

Genesis – Chaos and Restoration

- Chaos [1:2a]
 - “And the earth was a wasteland and empty,”
 - The phrase “The earth” is the Hebrew word **וְהָאֲרֶץ** (wə-ha-‘a-rets) which should be translated “And the earth”.
 - Once again, the Hebrew prefix **וְ** (wə) connects this verse with the events of Gen 1:1, but does not require that they happened simultaneously.
 - The word “formless” is the Hebrew word **תֹּהוּ** (to-hu) which means “formlessness” or “confusion”.
 - This word is sometimes translated “waste” [Deut 32:10; Ps 107:40; Isa 45:18] or “chaos” [Isa 24:10].
 - This is a description of land that has been reduced to chaos and should be translated as “a wasteland”.
 - The word “void” is the Hebrew word **בְּהוּ** (bo-hu) which means “emptiness”.
 - This word is combined with **תֹּהוּ** (to-hu) again in Jer 4:23 to describe Judah after it was destroyed.
 - The combination of these two words here also describes a destruction – of the entire earth.
 - Principles of Genesis 1:2a
 - We have seen in Gen 1:1 that the heavens were created and then the earth.
 - In Gen 1:2a we see that, sometime after the earth was created, it was a wasteland and empty.
 - Isa 45:18 clearly states that God did not create (**בָּרָא**, ba-ra’ – see Gen 1:1) the earth a wasteland (**תֹּהוּ**, to-hu), but formed it to be inhabited.
 - This raises a couple of questions...
 - How did the earth become a wasteland?
 - Who did God intend to inhabit the earth when it was first created?
 - These questions are answered when we learn that the angels were the first of God’s creatures to inhabit the earth.
 - The Bible has little to say about this angelic stewardship (dispensation).
 - The angelic dispensation began with an age of obedient service [Ezek 28:12-15a].
 - This was followed by the age of Satanic revolt [Ezek 28:15b-19; Isa 14:12-21; Jer 4:23-26].
 - We see that there were angelic cities, angelic nations, angelic kings and angelic trade on earth.
 - During the age of angelic revolt the once fruitful land of the earth was made to be like a wilderness [Isa 14:17; Jer 4:26].
 - This angelic dispensation occurs after verse 1 and before verse 2.
 - The Bible does not record the length of time the angels were stewards on the earth.

- Some theologians in the past have used this to try to explain the millions and millions of years that science supposes the age of the earth to be.
 - This is why some young earth proponents (Answers in Genesis, etc.) are staunchly opposed to the understanding that a period of time elapses between verse 1 and verse 2.
 - However, the “gap” between verse 1 and verse 2 does not need to be millions of years.
 - Given that every other dispensation recorded in the Bible lasts for thousands of years, not millions, it is much more likely that the angels were stewards on earth for a few thousand years.
 - This is why I believe in a “gap” and a young earth which is, at most, 20,000 years old.
 - So, what about the fossil record and carbon dating that seem to indicate that the earth is much older than 20,000 years?
 - Carbon dating has been proven to be unreliable (Mt. St. Helens) and is based upon grossly false assumptions of an unchanging universe.
 - In truth, the fossil record presents problems for the scientific dating of the earth because fossils of animals from vastly different periods (according to scientists) are often found in the same location.
 - Suffice it to say that science has done little to refute the belief that the earth is relatively young.
- Chaos [1:2b]
 - “and darkness covered the surface of the deep,”
 - The word “darkness” is the Hebrew word חֹשֶׁךְ (cho-shek) which means “darkness” or “obscurity”.
 - This word is used many times to refer to physical darkness, but can also refer to spiritual darkness [Ps 82:5; Pr 2:13; 4:19].
 - Here, it would seem, both are in view.
 - The word “over” is the Hebrew word עַל (‘al) which means “above” or “upon”.
 - This word is used many ways, but is describing a covering of darkness here.
 - The word “surface” is the Hebrew word פְּנֵה (pa-neh) which means “face” or “in the presence of”.
 - Here it is used as in Gen 7:18 to describe the surface of an area.
 - The word “deep” is the Hebrew word תְּהוֹמִים (tə-hom) which means “sea” or “abyss”.
 - In Gen 7:11 and 8:2 this same term is used of the subterranean waters which burst open at the flood.
 - The LXX translated this word with the Greek word for abyss.
 - This would show that the people of that time saw this as referring to the state of unrighteousness which rose out of the angelic rebellion.
 - In either case, there was a darkness (physical and spiritual) covering the entirety of the surface of the earth.

- “and the Spirit of God was hovering over the surface of the waters.”
 - The word “Spirit” is the Hebrew word רוּחַ (ru-ach) which means “breath”, “wind” or “spirit” [Gen 6:3, 17; 8:1].
 - The usage of this word is very similar to the Greek word πνεῦμα (pneuma) [John 3:6, 8; 2 Thess 2:8].
 - The word “moving” is the Hebrew word רָחַף (ra-chaph) which means “hover” [Deut 32:11].
 - The idea being expressed is that God the Holy Spirit is present in the midst of the chaos in preparation for the restorative work to begin.
 - The word “surface” is the same Hebrew word we saw in this verse regarding the darkness.
 - The word “waters” is the Hebrew word מַיִם (ma-yim) which is used of surface waters in contrast to the subterranean waters (the deep/abyss).
 - As we shall see, these מַיִם (ma-yim) waters are central in process of God’s restorative work [Gen 1:6-10; 20-22].
 - These waters are used by God to create the environment on earth for mankind to live.
- Principles of Genesis 1:2b
 - The fall of Satan and subsequent revolt of 1/3 of the angels [Rev 12:3-4a] left the earth in a state of utter chaos.
 - This chaos included a darkness covering the earth that was both physical and spiritual.
 - God’s restorative work addresses both the physical and spiritual darkness on earth.
 - The failure of the angels resulted in the revocation of the angelic stewardship on earth, but God’s plan is never thwarted by the failures of His creatures.
 - God was not caught off guard by Satan’s fall or the angelic revolt, so God’s restoration of the earth for human habitation was not “Plan B”.
 - It is natural to speculate about what would have happened if the angels had not rebelled, but such “what ifs” are not spiritually profitable (such as what if the Jews had not rejected Jesus).
 - Suffice it to say that God’s A to Ω plan always included the reality of the angelic revolt which necessitated the restoration of the earth.
 - God the Holy Spirit was present on the earth and presided over the process of restoring the earth to a form appropriate for inhabitation.
 - The waters of the chaotic earth are divided/gathered/etc. by God to produce the life-supporting environment for mankind.

