A scenic view of a beach with waves crashing onto the shore. The sand is golden-brown and has several footprints scattered across it. In the background, a large island is visible on the horizon under a clear blue sky with a few wispy clouds.

**Genesis 01 01 to 05;
creation
Graeme Morrison**

Patriarchal Age- before the flood. Gen 1:1;



**In the beginning Gen 1:1-2;
Six days of creation Gen 1:3-31;**

Old Testament

Law

Deuteronomy
Numbers
Leviticus
Exodus
Genesis

Historical Books

Ezra
Nehemiah
Ezra
2 Chronicles
1 Chronicles
2 Kings
1 Kings
2 Samuel
1 Samuel
Ruth
Judges
Joshua

Poetic Books

Song of Songs
Ecclesiastes
Proverbs
Psalms
Job

Old Testament

Major Prophets

Daniel
Ezekiel
Lamentations
Jeremiah
Isaiah

Minor Prophets

Malachi
Zechariah
Haggai
Zephaniah
Habakkuk
Nahum
Micah
Jonah
Obadiah
Amos
Joel
Hosea

GENESIS The Book of Beginnings.

GENERAL FACTS.



**1st Book of the Bible:-
The Book of Origins.**

1st Book in the Pentateuch. (LAW)

Author:- Moses inspired by God.

**Main Theme:- Man's sin and the steps taken
for man's redemption through
a divine covenant with God.**

The Book of Genesis

Focus	Foundation Events										Foundation People									
Divisions	Creation of the Universe		Fall of man		Flood of Noah		Tower of Babel			Abraham's Faith			Isaac's Family		Jacob's Conflicts			Joseph's Clammily		
Topics	History of the Human Race										History of the Jewish Race									
	Faithfulness of Mankind										Faithfulness of One Man's Family									
Place	Eastward: From Eden to Ur										Westward: From Canaan to Egypt									
Time	2000+ Years (20% of Genesis)										About 350 Years (80% of Genesis)									
Author	Moses																			

IN THE BEGINNING GENESIS 1:1-2

God created the heavens and the earth. (Gen1:1).

The word "**genesis**" is synonymous with **beginnings**.

When we speak of the genesis of a thing,
we are referring to its origins.

The book of Genesis is a book of beginnings.

The beginning of the heavens and the earth.

The beginning of mankind.

The beginning of marriage and family.

The beginning of sin and death.

The beginning of the nations.

The beginning of the people of Israel.

Genesis is foundational to the Bible.

Every major theme within the Bible finds its origins
in Genesis. **Indeed, the rest of the Bible would be
incomprehensible without the doctrinal foundation
which is set down in this first book.**

THE TITLE AND OUTLINE OF THE BOOK.

1. The Hebrew Title.

The Old Testament, including Genesis, was originally written in Hebrew. The Hebrews commonly took the first line of a book and made that the title. Thus they called this book *BeRishyth* - "In the beginning."

2. The Greek Title.

Our title "Genesis" is taken from the **Septuagint**, the **Greek translation** of the original Hebrew Bible — *Genesis* — it means "beginnings."

That is a good title for this book.

In the **Septuagint**, the phrase *Biblios "Genesis"* is found **nine different times**. Each time it is translated:-
"These are the generations of..."

The book of **Genesis** has its own **internal outline** which is based upon the repetition of this same phrase *elleh toledoth* ("these are the generations.")

"THESE ARE THE GENERATIONS OF..."

Formula	Contents	Location
In the beginning God...	Creation	1:1 - 2:3
This is the account of the heaven and the earth	Creation	2:4 - 4:26
This is the written account of Adam's Line	Genealogy: Seth to Noah	5:1 - 6:8
This is the account of Noah	Flood & Covenant	6:9 - 9:29
This is the account of Shem, Ham & Japheth	Table of Nations & Babel	10:1 - 11:9
This is the account of Shem	Genealogy: Shem to Abraham	11:10-26
This is the account of Terah	Story of Abraham	11:27 - 25:11
This is the account of Abraham's son Ishmael	Genealogy of Ishmael	25:12-18
This is the account of Abraham's son Isaac	Transition of blessing from Isaac to Jacob	25:19 - 35:29
This is the account of Esau	Genealogy of Esau	36:1-43
This is the account of Jacob	Joseph & Israel in Egypt	37:1 - 50:26

**Notice that there is a symmetrical pattern
which finds Abraham at its centre.**

Adam	Abraham	Israel in Egypt
Genesis 2:4 - 11:26;		Genesis 11:27 - 50:26;
<i>Toledoth</i> from Adam to Abraham		<i>Toledoth</i> from Abraham to Israel

**Thus, the person of Abraham stands at the centre
and as the pivotal point of the book of Genesis.**

**He is the father of the nation
through whom all of the world is to be blessed.**

**Abraham stands in contrast to Adam
through whom sin entered the world.**

The first 11 chapters of Genesis form a prologue to the rest of the Pentateuch. This prologue is worded in cosmic terms, taking in all of mankind and all of the world.

Genesis 1 - 11	Genesis 12 - 50
Events Predominant Creation Fall into sin Flood Tower of Babel	Persons Predominant Abraham Isaac Jacob Joseph
The human race as a whole	The family of Abraham
Over 2000 years	Around 350 years

The New Testament counterpart to Genesis is the book of Revelation.

What is introduced in the book of Genesis finds its conclusion in Revelation.

Genesis	Revelation
Creation of the heavens and earth.	A new heaven and a new earth.
The Tree of Life in the Garden.	The Tree of Life in the New Jerusalem.
A river runs through the Garden.	A river runs through the New Jerusalem.
The first marriage: Adam and Eve.	The last marriage: The last Adam to the church.
The beginning of the career of Satan.	The end of Satan's career: The Lake of Fire.
Death enters.	Death is destroyed.
Man lost privileges because of sin.	Man regains privileges because of Christ's payment for sin.
Beginning of sorrow, pain and death.	Christ wipes away all tears.
The first murder.	No more death.
The beginning of Babylon.	Babylon destroyed.

Throughout Genesis we see God's **blessings and provision** for man and **man's failure** to grasp hold of that grace. Ironically, this is **illustrated by comparing**

Genesis begins with God:-

“In the beginning God created...”

Genesis ends with a corpse:-

“...in a coffin in Egypt”

But this does not mean that **Genesis** is a book without hope, for even in recording the death and burial of Joseph in Egypt, **there is a continuing promise of a redemption to come.**

GOD AND THE WORLD'S RELIGIONS.

The Intention of the Creation Account:-

As a person mixes with people of different religions and persuasions.

We find that people think differently of God.

We would like to discuss how much the creation account might touch upon these two issues followed by a summary.

(1) Creation:- A Polemical Account.

(2) Creation and Views of God

(1) Creation: A Polemical Account:- A God above gods.

Firstly, we need to think through what the ancients might have thought about Genesis.

It is proposed that the Genesis is written as **a defensive treatise** for God.

In other words, the Genesis creation account was specifically **designed to show God's power over the gods** of the ancient world.

Moses, for example, well understood the Egyptian's tendency to **turn virtually everything into a god** to be revered.

One God:- In the ancient times **before Judaism,**
we do not know of **monotheism,**
the acknowledgement of only one God.
**The ancient cultures were dominated
by polytheism (many + gods.)**

**The introduction of only one God
would astound those in those big cities.**

Today with **Christianity, Islam and Judaism,**
we take **monotheism** for granted,
but back then it was a startling suggestion.
The creation account is remarkable.

As we read on through **the creation account**, we can imagine that the **objects that are listed as created** or made by God **are worshipped** by people in those times.

They worshipped fish, people, sun, moon and all kinds of animals.

