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# Genesis 1

(2019)

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# Genesis 1.

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## Topics.

- In the beginning God created the heaven and the earth.
- The Spirit of God moved upon the face of the waters.
- God divided the light from the darkness (the first day).
- God called the light day, and the darkness he called night.
- A firmament in the midst of the waters (the second day).
- Let the waters be gathered together unto one place (the third day).
- God created the sun and moon in the firmament of the heaven (the fourth day).
- God created every living creature: birds, animals and fish (the fifth day).
- God created man in his own image, male and female (the sixth day).

**FOR INFORMATION:** concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

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**INTRODUCTION:** as its name implies, Genesis is about beginnings. Genesis tells how God created the heavens and the earth, humanity, and everything that exists. It shows that God is both the Creator and the Ruler of all creation. But it also tells of humanity's tragic fall into sin and death, and of God's unfolding plan of redemption through his covenant with Abraham and his descendants. Genesis includes some of the most memorable stories in the Bible, beginning with Adam and Eve (chs. 1-4), continuing through Noah, Abraham, Isaac, and Jacob, and ending with the life of Joseph (chs. 37-50), who died about 1800 B.C. Most Jews and Christians recognize Moses as the author of Genesis, he probably wrote it sometime after the Exodus from Egypt (about 1445).

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## GENESIS 1:1-2

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### In the beginning God created the heaven and the earth

- **Genesis 1:1-2:** In the beginning God created the heaven and the earth. <sup>2</sup>And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

**Form:** comes from the Hebrew word (tohuw) in this context it means to lay waste, a desolation of the surface, a desert or wilderness, an empty place.

**Void:** comes from the Hebrew word (bohuw) in this context it carries the idea of something being empty, an emptiness, vacuum or nothingness, an undistinguishable ruin.

**Deep:** comes from the Hebrew word (t<sup>e</sup>howm) and refers to a deep place, an abyss (as a surging mass of water), the subterranean water-supply or the main sea.

**Spirit:** comes from the Hebrew word (ruwach) it can refer to two things, firstly, the wind and the air or to a whirlwind or tempest of wind or a region of the sky. Secondly it can refer to the breath as a sensible or even violent exhalation and figuratively to life and the mind, but only of a rational being including its spiritual expressions such as, love, kindness, anger, courage and vanity etc.

**Heaven:** comes from the Hebrew word (shamayim) and in this context refers to the sky as the visible arch in which the clouds move and to the higher atmosphere where the sun, moon, stars and the planets revolve.

God dwells outside of our universe as the following verses show:

- Moses prayed, “Look down from *your holy habitation, from heaven*, and bless your people Israel (Deut. 26:15).
- Solomon prayed, “Listen to the plea of your servant and of your people Israel, when they pray toward this place. And listen *in heaven your dwelling place*, and when you hear, forgive. (1 Kings 8:30).

This first verse of the Bible gives us the origin of the earth and the heavens. The faith of humble Christians understands this better than the most learned of men. In the beginning when the earth was created it was created without form and covered in darkness the following verses give a step by step view of the process of God in renovating the earth and creating objects out of nothing to fill it with His riches. From what we see of heaven and earth, we learn of the power of the Almighty God the great Creator. The heaven and the earth refer to the universe. This first verse is a general introduction to the creation of all things and shines a great spotlight on the important truth that all things had a beginning; nothing throughout the wide extent of nature existed from eternity, or originated by chance the whole universe was produced by the creative power of God.

- The God, who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man. (Acts 17:24).
- For from God and through him and to him are all things. To him be glory forever. Amen. (Rom. 11:36).

Though there is no indication of when the beginning was or what existed prior to this beginning concerning God and the angels that fact that we are given days, nights and season and years means that the words, “In the beginning,” mean at the commencement of time since there was no time before this beginning. This was an act of creating something new that did not previously exist. The visible universe neither existed from eternity, nor was fashioned out of pre-existing materials, but was called into being by an express creative act of God. The earth alluded to in (v1) is not the dry land that does not appear until it is separated from the waters which doesn’t happen until till the third day (v10). The earth in (v1) refers to the entire mass of which our planet is composed. All of creation is said to be created, (i.e., made out of nothing) meaning that amongst the darkness there was no pre-existing matter that could form what we now see existing in creation. All mankind creates, but all their creations are created from something that already exists in contrast to this the creation of God is creating something out of nothing and because of this creation of our world must be the work of God, for only an almighty power could create something out of nothing.