○ Restoration [1:3]

- “Then God said, ‘Let there be light’; and there was light.”
 - The word “Then” is the Hebrew prefix ו (wə) which has been translated “and” in verses 1 and 2.
 - The word “then” better communicates the idea of a sequence of events and rereading verses 1 and 2 using this word makes things a little more clear.
 - The word “said” is the Hebrew word אָמַר (‘am-ar) which means to “utter” or “say”.
 - Every day of the restorative work of God begins with this exact phrase, “Then God said.”
 - This is significant because God could have simply thought about each of the steps of restoration and brought them about.
 - Instead, God established Himself as a communicator right from the very beginning.
 - One might ask, “To whom was God speaking?”
 - Some would say God was speaking to the angels.
 - Some would say the Father was speaking to the other members of the Godhead.
 - The simple truth is that God was speaking to all of us because His utterances are recorded in His word.
 - The phrase “Let there be” is the jussive of the Hebrew verb הָיָה (hay-ah) which means “to be”.
 - The Hebrew jussive is an expression of the volition of the one who is speaking in the form of a command (imperative).
 - God issues a command for light to come into existence.
 - Unlike commands issued to His creatures, when God issues a command to His creation, it will always come about.
 - The word “light” is Hebrew word אֹר (‘or) which means “light” or “dawn”.
 - This light is not sunlight or moonlight because the sun and the moon are not placed in the expanse of the heavens until day four.
 - This light is in direct contrast to the darkness found on the earth as a result of the angelic rebellion.
 - This light is the Light of the glory of God as found in 2 Cor 4:6 as well as in Rev 21:23 and 22:5 which describe the illumination of the New Earth.
 - The phrase “and there was light” tells us that God fulfilled His own command.
 - The light that came into being contrasted the darkness of the earth and covered the earth with God’s glory.
- Principles of Genesis 1:3
 - In verse 3 we see the beginning of God’s response to the fallout from the angelic rebellion.
 - Before any “construction” work was done to physically repair the earth, God first dealt with the darkness, both physical and spiritual, that covered the earth.
 - Before God shone His Light onto the earth, He spoke a command.

- Thus, a pattern was established right in the beginning of God's revealed word that He would be a communicator, revealing His character and His expectations.
- It is likely that God spoke to the angels prior to issuing this command, but it is not recorded for us in Scripture.
- Instead of recording the communication with the angels who eventually rebelled against Him, God starts the Bible with a command that He fulfills.
- When God's Light shone on the earth, the reality of the darkness was fully revealed [John 3:19-21].
- The angels, both fallen and holy, could easily see the devastation that had resulted from Satan's rebellion and the 1/3 who followed him.
- God's righteousness exposes all unrighteousness.

- Restoration [1:4-5]
 - “God understood that the Light was good; and God made a distinction between the Light and the darkness.”
 - The word “saw” is the Hebrew word רָאָה (ra-ah) which means “see”, “observe”, “perceive”, “understand”, and so on.
 - God certainly sees everything [Heb 4:13], but here the meaning is regarding God’s understanding.
 - The word “good” is the Hebrew word טוֹב (tov) which means “good”, “excellent”, “righteous”, “pleasant”, “agreeable”, and so on.
 - The meaning here, as in all six days of restoration, is that something meets God’s standard of righteousness and will benefit mankind on earth.
 - The word “separated” is the Hebrew word בָּדַל (ba-dal) which means “divide”, “separate”, “distinguish”, or “set apart”.
 - God’s holy Light cannot abide with the darkness [2 Cor 6:14-15], so “distinguish” is the meaning here.
 - The word “from” is the Hebrew word בֵּין (bay-in) which is repeated twice in this verse to mean “between *this* and *that*”.
 - When combined with the “distinguish” meaning of בָּדַל (ba-dal) the verse becomes more clear.
 - “God named the light day, and the darkness He named night. And there was evening and there was morning, one day.”
 - The word “called” is the Hebrew word קָרָא (qa-ra’) which means “call”, “cry”, or “proclaim”.
 - The usage here is “call” in the sense of giving a name to something, a sovereign act of God.
 - The word “day” is the Hebrew word יוֹם (yom) which can mean “day” as opposed to night or a 24 hour period of time.
 - We see both of these usages in this verse.
 - The word “night” is the Hebrew word לַיְלָה (lay-lah) which is simply the opposite of the day.
 - God shows His sovereignty over even the darkness by naming it.
 - The word “evening” is the Hebrew word עֶרֶב (‘er-ev) which means “sunset” or “evening”.
 - The sun has not yet been placed in the sky over the earth, but the Hebrew day beginning at sunset is established in day one.
 - The word “morning” is the Hebrew word בֹּקֶר (bo-quer) which means “sunrise”, “dawn”, or “morning”.
 - Again, there is no sun at this point, so “evening” and “morning” in this verse indicate the passing of time.
 - The word “one” is the Hebrew word אֶחָד (ech-ad) which is the cardinal number one.

- The remainder of the days are referred to in the ordinal form – second, third, fourth, etc.
- The use of the terms evening and morning along with the very specific statement “one day” makes it clear that this is a 24 hour time period.
- The description is far too specific to be taken figuratively.
- Principles of Genesis 1:4-5
 - God had begun the restoration of the earth by shining His Light on its surface.
 - God declared that His Light was good (righteous) and made a clear distinction between that Light and the darkness on the earth which was not good.
 - This is another indication that this darkness was more than physical darkness.
 - God exercised His sovereignty over His creation by giving the Light and the darkness names – “day” and “night” [2 Kgs 23:34; 24:17].
 - A time period for the restorative process is established when God declared that one day – defined by evening and morning – had passed.
 - This is not the beginning of time...
 - Time had already begun when the human soul and spirit of the Son was begotten [Psalm 2:7].
 - Time had elapsed between this event and the creation of the heavens.
 - Time had elapsed between the creation of the heavens and the creation of the angels.
 - Time had elapsed between the creation of the angels and the creation of the earth.
 - Time had elapsed during the angelic dispensation which ended in the destruction of the earth.
 - Time had elapsed between the destruction of the earth and God shining His Light on earth.
 - Thus, by declaring the passing of time here as one single day, God is establishing the time line of the restoration process in days rather than millions and millions of years.
 - This also establishes the day as a measure of time to be used by mankind.