Yet Genesis says that God made everything.

The creation account in one blow cripples the case for polytheism.

The names of the luminaries are perhaps not mentioned because **they were names for gods** that were then worshipped.

God is Unrivalled

God's **origin** is never mentioned.

Everything is said to come from Him, and thus there are no rivals to His power or authority.

The Greeks for example believed that **the gods came into existence at the same time as the world.**

Genesis teaches that time and matter all come into being at His supreme command and do whatever He desires.

God is not dependent upon the world, but the world and everything in it including man is totally dependent upon Him. He is the self-existing one.

Matter is different from God.

God is a personal God; He has a will and thus is not some mere encompassing power.

**In the Chaldean myth, we find that Bel cuts the woman
and makes heaven and earth by the two halves.**

He then cuts his hand

and from the drops of blood man is made.

Genesis tells us that God creates man from the dust.

He is not made from God but from matter.

**In many ancient accounts, man is said to be
the slave of God whereas in the biblical account
men are stewards or viceroys of God's world.**

**“That they may know that You alone,
whose name is the LORD,
Are the Most High over all the earth.”
(Psalms 83:18; NASB.)**

(2) Creation and Views of God

**Three perspectives people have toward
God or God force.**

**How are we to understand God of creation
with the many other religions
and philosophies in the world?**

**For a most basic framework,
we can divide the views into:-**

- 1) Personal,**
- 2) Impersonal and**
- 3) Denial of God.**

1. The Similarity to the Babylonian Creation Account.

Scholars have made much of the fact that there are **other creation accounts in other cultures** that predate Moses and the Israelites in the wilderness. Of particular interest is one such account known as **the Enuma Elish found in Mesopotamia.**

It was customary in the very earliest written history to name a book or a scroll after the first word or phrase found in body of the work. **The Enuma Elish ("When on high")** draws its title from the first sentence of its narrative.

**"When on high the heaven had not been named,
firm ground below had not been named..."**

The text was found **written on seven tablets,** but this has **no bearing on the seven days of the Genesis account.** If the tablets had been larger then there would only have been six.

The Enuma Elish. ("When on high.")

Tablet 1	The most primitive forces and gods come together as a result of the rage of the sea goddess Tiamat.
Tablet 2	Marduk, one of the second generation gods, is elected to fight Tiamat.
Tablet 3	The assembly of gods decrees the outcome of the battle and the glory of Marduk.
Tablet 4	They each create seven assistants to help them. Marduk wins the conflict and dissects the body of Tiamat.
Tablet 5	From the body of Tiamat, Marduk creates heaven and earth.
Tablet 6	Tiamat's second in command, Kingu, is slain and from drops of his blood Marduk creates man so that there will be one to sacrifice to the gods.
Tablet 7	Contains a list of magical names for Marduk.

It can be seen from this brief outline that **this account is only superficially related to the Genesis account.**

Since the initial discovery of the seven tablets, other copies have been found relating the same story but on ten tablets.

There is a **real difference between the Genesis account and the creation accounts of other pagan religions.**

In **other ancient religious systems, the natural world was seen as a manifestation of all of the deities**
- the sun, moon, stars, oceans, storms.

The cosmos **always** had the status of deity.

The Bible is unique in that the cosmos is merely creation. Only God is GOD.

GOD AND THE WORLD'S RELIGIONS.

1) Personal God.

(a) Monotheism: God is above the world as Creator.

(b) Polytheism: Many gods live around the world.
(idols, animistic)

1 Personal God:- A personal God or god has a will. He is an entity such as any person we might know.

There are **two major kinds of personal deities:-**
one Great God and many smaller gods.

(a) Monotheism: God is above the world as Creator.

When we categorize the different religions,
we perhaps could do this by discerning
whether they acknowledge a Creator or not.

Those that do will be called **monotheistic religions**
which affirm one true transcendental God
separate from and in control over the world
and man. **This includes Judaism, Christianity, Islam.**

This worldview generates an obligation of worship
toward this God but more than often, **because God is holy,**
man must seek reconciliation because of their sins.
Compromise is not tolerated but only obedience.

They see the world as God's gift.

Unfortunately, many seek a way of reconciliation through
works rather than through **God's provision in Christ Jesus.**

(b) Polytheism:- Many gods live around the world. Polytheism associates special godlike spirits attached to different parts of the world. Some believe in the sun god or tree god. **The creation account would scoff at such a view of god and the world as totally inadequate.**

These beliefs, though less common today, can still be found in many places.

Their worldview generates fear and suspicion of the world. Nothing can be known for sure.

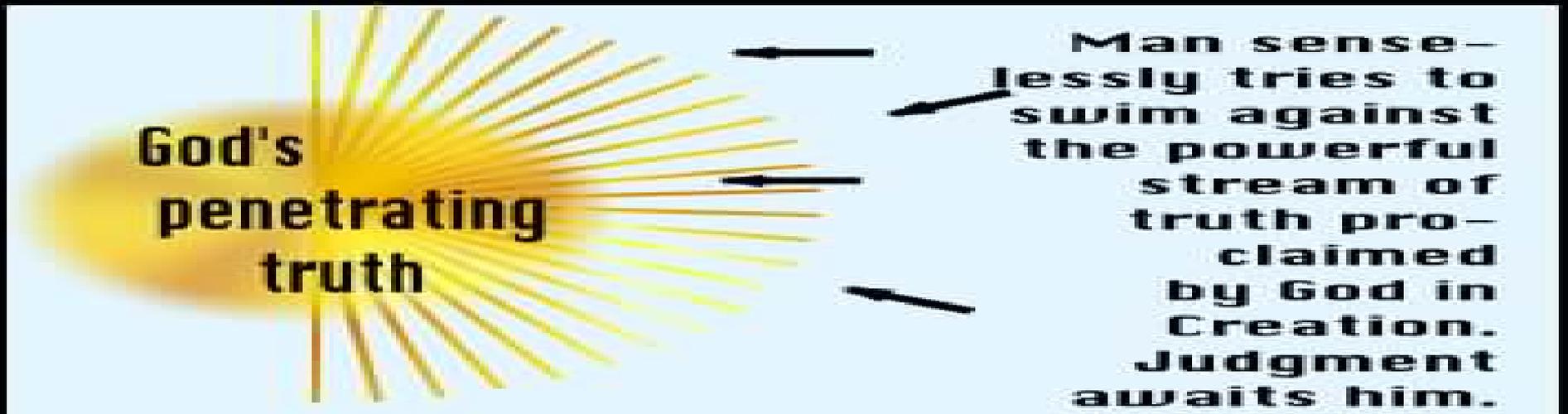
They are busy trying to appease whatever god that may cause them trouble. They are scared of the world.

Another form of this polytheism is humanism.
Where man **exalts himself as the sole determiner**
of what he does in life.

In this case, we would have as many gods
as people fighting against each other.

**The God of creation laughs at a man
who dares to claim such self-determination.**

**“He it is who reduces rulers to nothing,
Who makes the judges of the earth meaningless.”**
(Isaiah 40:23;)



God's
penetrating
truth

Man sense-
lessly tries to
swim against
the powerful
stream of
truth pro-
claimed
by God in
Creation.
Judgment
awaits him.

GOD AND THE WORLD'S RELIGIONS.

2) Impersonal god.

(a) **Pantheism:** god is the world

(b) **The Force:** god is spirit force in the world

(c) **World Soul:** god is spirit force - no real world

2. An Impersonal God.

An impersonal god unlike above **has no will or purpose**, at least not in the way we think.

Many times people associate **a will** with the '**Force**' but that would make it a person.

People do not want to live in an impersonal world.