- The LORD possessed me (wisdom) at the beginning of his work, the first of his acts of old. <sup>23</sup>Ages ago I was set up, at the first, before the beginning of the earth. (Proverbs 8:22-23).

The words, “In the beginning god created the heaven and the earth” refer to the globe of the earth and the lower and visible heavens they refer to whatever is above us, or below us that is seen and not the supreme heaven, the heaven of heavens, the habitation of God, and of the holy angels. God dwells in a far more exalted region than that occupied by any creature as the following verses show:

- Behold, to the LORD your God belong *heaven and the heaven of heavens*, the earth with all that is in it. (Deut. 10:14).
- Will God indeed dwell on the earth? Behold, *heaven and the highest heaven* cannot contain you (1 Kings 8:27).

The heaven of heavens refers to the sacred abode of the Supreme, invisible, immortal Almighty God the Creator of all things.

- Micaiah in a vision: saw the LORD sitting on *his throne, and all the host of heaven* standing beside him on his right hand and on his left (1 Kings 22:19).
- The Psalmist wrote: *He who sits in the heavens* laughs; the Lord holds them in derision. (Psalm 2:4).
- Jesus said, “In heaven their (children’s) angels always see the face of my Father *who is in heaven.*” (Matt. 18:10).

The Scriptures speak of the faithful being loved before the foundations of the world (John 17:24) and chosen before the foundations of the world. They proclaim that Jesus was known before the foundations of the world (1 Peter 1:20) and that people’s names have been written in the book of life of the Lamb before the foundation of the world. These verses shine a brilliant spotlight on the truth that God exists in eternity outside of our mortal universe and existed before our world was even created. This does not mean that God has pre-programmed some to be saved and some to be condemned since then there would be no need to proclaim the Gospel since those who had been programmed would be saved regardless and those programmed and destined to be condemned could not be saved.

Rather these verses shine a brilliant light on the truth that God dwells in a dimension without time, He has no beginning and no end, so in His eternal mind and His eternal foreknowledge He is able to see the beginning and the end of all things concerning our world of time something our mortal mind cannot understand since we all have a beginning and an end and all live in a world of time and are all bound by time.

**How amazing is this:** even though Job was without our present-day telescopes and satellites he was still able to speak of the earth as a globe, and as suspended upon nothing as the following verses show.

- He stretches out the north over the void and hangs the earth on nothing. <sup>8</sup>He binds up the waters in his thick clouds, and the cloud is not split open under them. <sup>9</sup>He covers the face of the full moon and spreads over it his cloud. <sup>10</sup>He has inscribed a circle on the face of the waters at the boundary between light and darkness. (Job 26:7-10).
- Who builds his upper chambers in the heavens and founds his vault upon the earth; who calls for the waters of the sea and pours them out upon the surface of the earth—the LORD is his name. (Amos 9:6).
- When he established the heavens, I (wisdom) was there; when he drew a circle on the face of the deep. (Proverbs 8:27).

God being eternal (without beginning and without end) exists outside of our universe where the angels’ dwell.

**The Spirit of God moved upon the face of the waters:** (v2) the word Spirit in this verse comes from the Hebrew word (*ruwach*) and means wind and; by resemblance breath (i.e. a sensible or even violent exhalation); figuratively it refers to the life of a rational being divine or human. The Spirit of God is not to be understood of as a wind as many Jewish and Christian writers interpret it; since the air (the atmosphere) which the wind is a motion of, was not made until the second day rather the Spirit in this context refers to the divine omnipotent and creative power of God.

## GENESIS 1:3-5

**God Divided the Light from the Darkness.**

- **Genesis 1:3-5:** And God said, Let there be light: and there was light. <sup>4</sup>And God saw the light, that it was good: and God divided the light from the darkness. <sup>5</sup>And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

God said, "Let there be light," he willed it, and there was light this is the divine omnipotent and creative power of God and the power of the word of God at work.