○ Restoration [1:6-8]

- “Then God said, ‘Let there be an expanse in the middle of the waters, and let it divide the waters from the waters.’”
 - As in verse three we see “Then God said, ‘Let there be...’” as He communicates His will.
 - As we saw with the Light, His commands given regarding His creation will always be carried out.
 - The word “expanse” is the Hebrew word רָקִיעַ (ra-qiy-a’) which comes from the root word רָקַע (ra-qa’) meaning “stretch” or “spread out” [Num 16:38-39; Job 37:18; Ps 136:6; Isa 42:5; 44:24].
 - The word “midst” is the Hebrew word תְּוֹךְ (ta-wek) which means “midst” or “middle”.
 - Since waters will be above and below the expanse (v. 7) the word “middle” seems best.
 - The phrase “the waters” is the Hebrew word מַיִם (ma-yim) which we found in verse 2 where we saw the Spirit of God hovering over the surface waters.
 - These are the waters God uses to restore the environment on earth for mankind to live.
 - The word “separate” is the Hebrew word בָּדַל (ba-dal) which we saw in verse 4 to mean “divide”, “separate”, “distinguish”, or “set apart”.
 - Given what God is doing here, the word “divide” seems to fit best.
 - The phrase “the waters from the waters” sounds a bit odd since it could simply be “the waters”.
 - However, when compared with verse 7 it makes more sense.
- “God made the expanse, and divided the waters which were below the expanse from the waters which were above the expanse; and it was so.”
 - The word “made” is the Hebrew word עָשָׂה (‘a-sah) which means “do”, “make”, or “manufacture”.
 - This word is different from בָּרָא (ba-ra’) which we saw in verse 1 to mean “create” out of nothing.
 - In verse 31 when God sees all that He has “made” it is this word, not בָּרָא (ba-ra’).
 - This verse establishes a pattern of God speaking His command and then taking action.
 - Each occurrence of the word “expanse” in this chapter is the Hebrew word רָקִיעַ (ra-qiy-ah’).
 - As we look at the rest of these verses [vv. 8, 14, 15, 17, 20] it becomes obvious that this expanse is the atmosphere that surrounds the earth.
 - The word “separate” is again the Hebrew word בָּדַל (ba-dal) which is used in the same way as in verse 6 meaning “divide”.
 - As God formed the expanse in the middle of the waters they were divided into waters above and below (underneath) the expanse.

- The waters above the expanse are clouds.
- The phrase “and it was so” is the Hebrew expression וַיִּהְיֶה־כֵּן (way-ə-hiy-ken) which literally means “and it was established”.
- We see this expression throughout chapter one [vv. 7, 9, 11, 15, 24, 30] highlighting God’s sovereignty.
- “God named the expanse heaven. And there was evening and there was morning, a second day.”
 - The word “called” is again the Hebrew word קָרָא (qa-ra’) which we saw in v. 5 to mean “named”.
 - God gave a name to the expanse which He had formed in the middle of the waters.
 - The word “heaven” is the Hebrew word שָׁמַיִם (sha-ma-yim) which was translated “heavens” in verse 1 describing the universe sans the earth.
 - However, here it is used of the 1st heaven which is the atmosphere around the earth or the sky.
 - Here in verse 8 we have a similar phrase to what we saw in verse 5 with evening and morning defining a day, but here we have שְׁנַיִם (she-niy) which is the ordinal word “second” rather than the cardinal number “two”.
- Principles of Genesis 1:6-8
 - God continues the restoration of the earth on the second day by forming an expanse that divides the waters on the surface of the earth.
 - The waters of the earth were then above and below the expanse God had formed.
 - This established an atmosphere around the earth.
 - There was no need for such an atmosphere when the angels (spirit beings) inhabited the earth because they do not need air to breathe.
 - The waters that were formed “above” the atmosphere are clouds, but the first time these clouds give forth rain is during the flood event.
 - This second day begins the process of God forming new things from materials already in existence – a very different process from the creation in verse 1.
 - God is able to take materials from a desolate waste land left over from the angelic rebellion and use them to form a perfect environment for man.
 - On this second day we do not find the expression “and God saw that it was good” as we do in the other days [vv. 4, 10, 12, 18, 21, 25].
 - This is because God’s work of manipulating the waters of the earth as part of the restoration process is not completed until the third day [v. 10].
 - This is confirmed by the fact that the expression “and God saw that it was good” occurs twice on the third day [vv. 10, 12].
 - With no volitional creatures around, each of God’s commands came to pass unhindered during the six days of His restorative work.

○ Restoration [1:9-13]

- “Then God said, ‘Let the waters below the heavens be gathered into one place, and let the dry land be revealed’; and it was so.”
 - Here again we see “Then God said, ‘Let... and let...’” as He communicates His will.
 - We also see “and it was so” signifying that His commands were carried out perfectly.
 - The phrase “the waters below the heavens” is a reference back to the division of the waters above and below the atmosphere in verses 6-8.
 - As we will see, these waters covered the surface of the earth.
 - The phrase “be gathered” is קָוָה (qa-wah) which means “assemble” or “collect”.
 - The idea is for that which is spread out to be collected together in one spot [Jer 3:17].
 - The phrase “into one place” does not mean that all the surface waters gathered into a single spot.
 - This phrase means that each of the seas [v. 10] were formed when the waters went into one place and dry land appeared in another place.
 - The phrase “dry land” is יַבֶּשֶׁת (ya-ba-shah) which means “dry land” or “dry ground”.
 - This is the word used to describe the surface Israel walked on as they passed through the Red Sea [Ex 14:16, 22, 29; 15:19] and the Jordan [Josh 4:22].
 - The word “appear” is רָאָה (ra’-ah) which here means “be seen” or “be revealed”.
 - The land was under the surface waters and became exposed (and dry) when the waters were gathered.
- “God named the dry land earth, and the gathering of the waters He named seas; and God saw that it was good.”
 - Here again we see God giving names to aspects of the earth as He shapes it for habitation.
 - This is the last time God names something during His 6 days of restorative work.
 - The word “earth” is אֶרֶץ (‘er-ets) which means “earth” or “land”.
 - Like our English word this can refer to the planet, but here it is the name God gave to the land itself.
 - The word “seas” is יָם (yam) which means “sea” or “seashore”.
 - The Mediterranean Sea borders Israel on the west, so this word also means “west” or “westward”.
 - For the first of two times in the third day, we read that God saw that His work was good.
 - This marks the completion of the work God had begun in the second day of manipulating the waters to create an environment suitable for man.
- “Then God said, ‘Let the earth sprout grass, herbs yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them’; and it was so.”
 - For the second time in the third day we see God issuing a command which is carried out perfectly.
 - This marks the beginning of a new work which could begin only after the dry land was revealed.