There are at least two major kinds of impersonal God.

(a) Pantheism:- god is the world

The majority of these pantheists **see god everywhere**, or at least in every living thing.

For the most part, they **see matter as evil and spirit as good**. They want to link their immaterial part (soul) with the Great Spirit or Force.

Their worldview asks them **reject the world as evil** and tends to **asceticism** or philosophical religion.

(b) The Force:- god is spirit force in the world.

People believe that a force dominates the world just as a sun sends its energy to the world.

This is more of a science fiction idea but seems rather popular.

**(c) World Soul: god is spirit force
- no real world.**

**Although this is close to pantheism,
there are certain kinds that deny
any sort of real world. **All is an illusion.****

These religions such as **proper Hinduism
or **Christian Scientists** recognize
that the power of the universe
has no personal nature or will.**

**Man's job is to align himself
with this impersonal power.**

GOD AND THE WORLD'S RELIGIONS.

3) No God.

(atheists, secularist, some religious philosophers)

3. Deny the spiritual world (atheists, secularist.)

This is a large quasi group of people who deny the existence of God or gods.

They say gods don't exist, but in fact down deep the scriptures say they believe there is some kind of eternal power.

We see their words in Psalm 53:1;

**“The fool has said in his heart,
There is no God.”**

Secularism flagrantly denies the supernatural world.

Instead it comes up with a solution
to man's problem by:-

political means (Marxism, communism, socialism,)
scientific means (science and evolution)
or **other means** (e.g. ecology.)

**These people live by the religion called humanism
where man is exalted
as the chief center of authority.**

They have made themselves as gods
and worship and please their own senses
without any fear of God.

**They in fact belong more accurately under
polytheism- many man gods** each demanding
respect and acceptance.

GOD AND THE WORLD'S RELIGIONS.

Summary of Man's Responsibility:-

The world is a stage of meeting and understanding God so that man's place in the future world will be determined.

**Each person is personally accountable for what he or she does, and it will impact their future.
As Maker, God holds man accountable.**

God is responsible to 'right' all situations and therefore He is Judge.

Man must discern God's purpose for him and follow it.

Many people think that if a person does not hear the Gospel of Jesus Christ, then they will not be judged.

This is not what Paul taught in Romans.

The Apostle **Paul explains** in Romans 1:18-21; that the **creation** provides such a powerful display of God's that **man is inexcusable** for His supposed lack of knowledge.

God is **revealed** by **creation** and **revelation**. (Rom 1) and man's **conscience**. (Romans 2)

Although man tries to prove his irresponsibility towards God's presence and commands, everything fights against him.

He suppresses the truth, but it faithfully keeps springing up.

since the creation of the world

That which is known about God is evident within them

His invisible attributes,
His eternal power and
divine nature,

"God made it evident to them"

"... have been clearly seen, being understood through what has been made, so that they are without excuse."

God Reveals His truth



Man suppresses this truth

All men, even the ones that never heard the Gospel,
are accountable for right behaviour
before their Maker.

Creation is regularly calling out that man might worship God. We don't mean just to go to church but **to acknowledge God and do His will.**

This revelation of creation non stop calls men to follow Christ.



Genesis 1 verse 1

“In the beginning God created the heavens and the earth.”

Some say this may not mean the beginning of the present regime of human experience.

Some believe that the universe was **thrown into a state of darkness and chaos** from an **earlier** episode in its history.

The Hebrew tense **can be translated** “...**HAD** created the heavens and the earth.”

Young's Literal Translation: Genesis 1:1:2;

“In the beginning of God's preparing the heavens and the earth -- the earth hath existed waste and void, and darkness [is] on the face of the deep, and the Spirit of God fluttering on the face of the waters...”

I personally do not believe that there was a previous creation that was destroyed and regenerated.

I believe the creation was a singularity.

There is nothing in the rest of the Bible that would indicate that the universe was redone.

Perhaps one of the most sublime sermons on creation ever preached was not from a pulpit, but from the Apollo 8 spacecraft as it orbited the moon.

It was Christmas Eve, 1968, when **astronaut Frank Borman**, a lay-reader for the congregation at St. Christopher's Episcopal church in Houston, appeared **live** on television **from lunar orbit**.

Pointing the camera out the window so that the entire world could see the bleakly grey and dead moon passing quickly underneath the spacecraft, he said:-

“And now **the crew of Apollo 8** has **a message** we would like **to send to you**.”

In the beginning God created the heaven and the earth....” With that, he and the other two Apollo astronauts proceeded to read the **Genesis 1**.

A painting depicting two hands, one larger and one smaller, reaching down from a white, cloud-like or ethereal background. The hands are positioned as if creating or blessing a landscape below. The landscape features a dark, starry sky with a comet or meteor streaking across it, and a foreground of rolling hills or mountains in shades of brown, orange, and yellow, suggesting a sunset or sunrise. The overall style is soft and painterly, with visible brushstrokes and a sense of divine presence.

CHAPTER 1

IN the beginning God created
the heaven and the earth.

(Genesis 1:1)

IN THE BEGINNING GOD created the heavens and the earth." (Genesis 1:1;) This first verse of the Bible tells us that **God is the Creator.**

The **time** of the creation was "in the beginning."

Scientists now recognize six components which make up the world: **time, force, energy, space and matter and motion.**

GENESIS 1:1;

**All these components are
in the very first words of the Bible:-**

**"IN THE BEGINNING (TIME),
GOD (FORCE)
CREATED (ENERGY)
THE HEAVENS (SPACE) and
THE EARTH (MATTER)"**

**SOLAR MOVEMENT OF THE PLANETS
DESCRIBED IN VERSES 14-19; (MOTION)**

The **When of Creation: In the beginning.** (1:1;)

We are not told when this took place with reference to our own modern system of dating.

I understand that **some old Bibles** have **placed a date in the margin** as to when this was computed to have taken place.

But the simple fact is that the **Bible is silent concerning the exact date.**

What it **DOES** tell us is that **the creation took place in the beginning.**

That is significant. It means that the creation of which we read was **a true creation.**

If this was what took place at the beginning, then it indicates that **the universe is not infinitely old.**

Whether you want to stipulate that **creation** took place thousands of years ago or billions of years ago, **the truth remains** that there was **a time when nothing existed and then something came into being.**

But what about BEFORE the beginning? This verse gives the answer. **"In the beginning GOD..."** **God did not come into existence at creation. Rather He was already in existence at creation.**

The Who of Creation: In the beginning God. (1:1;)

The Hebrew word here for "God" is Elohim.

The interesting thing about the word Elohim is that it is plural.

EI is the singular form for "God."

It is found in the Old Testament, but is not as common (only about 250 times).

Elohim is the more common designation of God.

It may be an indication of Deity (Father Son and Holy Spirit), but is also a device known as a plural of immensity, used to describe God in terms of His greatness.

Although Elohim is a plural noun,
it is accompanied by a singular verb
while **"God" is plural, "created" is singular.**
This verse teaches us several things about God.

a. It teaches of **the existence of GOD.**

God is. He exists.

The writer of Genesis does not argue this point.

It is not open for debate.

He does not begin His book

with 5 points of proving the existence of God.

**The very fact that ANYTHING exists
is evidence that God exists.**

b. It teaches of the existence of ONE GOD.

As we read this chapter, we should remember that it was written to an original audience and with a very specific purpose.

The writer was Moses. He was writing to the Israelites in the wilderness.

They have lived all of their lives as slaves in Egypt.

And in Egypt they had been exposed to the pagan pantheon of Egyptian gods.

They had heard the Egyptian creation myths which described the heavens and earth being the domain of all of the false gods of Egypt.