**NOTICE:** even though it is called day and night the sun and the moon which were created to divide the day from the night have not yet been created (they are not created until the fourth day (v17)). So it is most likely that the revolution of the earth took place on this first day. If there ever was a time when the earth did not revolve, or revolved on a different axis or according to a different law from the present law as we know it today, we are not told. One thing we can be certain of is that when the first revolution or the change of revolution did take place it must have produced a vast change in the face of things.

**God saw:** carries the idea that God examined and judged the newly-finished creation, investigated its nature and its properties, contemplated its uses, admired its excellences and in all these respects, He pronounced it good. Good to form the dry land, and also to warm it when it appeared so that it would bring forth grass, herbs and fruit trees. The earth was emptiness, neither vegetable or animal life nor human life could exist upon it, but by a word spoken, it became full of God's riches.

**God divided the light from the darkness:** seems to imply that the particles of darkness and the particles of light were in some way mixed together, especially since the sun and the moon are not yet created, but this is not so since they were not mixed at all, but rather the alternation or succession of the one to the other was produced by the daily revolution of the earth round its axis and in this way light and darkness were separated. Since darkness is the absence of light the division of light from the darkness on the first day does not imply that darkness has a separate and independent existence, but that by the rotation of the earth there were now various periods of light and darkness, but these periods were random (i.e., not regular twenty-four hour periods of time), since the sun and the moon are not created until the fourth day and when they are created we are told they are to divide the day from the night; and for seasons, and for days, and years (v14).

## THE SECOND DAY

## GENESIS 1:6-8

**A Firmament in the Midst of the Waters.**

- **Genesis 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. <sup>7</sup>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. <sup>8</sup>And God called the firmament Heaven. And the evening and the morning were the second day.

God ordered a firmament (or an expanse) to be something stretched out and spread like a curtain or canopy over the earth. Today we would say God ordered an expanse of air to be stretched out and spread like a curtain or canopy over the earth to form the atmosphere in which we breathe and in which the birds fly, and God formed the sky in which the

sun, moon, and stars are placed these are said to be in the firmament or expanse (Gen 1:17). It appears that mists of in the form of dense fogs and vapours water were in contact with another mass of water. The expanse (the atmosphere) is to divide these waters to form a space between the two which forms our atmosphere between the earth and the sky. When the two different mass of water were separated it naturally formed the space that we now have between the waters on earth and the vapours in the skies. The vapour is itself invisible but when condensed by cold it becomes seen by the eye in the form of mists and clouds, and, at a certain point of coolness, begins to deposit itself in the form of dew, rain, hail, or snow. Two separate masses were established, one above, and the other below with the atmosphere between the two. The atmosphere receives a large body of water in the state of vapour, which rises up to form the clouds. These ever rising and returning invisible vapours of mist become visible when dew is observed on the grass, or the showers of rain, hail, and snow are seen falling on the ground, which means that above the expanse (the atmosphere), is an unseen and inexhaustible treasury of water, by which the earth is perpetually watered and irrigated. By the creation of the atmosphere, the lighter parts of the waters (the vapours and midst) which overspread the earth's surface were drawn up and suspended in the visible heavens (the sky), while the larger and heavier mass of water remained below. This is why the air is spoken of as being 'In the midst of the waters,' meaning the atmosphere of air separated the two different bodies of water and by doing so became a medium of life and light to the earth and produced a vast change for the better on the surface of the earth a breathing space of air now intervenes between the upper and lower waters, enveloping the surface of the earth, and suited for the respiration of the flora and fauna of a new world. The expression:

- God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament (v7).

Is the biblical description of what we daily see, lakes, oceans and rivers of running water congregated upon earth's surface and above a cloudland, into which the waters rise and float. This biblical description is not contrary to science, but in accordance with it. The atmosphere is the receptacle of the waters evaporated from the earth and the ocean, and by means of electrical action it keeps these aqueous particles in a state of repulsion and forms clouds, which the winds carry through the skies. So full of wisdom and thoughtful arrangements are the laws by which rain is formed and the earth watered, that Paul told men who believed in other gods that:

- God did not leave himself without witness, for he did good by giving rains from heaven and fruitful seasons, satisfying your hearts with food and gladness (Acts 14:17).