- The word “sprout” is דָּשָׁא (da-sha’) which means “sprout” or “shoot”.
- This word seems to indicate that the soil already had seeds or roots within it.
- The word “vegetation” is דֶּשֶׁא (de-she’) which means “grass”.
- Rather than general vegetation, this word is describing ground cover.
- The word “plants” is עֵשֶׂב (‘e-sev) which means “herb”.
- This is describing plants that will provide food for man on the earth.
- The phrase “yielding seed” is significant because right from the very beginning God had designed these edible plants to “sow seed” and sustain themselves.
- The phrase “fruit trees” describes another of God’s perfect provisions of food for man.
- These taller, woody plants (trees) would also benefit man by providing shade.
- The phrase “bearing fruit... with seed in them” tells us that, as with the herbs, God had designed these trees to sustain themselves.
- The phrase “after their kind” is very important here and elsewhere in this chapter.
- A fruit tree does not produce seed that will grow herbs, nor vice-versa.
- An apple tree does not produce seed that will grow a pear tree, nor vice-versa.
- God created plants that reproduce “after their kind” – one plant did not evolve into another.
- “The earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.”
 - Verse 12 describes the fulfillment of God’s command in verse 11.
 - The words for “vegetation” and “plants” are the same here in this verse.
 - The phrase “brought forth” is יָצָא (ya-tsa’) which means “cause to come out”.
 - This word reinforces the idea that the soil already had seeds or roots within it.
 - In this verse, the phrase “after their kind” is seen referring to both herbs and fruit trees.
 - This “after their kind” principle extends to all of God’s creation.
 - For the second time in the third day, we read that God saw that His work was good.
 - God was pleased with His work and the outcome would be good for man.
- “There was evening and there was morning, a third day.”
 - As with the two previous days, evening and morning defined the passing of a third day.
 - In three days, God had accomplished what scientists say took millions and millions of years.

- Principles of Genesis 1:9-13
 - God continues the restoration of the earth on the third day by gathering the waters on the surface of the earth.
 - The gathering of the waters revealed dry land.
 - This tells us that the surface of the earth had been covered by waters before God did this.
 - God uses water for judgment, so this may indicate that God had flooded the angelic earth after their rebellion had taken place.
 - When God gathered the waters, He established the boundaries for the seas [Job 38:8-11; Psalm 104:9; Prov 8:29; Jer 5:22].
 - The dry land which had been revealed would provide man with a place of habitation.
 - God then called for the land to bring forth plants in the form of grass, herbs and fruit trees.
 - The grass would hold moisture in the soil and provide food for the animals.
 - The herbs and fruit trees would provide man with food, shelter and shade.
 - Given God's pattern of restoring the earth by using that which already existed on the earth, it is possible that these plants were present on the angelic earth and were already in the soil in the form of roots and/or seeds.
 - God establishes in the very first book of the Bible that His creation reproduces "after its kind".
 - As Moses penned these words it probably seemed so obvious to him, but God knew that these words needed to be written and preserved so that His people would know that Darwin's theory is a lie.
 - As God completed the third day of restoration, He was pleased with the outcome as the earth was almost ready to be populated.
 - All that was lacking was the placing of lights in the heavens on the fourth day and then it would be time to begin populating the earth.

○ Restoration [1:14-19]

- “Then God said, ‘Let there be lights in the expanse of the heavens to differentiate between the day and the night,”
 - Once again we see “Then God said, ‘Let...’” as He communicates His will.
 - On the fourth day of restoration God issues a command regarding the placing of lights in the sky above the earth.
 - The word “lights” is from מְאֹרֹת (ma-’or) which means “light-bearer”, “luminary”, or “lamp”.
 - This is related to, but not the same as, the word for “light” (אֹר) (or) we saw in verses 3 and 4.
 - These מְאֹרֹת (ma-’or) lights are sources of physical light, but are not emanating the Light of the glory of God as did the Light of verses 3 and 4.
 - The phrase “in the expanse of the heavens” is a reference back to God’s work on the second day.
 - As we saw in those verses, this expanse is the atmosphere above the earth which is the 1st heaven, also referred to as the sky [vv. 26, 28, 30].
 - The word “separate” is from בָּדַל (ba-dal) which we have already seen in verses 4, 6 and 7.
 - The usage here is similar to verse 4 where it indicates a distinction being made between two different entities – day and night.
 - The words “day” and “night” are יוֹם (yom) and לַיְלָה (lay-lah) which we saw in verse 5.
 - God had given light and dark the names day and night, but now lights in the sky will define them.
- “and let them be for signs and for seasons and for days and years;”
 - God gives the first of two “and let them be” commands defining His purpose for the lights.
 - What follows is the first four of five reasons for placing these lights in the sky.
 - The word “signs” is from אוֹת (oth) which means “sign”, “marker” or “token”.
 - These “signs” are not as in astrology, but refer to what will be a sign of Israel’s perpetuity [Jer 31:35-36] and tells of the glory of God [Psalm 19:1].
 - The word “seasons” is from מוֹעֵד (mo-’ed) which means “appointed time” or “season”.
 - This word is used of the appointed time for the various feasts given to the people of Israel [2 Chr 2:4; 8:13; Ezra 3:5; Lam 1:4; Hos 2:11; Zech 8:19].
 - The word “days” is from יוֹם (yom) which we have seen previously.
 - God appointed these lights to define the days which means the earth was either rotating around its axis prior to this or its rotation is initiated here.
 - The word “years” is from שָׁנָה (sha-nah) which means “year” or “yearly”.
 - God appointed these lights to define the years which means the earth was either orbiting around the sun prior to this or its orbit is initiated here.

