



# **THE BOOK OF GENESIS**

STUDENT EDITION





# THE BOOK OF GENESIS

STUDENT EDITION

By:  
Dennis J. Mock  
Bible Training Centre for Pastors, Inc.  
Tucker, Georgia 30084  
U.S.A.

© 1990 by Dennis J. Mock, Atlanta, GA  
All rights reserved.

(Rev. 6/95)

The book you have in your hand is a part of the Bible Book Study for Adults Series. As a part of the pastoral/leadership training strategy of Bible Training Centre for Pastors, the Bible Book Studies are written to enable believers to grow and mature in Christ by knowing and obeying His Word. **1 Pet. 3:18; 2 Tim. 3:16-17; Eph. 4:14-16**

The Mission of Bible Training Centre for Pastors is to extend basic theological education to the world's untrained pastors and church leaders. We accomplish this mission by partnering with other like-minded organizations, providing those partners with a concept and curriculum for leadership development, which is biblically sound, comprehensive, systematic and affordable.

You may be studying a Bible Book Study after finishing one of our training programs, Bible Training Centre for Pastors (BTCP) or Bible Training for Church Leaders (BTCL). If that is the case, you are one of more than 57,000 graduates in 84 countries. If you are a current BTCP or BTCL student, you participate with thousands of other believers in the process of being trained.

In order to inform you of the various training programs, listed below are the details of each curriculum for BTCP, BTCL and BTCL-USA. The common goal of all three programs is a thoroughly equipped servant of Christ, who is able to walk obediently with the Lord Jesus and able to equip others for the work of ministry. We do this by providing basic Bible knowledge, ministry skills, and character development for those being trained. BTCP is focused on training pastors; BTCL and BTCL-USA are focused on training church leaders.

**BTCP – the 10-course curriculum for training pastors**

<b>Courses</b>	<b>Hours</b>	<b>Courses</b>	<b>Hours</b>
1. Bible Study Methods/Interpret	40	6. Personal Spiritual Life	40
2. Old Testament Survey	60	7. Church Ministry/Admin.	40
3. New Testament Survey	60	8. Teaching Princp./Meth.	40
4. Preaching Biblical Messages and Pastoral Ministry	60	9. Church History	60
5. Bible Doctrine Survey	60	10. Missions/Evang./Discp.	60
		<b>Total</b>	<b>520</b>

**BTCP – the eight-course curriculum used outside North America for training church leaders**

BTCL General Curriculum

<b>Courses</b>	<b>Hours</b>
1. Bible Study Methods/Interpert.	40
2. Old Testament Survey	60
3. New Testament Survey	60
4. Commun. Biblical Messages	4

BTCL Electives

<b>Courses</b>	<b>Hours</b>
8. Teaching Princp./Meth.	40
9. Church History	60
<b>Total</b>	<b>100</b>

---

5. Bible Doctrine Survey	60
6. Personal Spiritual Life	40
7. Church Ministry/Admin.	40
10. Missions/Evang./Discp.	60
<b>Total</b>	<b>400</b>

**Trend #1:** God is bringing the world to America’s doorstep. Within the multitude of people groups coming to our country, there are scores of pastors and church leaders that lack adequate training for the work of ministry.

**Trend #2:** Our country is becoming a nation of biblically illiterate Christians. This group consists of those who may be new to the faith, and those who may have been Christians for many years but have not been adequately equipped with “the faith once for all delivered to the saints.”

We are addressing the opportunities and the problems accompanying these two trends by challenging local churches to establish BTCL classes and/or Bible Institutes using the BTCL-USA curriculum. BTCL-USA targets elders, deacons, bible teachers and small group leaders, training them for effective church ministry.

**BTCL-USA – the five-course curriculum and electives for USA and Canada**

BTCL-USA Curriculum		BTCL-USAElectives	
Courses	Hours	Courses	Hours
1. Bible Study Methods/Interpert.	40	4. Commun. Biblical Mess.	40
2. Old Testament Survey	60	7. Church Ministry/Admin.	40
3. New Testament Survey	60	8. Teaching Princp./Meth.	40
5. Bible Doctrine Survey	60	9. Church History	60
6. Personal & Corp. Spiritual Life	55	10. Missions/Evang./Discp.	60
<b>Total</b>	<b>275</b>		

If you’d like additional information about training for your church or your domestic or overseas mission partners, please contact us in the following ways:

**Bible Training Centre for Pastors**  
 2030 Tucker Industrial Road, Suite 126  
 Tucker, Georgia 30084, USA  
 Phone: 770-938-6160 or Fax: 770-938-5884  
 E-mail: info@btcp.com  
 Web: Bibletraining.com

May God be glorified as you study and live according to His Word.

**GENESIS**  
(9–Month study)

<b>Lesson</b>	<b>Subject</b>	<b>Passage</b>
	Introduction	
1	Creation	1:1-25
2	Creation of Man	1:26 – 2:7
3	Condition of Man’s Creation	2:8-17
4	Creation of Woman	2:18-25
5	Temptation and Fall	3:1-7
6	Judgment of God	3:8-24
7	Cain and Abel	4:1-26
8	Pre-flood Spiritual Condition of Man	5:1 – 6:12
9	God’s Judgment by Flood	6:13 – 8:19
10	Post-Flood Events (New Beginnings)	8:20 – 9:29
11	Table of Nations Tower of Babel	10:1 – 11:26
12	Call of Abram	11:27–12:20
13	Abram and Lot Separate Lot Captured and Rescued	13:1 - 14:24
14	Abrahamic Covenant is Cut	15:1-21
15	Birth of Ishmael Covenant Confirmed with Circumcision	16:1 – 17:27
16	Sodom and Gomorrah	18:1 – 19:38
17	Abraham and Abimelech Birth of Isaac Expulsion of Ishmael	20:1 – 21:34
18	Sacrifice of Isaac	22:1-24
19	Death and Burial of Sarah Marriage of Isaac	23:1 – 25:18

---

	Death of Abraham Ishmael's Descendants	
20	Esau and Jacob God Blesses Isaac	25:19 – 26:35
21	Jacob's Deception	27:1 – 28:9
22	Jacob's Ladder Vision Jacob Marries Leah/Rachel Leah Bears Jacob Four Sons	28:10 – 29:35
23	Jacob's Sons Jacob and Laban Jacob Leaves for Canaan	30:1 – 31:55
24	Jacob's Meeting with God Jacob's Meeting with Esau	32:1 – 33:20
25	Personal Problems in the Land Covenant Confirmed at Bethel Birth of Benjamin/Death of Rachel Death of Isaac Esau's Descendants	34:1 – 36:43
26	Joseph's Early Life	37:1-36
27	Judah and Tamar	38:1-30
28	Joseph in Potiphar's House	39:1-23
29	Joseph in Pharaoh's Prison	40:1-23
30	Joseph Interprets Pharaoh's Dreams	41:14-36
31	Joseph's Brothers Visit in Egypt	42:1 – 45:8
32	Israel in Egypt	45:9 – 47:27
33	Death of Jacob Blessing of His Sons	47:28 – 49:33
34	Burial of Jacob Joseph's Final Days	50:1-26
35	Review	

## **Introductory Material**

### **Introduction and Background**

#### **A. Title**

Genesis means “in the beginning” (bereshith – Heb.). It is thus the book of origins: creation, man, marriage, sin, Satan, judgment, redemption, Israel, nations, languages, government, society, etc. God, however, does not have an origin. He is simply introduced.

#### **B. Structure**

After an introduction in 1:1 – 2:3, Genesis is divided into eleven (11) distinct sections each of which is marked by the word “tol dot” which means “generations” or “account of”.