The creation is the chief proof of God's eternal existence, wisdom and goodness if there was not an open expanse between the two bodies of water the earth would be wrapped in a perpetual mist and our earth would be without sunshine and man or any other life form would not exist on earth

**NOTICE:** even though it is called evening and morning there is no sun or moon yet.

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## THE THIRD DAY

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### GENESIS 1:9-13

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#### **Let the Waters be Gathered Together unto one Place.**

- **Genesis 1:9-13:** And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. <sup>10</sup>And God called the dry land Earth; and the gathering together of the waters called the Seas: and God saw that it was good. <sup>11</sup>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. <sup>12</sup>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. <sup>13</sup>And the evening and the morning were the third day.

The words, "Let the waters be gathered together unto one place" (9) embrace the following things:

- The condensation of water that ascend into the clouds.
- The oceans and the waters of the rivers.
- The streams of water flowing in the abyss in the bowels of the earth.

The condensation of water that ascend into the clouds, the oceans, the waters of the rivers and the streams of water flowing in the abyss in the bowels of the earth are all said to be "gathered together unto one place" (v9) because they are all connected and all mix with one with another. When we take a moment to ponder the vast depth of the ocean and the enormous height of the mountains, we get some idea of the intensity of the forces at work on the third day, because it is the depth of the oceans that formed the height of the mountains. Added to this we see the wisdom of God when we consider the surface area of the ocean with the surface area of land and realise that the area of the ocean is sufficient to supply the rain necessary for vegetation on the land and for support of man and numerous kinds of living creatures who seek their sustenance from the seas, lakes, and rivers. The work of creation on this day is twofold:

1. The distribution of land and water.
2. The creation of plants.

The alteration of land and water prepares for the second step, which is the creation of plants which only begins after the first part is completed and approved of. All that has been done prior to this was preparing the earth for the introduction of vegetables and fruit and the life of animal, birds and fish, and for human life.

**Let the water be gathered to one place; let the dry land appear"** (v9) do not literally mean that all the waters were gathered together on the face of the earth as one ocean or one lake. At this particular stage there are no oceans, lakes and rivers, the masses of waters are randomly flowing across the surface of the earth's land area. The statement "Let the water be gathered to one place," means let the waters be confined to certain limits into places set apart from the dry land. This perhaps was brought about by a volcanic convulsion on the earth's surface with the upheaving of some parts and the sinking of others which formed vast hollows, into which the waters rushed, as is graphically described in the following verses:

- You covered it with the deep as with a garment; the waters stood above the mountains. <sup>7</sup>At your rebuke they fled; at the sound of your thunder they took to flight. <sup>8</sup>The mountains rose, the valleys sank down to the place that you appointed for them. <sup>9</sup>You set a boundary that they may not pass, so that they might not again cover the earth. (Psalm 104:6-9).

The large part of the earth was left as dry land, and in this manner the oceans, seas, lakes, and rivers were formed which, though each having its own bed, or channel, are all connected with the sea.

- All streams run to the sea, but the sea is not full; to the place where the streams flow, there they flow again. (Eccles. 1:7).

Let the dry land appear implies that the land was covered with water as the following verses show:

- The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. (Gen. 1:2).

- For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God. (2 Peter 3:5).

God said, "Let the waters under the heaven be gathered together unto one place," prior to this these waters were called the waters under the firmament which embraces the waters on the surface of the earth, the waters in the bowels of the earth and all the waters mixed with them.

- Who shut in the sea with doors when it burst out from the womb, <sup>9</sup>when I made clouds its garment and thick darkness its swaddling band, <sup>10</sup>and prescribed limits for it and set bars and doors, <sup>11</sup>and said, "Thus far shall you come, and no farther, and here shall your proud waves be stayed? (Job 38:8-11).