- “and let them be ~~for~~ lights in the expanse of the heavens to shine light on the earth; and it was so.”
 - God gives the second of two “and let them be” commands defining His purpose for the lights.
 - What follows is a restatement of the work of the fourth day plus the fifth of five reasons for placing these lights in the sky.
 - The word “for” is the preposition לְ (lə) which has many uses and meanings depending on the context.
 - This preposition is used many times in this chapter and is translated “after”, “for” and “to”.
 - Here it is probably best left untranslated as in the Holman Christian Standard Bible (HCSB).
 - The phrase “lights in the expanse of heaven” is a restatement of what God declared would be in v. 14.
 - This is restated explicitly here in verse 15 to make it absolutely clear what would be the source of the earth’s light from this day forward.
 - The phrase “give light” is אָרָה (‘or) being used as a verb meaning “become light” or “give light”.
 - Given that this word also means “shine” [Ps 31:16; 67:1; Prov 4:18] and these lights shine their light upon the earth, that is the best translation here.
- “God made the two great lights,”
 - The word “made” is עָשָׂה (‘a-sah) which we saw in verse 7 to mean “do”, “make”, or “manufacture”.
 - This word describes forming things out of already existing materials.
 - Here God forms the sun and the moon which were not part of the original בָּרָא (ba-ra’) creation.
 - The phrase “the two great lights” tells us that God’s command was for exactly two lights to be placed in the sky over the earth on the fourth day.
 - Though there are many lights visible at night, only one of those lights (the moon) is made here.
- “the greater light to rule the day, and the lesser light to rule the night; the stars also *rule the night*.”
 - The phrase “greater light” is a reference to the sun.
 - The phrase “lesser light” is a reference to the moon.
 - Both lights are referred to as “great lights” at the beginning of this verse because of their size (as seen in the sky) relative to the stars.
 - The word “govern” is מְשָׁלָה (mem-sha-lah) which means “rule” or “dominion”.
 - God formed these two great lights and He made them to rule over the day and the night.
 - The phrase “He made” is not in the Hebrew text.
 - The particle אֵת (eth) is here in the text as a marker of a direct object of a verb.

- This particle is used in reference to the two great lights, the greater light, and the lesser light.
- In the case of the two great lights, they are what God “made”.
- In the case of the greater light and the lesser light, each is what God “made ... to rule”.
- The stars were created from nothing in verse 1, so this must be a “made ... to rule” usage [Ps 136:8-9].
- “God placed them in the expanse of the heavens to shine light on the earth,”
 - The word “placed” is נָתַן (na-than) which means “give”, “put” or “set”.
 - Here this means that God established the placement of the sun and the moon relative to the earth, including the initiation of the earth’s orbit around the sun and the moon’s orbit around the earth.
 - The word “them” is a reference to the two great lights which God had made.
 - God set the sun and the moon in their proper place after He made them.
 - The phrase “in the expanse of the heavens” is again a reference to the sky above the earth.
 - The phrase “give light” is again the verb אָוֹר (‘or) which we have translated “shine light”.
- “and to rule the day and the night, and to differentiate between the light and the darkness; and God saw that it was good.”
 - The word “govern” here is מָשַׁל (ma-shal) which is a cognate of מְמַשְׁלָה (mem-shalah) we saw in v. 16.
 - The word “separate” is from בָּדַל (ba-dal) which we saw in verse 14 used of a distinction being made between two different entities.
 - In verse 14 these lights differentiated between night and day, but here it is light and darkness.
 - God named the light day and the darkness night in verse 5, so these two verses say the same thing.
 - Once again we see the phrase “and God saw that it was good”.
 - God was pleased with His work and the outcome would be good for man.
- “There was evening and there was morning, a fourth day.”
 - As with the three previous days, evening and morning defined the passing of a fourth day.
 - The placement of the sun in the sky and the rotation of the earth around its axis will be used as the measurement of a day, but the time period had already been defined by God beforehand.

- Principles of Genesis 1:14-19
 - God continues the restoration of the earth on the fourth day by forming and placing two lights – the sun and the moon – in the sky over the earth.
 - The sun and the moon were not part of the original creation, but were formed during the restoration process.
 - This means that, while the sun is a star like all of the other stars, God formed it separately and specifically for man-inhabited earth.
 - We do not know whether or not there had been a star near the earth during the angelic stewardship, but we know that, if there was, it was not the sun.
 - If the “angelic sun” did exist, either (a) it was destroyed during the angelic rebellion or (b) the earth was moved to a different place in the universe and given a new star.
 - The moon was formed at this time also, but it is unknown whether or not the angelic earth had a satellite similar to the moon.
 - These two great lights were formed by God to shine light upon the earth and to rule the day and the night (the stars also rule the night).
 - When the sun and the moon were formed, the orbits (earth around sun and moon around earth) were established along with the earth’s rotation.
 - When God put the earth into its rotation, He made a full rotation equal one day so that the tracking of the sun could be used to measure a day.
 - God had already defined the day as “evening and morning” even before the first evening and morning had occurred on the earth.
 - God also set the earth’s axis of rotation at an angle (tilt) so that there would be seasons on the earth.
 - When God put the earth into its orbit around the sun, He made a full orbit equal one year so the tracking of the stars and the sun’s movements in the sky could be used to measure a year.
 - Although not mentioned here, God put the moon in orbit around the earth so the tracking of the moon could be used to measure a month.
 - All of this demonstrates God’s sovereignty over His creation and portrays the orderliness that is part of God’s character.
 - All of the things that science tries to say happened by chance to make this earth a place that would support “carbon-based” life (proximity to the sun, the presence of water, etc.) were actually done by God specifically in preparation for the placing of animals and man on the earth.