**c. It teaches of the pre-existence of God.
God not only existed at the creation -
He PRE-EXISTED at the creation.**

**He was NOT the recipient of creation
He was the SOURCE of creation.**

**And that presupposes that
He already existed prior to the creation.**

The New Testament makes this very clear.

“In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God.”

(John 1:1-2;)

This passage also takes us back to the creation.

But there is a difference.

The emphasis here is not upon God CREATING, but rather upon His BEING.

Here we read that in the beginning, something already WAS.

When you go back in time as far as you can possible imagine, before anything else ever exists, God WAS.

John 1:1 does **NOT say** that “in the beginning the Word came INTO being.” Instead, it tells us that at the time of the beginning, **the Word ALREADY WAS.**

The Word pre-existed.

This is seen in the three statements of John 1:1;

The Word pre-existed.

The Word pre-existed with God.

The Word pre-existed as God.

d. It teaches us of the person of God.

God is not some mystical impersonal force.

That makes good science fiction in a film like "Star Wars" but it is terrible theology.

God is personal.

He thinks, He feels and He acts.



Questions for Discussion.

What does “**in the beginning**” mean?

Beginning of what?

Did anything or anyone exist before the beginning? Where did God come from?

If God is one, why is the word for God in Genesis 1:1 a plural word?

Can you explain the concept of DEITY/Trinity?

Questions for Discussion.

Discuss the nature of the Deity.

What are some attributes of Deity?

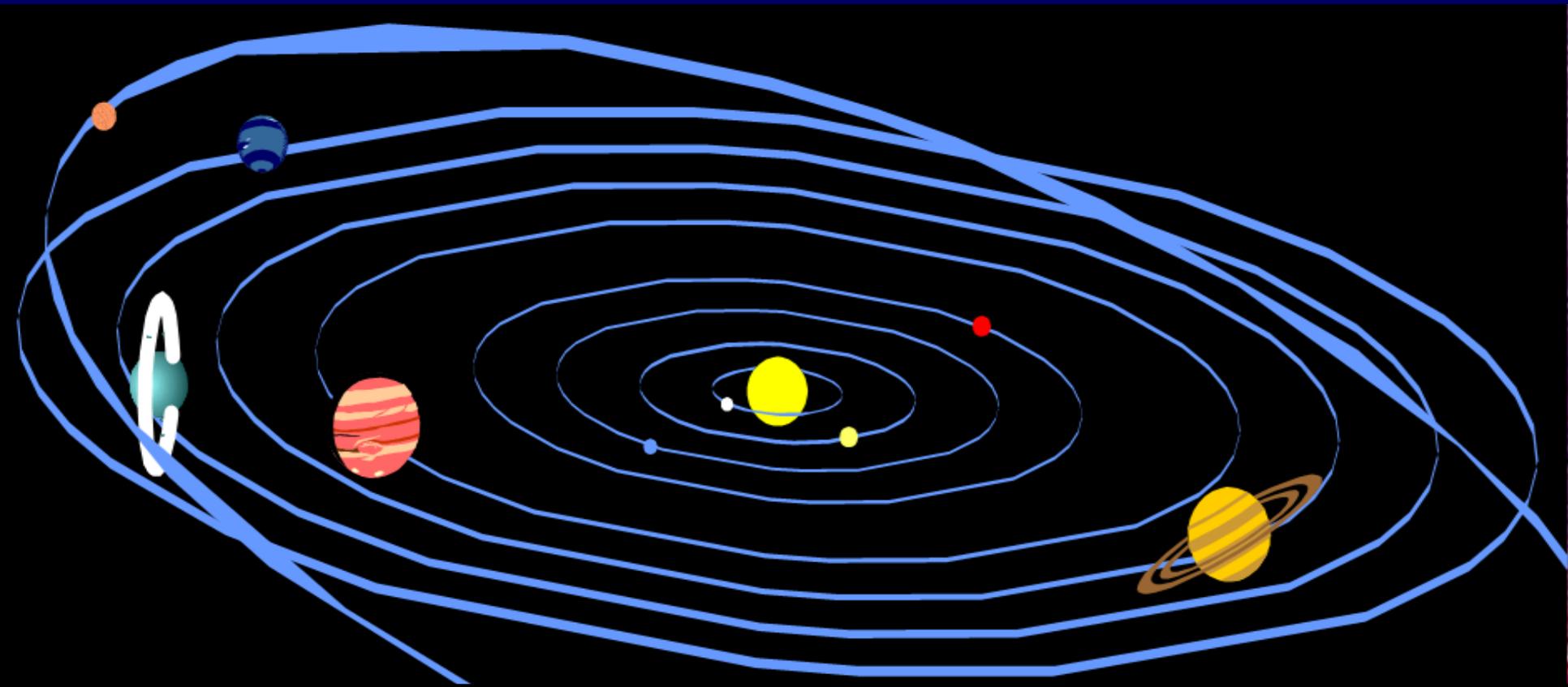
What do you think God meant when he told Moses, "I AM WHO I AM"?

Or, "I am what I am"? (Exodus 3:14;)

Discuss the possibility that there was an orderly universe in existence before the darkness and chaos described here came into being.

Is there a PARRALLEL UNIVERSE -angels?

Genesis 1:1-5;



In the beginning when God created the earth initially formless & empty; The solar system was formed from amorphous gas cloud. Darkness; as the cloud collapses, it becomes denser, darker. Cloud begins to glow as it ionizes, and the Equatorial band is pushed outside glow. Rotating planets have day/night sequence.

The Work of Creation:- God created. (1:1;)
How are we to understand
the **work of creation** as described in **verse 1**
as it relates to the rest of the chapter?

There are two possibilities:-

- 1. An Initial Act of Creation.** This would see the statement of verse 1 as relating what God did in the **beginning**
- 2. Then the six days of "forming and filling"** would tell of **God's continuing work** at a later time.

A Summary Statement. This view sees the typical **Hebrew parallelism** that runs all through Genesis as the **brief overview statement is made at the first verse** that is then **followed by** a description of **HOW God created the heavens and the earth.**

It is perhaps worth noticing that **four different Hebrew words** are used within **these two chapters** to describe **God's creative activity**.

(1) *Bara*, "to create."

Genesis 1:1; describes God **creating** the heavens and the earth.

Genesis 1:21; uses the same word to describe God **creating** the sea creatures and the birds.

Genesis 1:27; relates the **creation** of man and woman.

(2) *Asah*, "to make."

This word is used to describe God's creation of:-

The expanse (1:7;) Two great lights (1:16;)

The beasts of the earth (1:25;) Man (1:26;)

All of the creative work (1:31; 2:2-3;)

The earth (2:4;) Woman (2:18;)

2. *Asah*, "to make." continued

We must not make this word say TOO much,
for in other places it is used of a woman giving birth.

At the same time, there does seem to be **a careful distinction between the word and the others that are used in this chapter to describe God's creative works.**

(3) *Yatser*, "to form."

Used in Genesis 2:7-8 to describe

the **forming and the moulding of man's body.**

However, we should not read too much of a distinction into this because Zechariah 12:1; uses this same word to describe God forming man's spirit.

(4) (*Banah*), "To build."

Used in Genesis 2:22 to describe

the making of the woman from the side of the man.

THEORIES OF CREATION.

The Super naturalist says that creation occurred in a way that is completely foreign to anything that may be observed today.

The creation account indicates that God has completed his creative work. (Genesis 2:1-3;)

On the other hand, there are those who believe that God may have acted through evolutionary means to bring about creation.

It is true that God often works through what we think of as "natural processes."

They are in reality

His regular and faithful workings.

2. A superficial appearance of history.

The description that we have of God's creative work seems to imply creation with an appearance of age.