God spoke and it was so; the waters were drained off the earth, directed to their proper channels, and caused to run as by line to their appointed place; and the solid parts of the earth became dry, and appeared in sight. Notice even though it is called evening and morning there is no sun or moon yet, plus the earth-sprouted vegetation of plants yielding seeds and fruit trees. These plants and trees would probably have appeared instantly out of the ground like the gourd (tree) that the LORD instantly and miraculously grew for Jonah, or like Adam and Eve when they were instantly created as full grown humans, or like the fish Jesus instantly produced to feed the five thousand, so it may not have been necessary that these plants and trees needed rain, sun, time, or water for them to grow.

- Now the LORD God appointed a plant (gourd) and made it come up over Jonah, that it might be a shade over his head ---- NOW GO TO VERSE ---- <sup>10</sup>And the LORD said, "You pity the plant for which you did not labour, nor did you make it grow, which came into being in a night and perished in a night. (Jonah 4:6, 10).

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## THE FOURTH DAY

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### GENESIS 1:14-19

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#### **God created the Sun and the Moon in the Firmament e.**

- **Genesis 1:14-19:** And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: <sup>15</sup>And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. <sup>16</sup>And God made two great lights; the greater light (the sun) to rule the day, and the lesser light (the moon) to rule the night: he made the stars also. <sup>17</sup>And God set them in the firmament of the heaven to give light upon the earth, <sup>18</sup>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. <sup>19</sup>And the evening and the morning were the fourth day.

**Let there be lights:** (luminaries) in the firmament (or expanse) of the heaven, meaning in the upper part of it, commonly called the starry heaven. The light was created on the first day, and its concentration into great centres must at once have commenced; but the great luminaries did not appear in the open sky until the fourth day. It is quite possible that during this fourth day this last act of shaping of our solar system the sun finally assumed as nearly as possible its present dimensions, shape and form as we see it today. No doubt it is still changing and slowly drawing nearer to that period when, ETERNITY arrives and God is ALL in All that creation as we know it today will become what God planned and purposed from before time began for those who are redeemed, but during this present creation we are now living in, God works only in maintaining laws already given.

**Let them be for signs and seasons:** (i.e., marks for knowing) this may be taken to refer to the following four things:

1. Autumn, spring, summer and winter.

2. The regularly recurring periods of festivals, like the three great festivals of the Jews.
3. The constellation and movements of the heavenly planets. In old time men depended on these for agriculture and navigation by their own observation of the setting and rising of the constellations. This work is now done for us by others, but equally now as of old, days, years, and seasons depend upon the motion of the heavenly orbs.
4. To mark and distinguish periods of time, longer or shorter (i.e., ages, years, months, weeks, days, hours, minutes) for it is by the motions of the sun and moon and their influences upon earth that these times and seasons are determined and that fruit trees, plants and vegetation grow and animal and human life is ordered.

Let there be lights in the firmament: in the beginning, God had previously said, "Let there be light" (Gen. 1:3); but that was, a chaos of light, scattered light whereas now the light is to be formed into orderly luminaries such as the sun, moon and stars and as such takes on a far more glorious appearance, and far more serviceable and practical use for the growth of vegetation and the life of all living creatures and for human life to exist on earth. The words, "Let there be lights," carry the idea of more glorious light than that created on the first day, which probably was now condensed and reduced into these lights; which are more illustrious for light, and more powerful for influence, than that the light that was. With the creation of the sun and the moon and night and day the earth must have begun to revolve upon its axis in such a manner that it would not only result in consistent alternate periods of light and darkness, but also in periods of heat and cold, from which would result important effects upon the formation of the earth's crust. This rotation brought forth constant time periods of twenty-four-hour days, and regular periods of night and day, evenings and mornings. Evening is followed by morning, a breaking forth of light. The evening is placed first because there is a progression from a lessor to a greater brightness and order and beauty. The starting point of the day is the evening which runs through to morning then through to evening this whole period is described as one day. The point of the beginning of the day is evening and the point of termination of the day is the evening. This agrees with the Hebrew division of time as shown in the following command of God.

- On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath (Lev. 23:32).

The day is described, according to the Hebrew understanding of this verse, the starting-point of the day is the evening (sunset) and runs as follows:

- The first half of the day starts at the evening (sunset) and runs its course through the night to the morning (sunrise).
- The second half of the day begins in the morning (sunrise) and runs its course through the day until it arrives at the evening (sunset).

