creation theory, that God created it by long periods of ages resulting in an old earth,  
\* Adam would be a lot older than the age ascribed to him.
- 8) The Bible teaches the revelation of a six-day creation
- a) Gvings us a considerable young earth of 6,000 to 10,000 years old in contrast to the 20 billion year age of science. (Gish, Morris, Witcomb) (Creation Research institute of San Diego)

- b) The word for day “yom” is used of 24 hour day as well as an indefinite period of time like the Day of the Lord, the context should decide.
- c) There is the first law of thermodynamics, energy and conservation, energy is neither created nor lost, but simply changes forms, from solid, water, vapor.
- d) The second law of thermodynamics, despite conservation, energy does decrease, therefore the universe is said to be winding down and decaying,
- e) Geological column attests to a cataclysmic event in the past, such as the flood.
- f) Genesis one has 32 references to God’s action regarding creation, God is the Creator of heaven and earth! Ps, 33:6-9; Ps, 19:1-6
- 9) The darkness is presented for the first time in the revelation of God’s word.
  - a) The word certainly is describing a literal darkness symbolic of the lifelessness of the planet.
    - 1)) The light had not been called forth till verse three.
    - 2)) The light bearer and reflector to serve for signs and seasons, days and year and to divide the day from the night. Gen. 1:14-19

- b) The word darkness is also used figuratively for judgment, evil and death throughout the Scriptures both Old and New Testament.
  - 1)) The context will always determine if it is literal or figurative!
  - 2)) The New Testament is the same, the gospel of John makes much use of darkness and light, as well as his epistles.
- c) The darkness is said to be in the face of the deep.
  - 1)) The word deep “tehom”, means the primordial ocean with its depth, appearing some thirty-six times in the Old Testament.
  - 2)) This is the consistent used of the word in the creation and flood record, Gen. 7:11; 8:2
  - 3)) The face or presence of the deep ocean was covering the earth that was without form and void. Gen. 1:9-10
  - 4)) Then God commanded on the third day, “Let the waters under the heavens be gathered together into one place, and let the dry land appear”; and it was so”, and God named the two respectively in great pleasure, saying it was good. Gen. 1:9-10
- 10) The Spirit of God is the third person of the Trinity is now introduced.

- a) The word used for the Spirit of God is “ruwach” which can be used for wind or Spirit but the majority of times, it is used is for the Spirit of God, the context once again is the key factor.
- b) The context will not allow the interpret of “wind”.
- c) The Spirit of God was the one working to bring about the finished state of the earth for man’s dwelling.
  - 1)) The Spirit of God first had to separate the earth from the waters to let the dry land appear. vs. 9
  - 2)) The Spirit of God hovered “rachaph”, which means to flutter, in an oscillating manner, circling and back and forth over the waters to take the earth from it’s unfinished state to the finished state.
    - \* This is the image of an eagle over her young to simulate them, so as to take them on her wings and teach them how to fly. Deut. 32:11
- d) The Spirit of God is working in conjunction with the command of the word of God.
  - \* The repeated command formula is “Then God said”, eight times. Gen. 1:3, 6, 9, 11, 14, 20, 24, 26
- e) Man is warned to not add or take away from the word.

- 1)) “You shall not **add** to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.” Deut. 4:2
- 2)) “Do not **add** to His words, Lest He rebuke you, and you be found a liar.” Prov. 30:6
- 3)) “For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.” Rev. 22:18-19
- f) All three persons of the Trinity being co-equal were involved in creating all things by the declarative statement of creation.
  - 1)) Paul tells the Corinthians, “For us there is One God, “the Father”, of whom are all things. 1Cor. 8:6
  - 2)) John in his gospel declares, “All things were made through Him, Christ, and without Him nothing was made that was made.” Jn. 1:3; Heb. 1:2



- 3)) Moses tells us about the Holy Spirit,  
 “The earth was without form, and  
 void; and darkness was on the face of  
 the deep. And the Spirit of God was  
 hovering over the face of the waters.”  
Gen. 1:2
- 4)) You send forth Your Spirit, they are  
 created “bara”; And You renew the  
 face of the earth. Ps. 104:30
- 5)) God is not the creation nor is He less  
 than His creation, God is not  
 dependent but independent of His  
 creation, being greater than the  
 creation.
- 6)) God is controlling all of creation and  
 holding together the creation. Col.  
1:17, Heb. 1:2-3
- 7)) We learn from the astronomers that  
 the Milky Way, the disc-shaped  
 galaxy to which our sun belongs, is a  
 family of more than 100 billion stars,  
 And these scientists say there may be  
 as many as 100 billion other galaxies  
 in the universe. And they believe that  
 the billions of these galaxies' billion  
 stars may have hundreds of millions  
 of planets like our earth, God's  
 creation from a one-sentence  
 command! **#2200**