On the day that Adam was created, how old was he? He was one day old! But the Scriptures seem to describe him as a full-grown man rather than as a baby.

The implication is that he was created with an appearance of age.

The same is seen of animals and plant life. We do not read that God created seedlings, but rather that He created trees yielding fruit that had within them seeds for perpetuating further growth. (Genesis 1:12;)

When we were children, we used to discuss what came first, the chicken or the egg. The Biblical answer is that God created egg-laying chickens that looked and acted every bit like those who had been hatched and had grown to adulthood.

3. The Gap Theory.

This view places **a great chronological gap** between Genesis 1:1 and 1:2 during which **the earth was destroyed and then recreated.**

According to this theory, millions of years ago God created a perfect heaven and earth.

This universe continued in a perfect state until Satan rebelled by desiring to become like God. (Isaiah 14:12-17;)

Because of Satan's fall, sin entered the universe. As a result, the earth became **"formless and void"** until a global ice age swept over the earth as light and heat were removed.

The six days which follow then refer to the reconstruction of the earth.

Support for the Theory	Objections to the Theory
<p>The verb <i>hayeta</i> in Genesis 1:2 CAN be translated "became" so we could read that "the earth BECAME without form and void."</p>	<p>The NORMAL rendering of <i>hayeta</i> is "WAS" and indicates a state of being.</p>
<p>The words <i>tohu wabohu</i> ("formless and void") are said to refer to a destruction which took place after God's original creation. In Jeremiah 4:23 and Isaiah 34:11 these words describe a destruction.</p>	<p>The words <i>tohu wabohu</i> ("formless and void") need not describe destruction. They can just as easily describe an unconstructed state.</p>
<p>Isaiah 45:18 says that God did not create the earth void (<i>tohu</i>) while Genesis 1:2 says that the earth was now void. It is reasoned that the earth must have come to be in this manner after its original creation.</p>	<p>Isaiah 45:18 simply tells us that God's intention for the earth in its completed form was that it would not be <i>tohu</i>, but rather that it might be inhabited. The prophet is simply stating the purpose of creation.</p>
<p>The darkness which characterized the formless and void condition is indicative of evil.</p>	<p>Darkness does not always indicate evil. Both light and darkness existed upon the finished earth and it was still said to be good.</p>

4. The Day/Age Theory.

This view says that the six days of creation are **not to be taken as literal days** but rather are **symbolic for long periods of time.**

Support for the Theory	Objections to the Theory
The word "day" is sometimes used in the Scriptures to describe a period of time longer than a 24 hour period ("the day of the Lord.")	The word "day" does not normally refer to an extended period of time when it appears with a modifier (1st day, 2nd day, etc).
2 Peter 3:8 states that with the Lord one day is as a thousand years.	These days are clearly defined in Genesis 1:5 when God calls the light day and the darkness night.
The sun and the moon are not created until the 4th day. This indicates that the previous days are not literal.	The very purpose of the sun was to rule over the day while the moon was to rule over the night.

4. The Day/Age Theory continued.

It should be noted that this view was held by some theologians long before the advent of modern evolutionary theory.

Origen, Augustine and Aquinas were among some of the early theologians who suggested that the days of Genesis might not necessarily be limited to a 24 hour day.

5. The Non-Sequential Theory.

Says that the **first two chapters** of Genesis are not meant to teach us anything about the chronological order of creation and that we should **only learn general lessons from these chapters.**

The creation week is seen merely as **a literary device, a framework** in which a number of very important messages are held. (See Ridderbos, "Is there a Conflict between Genesis 1 and Natural Science?")

Thus, **the chronological sequence** is merely to be regarded as the **packaging** in which the real message is wrapped.

6. The Literal Interpretation.

If we read the passage naturally, we seem to see a literal six-day period of creation since the entire idea of a "day" and a "night" is defined within the passage where "God called the light DAY..."

For this reason, this has been the ACCEPTED interpretation from both Jewish and Christian scholars throughout most of history.

Most of the other interpretations of Genesis have as their motivating force the desire to bring the teachings of this chapter into line with popular geological and evolutionary theory.

This is not a bad thing IF those modern theories can be demonstrated to be correct.

We have done similar works of interpretation when we take archaeological discoveries into account and use them to help us to understand and to interpret the Scriptures.

For example, when Isaiah 11:12; speaks of the Lord gathering His people "from the four corners of the earth," we utilize our understanding of geography to interpret this as a figure of speech rather than insist that planet earth has literal corners.

The Literal Days of Creation.

One wonders **why** there is so much time spent on whether **the days in Genesis are true days** as we know them or not.

There are many today who still deny a literal day.

The basic reason these people **deny literal days** is to bring **scientific knowledge under the umbrella of Christian teaching.** With good motives, they fear that if what they discovered that which did not agree with the scriptures, then **they would need to give up their faith.**

But their faith is weak and inconsistent and their arguments have done much harm to many Christians.

PRESENT

BIBLICAL HISTORY TIME LINE

Days of Creation



WHERE DO YOU "FIT" THE MILLIONS OF YEARS?

CHRIST

Genealogies

FLOOD

CREATION

Days of Creation

WHERE DO YOU "FIT" THE MILLIONS OF YEARS?

DAY 6
LAND ANIMALS & MAN

DAY 5
SEA & FLYING CREATURES

DAY 4
SUN, MOON & STARS

DAY 3
DRY LAND & PLANTS

DAY 2
ATMOSPHERE

DAY 1
EARTH, SPACE, TIME & LIGHT

1.

Spread the millions of years out in the 6 "days"

Progressive Creationists and Theistic evolutionists

2.

Between Genesis 1:1 and 1:2
Gap Theorists

3.

Somewhere ???

For example, at one time **evolutionists** had us all believing that **man evolved** and used different '**link**' **fossils** to prove it. **Now their work is proven untrue.**

Many of their books don't mention these fossils anymore. As discoveries have widened, we have discovered how cells work.

The complication chemical gene structure could not have evolved.

Scientists are abandoning gradual evolution. The cell functions as a wonderful efficient factory **that could not have come by chance.**

These proponents of non-literal days assert that **a day could mean any time period.**

During the days of the early 20th century, **evolutionary proponents** seemed to have an edge on facts that went contrary to the scriptures.

But with further research, we are seeing that **truth always supports truth.**
We should trust God's Word and just wait on those things that seem incompatible with what God's Word says.

Others are **ensnared** by the **geological strata**.

They are convinced the aging of the rocks deny God's Word so they change God's Word.

We just don't know enough.

Interesting **scientific research** at the University of Arizona shows that **the supposed time** needed to lay such strata could be done rather rapidly using **Mt. Helena's volcano as an example.**

We NOW know that the **Grand Canyon** in America was **made in less than a year** rather than the millions of years as evolutions have claimed

Their **repeatable experiments** demonstrate **just what we see in our strata today.**

THE BIBLE IS NOT TRUE! THESE ROCK LAYERS SHOW THAT THE EARTH IS MILLIONS OF YEARS OLD! YOU HAVE TO BELIEVE ME! I AM A SCIENTIST!

MILLIONS OF YEARS

ROCK LAYERS

I'LL JUST ACCEPT THE MILLIONS OF YEARS AND ADD IT TO THE BIBLE!

Scientist

Theologian



We simply need more time
to understand God's ways;
we must not depart from God's Word.

**Oil can be produced from organic material
in 20 minutes.**

Fossilisation can take less than 50 years

Many thin strata layers are now interpreted
to have **taken days** rather than **thousands
of years**. Some still scared about this suggest
that the scriptures can be taken either way.