At the time of Genesis and according to the Hebrews one day begins at sunset, runs through to sunrise then runs through to sunset this whole period together forms the complete day. God is the Lord of time, and will be so until day and night shall come to an end, when the stream of time is swallowed up in the ocean of eternity.

**NOTE:** the herbs and trees were created on the third day (Gen. 1:9-13) before the sun, whose influence is now necessary for their growth; this shows that God is not dependent as we are upon the creation or upon its laws as we understand them today for His operations. Some suppose that the sun, the moon and stars were made on the first day, but did not appear or shine out so clearly and visibly because of the midst of the waters in the firmament (the expanse) as they now do on the fourth day: but it seems more fitting with the language of the verses that the body of

fire and light produced on the first day was now distributed and formed into the luminous body of the sun to light the earth and formed into the moon and stars to form lights in the heavens.

**The day age theory:** some proclaim that the six days of creation were not six twenty-four-hour days, but long periods of time that embraces the events that took place in each of those six periods of time. Hugh Miller (1802-1856) was the first person to popularise this "Day-Age" theory. In his book titled, "Testimony of the Rocks," that was published in the year after his death; he speculated that that the days were really long ages. This theory has been popularised by the New Scofield Bible first published in 1967. For me personally I have no problem believing that from day four and onwards the days were twenty-four hour days, but since the sun and moon were not created until day four and were created to divide the day from the night and for the dividing of days, seasons and years (Gen. 1:14-19) how long a day was on the first three or four days I would not argue the point. Especially since the word day comes from the Hebrew word (yowm) which not only refers to a twenty-four hour day, but can also mean forever and perpetually and can refer to an age or period of time, a required season of time or a space of time and in certain contexts of the Bible (especially in prophecy) a day can embrace long periods time and long periods of history or a season of time set apart for a certain purpose. Added to this is the fact that the sun and the moon which were created for the dividing of days, months, seasons and years were not set in place until the fourth day so it is possible that the first three or four days were long periods of time. Clearly this is not possible for day five and six since we are very clearly told that the sun and the moon were created and set in place to form consistent and regular periods of time (i.e., days, months, seasons and years). If the fifth and sixth day were included in the day age theory and we suppose that the day was a period of one thousand years it would mean there would be a five hundred year morning of light and a five hundred year evening of darkness so no plants would grow and no bird, fish, animal or man would survive. It is possible the first three or four days were a different period of time to the last two days since during these days there was no animal or human life to sustain, but once life came in the form of fish, birds, animals and man the days and nights had to become regular for their growth and survival. Whatever we choose to believe it would be a foolish thing indeed for Christians to divide over the various possibilities especially since all God expects from believers is that they believe He Created all things. God does not expect us to understand every detail of how that creating process came about. The author of Hebrews wrote:

- Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (Heb. 11:3).

The author of Hebrews clearly points out that it is by faith we believe God created, and not by a perfect understanding or detailed intellectual knowledge of its progression. God has given us a brief and simple overview of the process of creation; perhaps we should apply the words of Jesus to our limited understanding and simply accept by faith what God has given us and say as Jesus did on the cross, "It is enough."

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## THE FIFTH DAY

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### GENESIS 1:20-25

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#### **God created every Living Creature: Birds, Animals and Fish.**

- **Genesis 1:20-25:** 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. <sup>21</sup>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. <sup>22</sup>And God blessed them, saying, Be fruitful, and

multiply, and fill the waters in the seas, and let fowl multiply in the earth. <sup>23</sup>And the evening and the morning were the fifth day. <sup>24</sup>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. <sup>25</sup>And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

After the fourth day, during which vegetation was advancing under the ripening effects of solar heat, we now move onward to the creative act of the fifth day, by which God called into being all types of flying creatures to fly in the open firmament (the expanse of the atmosphere) and, fish to swim in the oceans, rivers and lakes and insects reptiles and animals to roam across the dry land and life began. One of the things to notice in these verses concerning the living things produced on this day is their productiveness and fruitfulness expressed in the words, "Let them multiply in the earth" they are all creatures that have been created to multiply in masses.