○ Restoration [1:20-23]

- “Then God said, ‘Let the waters teem with swarms of living creatures,’”
 - Once again we see “Then God said, ‘Let...’” as He communicates His will.
 - On the fifth day of restoration God issues a command regarding living creatures populating the surface waters and the atmosphere.
 - The word “waters” is מַיִם (ma-yim) which is the word we have seen for the surface waters throughout chapter one.
 - The word “teem” is from שָׂרִץ (sha-rats) which means “move” or “multiply” [Gen 8:17; 9:7; Ex 1:7] and describes both activity and reproduction.
 - The word “swarms” is שָׂרִץ (she-rets) which is the noun that corresponds to the verb “teem”.
 - The phrase “living creatures” is נֶפֶשׁ חַיָּה (nephesh chayah) which means “living soul” or “living being” and can refer to both humans and animals [Gen 1:30], but clearly refers to animals here.
- “and let birds fly to and fro above the earth all across the expanse of the heavens.”
 - The word “birds” is from עוֹף (‘oph) which means “flying creature”.
 - This word could be used here to describe birds, insects and even other flying creatures such as winged dinosaurs.
 - The verb “fly” is the Polel for of עוֹף (‘uph) rather than the typical Qal form which describes flying to and fro in a flurry of activity.
 - This parallels the description of the teeming of the creatures in the waters.
 - The phrase “in the open” is עַל-פְּנֵי (‘al pə-ney) which means “on the face of” or “on the surface of” [Gen 1:2; 6:1; 7:3, 18, 23; 11:4, 8, 9].
 - This phrase is used as an idiom here meaning “all across” or “all through” the expanse.
 - The phrase “the expanse of the heavens” is again a reference to the sky above the earth.
 - God’s pattern of creating a place for creatures to exist and then placing them there is seen here as the atmosphere was made by God on the second day.
- “God created the large sea creatures and every living creature that moves about,”
 - The word “created” is בָּרָא (ba-ra’), the first time we have seen this word since verse 1:1.
 - God made (formed from existing materials) many things in the restoration process, but He created the animals and man [v. 27].
 - The word “great” is גָּדוֹל (ga-dol) which means “great” in number, intensity, importance, size, etc.
 - In this case the word refers to the size of the sea creatures, so it should be translated “large”.
 - The phrase “sea monsters” is from תַּנִּינִן (ta-niyn) which means “dragon”, “serpent” or “sea creature” [Ex 7:9, 10, 12; Job 7:12; Isa 27:1].

- This could be a description of whales, but since this is not specific we should leave it generic.
- The phrase “every living creature” is a reference to all of the sea creatures (big and small) God created.
- The word “moves” is from רָמַשׁ (ra-mas) which means “creep”, “move lightly”, or “move about”, but “moves about” best fits a sea creature’s movement.
- “with which the waters teemed after their kind, and every winged bird after its kind; and God saw that it was good.”
 - The phrase “with which the waters swarmed” clarifies the phrase “every living creature”.
 - The word “swarmed” is from שָׂרַץ (sha-rats) which we saw translated in verse 20 as “teem”.
 - The phrase “after their kind” refers to God’s creation of all of the sea creatures the same way “after its kind” refers to God’s creation of all of the birds.
 - This means God created each species individually.
 - The word “winged” was not given in v. 20, but is added here as a description of the birds.
 - Once again we see the phrase “and God saw that it was good”.
- “God blessed them, saying, ‘Be fruitful and reproduce, and fill the waters in the seas, and let birds reproduce on the earth.’”
 - The word “blessed” is from בָּרַךְ (ba-rak) which means “kneel”, “praise”, or “bless”.
 - This is the first mention of blessing and it is applied to creatures as it will be applied to man [v. 28].
 - This is the word for blessing in general, but in context seems to be a reference to reproductive capability.
 - God endowed these creatures with the ability to reproduce – something the angels could not do.
 - The phrase “Be fruitful” is from פָּרָה (pa-rah) which means “bear fruit”.
 - In context, this is a reference to bearing fruit through the process of reproduction.
 - The word “multiply” is from רָבָה (ra-bah) which means “become many” or “increase in numbers”.
 - God first gave these creatures the ability to reproduce and then commanded them to do so.
 - The phrase “fill the waters in the seas” means that God wants them to spread throughout the oceans.
 - God formed the seas on the third day and now wants them to be filled with His creatures.
- “There was evening and there was morning, a fifth day.”
 - As with the four previous days, evening and morning defined the passing of a fifth day.

- On the fifth day God had begun to populate the earth by creating the creatures of the sea and the creatures of the air.
- Principles of Genesis 1:20-23
 - God continues the restoration of the earth on the fifth day by populating the earth with living creatures.
 - These creatures were made to dwell in the air and in the sea, places God had prepared for them on the second and third days.
 - We have no way of knowing whether or not there were creatures like this on the angelic earth.
 - What we do know is that an important part of God's preparation for man to dwell on the earth involves populating the earth with creatures in the air, in the sea, and on the land (on the sixth day).
 - Some of the creatures made to dwell in the sea were mentioned specifically as being quite large.
 - This is important because many pagans believed that the great sea monsters battled the gods, but this reference makes it clear that the great creatures of the sea were created by God.
 - God created each of these species after its kind.
 - This language allows for variations within species, but no species evolved from another.
 - While God may have formed the bodies of these creatures from materials found on the earth, He created their living souls.
 - This establishes a distinction between plant life and animal life because, while plants are certainly alive, they do not have souls.
 - God blessed these creatures with reproductive capability and commanded them to reproduce and fill their domains (air and sea).
 - God was pleased with His work and knew that the animals would be good for man's existence.
 - Both man and animals will be vegetarians at first [vv. 29-30], but in God's perfect plan He populated the earth with animals which would be a source of food for man after the flood [Gen 9:1-3].

○ Restoration [1:24-31]