About Time

The early church father, Saint Augustine, said about whether there was time before creation, “I know well enough what it is, provided that nobody asks me; but if I am asked what it is and try to explain, I am baffled!”

St. Augustine

The concept of create and creation is preserved for us **all the way through God's Word all confirming a genuine creation by God (119 times - 'create')**
Besides this, **note Jesus' own words.**

“But Jesus said to them, “Because of your hardness of heart He wrote you this commandment. **But from the beginning of creation, God MADE THEM MALE AND FEMALE.**” (Mark 10:5-6;)

Genesis 1

© AIG 2002

vs.5

And God called the light Day, and the darkness he called **night**.
And the **evening** and the **morning** were the **first day**.



vs.8

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



vs.13

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



vs.19

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



vs. 23

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



vs. 31

And God saw every thing that he had made, and, behold, it was very good.
And the **evening** and the **morning** were the **sixth day**.



DAYS OF CREATION IN GENESIS ONE

DAY

1



EARTH, SPACE, TIME & LIGHT

DAY

2



ATMOSPHERE

DAY

3



DRY LAND & PLANTS

DAY

4



SUN, MOON & STARS

DAY

5



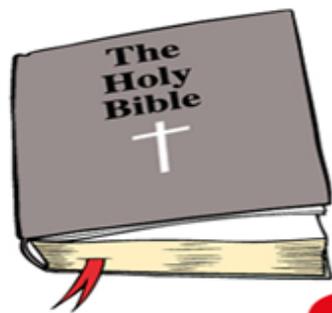
SEA & FLYING CREATURES

DAY

6



LAND ANIMALS & MAN



“DAY”
IS USED
2301 TIMES
IN THE OLD TESTAMENT

“YOM” = “DAY”

**WHY ONLY
QUESTION
GENESIS?**

Back
in my
father's **day**



it took

10 **days**

to drive

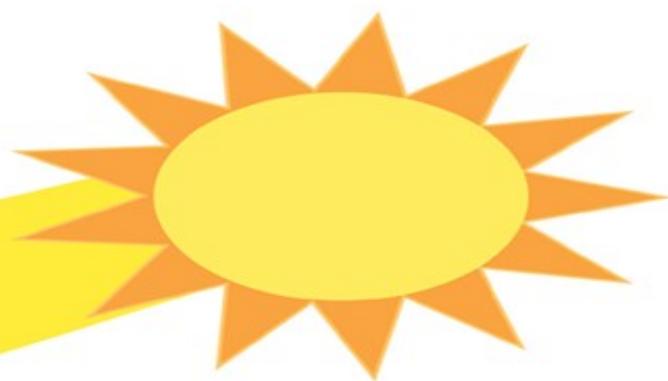
across the

Australian

outback

during

the **day**.



USES OF "DAY" OUTSIDE OF GENESIS 1

A "DAY" + NUMBER

- 410 TIMES (in plural or singular)
- **ALWAYS** means an ordinary day!

B "EVENING" & "MORNING" TOGETHER WITHOUT "DAY"

- 38 TIMES
- **ALWAYS** means an ordinary day!

C "EVENING" OR "MORNING" WITH "DAY"

- 23 TIMES each
- **ALWAYS** means an ordinary day!

D "NIGHT" WITH "DAY"

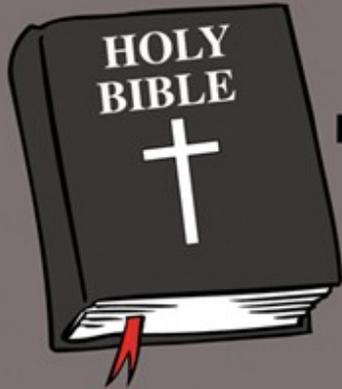
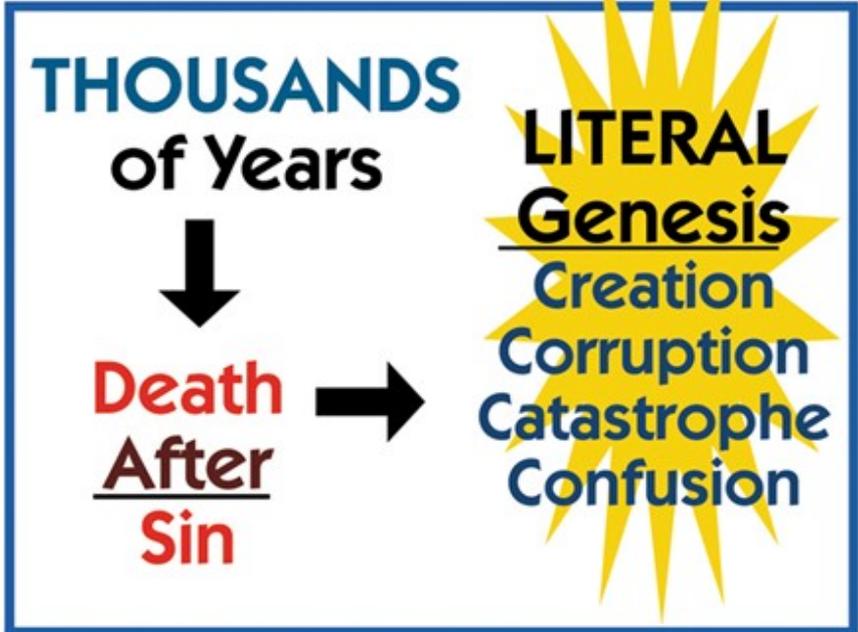
- 52 TIMES
- **ALWAYS** means an ordinary day!



+

Nothing Else

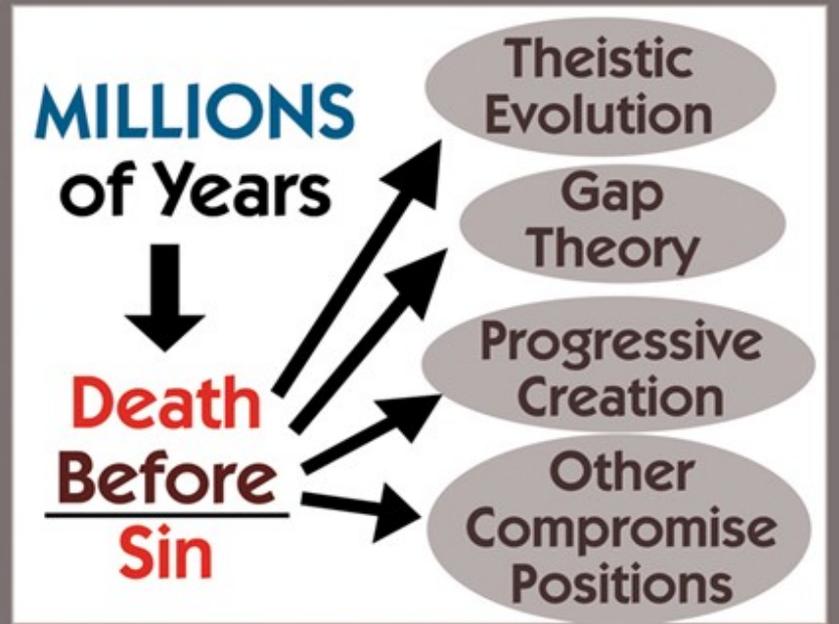
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+

Man's Fallible Dating Methods

=



**And God blessed the seventh day,
and made it holy, because on it He rested
from all the work of creating that He had done.
GENESIS 2:3;**

**Holy
Bible**

**KING JAMES
VERSION**

Exodus 20:11
**For in six days the LORD
made heaven and earth,
the sea, and all that in
them is, and rested the
seventh day: wherefore
the LORD blessed the
sabbath day, and
hallowed it.**

Modern Science Relation to Creation.