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## THE SIXTH DAY

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### GENESIS 1:26-31

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#### God Created Man in his Own Image, Male and Female.

- **Genesis 1:26-31:** 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. <sup>27</sup>So God created man in his own image, in the image of God created he him; male and female created he them. <sup>28</sup>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. <sup>29</sup>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. <sup>30</sup>And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. <sup>31</sup>And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

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**Let us make man:** the sixth day's work (the creation of man) is the climax of all that God has been preparing the earth for in the last five days. Now after having spent the last five days reshaping the earth so that it would be a fit dwelling place for man and furnishing it with all things necessary for man's survival, joy and comfort, God now proceeds on this sixth day to create man. God does this using the deliberate expression, "Let us make man," which he had not used with regard to any other creatures. This shines a light on the glory of man above every other living creature which God had made.

The words, "let us," embraces the angels of God and wisdom.

- Bless the LORD, O you his angels, you mighty ones who do his word, obeying the voice of his word! (Psalm 103:20).
- Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? (Matt. 26:53).
- They cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. Luke 20:36).
- I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads, and thousands of thousands. (Rev. 5:11).
- I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree. (Rev. 7:1-2).

From these verses (there are many others) we see that angels are eternal (they cannot die) and that God not only has more than twelve legions of mighty angels in heaven that obey His voice and do what he commands, but also has around His throne angels, numbering myriads of myriads and thousands of thousands and at least four angels who God has given power to control the wind and the sea. With this in mind is logical and reasonable that the, "let us" in this verse refers to the angels. Some feel that applying the, "let us" to the angles robs God from the title the Almighty creator, but this is mistaken thinking and just not so.

**Consider for a moment:** a world champion heavy weight lifter is not robbed of his title simply because he uses some people to manage his work. It matters not how many people assist the champion he is still the champion. The Scriptures talk of angles guarding the redeemed and protecting them for eternal life, but this does not mean they are Saviours nor does it rob Christ from the title: Saviour. It matters not how many angels might be involved in our salvation they can never be our saviour nor can they ever rob Christ of his title: Saviour. Likewise, it matters not how many angels might have been with God at the creation of our world God remains the one and only Almighty Creator. Our world was created by the eternal power and eternal wisdom of God He is the first cause and the sole author of all life and all things no matter how many angels might have been with Him at this time. When God the Creator says, "Let us make man," He calls attention to the work as one of pre-eminent importance. "Let us make man," intimates that the new being to be created is to be higher in nature than all living creatures that have been created which of course is the case since no other creature was created to be associated with God Himself and to be God's representative, clothed with authority and rule as visible head and monarch of the world. Clearly the words, "made in God's image" do not refer to God's immortality or wisdom, but rather to what is commonly called original righteousness as expressed in the following Scripture:

- God made man upright, but they have sought out many schemes. (Eccles. 7:29).

The following verses show that the image of God that we are created in is knowledge concerning God and all things concerning God and righteousness and holiness.

- Put on the new self, which is being renewed in knowledge after the image of its creator. (Colossians 3:10).
- Put on the new self, created after the likeness of God in true righteousness and holiness. (Ephesians 4:24).

Man was created from the dust of the earth and given life by the breath of God he was made the same day that the beasts were and his body was made of the same earth as theirs which means that man in the body inhabits the same earth as the beasts of the field, but man was to be a creature different from all that had been made since in man's body of flesh dwells the Spirit of God and the dust of the earth. These words shine a brilliant spotlight on the excellence of man above all other creatures of this world, no other creature is said to be made after the image or likeness of God or said to have had the breath of God breathed into them. It is in the mind and heart of man that we are to look for the divine image of God and not in the body of flesh and bones.

Man is made in the image of God also means:

- Man has authority and dominion over all things
- Man is endowed with speech, reason and will power.
- Man is created with a mind, reason, free-will and self-consciousness.
- Man has intellect, moral power and a sense of justice
- Man can feel emotion (i.e., anger, jealousy, joy, sorrow, grief etc.).