#### **These are the generations of:**

- |                                  |               |
|----------------------------------|---------------|
| 1. The heavens and earth         | 2:4 - 4:26    |
| 2. Adam                          | 5:1 - 6:8     |
| 3. Noah                          | 6:9 - 9:29    |
| 4. Shem, Ham, Japheth            | 10:1 - 11:9   |
| 5. Shem                          | 11:10-26      |
| 6. Terah                         | 11:27 - 25:11 |
| 7. Ishmael                       | 25:12-18      |
| 8. Isaac                         | 25:19 - 35:29 |
| 9. Esau                          | 36:1-8        |
| 10. Esau, father of the Edomites | 36:9 - 37:1   |
| 11. Jacob                        | 37:2 - 50:26  |

#### **C. Date**

Moses died at age 120 (Deut. 34:7), so Genesis had to be written between about 1530 BC and 1410 BC.

#### **D. Authorship**

1. Traditional view – attributed to Moses although Genesis itself does not make that claim.



---

The O.T. amply supports Mosaic authorship of the Books of the Law, **Pentateuch**, e.g. Ex. 17:14; Num. 33:1-2; Joshua 1:7-8; Dan. 9:11-13. In the N.T. Jesus, too, attests Mosaic authorship (Lk. 24:27, 44).

Church history generally reveals wide-spread support for Moses as the author. Since Moses was not alive at the time of the events of **Genesis**, how can this be reconciled with the doctrine of inspiration?

Three possibilities:

- a. Direct revelation from God.
- b. Through oral traditions handed down over the centuries which he compiled under the superintendence of the Holy Spirit.
- c. By compiling and editing, under the guidance of the Holy Spirit, both oral tradition and past written records (cf. also Lk. 1:1-4).

Option 3, to me, is the most likely (II Tim.3:16; 2 Pet. 1:20-21).

2. **Critical – liberal view** – Between 1753 and 1877 in the Age of Reason, there developed several theories as to the authorship of **Genesis**, all of which are based on an anti-supernatural bias. The most famous and still prevalent one today is known as the JEDP Documentary Hypothesis (espoused by Julius Wellhausen). The essence of this theory is that **Genesis** (and the entire Pentateuch) was pieced together from four different documentary sources written at different times by different authors.

**J** (Jehovist) c. 850 BC – applied to those portions which use the name Jehovah for God.

**E** (Elohist) c. 750 BC – applied to those portions marked by the use of the name Elohim for God.

**D** (Deuteronomist) c. 620 BC – compiled J and E and added D – Deuteronomy.

**P** (Priestly Document) – editorial revisions by Jewish priests around 500 BC (Ezra and Holiness code).

Based on:

- a. Differences in style and language
- b. Two accounts of creation
- c. Different names for God
- d. Anti-supernatural bias

Comment:

No proof; very subjective; requires incredible mental gymnastics.

## **E. Presuppositions**

I bring to the study of Genesis the following presuppositions:

1. It records actual history – not myths/legends. Adam was a real person.
2. It is inspired and therefore inerrant.
3. It is to be interpreted using a normal, literal, grammatical, historical approach.
4. Moses is the human author – The JEDP hypothesis has no real textual support.
5. **Genesis** is not a science book, but it does not contradict accurately understood scientific principles. I hold to six literal, 24-hour solar days of creation and a young earth model.
6. **Genesis** records theological history written from God's perspective.
7. Divine revelation is not only possible, but preserved in scripture. Genesis reveals a personal God interested in and intervening in the lives of men.

## **F. Theme**

The work of God in the creation of all things and the choosing of the nation Israel through which He would accomplish His plan of redemption for all mankind.

---

## G. Classic Arguments for the Existence of God

While **Genesis** does not argue the existence of God, it is helpful to see how man has argued for God's existence apart from the biblical record.

### 1. Cosmological

The universe is an effect (i.e. its existence is undeniable) which demands an adequate and sustaining first cause.

- a. Something exists.
- b. Nothing cannot produce something.
- c. Therefore, something (someone) must have caused it.

The universe is either:

**Self-caused** – Impossible (would have to exist before it existed to cause itself.)

**Un-caused** – Not possible unless eternal and infinite, or

**Caused by another.**

**And** since you cannot have an infinite regressive series of un-caused causes, there must have been a first un-caused cause which started it all.

[Shows God to be infinite and eternal]

Gen. 1:1; Ps. 19:1; Rom. 1:20

### 2. Teleological

The design, order and complexity of the universe point to a rational, intelligent, purposeful Creator who is the first cause of all. [Watch demands a watchmaker argument.]

- a. Design/order implies a designer.
- b. We see design.
- c. .. there must be a designer.

[Shows God to be intelligent and purposeful]

Gen. 1:1-31; Job 38 & 39, esp. 38:1-7

### 3. Anthropological

Man's personality (intelligence, will, emotions) and moral nature must reflect a creator God who is Himself personal and moral (creation reflects the Creator).

[Shows God to be personal and moral]

Gen. 1:27; Rom. 2:15; Rom. 1:19; Ps. 8:3-6

### 4. Ontological

Almost every man has the idea in his mind of a perfect being, which idea had to come outside of man from the Perfect Being who is the Perfect First Cause of all. The nature of man's concept of God demands His existence.

[Shows God to be perfect]

Gen. 3:5; Is. 55:8-9; Ps. 14:1; Deut. 32:4

## H. Summary

The Bible does not argue the existence of God but simply assumes His eternal self-existence. It is in the final instance a fact to be accepted by faith (see Gen. 1:1; Jn.1:1-3; Heb. 11:1-3; Col. 1:15-16; Acts 17:24-28).

## Some special considerations concerning other religions and philosophies:

A biblical world view is essential and it is important to compare what God's Word says with what man teaches. The study of **Genesis** is an excellent place to do this.

**Genesis 1:1** – "In the beginning, God created the heavens and the earth." As stated earlier, the Book of Genesis, indeed the entire **Bible**, simply postulates the existence of God. It doesn't argue it but assumes it to be true. And if Gen. 1:1 is true, and I believe it is, then you obviously have to discard **atheism** along with **pantheism** (which is the teaching that God is in everything, in other words God is in the rocks, God is

---

in the trees, God is in everything.) Why? Because Gen. 1:1 talks about God creating things outside of Himself. All of this is within the presence of God, but it's not God. God is not a rock; He is not a tree; He created them, He is outside of them, so if you believe Gen. 1:1, then **pantheism** is not viable. **Polytheism** is out of the window, too, because the text advances one God who reveals Himself in three distinct Persons, but each of whom is equally God – Father, Son and Holy Spirit, all of Whom we know from other **Bible** texts had a part in creation. So **polytheism** must go.

You also have to reject **materialism**. Materialism is the idea that matter is eternal and that it's always been here. When we look at the creation account in Gen. 1 what we find is that God created all things, in effect, out of nothing. In other words, He created matter out of things which were not (cf. Heb. 11:1-3). So matter is not eternal. The only thing that is eternal is God, Himself.

You also have to reject **humanism** which postulates that man is at the center of everything. Now how does Gen. 1:1 start? “In the beginning God....” We see man as a created being who is not the center of the universe.

But if the first two chapters of **Genesis** teach what I believe they teach, then you also cannot hold to an evolutionary concept because you cannot support it from the text. It's true, it's not biblical. What is evolution? It is a theory, man's attempt to explain the universe and the created order without taking God into account. That's man's theory. And for those who don't believe in a supernatural, personal Creator God, evolution makes some sense!

### **Some special considerations of creation vs. evolution:**

With respect to Gen. 1 and 2, everyone holds one of two views. You either have a **theistic** view of the creation account in Gen. 1 and 2, or you have an **atheistic** view – one or the other. Now, if you have a theistic view you believe that at least somewhere in the process God was involved. Within the theistic views some people maintain a number

of evolutionary concepts. There are a lot of Christians who buy into some aspect of evolution. But again I want to drive you to the text to see if you can support those theories from the text. Within the theistic framework of creation in Gen. 1 and 2, there is a wide variety of ideas and we want to consider a few of those. If you hold an atheistic view, of course, your bottom line is very simple. God wasn't involved. Why? Because God doesn't exist.