Modern science is based upon three principles.

Interestingly, all three had its origin in or were **consistent with Christian teachings.**

- 1) The world is real and the human mind is capable of knowing real nature.**
- 2) The structure of science is based upon cause and effect.**
- 3) Nature is unified.**

Christian scientists founders of key creation (scientific) principles.

Isaac Newton -

Dynamics

Johann Keplar -

Astronomy

Robert Boyle -

Chemistry

Lord Kelvin -

Thermodynamics

Louis Pasteur -

Bacteriology

Michael Faraday -

Electromagnetics

*Even non-Christian scientists can
apply these principles from
Creation to their work and
make discoveries.*

*If they do not believe in God,
though, are they not embarrassed
using Christian teaching to live
out their lives?!*

They are living by faith.

*If we have so much confidence in
the world God made, maybe we
ought to put more trust in God
who made and sustains the
universe!*

The earth was without form and void



And darkness was upon the face of the deep

At first the EARTH was a shapeless mass.

The Bible says:- "And the earth was without form, and void; and darkness was upon the face of the deep.

And the Spirit of God moved upon the face of the waters." (Genesis 1:2;)

Some versions say the Spirit was brooding (as a mother bird on her egg).

The Spirit is the generator of life.



We are told THREE things about the condition of the original earth:

1. Formless and Void.

The Hebrew words **tohu wabohu** ("formless and void") are used together **two other times** in the Old Testament (Isaiah 34:11; Jeremiah 4:23;)

These are the only times that **bohu** is used in the Bible. The words seem to form a unit:- a bit like our expression, "**topsy-turvy.**"

2. Darkness over the Surface of the Deep.

The "deep" refers to an abyss of water. This same word is used in Exodus 15:5 to describe the Red Sea as it swept over the armies of pharaoh.

It will not be until the third day that we shall see dry land appear.

3. The Spirit of God was moving over the Surface of the Waters.

The word which describes this "moving" of the Spirit of God is found in Deuteronomy 32:11; where it describes a bird brooding over her young.

The picture here is of the Holy Spirit working over the earth and preparing it to bring forth life.



What or Who was this entity that was hovering over the face of the single, great dark ocean?

Could it have been only a gentle wind stirring the waters?

What part did the Holy Spirit have in the creation of living things?

John 1 tells us that Jesus had a part on the creation. Is he included in the term Elohim (God or gods) in verse 1? Discuss.

LESSONS FROM GENESIS 1:1-2; There is only one God and that is the God who created us.

No matter what we may hear or read in the newspapers, **we did not create God.**

That means that He is the God of every man, even if every man does not recognize Him as such.

The God who created us is a pretty big God.

All you have to do is to look up into the sky to see a glimpse of how big is God.

The more powerful telescopes that scientists are able to make, the more galaxies we are able to see.

There are millions upon millions.

And **behind it all is our God.**

God is personally involved in His creation.

We see this especially in the picture of His Spirit hovering over planet earth as a mother eagle hovers over her young.

With all of the enormous galaxies and star systems, God is concerned with this one little blue planet and what happens on it.

The **purpose of the Genesis account** is not merely to have us view the creation, but that we might **see the Creator who created the creation.**

Dr. B. B. Warfield states it this way:-

A glass window stands before us. We raise our eyes and **see the glass**; we note its quality, and observe its defects; **we speculate on its composition.**

Or we look straight through it on the great prospect of land and sea and sky beyond.

So there are **TWO WAYS** of looking at the world. We may **see the world** and absorb ourselves in the wonders of nature. **That is the scientific way.**

**Or we may look right through the world
and see God behind it.
That is the religious way.**

**The scientific way of looking at the world
is not wrong any more than the glass-
manufacturer's way of looking at the window.**

**This way of looking at things has its very important
uses. Nevertheless the window was placed there
not to be looked at but to be looked through; and the
world has failed in its purpose unless it too is looked
through and the eye rests not on it but on its God.**

**Genesis was not written for the glass maker
it was written that we might look through the glass
of this account to the Creator behind it all.**

DAYS OF CREATION IN GENESIS ONE

DAY

1



EARTH, SPACE, TIME & LIGHT

DAY

2



ATMOSPHERE

DAY

3



DRY LAND & PLANTS

DAY

4



SUN, MOON & STARS

DAY

5



SEA & FLYING CREATURES

DAY

6



LAND ANIMALS & MAN

THE SIX DAYS OF CREATION GENESIS 1:3-31;

The six days of creative work are topical in nature.

This does not rule out a literal interpretation, but the topical nature should also be realized.

The **outline** for this structure can be seen in **Genesis 1:2** where the earth was described as being **unformed and unfilled**.

The **first three days involve** forming the earth while the **second three days involve** filling the earth. The Jews delighted in this sort of parallelism- it was like poetry.

This observation has led SOME to suggest that we are not meant to take the teachings of this chapter with a rigid literalness but rather as a poetic passage teaching us that God is indeed the creator of all things.

A dramatic scene of light rays shining down on the Earth from space. The Earth is shown as a curved horizon with continents and oceans visible. The background is a dark, starry space. The light rays are bright and create a strong contrast with the dark background.

*And God Said,
"Let there be light"*

THE FIRST DAY Genesis 1-5;

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

4 And God saw that the light was good; and God separated the light from the darkness. 5 And God called the light day, and the darkness He called night.

And there was evening and there was morning, one day.

There is a **specific formula** that we shall see **repeated in each of the six days.**

The same pattern is followed throughout this chapter.

God's creative statement: *And God said...*

The fiat: *"Let there be..."*

The creative act: *And there was light...*

A declaration that the creation was good: *God saw that it was good.*

The time limits of that creative period:

And there was evening and there was morning...

The numerical listing of that time: *One day.*

In **verse 1** we saw the **created activity of God** described outright in the narrative, but are not given any details as to how that work was carried out.

It has been described as ex nihilo creation from nothing.

That is actually a misnomer as it is actually a case of **creation from God's power.**

In **v3**, we see **creation via the spoken word of God**. We read that God says and then it comes to pass. **Hebrews 11:3 teaches the same essential truth, that the worlds were made by the word of God.**

"By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible."

The **object of creation** on this **first day** was **light**
This stands **in contrast** to the object of **the fourth**
day of creation which would be
the creation of **light-bearers (maoroth)**.

The first describes elemental light
without any reference to
the source of that light.

The second describes the light sources.

**Genesis 1:3; And God said,
"Let there be light," and there was light.**

AT GODS WORD LIGHT CAME INTO EXISTENCE.