- “Then Then God said, ‘Let the earth bring forth living creatures after their kind:’
 - Once again we see “Then God said, ‘Let...’” as He communicates His will.
 - On the sixth day of restoration God issues a command regarding living creatures populating the land as well as the creation of man.
 - As we saw before, the word “earth” is אֶרֶץ (‘er-ets) which can mean “earth” or “land”.
 - Like our English word this can refer to the planet, but here it is referring to the dry land which had been revealed on the third day.
 - The phrase “bring forth” is יָצָא (ya-tsa’) which we saw before meaning “cause to come out”.
 - Here this describes what we shall see again in 2:19 that God formed the beasts of the earth out of the ground itself.
 - The phrase “living creatures” is נֶפֶשׁ חַיָּה (nephesh chayah) which we saw before meaning “living soul” or “living being”.
 - As with the sea creatures and winged birds, the land animals will be created with souls.
 - Again we see the very important phrase “after their kind” which tells us that God created each of the species of land animals individually.
- “livestock and creeping things and wild animals after their kind’; and it was so.”
 - The word “cattle” is בְּהֵמָה (bə-he-mah) which means “four-footed animal” as distinguished from the birds (and man).
 - This word is used here to differentiate between livestock and wild animals.
 - The phrase “creeping things” is from רָמַשׁ (re-mes) which is a form of the verb רָמַשׁ (ra-mas) that we saw in v. 21 meaning “creep” or “move about”.
 - This describes creatures which move about low to the ground – reptiles and amphibians.
 - The phrase “beasts of the earth” is a reference to land animals other than livestock.
 - This would include all of the wild animals that cannot be domesticated.
 - The phrase “after their kind” refers to God’s creation of each species of land animals.
 - We see the expression “and it was so” for the first time since the fourth day [v. 15] which connects the fifth and sixth day creation of all of the animals.
- “God made the wild animals after their kind, and the livestock after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.”
 - This verse says that God made (עָשָׂה, ‘a-sah) the land animals whereas He created (בָּרָא, ba-ra’) the sea creatures and birds [v. 21].
 - Because the “and it was so” phrase connects the fifth and sixth day creation of the animals we see that God formed all of these animals from the materials of the earth [2:19], but created them as living souls.
 - We have the same language here as before regarding the “beasts of the earth” and the “cattle”, so we will translate them as before.

- The phrases “after their kind” and “after its kind” are repeated here regarding each type of land animal to make it crystal clear that God created each species individually.
- Here again we see the phrase “and God saw that it was good” confirming that God was pleased with His work and the outcome would be good for man.
- “Then God said, ‘Let Us make mankind in Our image, according to Our likeness;”
 - For a second time on the sixth day we see “Then God said, ‘Let...’” as He communicates His will.
 - This time, however, God says ‘Let Us...’ which is significant in that He speaks in the first person and refers to Himself in the plural.
 - There are three places in this verse where the first person plural is used.
 - Rabbinic tradition says that God was speaking to the angels, but there is no such implication in this text.
 - Furthermore, God alone did the work of creation and restoration and mankind was not created in the image of the angels.
 - God is clearly speaking of Himself in the plural which we understand to be a reference to the Trinity.
 - This verse says that God will make (עֲשֶׂה, ‘a-sah) man whereas v. 27 says He created (בָּרָא, ba-ra’) man.
 - This parallels what we saw with the animals being both formed from the materials of the earth and created as living souls.
 - The word “man” is אָדָם (‘a-dam) without the definite article which means “mankind”.
 - The word אִדָּם (‘a-dam) with the definite article is a reference to the first man, Adam [2:20].
 - The word “image” is תְּצַלֵּם (tse-lem) which means “image” or “resemblance”.
 - This word is used of idols, but here is a reference to mankind having the resemblance of God.
 - The word “likeness” is דְּמוּת (dθ-muth) which means “similitude” or “likeness”.
 - This word reinforces the notion of mankind having the resemblance of God.
 - God does not have human form, so “image” and “likeness” do not refer to mankind’s appearance.
 - Instead, this is a reference to the invisible attributes of mankind (personality, thought, volition, ability to communicate, ability to love, ability to rule, etc.).
- “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 creeping thing that creeps on the earth.”
 - The phrase “let them rule” means that mankind is to have dominion over the earth – the ability to rule being one aspect of being made in God’s image.
 - The large sea creatures and wild animals are not specifically mentioned in this list, but the phrase “all the earth” includes these animals, plants, etc.
 - We have the same language here as before regarding the “cattle”, so we will translate it as before.

- “God created mankind in His own image, in the image of God He created him; male and female He created them.”
 - Here we see the (בָּרָא, ba-ra’) creation of man to go along with the (עָשָׂה, ‘a-sah) forming of man in v. 26.
 - This is applied to woman who will be formed from man, confirming that this refers to their living souls.
 - This verse reaffirms that mankind was created in the image of God.
 - The two statements seem to be redundant, but the second one actually goes with the end of this verse.
 - The phrase “male and female He created them” is an expansion upon the previous statement “in the image of God He created him”.
 - Male and female were created in the image of God.
 - The phrase “He created them” appears to be in contradiction with “He created him”.
 - This statement merely confirms that God’s plan was always to create a female companion for man.
 - The word “man” is again אָדָם (‘a-dam) without the definite article meaning “mankind”.
 - The words “male” and “female” are זָכָר (za-car) and נְקֵבָה (nə-qe-bah) which are gender specific terms.
- “God blessed them; and God said to them, ‘Be fruitful and reproduce, and fill the earth,’”
 - As He had done with the animals, God blessed mankind.
 - As with the animals, this blessing included the ability to reproduce.
 - In v. 22 God spoke about the animals being fruitful and reproducing.
 - Here God speaks to man and woman, giving them instructions which they are supposed to follow.
 - Mankind was instructed to be fruitful and reproduce, filling the earth.
 - This instruction was given to mankind before the fall, indicating that God intended for man to fill the earth while in his sinless state.
- “and subdue the earth; 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.”
 - Mankind was given additional instruction to “subdue” the earth and “rule over” the animals.
 - The word “subdue” is כָּבַשׁ (ca-bash) which means to “bring into subjection” or “subjugate”.
 - The word “it” refers back to the earth which was supposed to be brought into subjection by mankind.
 - This subjection includes mankind making full use of the natural resources the earth provides.
 - The instruction to “rule over” the animals means that man was placed above the animals.
 - This means that animals were given to serve man, not the other way around.

- “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;’”
 - God then instructed the man and the woman to pay attention to what He was about to tell them.
 - God explained to them that the plants of the earth had been given to them for their food supply implying that they were not to eat the animals.
- “and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth in which is a living soul, I have given every green plant for food’; and it was so.”
 - God then informs the man and the woman that the animals will also eat of the plants He has provided.
 - The phrase “which has life” is literally “in which is a living soul” which again confirms that the animals have souls.
 - The phrase “every green plant” clarifies the description in v. 29 to include all plants on the earth as a source of food for animals and mankind.
 - For the second time on the sixth day we see the phrase “and it was so” confirming the creation of mankind and the instructions He had given to them.
- “God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.”
 - God looked over all that He had made (ראו, ‘a-sah) during the six days and saw that it was very good.
 - It was not until man had been created that God gave this “very good” assessment of things.
 - As with the five previous days, evening and morning defined the passing of a sixth day.
 - On the sixth day God continued the population of the earth by creating land animals and man.
- Principles of Genesis 1:24-31
 - God continues the restoration of the earth on the sixth day by populating the earth with more living creatures.
 - The animals (livestock, reptiles and wild animals) were made to dwell on the land, a place God had prepared for them on the third day.
 - God created each of these species after its kind.
 - After completing the population of the earth with the animals, God created mankind in His image.
 - In communicating this message in Gen 1:26, God refers to Himself in the plural which is the earliest mention of the Trinity in the Bible.
 - God the Father, God the Son and God the Holy Spirit were all active participants in the creation/restoration process.
 - The statement here in Gen 1:26 indicates that the three Persons of the Trinity were in agreement about creating man in Their image.