### **Atheistic Evolution:**

It may be helpful first of all to look at the major postulates of the theory of atheistic evolution. The **first major premise** of evolution as classically espoused by Darwin and others is that God doesn't exist.

The **second major premise** on which atheistic evolution is built is that somehow by chance and circumstance life was spontaneously generated. Otherwise, you must come up with a cause – a purposeful, intelligent, moral and un-caused cause, Who happens to be God. So one of the major tenets of atheistic evolution is that by chance and circumstance life was spontaneously generated. As far as the universe is concerned, the most prevalently advanced theory today is that some gigantic explosion (“big bang”) occurred billions of years ago, and the universe is expanding, moving out, and all of this simply happened as a result of a great cosmic explosion. As far as animate life is concerned, the major premise is that somehow a spark of life was spontaneously generated in some kind of primordial soup that contained non-living matter. We know that life must come from life; that's what the **Bible** teaches, that all life is sourced in God. Atheistic evolution says no. Somehow the right conditions occurred and somehow there was a spark of life generated by chance, by circumstance and out of that a living cell developed. That's the theory. But when you consider the DNA molecule where the genes are recorded and coded, the complexity of a human being and the complexity of a single cell in the human body, it's rather difficult to believe it simply happened under the right circumstances, and it all came together perfectly and here we are millions of years later.

---

The **third major premise** is that there has been evolution between (across) species of animals which is called macro-evolution, that is evolution from one species of an animal to another. For example, that man evolved from an ape-like creature.

A **fourth major premise** is that matter is eternal. We're back to materialism. Because if matter is not eternal, then matter must have been created by someone or some thing, as the **Bible** teaches.

The **fifth major premise** is that evolution is progressive, and through random mutations, natural selection or survival of the fittest, there has been progressive, upward change from simple organisms to complex organisms – i.e. ultimately from a single cell to man.

The **sixth major premise** is that the changes that have occurred over the years from an evolutionary standpoint are uniform. They have occurred at a uniform rate of change – called uniformitarianism. That is, there has been a constant, slow rate of change and what is happening today in our world in terms of evolution is something that has always happened. It is a long, slow, progressive chain of events which requires millions and millions of years to occur. As a necessary corollary of that, you have to come up with the fact that the earth is millions and millions of years old for all these progressive, positive changes and mutations (macro-evolution across species) to have taken place.

Atheistic evolution in the final analysis is founded on probability and chance. Man is related to the apes, or to some other **unknown** common ancestor. **The bottom line of atheistic evolution** is that it's based on faith in man and faith in science. Theistic creation is also based on faith, but it's based on faith in God.

Evolution in that sense is a religion. It is based on man's ability to understand what has happened based on faith in man and the scientific process. It assumes no God – that everything is anti-supernatural and that there is a rational, logical, scientific explanation for everything that has happened, whether it makes any sense or not, or whether you can prove it or not Life evolving out of a chance combination of non-living

matter with uniform, gradual, progressive changes over a long period of time; that's what atheistic evolution teaches.

**Basic flaws of atheistic evolution:**

- 1) The mathematical improbabilities of spontaneous generation of life from non-living matter are astronomical. In other words, it is based on chance and the odds are incredible.
- 2) The complex design of a DNA molecule which carries the heredity code for each of us is so incredibly complex as to scream in the face of random chance. In fact, a single DNA molecule is so intricate, so detailed, and so precise that it eludes the mind's attempt to understand it fully. There is no possible way this could ever have happened just by chance and circumstance.
- 3) In fact, we know that mutations are generally harmful, not beneficial. Experience and science tell us that mutations on the whole are detrimental. In other words, mutations do not result in upward progress of a species.
- 4) Living cells can replicate, that is reproduce themselves, but they can't get more complex. Scientifically, that is a fact. There are missing, transitional links which have never been identified, and the major proposed missing links, including Peking man and several others, have turned out to be fakes. In other words, nobody has ever identified the missing link, the common ancestor that puts us together and makes evolution possible.
- 5) Another flaw in atheistic evolution is that there is only an illusion of age with respect to the earth. For example, how old was Adam when he was created? I would suggest 20. God created the first man as a mature adult who had the appearance of being 20 years old but was in fact only a second old. Likewise, when vegetation was created, it was created mature, i.e. – a newly created tree had rings in it. The first tree was created mature and with an illusion of age that man's scientific mind cannot seem



---

to grasp. It's got to be old! That is an erroneous assumption, if God brought things into being the way the biblical account says He brought them into being. Because of this illusion of age, there seems to be support for an evolutionary process over millions and millions of years. It is this illusion of age that plays on man's mind.

- 6) The theory of evolution also ignores one other fact. It specifically contradicts the second law of thermodynamics which states that in a closed system (e.g. universe) such as ours, energy and matter are in fact decreasing. There is deterioration, and yet evolution postulates that everything is progressive, that things are increasing, that the universe is expanding, that energy is going out; and in fact science knows that is not true. The second law of thermodynamics flies directly, specifically in the face of one of the basic tenets of atheistic evolution.

Atheistic evolution then is based in the final analysis on the probability or chance that life came into being from non-life. It is anti-supernatural; it is based on faith in man and faith in science. But perhaps **the greatest weakness of atheistic evolution is that it ignores the biblical text.**

### **Theistic Creation:**

Within theistic creation there are a lot of different views, but it is based on faith in God as opposed to faith in man and faith in science. It pre-supposes three things: 1) the supernatural acts of God in creation; 2) that creation was purposeful, not random as atheistic evolution suggests; and 3) that it was sudden, that it did not occur over a gradual period of time, but in fact there were creative bursts of energy from God and God simply spoke and things came into being. That is, in fact, the witness of scripture and that is what we will see in the text. It is based on the fiat of God, that is, God spoke things into existence out of nothing, from nothing. It is accepted by faith. Those are the basic tenets of theistic creation (see Heb. 11:1-3; Ps. 33:6-9).

It is quite clear that the biblical account **does not teach macro-evolution**, which is evolution between or across species. Now, **micro-evolution** within species is perfectly fine and we do see development within species. It's cross species development that does not occur because all things were created "after their kind" (Gen. 1:12, 21, 24, 25, 26; 1 Cor. 15:39).

Now according to the biblical text, how old is the earth? The **Bible** simply doesn't tell us the age of the earth. In God's infinite wisdom for some reason He decided not to tell us in the text and the suggestion of the age of the earth comes from the interpretation of biblical data. It is possible to end up with creation at about roughly 4000 B.C. or so according to Bishop Usher and that is an ultraconservative dating system. Personally, I believe that the earth is no more than 10,000 to 12,000 years old. But we do not have a date affixed to Gen. 1:1 and must assume that God did not consider it a critical fact.

As we review various positions within theistic creation, keep in mind that the **Bible** is not a science book, but the **Bible** when properly understood, does not contradict scientific principles; in fact God put all scientific laws and principles into motion. Do not seek to accommodate the biblical text to the theories of modern science. Don't try to explain the **Bible** in light of what science says, but try to understand science in light of what the **Bible** says. That's the biblical world view. The other is not.

All of these various views within theistic creation (other than a literal, six-day, special creation model) accommodates or comprises in some way, shape or form the biblical text.

Most attempts by man to explain the biblical text in light of science and that we do not need to do. If you cannot find a reasonable basis for supporting your view from the biblical text, then you should seriously question it and that applies from **Genesis to Revelation**. Find a reasonable basis in the text for supporting what you say you believe.