- Man's soul is a spirit, immaterial, invisible, active and intelligent.
- Man understands divine things that no other creature can.
- Man is able to discern right and wrong and is free to choose good or evil.

Our first parents Adam and Eve while innocent had entire and perfect power and dominion over the earth to cultivate and manage it, as they should see fit, for their comfort and advantage and dominion over all other creatures both wild and tame. Man is in the likeness of God in a spiritual sense since he was created to be allied to heaven and related to the eternal God as no other creature on earth is, but this image of God upon man is sadly defaced.

**Man's dominion over all the earth:** there is not an object within the authority of man that he does not aim at making subservient to his purposes, he has made:

- The sea his highway to the ends of the earth
- The stars his pilots on the pathless oceans
- The bowels of the earth the treasury from which he draws oil and precious metals.
- The fresh flowing rivers he has harnessed as dams to sustain his body.
- The fowl and birds of the air, the fish and the beast of the field he has made his prey to catch them and eat them or use them for clothing.

These are all proofs of the ever-growing dominion and authority of man over all things upon the face of the earth.

**NOTICE:** all living things only ate green plants for food (Gen 1:30).

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## CONCLUSION

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The earth was a waste and emptiness, but by a word spoken, it became full of God's riches at his command the earth brought forth grass, herbs, and fruits, living creatures on its surface, in the air and in the waters and beauty to be enjoyed by all. We are only given information concerning the land known to mankind and the creation of it our earth according to the existing arrangement of day and night. What may have been before this creation is not revealed to the writer of Genesis and the narrative does not enable us to determine. It is always good to keep in mind that this is a religious document not a geographical one. We can scarcely estimate the grandeur, the breathtaking power, the all-uniting force, of that utterance of God's word and the eruptive forces it brought about upon our planet when it laid in waste and darkness. We are not to look to Genesis for a scientific understanding, and we should not be disturbed by physicists' criticisms on it as such. The purpose of Genesis is not about proving creation scientifically, but quite another, and far more important and that is to imprint deeply and permanently the conviction that the one God created all things. The record is absolute and unique in its teaching as to the fashion of creation: "God said, and it was so." There was no other agency than the putting forth of the divine will. The words, "He spoke, and it was done," is the sign-manual of God's omnipotent power and deity. The completeness of creation is emphasised in the recurring words, "And it was so," and the recurring words, "God saw that it was good" these two expressions declare the perfect will of the Divine Artist and shine a majestic light on the Eternal Architect and the most glorious creation for all to see. Genesis sweeps the heavens and earth clear of the crowd of so-called gods, and shines a spotlight on the One enthroned above, the creator of all things.

**God is the only source of perfect wisdom and knowledge:** since I do not claim to know everything concerning creation I would like to frame this study with the words, "God is the only source of perfect wisdom whatever is written of truth and benefit is only due to God's assistance and guidance, and whatever is of error is of me. God alone knows best and He is the only source of perfect wisdom and knowledge."

**A good principal to always keep in mind:** Job believed his reasoning was right and God was in error so the LORD comes to Job and says: "Shall the sinner contend with the Almighty and question Him will the sinner put me in the wrong that they may be right?" (Job 40:1, 8) (Job. 41). Then God asks Job a bucket load of questions that he cannot answer. Since Job cannot answer one question, he is humbled and says to the LORD, "I know that you can do all things, therefore I have uttered what I did not understand, things too wonderful for me, which I did not know." (Job 42:2-3).

**Now here is the beauty:** even though Job lacked the intellectual knowledge to understand all the omnipotent creative power of the Almighty, God calls Job His servant, accepted Job's prayer for his friends and gave Job twice as much as he had before so that his latter days were far better than his beginning. This shows that having a right heart attitude before God is far more important than having a mental understanding of the miracles of creation. (Job 42:7, 8, 10, 12, 17). Why am I mentioning this some might wonder? Because I am aware that this study may raise more questions than answers for some, and should that be the case they should be encouraged that their salvation and their faith is not in jeopardy just because they have questions concerning God's creative power and creation. The author of Hebrews understood that most of us will always be lacking in our understanding of the creation story, I suspect this is one of the reasons he wrote the following words:

- By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible. (Heb. 11:3).

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*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*