- God made mankind in His image by equipping him with invisible attributes that are similar to His own nature (although finite).
- When man was created (and woman with him) these attributes were untainted by sin allowing for perfect fellowship with God.
- Being made in the image and likeness of God means mankind is distinct from every other part of God's creation including all of the animals He had created.
- God blessed mankind with the ability to reproduce and issued His first command when He told Adam and Eve to reproduce and fill the earth.
- While animals and mankind all have living souls, mankind is unique in that God has granted man volition to either obey or disobey His commands.
- This command was issued to mankind before his fall, but was not obeyed until afterwards.
- Implicit in this command is that God would provide for Adam's race as its population increased.
- The mistake by those who believe in population control is that they are looking to the creation to provide for man's needs rather than the Creator.
- In addition to the command to reproduce, God instructed mankind to subdue the earth and rule over all of the animals He had made.
- This means that the earth and all its resources are at mankind's disposal to be used for our benefit.
- Mankind should be good stewards of the earth, but the earth is for man's use, not to be worshipped.
- Likewise, God placed animals on the earth to serve mankind, not to be worshipped.
- The plants of the earth which God commanded to sprout up on the third day were given to mankind and the animals as their food supply.
- The animals were not yet given as food for man as mankind would have a vegetarian diet until after the flood [Gen 9:3].
- As we will see later in this study, animals were to be used by mankind in various ways, including for the offering of sacrifices to God.
- God looked over all that He had made during the six days of restoring the earth to inhabitable form and saw that it was very good.
- God's work during these six days is as follows...
 1. The Light of God's glory shone on the dark earth.
 2. God made the atmosphere above the earth.
 3. God formed the seas and the dry land and caused plants to sprout out of the land.
 4. God made the sun and moon and placed them above the earth as signs and to establish the seasons.
 5. God made the sea creatures and birds.
 6. God made the land animals, created mankind in His image, commanded man to subdue the earth and rule over all the animals and granted the plants to man and animals for food.

○ Restoration [2:1-3]

- “In summary, the heavens and the earth were completed, and all their inhabitants.”
 - The word “Thus” is the conjunction וְ (wə) which means “and”, “so”, “then”, “so that”, etc.
 - This very common conjunction is often used, as it is here, to introduce a summary statement.
 - The word “completed” is כָּלָה (ca-lah) which means “completed”, “finished”, “at an end”, etc.
 - Here this word is used of a completed work [v. 2:2].
 - This includes the completed work of בְּרָא (ba-ra’) creation and עָשָׂה (’a-sah) formation [v. 2:3].
 - The word “hosts” is צְבָאָה (tsa-ba’) which means “armies” or “inhabitants”.
 - There is not warfare in view here, so this is a reference to the inhabitants of heaven and earth.
 - The work completed by God includes the heavens, the earth and all their inhabitants.
 - The angels are the heavenly inhabitants [Deut 17:3; Neh 9:6; Jer 19:13; Luke 2:13].
 - Therefore, the creation of the angels is included in Gen 1.
- “By the seventh day God completed His labor which He had done, and He rested on the seventh day from all His labor which He had done.”
 - The word “by” is the preposition בְּ (bə) which means “in” or “by”.
 - Here it is used to mean “by the time we get to...” just as the English word “by” is sometimes used.
 - The word “completed” is again כָּלָה (ca-lah) which we saw in v. 2:1.
 - The word “work” is מְלָאכָה (mə-la’-cah) which means “occupation”, “labor”, or “work”.
 - The phrase “which He had done” is repeated twice here emphasizing that God alone did the work of creation and restoration.
 - The word “rested” is שָׁבַת (sha-bath) which means “cease”, “desist”, or “rest”.
 - This is a cognate of the word שַׁבָּת (shab-bath) which is the Hebrew word for Sabbath.
- “Then God blessed the seventh day and set it apart, because in it He rested from all His labor during which God had created and made.”
 - The word “blessed” is בָּרַךְ (ba-rak) which we saw in vv. 1:22 and 1:28 regarding the animals and man.
 - Here God is putting His blessing upon another part of His creation – time (a day of the week).
 - The word “sanctified” is קָדַשׁ (qa-dash) which means “consecrate”, “sanctify”, or “set apart”.
 - In setting apart the seventh day, God also established the seven day week.
 - The reason God set apart the seventh day is because of the fact that He rested after six days of work.

- God does not get tired, so His resting on the seventh day is clearly done as an example for us.
- The word “work” is again מְלָאכָה (mə-la'-cah) which we translated “labor”.
- God’s work consists of His labor in creation and formation (restoration).
- Principles of Genesis 2:1-3
 - Before the seventh day came about, God had completed His work of creation and restoration.
 - The ex nihilo creation of the heavens and its inhabitants (angels) was completed in v. 1:1.
 - The ex nihilo creation of the earth was also completed in v. 1:1.
 - The earth was initially inhabited by angels.
 - After the angelic rebellion, the earth was left in chaos (formless and void – v. 1:2).
 - God restored the earth to be inhabited by mankind over the course of six days.
 - God could have restored the earth in an instant.
 - God ceased from His labor of creation and restoration and rested on the seventh day.
 - God’s six days of labor and a day of rest established the seven day week as a measure of time.
 - There is no scientific (astronomical) basis for the seven day week.
 - The idea of a seven day week is based entirely upon Gen 1:1-2:3.
 - God did not need to rest on the seventh day, but He knew we would need a day of rest each week.
 - God blessed the seventh day and set it apart for mankind as a day of rest [Exod 20:8-11].