---

## Minor Views of Theistic Creation:

Now, there are a whole lot of minor views of theistic creation, but the following three are the most prevalent:

- 1) **Alternative Day-Age Theory.** Each day of Gen. 1 is a real, literal, solar, 24-hour day. But each of those days is separated by vast geological ages which are designed to allow for fossils and the development and adaptation of the plants and animals. In other words, there was a day of creation, a literal day, 24 hours long. Then there was a gigantic gap containing a geological age in between. And then there was another literal day, and then another geological age. What's wrong with this view? Basically, it reads between the lines of Gen. 1 long periods of time (geological ages) which are simply not there.
- 2) **Eden Only Theory** (Garden of Eden). There were only six literal days of creation. However, the **Genesis** account is a special creation in the Garden of Eden several thousand years ago. It is unrelated to the rest of the earth which was created millions of years ago. In other words, the text is talking about a very special creation at a very special point in time in the Garden of Eden and all the rest of creation, including the geological ages, took place outside the Garden of Eden. Again, there is no support in the biblical text.
- 3) **Revelatory Days.** Bernard Ramm, a conservative Protestant, biblical scholar, who has done a lot of good work in the area of interpretation of the **Bible**, has his own theory of theistic creation. You can't completely discard a man like Bernard Ramm, a Godly man and an excellent scholar. He suggested that the days of Gen. 1 are six literal days, **but they are days of revelation, not creation.** In other words, in six literal days God revealed to Moses what He had done over millions of years. It was the revelation that took place in six literal days, not the creation. There is a problem again, however. You really can't find a strong basis for that in the text. So he leaves room again

for geological ages and vast amounts of time in between those literal days. But on those six days there was only revelation from God.

**Five major view of theistic creation:**

- 1) **Gap View** – There is a gap between Gen. 1:1 and 1:2. This view was popularized in the Scofield Reference Bible.
- 2) **Day-Age View** – Each of the days of creation is not a 24-hour day but a long geological age of time during which creation took place.
- 3) **Pre-Genesis 1:1 or Reconstruction View** – There is not a gap between Gen. 1:1 and Gen. 1:2. There is a gap before Gen. 1 – a creation before Gen. 1 which was devastated by God’s judgment and then reconstructed beginning in Gen. 1:3.
- 4) **Literal, Six-Day, Young Earth, Special Creation Model** – This is the view affirmed by the biblical text.
- 5) **Theistic Evolution** – This is a very popular view today. It is not atheistic evolution, but theistic evolution which posits basically the thought that God started it all. In other words, He started the evolutionary process. The only difference in theistic evolution and atheistic evolution is that one puts God in the picture and the other leaves God out as far as the starting point is concerned. I don’t think we’ll find that either is supported by the biblical text. I think that we will see as we work through some of these views that all of them except #4 accommodate or comprise the biblical text in favor of science and natural thinking.

---

## STATEMENT OF MAJOR VIEWS

### A. Gap View

1. **Statement:** There is an implied gap of time of vast (in-determinate) length between Gen. 1:1 and 1:2 which would allow for geological ages. Verse 2 is not the original creation but a new creation after judgment.
2. **Strengths and arguments** (vs. 2 and 3 cannot refer to original creation of the earth – formless/void/chaos are not consistent with God).
  - a. Vs. 1 – refers to absolute beginning of creation (Heb. word, no definite article – almost a proper noun similar to Jn. 1:1).
  - b. Vs. 2 – **was** means **became** without form and void, showing the condition of the original creation after judgment.
  - c. **Without form and void** “tohu wa bohu” – implies from other scripture **judgment** and **destruction** – describes the earth **after** the **fall of Satan** (a state of desolation), but see Job 26:7; Deut. 32:10 (cf. Jer. 4:23; Is. 45:18).
  - d. Allows for **fall of Satan** and judgment of God between 1:1 and 1:2 with **vs. 2** describing the condition of the earth after judgment.
  - e. The rest of Gen. 1 and 2 can be taken literally (6-day new creation).
3. **Weaknesses**
  - a. “In the beginning” need not refer to absolute beginning.
  - b. It is an argument from silence – no gap is stated; “tohu wa bohu” simply means shapeless and uninhabited, i.e. empty.
  - c. “Without form and void” does **not have** to imply judgment.
  - d. Satan was cast into the realm of the heavenlies and was not cast down to the earth until Rev. 12.

- e. The pluperfect use of “was” would mean that **had become** “formless and void” of **vs. 2** would have had to occur prior to action of main verb (bara) in vs. 1. The argument self-destructs if everything were destroyed **before** it was created (i.e. it’s nonsense).
- f. Isaiah 45:18 does **not** support this view.

## **B. Day-Age View (Progressive creationism)**

**1. Statement:** God **suddenly** and **progressively** through geological ages (days) created new forms of life. The **days** of Gen. 1 are vast periods of time and correspond roughly to periods (ages) or uniformitarian geology during which God created. It makes the **Bible** narrative fit today’s science.

### **2. Strengths and arguments**

- a. Geological ages show an orderly sequence of creation over a vast period of time.
- b. In the sight of the Lord, a day is 1,000 years and vice versa.
- c. Hebrew word **yom** could mean epoch or indefinite period of time.
- d. There is a rough correlation between days of creation and geological time table of science.

### **3. Weaknesses**

- a. Scientifically – no real, direct correlation between days of creation (order and events) and the standard geological time table. Geology doesn’t teach evolution in six time periods.
- b. Biblically
  - 1) No time span implied in the text.
  - 2) **Yom** with definite numeral in Bible always means a solar day (Ex. 20:11)

- 
- 3) In Gen. 2:4 **day (without numeral)** means in the **time** of creation, a Hebrew idiom for “when”.
  - 4) The text discloses sudden bursts of creative power; all of creation accomplished in one time period.

### C. Pre-Genesis 1:1 View – Reconstruction of Original Creation

1. **Statement:** Rejects the gap view (1:1 – 1:2) and advances an original creation prior to Gen. 1:1.

<b>Original Creation</b>	<b>Fall of Satan &amp; Angels</b>	<b>Basic reconstruction or re-creation</b>
Jn. 1:3 Heb. 11:3	Judgment – result waste void, dark Is. 14:9-14 Ezek. 28:12-15 Is. 45:18 (cf. Jer. 4:23)	Gen. 1:1 [No gap between 1:1 and 1:2. Gap is before 1:1; Genesis pictures the re-creation]

2. **Strengths and arguments**

- a. “In the **beginning**” refers not to the original creation but when this **re-creation** began.
- b. “Without form and void” – implies judgment.
- c. Darkness = divine judgment.
- d. Harmony with other scripture (Job 38:4-7) – creation and fall of angels occurred prior to Gen. 1:1.
- e. Geological ages could fit prior to Gen. 1:1 with perhaps a pre-Adamic race of men and dinosaurs.

3. **Weaknesses**

- a. If Gen. 1:1 doesn’t refer to original creation, then we have no record of it – to what does “In the beginning” refer?
- b. “Without form and void” doesn’t have to refer to judgment but merely implies without shape or form and uninhabited.
- c. Darkness and light are same to God.
- d. Doesn’t harmonize with all scripture on creation, e.g.

**Col. 1:16**

**What**

By Him all things were created in heavens and earth, visible, invisible, thrones, etc. [includes angels]

**Ex. 20:11**

**When**

In 6 days God made  
1) heaven  
2) earth  
3) sea and all that is in them

**D. Literal, Six-day, Young Earth, Special Creation View**

1. **Statement:** The six days of **Genesis** are the actual account of creation by God of all things – young universe and young earth (c. 12,000 yrs ago). Flood and post-flood events explain most of geological activity, fossils, demise of dinosaurs, etc.
2. **Strengths and arguments**
  - a. Fits literal biblical account (sentences flow with same connectives) and is consistent with a supernatural God as revealed in scriptures; the Gospel rests on a Creator God (Acts 17:24).
  - b. Believers have no obligation to make the text fit scientific theories.
  - c. God created matter in a formless, non-dense state and then **rapidly** shaped and formed it and created life from it – **non-uniformitarian view**.
  - d. **Yom** with a definite numeral means six literal days.
  - e. Fossils fit into flood narrative.
  - f. Flood rearranged land masses and created continents, seas, mountains, etc. as we know them today.
  - g. Angels created at Gen. 1:1 (Col. 1:16; Ex. 20:11).
  - h. Physical things, created out of non-physical resources of God's power (Heb. 11:1-3).



- 
- i. Sudden bursts of creative power (fiat) – **no process**; God spoke and things came into being.
  - j. Superficial appearance of age of Adam.
  - k. Design, purpose, complexity and organization of the universe and life all point to a powerful, purposeful Creator God.
  - l. Postulates an **absolute beginning** for creation; the ending in **Revelation** and new heavens and earth are consistent with this view (Col. 1:16; Ex. 20:11).

**Special fiat creation by God best explains the universe and man and honors the biblical text.**

### **E. Theistic Evolution**

**Statement: God is the Creator** – He started it all but guided the **process** by **evolution** – that was His method. **Genesis 2:7** – Man had evolved to a certain point (bi-ped) when God put within him a soul – but Gen. 2:7 says man was created by God out of dust (non life) of earth. God formed man and then imparted life to him. This view really denies creation of man as a living being by God.

### **Three Main Objections to Theistic Evolution:**

- 1) Dust is non-living (Gen. 3:19 – Man returns to dust). God created life out of non-living matter.
- 2) The wording of Gen. 2:7.
- 3) The creation of Eve out of Adam, not by evolution.

### **Main tenets of Theistic Evolution:**

- 1) Man **evolved slowly** over millions of years from lower life forms.
- 2) God selected **Adam** and breathed a soul into him so that he was no longer an **animal** but a **man** with a soul. Adam was our **spiritual**, not physical ancestor – not the first man biologically.

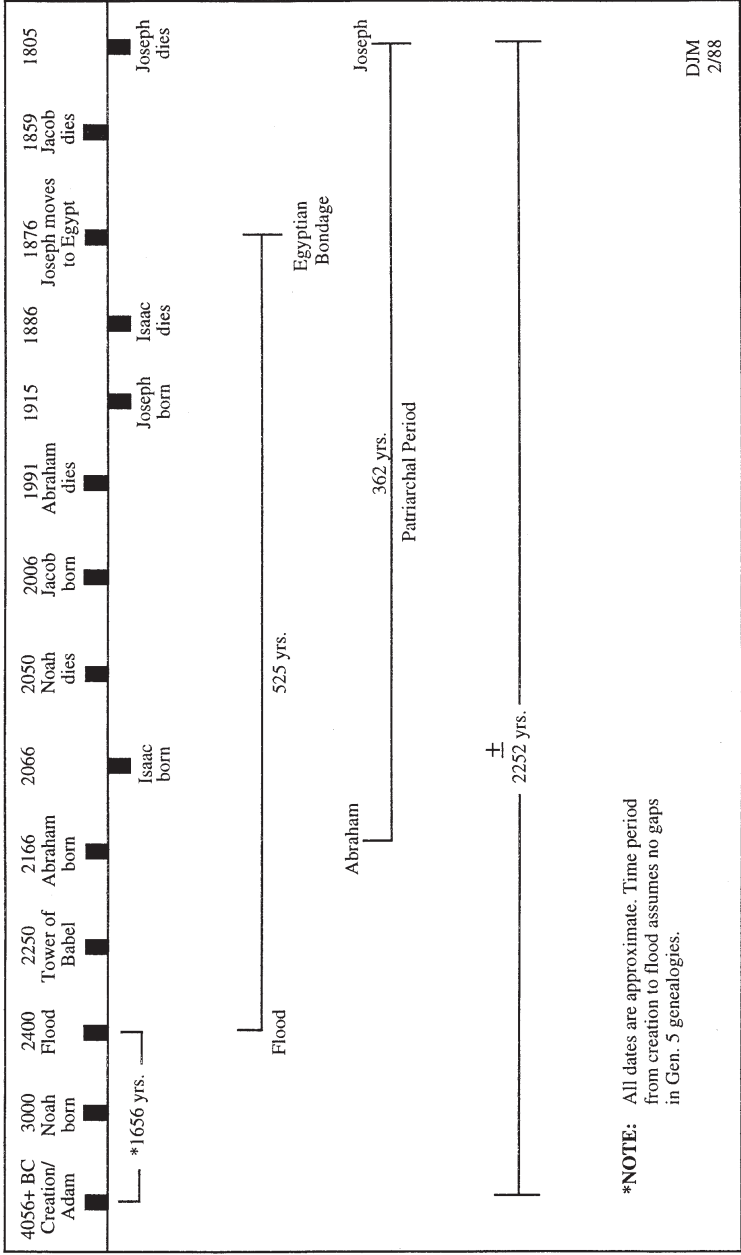
## **Weaknesses**

- **1 Cor. 15:39** – All things created after their own kind.
- Eve’s origin from Adam’s side belies any form of evolution.
- Physical death would then not be a judgment of Adam’s sin since it existed prior to Adam.
- Tries to make the Bible fit man’s view of science.
- Directly contradicts the biblical text.

## **F. Summary**

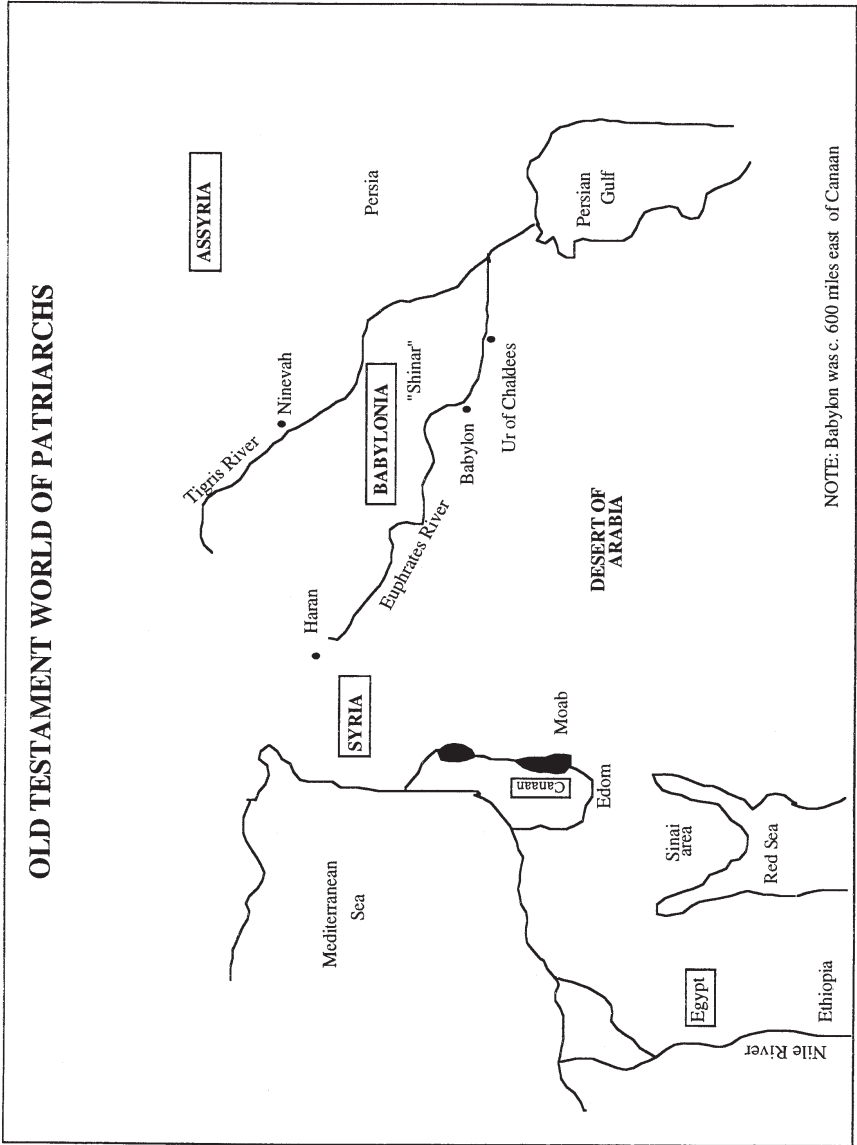
Those who cannot accept by faith the supernatural acts of God in creation must look “by faith” to man or science for an answer to the origin of all things. And even today one is forced to choose between many competing “theories” none of which can be verified. Why not accept the witness of Heb. 11:1-3?

# GENESIS TIMELINE



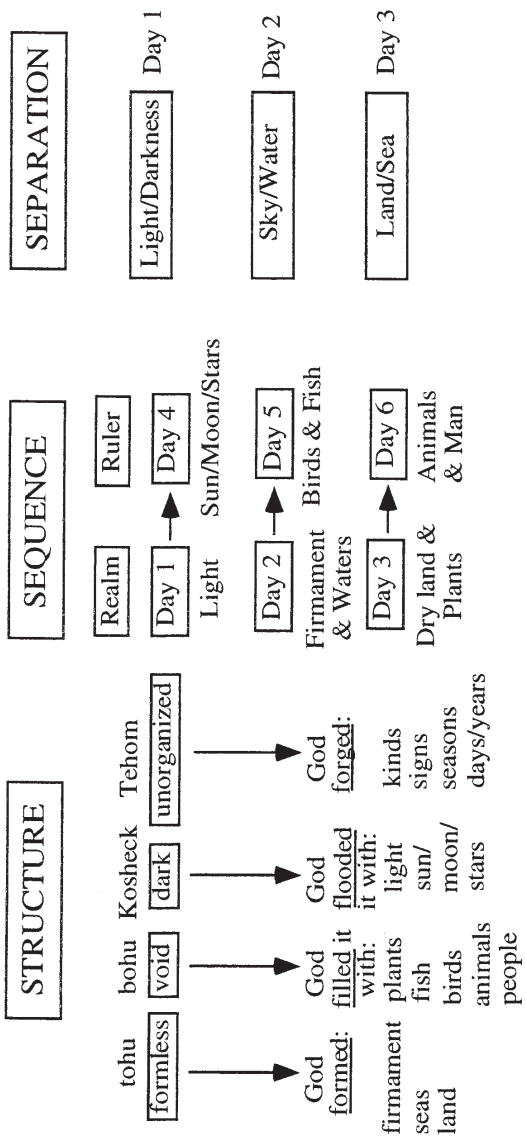
**\*NOTE:** All dates are approximate. Time period from creation to flood assumes no gaps in Gen. 5 genealogies.

DJM  
2/88



SOME SPECIAL ASPECTS OF THE CREATION ACCOUNT IN GENESIS 1

"Then God said...."



"For in six days the Lord made the heavens and the earth, the sea and all that is in them...."  
Ex. 20:11

"And God saw all that He had made and behold, it was very good." Gen. 1:31

DJM

**GENESIS : Book of “Beginnings”**

4 KEY EVENTS					4 KEY PEOPLE				
CREATION	FALL	FLOOD	NATIONS	ABRAHAM	ISAAC	JACOB	JOSEPH		
1	2	3	4	5	6	7	8	9	10
Completion Light Firmament/ Water Land/Vege- tation Sun/Moon/ Stars Birds/Fish Animals/ Man “REST”	Corruption Garden of Eden Adam Eve Satan Sin Judgments Cain/Abel Seth	Condemnation Wickedness Noah The Ark The Flood New Start Rainbow	Confusion Tower of Babel Table of Nations Language confused Nations scattered	Covenant Calling Lot Covenant Sarah Ishmael Promise Circum- cision Sodom/ Gomorrah Sacrifice	Child Jacob vs. Esau Birthright Blessing Covenant confirmed	Change Deception Dream Ladder Leah Rachael Wrestling w/God Name changed to Israel	Covering Coat of many colors Slavery in Egypt Favor in Egypt Preserving of family of Jacob		
Beginning of Mankind					Beginning of Nation Israel				
Historical					Biographical				
4000 + BC			2100 BC			1897 BC	1804 BC		

DJM

“In the beginning God created” (1:1)

“The Lord said to Abram . . . and all peoples on earth will be blessed through you” (12:1,3)

“Abram believed the Lord and he credited it to him as righteousness” (15:6)

---

## OUTLINE OF GENESIS

### **I. The Creation (1:1 – 2:3)**

- A. Introduction (1:1-2)
- B. Days of creation (1:3-31)
  - 1. Creation of light (3-5)
  - 2. Creation of the firmament (6-8)
  - 3. Separation of land and water (9-13)
  - 4. Creation of sun, moon and stars (14-19)
  - 5. Creation of aquatic life (20-23)
  - 6. Creation of animal life (24-31)
    - a. Creation of beasts (24-25)
    - b. Creation of man (26-27)
    - c. God's command (28-30)
    - d. God's appraisal (31)
- C. Completion and rest (2:1-3)

### **II. Generations of the heavens and of the earth (2:4 – 4:26)**

- A. Review of creation (2:4-6)
- B. Detailed account – man and woman (2:7-25)
  - 1. Creation of man (7)
  - 2. Physical conditions in Eden (8-15)
  - 3. Spiritual conditions in Eden (16-17)
  - 4. Creation of Eve (18-22)
  - 5. Perfect plan for marriage (23-25)
- C. Temptation and fall (3:1-7)
- D. Confrontation with God (3:8-13)
- E. Judgment of God (3:14-24)
  - 1. On Satan (14-15)
  - 2. On the woman (16)
  - 3. On man (17-19)

4. God's gracious provision (20-21)
5. Expulsion from the garden (22-24)
- F. Children of Adam and Eve (4:1-26)
  1. Birth of Cain and Abel (1-2)
  2. Offerings of Cain and Abel (3-7)
  3. Cain murders Abel (8)
  4. Judgment on Cain (9-24)
  5. Birth of Seth (25-26)

### **III. Generations of Adam (5:1 – 6:8)**

- A. Descendants of Adam (5:1-32)
- B. Spiritual condition of man (6:1-8)

### **IV. Generations of Noah (6:9 – 11:9)**

- A. Noah in contrast to the world (6:9-12)
- B. God's plan to save Noah (6:13-22)
- C. God's judgment – the flood (7:1 - 8:12)
  1. Entrance into the ark (7:1-5)
  2. The flood (7:6-24)
  3. End of flood (8:1-12)
- D. A new start (8:13 – 10:32)
  1. Leaving the ark (8:13-19)
  2. The worship of God (8:20-22)
  3. Instruction for Noah and his sons (9:1-7)
  4. Rainbow Covenant (9:8-17)
  5. Genealogy of Noah (9:18 – 10:32)
    - a. Noah's sons (9:18-29)
    - b. Descendants of Japeth (10:1-5)
    - c. Descendants of Ham (10:6-20)
    - d. Descendants of Shem (10:21-32)



- 
- E. A new rebellion (11:1-9)
    - 1. Tower of Babel (1-4)
    - 2. God's judgment (5-9)

**V. Generations of Shem (11:10 – 25:18)**

- A. Generations of Shem to Abram (11:10-32)
- B. Call of Abram (12:1-3)  
[Covenant stated]
- C. From Haran to Canaan (12:4-9)
  - 1. Departure from Haran (4-6)
  - 2. Revelation from God (7)
  - 3. Worship of God (8)
  - 4. Journey continues (9)
- D. Departure from Canaan (12:10 – 13:4)
  - 1. Journey to Egypt (12:10)
  - 2. Deception of Abram (12:11-20)
  - 3. God's blessing of Abram (13:1-4)
- E. Separation from Lot (13:5-18)
  - 1. Strife between herdsmen (5-7)
  - 2. Lot's choice (8-13)
  - 3. Promise to Abram (14-18)
- F. Abram's triumph (14:1-24)
  - 1. The enemy captures Lot (1-12)
  - 2. Abram rescues Lot (13-16)
  - 3. Abram and Melchizedek (17-24)
- G. Covenant of God (15:1-21)  
[Covenant made]
  - 1. Covenant restated (1-11)
  - 2. Covenant cut (12-21)
- H. Birth of Ishmael (16:1-16)

- I. The Promise of Isaac (17:1-27)
  - [Covenant confirmed]
  - 1. Promise of blessing (1-8)
  - 2. Mark of circumcision (9-14)
  - 3. Promise of a son – Isaac (15-21)
  - 4. Obedience of Abraham (22-27)
- J. Destruction of Sodom and Gomorrah (18:1 – 19:38)
  - 1. Angelic visitors (18:1-15)
  - 2. Plea of Abraham (18:16-33)
  - 3. Warning to Lot (19:1-22)
  - 4. Fire and brimstone from heaven (19:23-29)
  - 5. Sin of Lot’s daughters (19:30-36)
  - 6. Birth of Moab (19:37)
  - 7. Birth of Ammon (19:38)
- K. Deception of Abraham (20:1-18)
- L. Birth of Isaac (21:1-8)
- M. Rejection of Ishmael (21:9-21)
- N. Covenant with Abimelech (21:22-34)
- O. Test of Abraham’s commitment (22:1-24)
  - 1. Instructions to Abraham (1-2)
  - 2. Obedience of Abraham (3-10)
  - 3. God’s provision (11-14)
  - 4. God’s promise (15-24)
- P. Death of Sarah (23:1-20)
  - 1. Mourning of Abraham (1-2)
  - 2. Burial at the cave of Machpelah (3-20)
- Q. Marriage of Isaac (24:1-67)
  - 1. Servant sent out (1-14)
  - 2. Selection of Rebekah (15-27)
  - 3. Arranging of details (28-60)
  - 4. Return to Canaan (61-67)

- 
- R. Death of Abraham (25:1-11)
    - 1. Descendants of Abraham (1-7)
    - 2. Death and burial of Abraham (8-11)

## **VI. Generations of Ishmael (25:12-18)**

## **VII. Generations of Isaac (25:19 – 35:25)**

- A. Birth of Jacob and Esau (25:19-26)
- B. Esau sells his birthright (25:27-34)
- C. God blesses Isaac (26:1-35)
  - 1. God's promise confirmed (1-5)
  - 2. Blessings in Gerar (6-22)
  - 3. Return to Beer-sheba (23-25)
  - 4. Covenant with Abimelech (26-33)
  - 5. Grief over Esau (34-35)
- D. Deception of Jacob (27:1-45)
  - 1. Jacob obtains the blessing (1-29)
  - 2. Response of Esau (30-40)
  - 3. Hatred of Esau (41-45)
- E. Flight of Jacob (27:46 – 28:22)
  - 1. Jacob leaves Canaan (27:46 – 28:9)
  - 2. Jacob's dream at Bethel (28:10-22)
- F. Jacob's service to Laban (29:1 – 31:55)
  - 1. Jacob received by Laban (29:1-14)
  - 2. Jacob serves for Rachel (29:15-20)
  - 3. Laban's deception (29:21-27)
  - 4. Jacob's continued service and marriage to Rachel (29:28-30)
  - 5. Sons of Jacob (29:31 – 30:24)
  - 6. Return to Canaan (30:25 – 31:55)
    - a. Jacob's desire to leave (30:25-26)
    - b. Separation of flocks (30:27 – 31:16)

- c. Departure from Laban (31:17-21)
- d. Laban overtakes Jacob (31:22-55)
- G. Jacob's reconciliation with Esau (32:1 – 33:20)
  - 1. Jacob's fear (32:1-12)
  - 2. Jacob's plan (32:13-21)
  - 3. Jacob's meeting with God (32:22-32)
  - 4. Jacob's meeting with Esau (33:1-20)
- H. Jacob's personal life (34:1 – 35:29)
  - 1. Jacob's daughter, Dinah (34:1-31)
  - 2. Jacob's separation from idols (35:1-8)
  - 3. Covenant confirmed with Jacob (35:9-15)
  - 4. Birth of Benjamin and death of Rachel (35:16-20)
  - 5. Jacob's descendants and death of Isaac (35:21-29)

### **VIII. Generations of Esau (36:1-43)**

### **IX. Generations of Jacob (37:1 – 50:26)**

- A. Joseph's early life (37:1-36)
  - 1. Choice of Joseph (1-4)
  - 2. Joseph's dreams (5-11)
  - 3. Plot against Joseph (12-24)
  - 4. Purchase by Ishmaelites (25-28)
  - 5. Jacob's sorrow (29-35)
  - 6. Joseph sold into slavery in Egypt (36)
- B. Account of Judah and Tamar (38:1-30)
- C. Joseph's slavery (39:1 – 41:57)
  - 1. Joseph as a slave of Potiphar (39:1-23)
  - 2. Joseph in prison (40:1-23)
  - 3. Pharaoh's dream (41:1-8)
  - 4. Joseph remembered (41:9-13)
  - 5. Joseph interprets Pharaoh's dream (41:14-36)
  - 6. Joseph appointed Prime Minister in Egypt (41:37-57)

- 
- D. Joseph saves his family (42:1 – 50:14)
    - 1. First visit by his brothers (42:1-38)
    - 2. Second visit by his brothers (43:1 – 45:28)
      - a. Securing grain (43:1-34)
      - b. Joseph's plan (44:1-34)
      - c. Joseph reveals himself (45:1-28)
    - 3. Jacob moves to Egypt (46:1 – 47:12)
    - 4. Joseph's administration (47:13-26)
    - 5. Death of Jacob (47:27 – 50:14)
      - a. Jacob's descendants (47:27 – 48:22)
      - b. Jacob's prophecy (49:1 – 50:3)
      - c. Jacob's death and burial (50:4-14)
  - E. Joseph's old age and death (50:15-26)

## **Introduction**

### **Suggested approach:**

Read all of the introductory material, including charts, and work through the Directed Study Questions in preparation for class time.

### **DIRECTED STUDY QUESTIONS**

1. What first comes to your mind when you think of **Genesis**?
2. What argument does **Genesis** offer for the existence of God?
3. If you believed in evolution, how would you support it from Gen 1 and 2?
4. What are the four key events dealt with in Gen. 1-11?
5. Who are the four key people of Gen. 12-50?
6. What are the basic flaws of the theory of atheistic evolution?
7. Why is theistic evolution not a tenable position for a believer?
8. Why does the human mind rebel against the **Genesis** account of creation?

---

## *Lesson #1*

PASSAGE : Genesis 1:1-25

SUBJECT : Creation

FOCUS : The Creator God

OUTLINE:

- I. The Creation (1:1 - 2:3)
  - A. Introduction (1:1-2)
  - B. Days of creation (1:3-31)
    1. Creation of light (3-5)
    2. Creation of the firmament (6-8)
    3. Separation of land and water (9-13)
    4. Creation of sun, moon and stars (14-19)
    5. Creation of aquatic life (20-23)
    6. Creation of animal life (24-31)
      - a. Creation of beasts (24-25)

### **Introduction**

**Genesis**, the book of “beginnings,” starts with the account of the creation of the universe as we know it and all that is in it (including matter, time and space – see Heb. 11:1-3). The text describes, I believe, the absolute beginning of the “heavens and the earth,” not a reconstruction of a judgment-riddled earth as some teach. Genesis 1:1 – 2:3 is the general account of creation using the generic title for God, “Elohim,” while Gen. 2:4-25 is the specific detailed account of the creation and purpose of man using the personal covenant name for God (“LORD God” – Elohim who is Yahweh, or Jehovah). Elohim (God) stresses that God is sovereign and powerful while Yahweh (LORD) emphasizes that He is the personal covenant-keeping God who is self-existing.

## **OBSERVATIONS & COMMENTS**

### **Introduction (1:1-2)**

1. If Gen. 1:1 does not describe the absolute beginning of the created order, then we do not have an account of it (see Jn. 1:1-3; Heb. 1:1-2, 11:1-3; Col. 1:15-17). Job 38:1-7 seems to indicate that angels (including Satan) were present at the creation of the earth and so were created before Gen. 1:1 or along with the “heavens.”

The one thing we know for sure that did not have its beginning in Gen. 1:1 is God, Himself, for the text assumes His pre-existence and asserts that creation is His work. “Bara” (created) in 1:1 (also 1:21, 27) does not necessarily mean that God made something out of nothing (*ex nihilo*), but when combined with Heb. 11:1-3 certainly implies creation out of nothing. It is only used in reference to God. Note also the use of “asa” (make) in 1:25 and Ex. 20:11 and “yasar” (fashioned) in Gen. 2:7. “Bara” and “asa” may be virtually synonymous although “bara” stresses something new and epoch making. Note also in Heb. 11:3 that “worlds” is eons or ages (i.e. space/time continuum and all they contain).

2. The description of the earth in 1:2 as being “formless and void” (“tohu wa bohu”) has prompted many to assume a gap of time (to allow usually for judgment or geological ages) either before Gen. 1:1 or between Gen. 1:1 and 1:2. Sometimes the phrase is used in scripture to depict a condition of waste and desolation following a judgment (e.g. Jer. 4:23; Is. 34:11), but in the context of Gen. 1 the words mean simply “without form” and “uninhabited,” a condition which God would soon remedy (see Is. 45:18). (See the chart “Some Special Aspects of the Creation Account in Genesis 1” in the introductory material). The phrase “tohu wa bohu” provides structure for the balance of the creation account.



---

In order to hold the judgment on the earth view because of the fall of Satan, it is necessary to translate “was” before “formless and void” as “became” (actually “had become”). But it would be the pluperfect tense indicating action that had occurred prior to the action of the main verb so that the earth was ruined and desolate before it was created – an impossibility.

3. “Without form” and “void” are nouns of attending circumstances simply describing the condition of the earth when God brought its substance into existence, but before He had shaped it and filled it with life. And while “darkness” is symbolically used in scripture of evil or sin, here it merely describes the absence of light which had not yet been created by God (Gen. 1:3). Keep in mind that darkness and light are the same to God (Ps. 139:12). God did not need light but the created order did.
4. “Deep” (tehom) may be a synonym for “waters” but most likely describes the **unorganized condition** of things including the waters which were later to be separated (1:2). The “Spirit of God” is pictured as hovering or brooding (“moving”) over the waters, which may refer to God’s superintendence or watchcare but may also refer to the pulsating, energizing power of the Spirit in His creative role.  
Thus, the stage is set for God to begin forming, filling, lighting and organizing the substance He had created – “Then God said” (Gen. 1:3).
5. Again, the questions of how long ago creation occurred and the age of the earth are simply not answered by the text.

### **Days of Creation (1:3-25)**

6. Notice the emphasis on God creating by **fiat**, i.e. spoken command (see Ps. 33:6-9; Heb. 11:1-3). That’s all it required! And God said...and it was so. Also, note that when God named things He was exercising sovereign lordship over them.

## **Day One (1:3-5)**

7. Technically, I include the creation of the heavens and the earth along with “light” on day one based on Ex. 20:11. Others see **time** beginning in 1:3 with the creation of light. At any rate, on day one, God created **light sources** (visible light/energy) but it was not until day four that God focused, concentrated or revealed the **light bearers** (sun, moon, stars) (Gen. 1:14-19).

And the first of three separations occurs on day one, i.e. light/darkness (day/evening). On day two sky and water are separated and on day three land and sea are divided and God brings order out of that which was previously unorganized.

God’s declaration that light was “good” is significant because it not only indicates absence of evil, but that it is beneficial, useful, attractive, worthwhile and purposeful. And “very good” is God’s declaration when He had finished all of creation (see 1:31).

8. “Yom” is the Hebrew word for day and in scripture where it is used with a numeral (like one, two, etc.), it uniformly means a literal 24-hour solar day. This fact, along with verses like Ex. 20:11 and the literal Hebrew celebration of the Sabbath on the seventh day of the week, are very strong, convincing arguments in favor of six literal days (24-hour periods) of creation.

## **Day Two (1:6-8)**

9. God next created an expanse (“firmament” – that which is stretched-out or hammered-out) which refers to the space immediately above the earth which was likely in the form of a “vapor canopy” (heaven) suspended as atmosphere (sky) above the earth which separated the waters above from those below. This was the second separation. At the flood this vapor canopy likely burst and helped flood the entire earth along with the waters from beneath (see Gen. 7:11).

---

This vapor canopy suspended above the earth would have created a giant greenhouse effect resulting in:

- a. retarding of C-14 (Carbon 14) build-up thus negating scientific theories about the rate at which decaying materials emit C-14 as being a totally accurate dating method.
- b. shielding the earth from harmful ultraviolet rays which speed the aging process, accounting perhaps for the long lives of people in Gen. 5.
- c. no need for rain before the flood (see Gen. 2:5-6) which makes Noah's obedience in building the ark even more astonishing.

### **Day Three (1:9-13)**

10. Then God made the third separation, causing the dry land to appear and the waters to be gathered into seas, i.e. recognizable, defined bodies of water. Next God brought forth vegetation, plants and trees yielding seed and bearing fruit to fill the land. The clear teaching of the text is that God created mature plants and trees, not that He planted seeds that took time to grow. It is this appearance of age for plants, animals and man which creates in the natural mind the need for millions of years of evolution to account for creation, but it is only an illusion of apparent age. God created everything in a mature state instantaneously. And plants as well as animals (see 1:11, 25) are created "after their kind" negating the general theory of macro-evolution between or across different species, but allowing for micro-evolution (development, adaptation and change) within species.

### **Day Four (1:14-19)**

11. From the general light source God created on day one, He then concentrated, focused or revealed some specific "light

bearers” – the sun, moon and stars. The sun (radiating light) would govern the day while the moon (reflecting light) would rule the night. Note, too, in 1:14 the purposes for which God would use these lights – “for signs and for seasons, and for days and years”... “to give light”. We get directional and distance bearings from these lights along with messages from God (see Rev. 6:12).

Everything God created had a significant purpose in God’s plan. These lights were placed in the “expanse of the heavens” (1:17) which is likely a broader term than is used in 1:7 for it includes outer space.

### **Day Five (1:20-23)**

12. Next, God filled the uninhabited (void) waters with fish (“living creatures”) and the sky with birds after their kind. Here for the second time “bara” is used with reference to the creation of living creatures. It is also used in 1:27 with reference to man. God both **blessed** “fish and birds” and commanded them to be “fruitful and multiply” and **fill** their respective spheres. Again, the emphasis is on inhabiting that which previously was uninhabited.

### **Day Six (1:24-25)**

13. Both land inhabitants (animals, beasts, cattle, creeping things) and man were made on the sixth day. Specific consideration of the creation of man will be dealt with in Lesson #2. And while, except for man, animal life was the crowning glory of God’s creation-it took no more effort or energy by God to create a cow than it did a plant. “Then God said...and it was so” (1:24). And like the rest of creation this part, too, was good. Living creatures would fill the hitherto uninhabited land and play an important role in the life of man.

---

Incidentally, I personally conclude that dinosaurs were created along with other animals on day six and were destroyed in the flood. Keep in mind that Noah took on the ark only those animals God sent him (see Gen. 6:20). If dinosaurs were on the ark, then they died out at some later time.

That man and dinosaurs lived at the same time is demonstrated in the Paluxy River basin in Glen Rose, Texas, where the rock strata show dinosaur and human foot prints side by side dated roughly 12,000 years ago, so that dinosaurs lived “recently,” not millions of years ago.

## **DIRECTED STUDY QUESTIONS**

### **Genesis 1:1-25**

1. How does Gen. 1 negate pantheism?
2. Based on the context, how do you define “formless and void” in 1:2?
3. By what specific means did God create all things?
4. Have you considered the implications of creation by fiat?
5. Why were all living things created “after their kind?” (See I Cor. 15:39-40)
6. Why did God apparently create all things in a mature state with an illusion of age?
7. What does Gen. 1 tell us about the nature and attributes of God?