**Then God commanded, "Let there be light."
This was the first recorded command of God**

**We know today that for most things
light is necessary to sustain life.**

**The creation of light before life
illustrates the fact that God
created all things in logical order.**

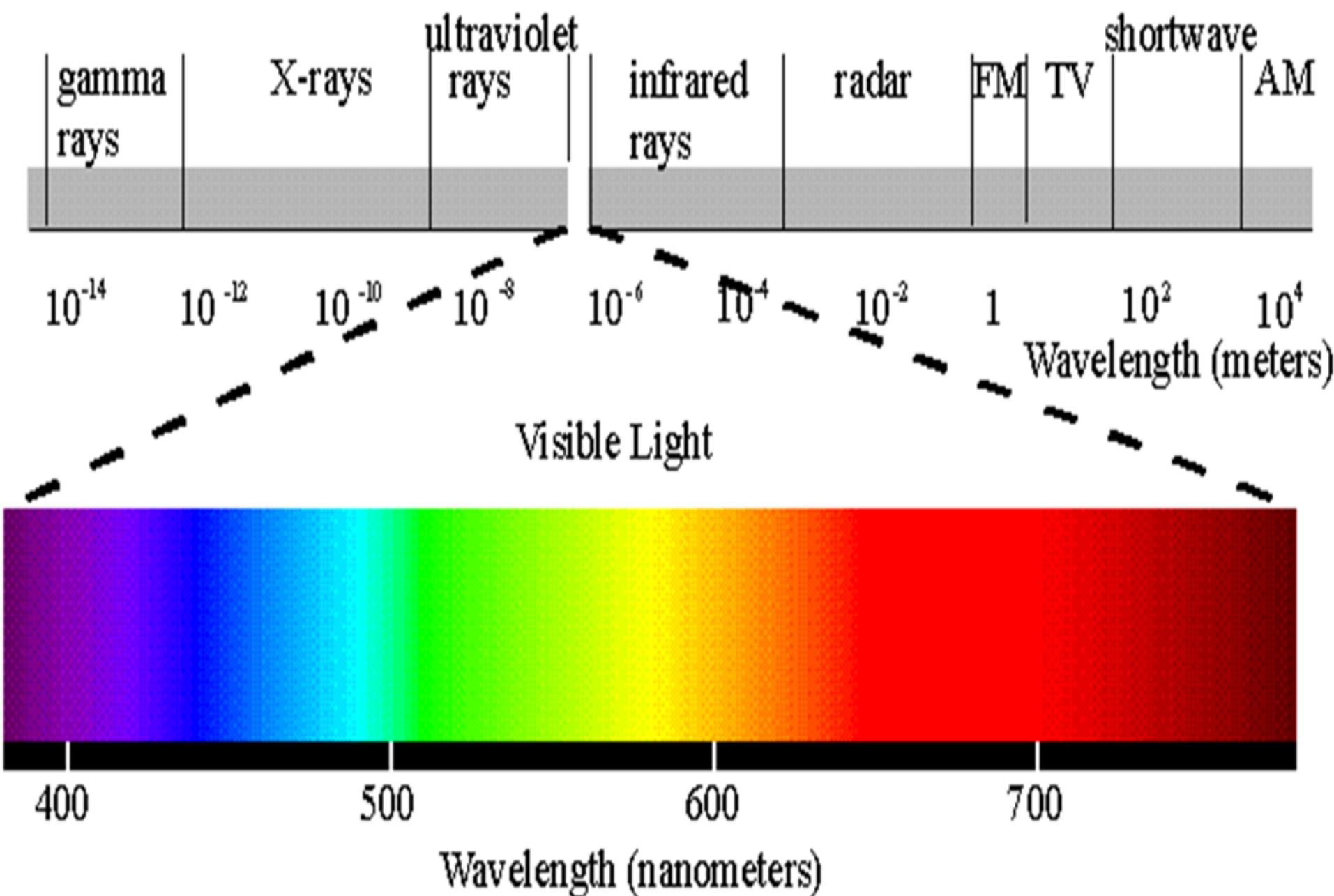


Genesis 1:3; And God said,
"Let there be light," and there was light.

God put His power to create in His Word.
(John 1:1;) His power to save is also
in His word. (Romans 1:16;)

The New Testament reveals that God's Word
is invested in a Person. (John 1:1;)

Light was the result of the first command.
(2 Corinthians 4:6;)
Light can represent energy.



Notice the very narrow band of visible light.

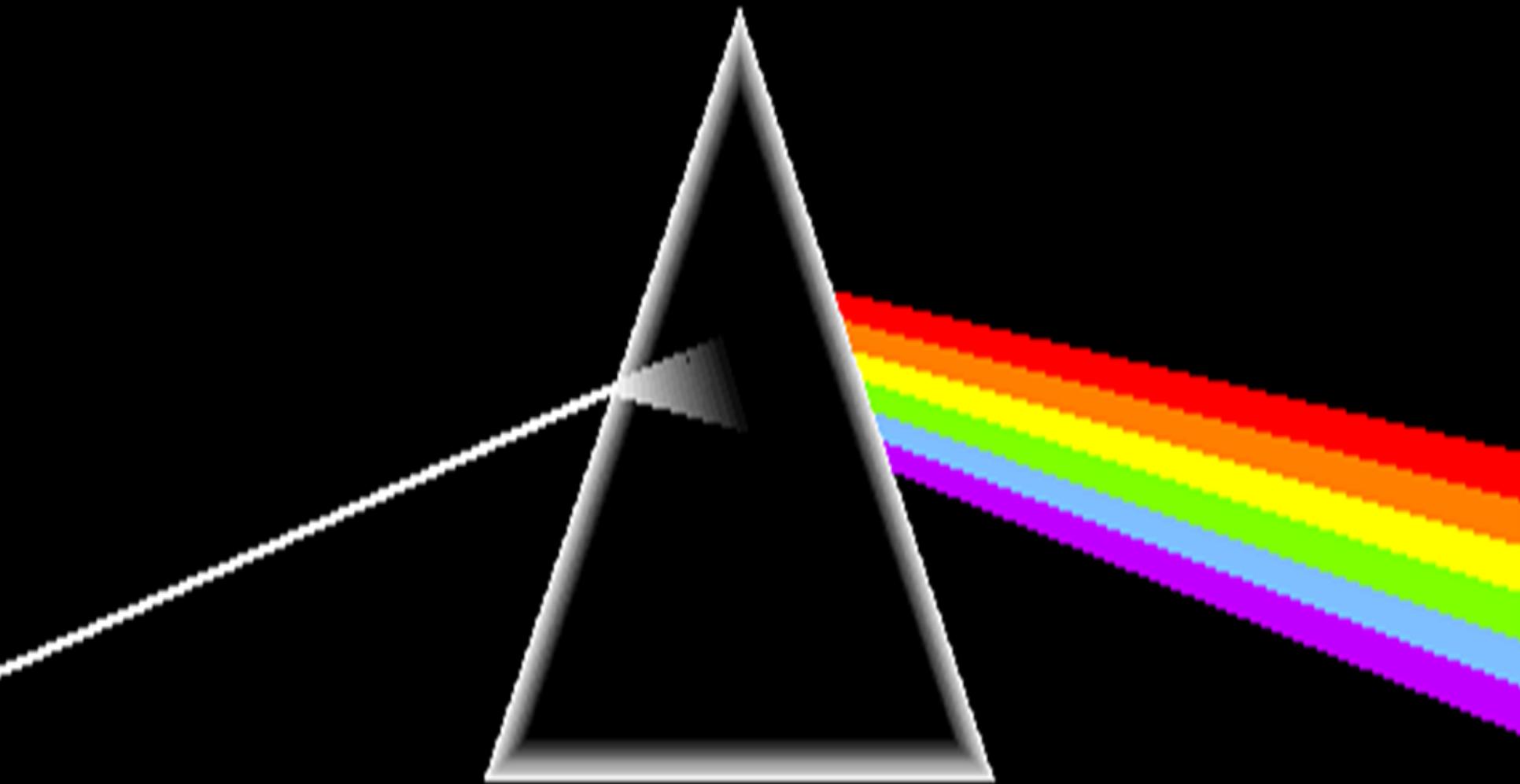
The creation of light in all its forms, visible and invisible, actually the electromagnetic and nuclear energy of the universe, might be involved in this order.

The **spectrum of electromagnetic energy** that we **see as visible light** is a very narrow band compared to the **broad “spectrum”** of **invisible energy** such as x-rays and radio waves. **But visible light IS part of that broader spectrum.**

We know the effect of “**white**” **light** on the leaf of a growing plant. But we don’t yet know much about the effects of other forms of **radiant energy** on living things.

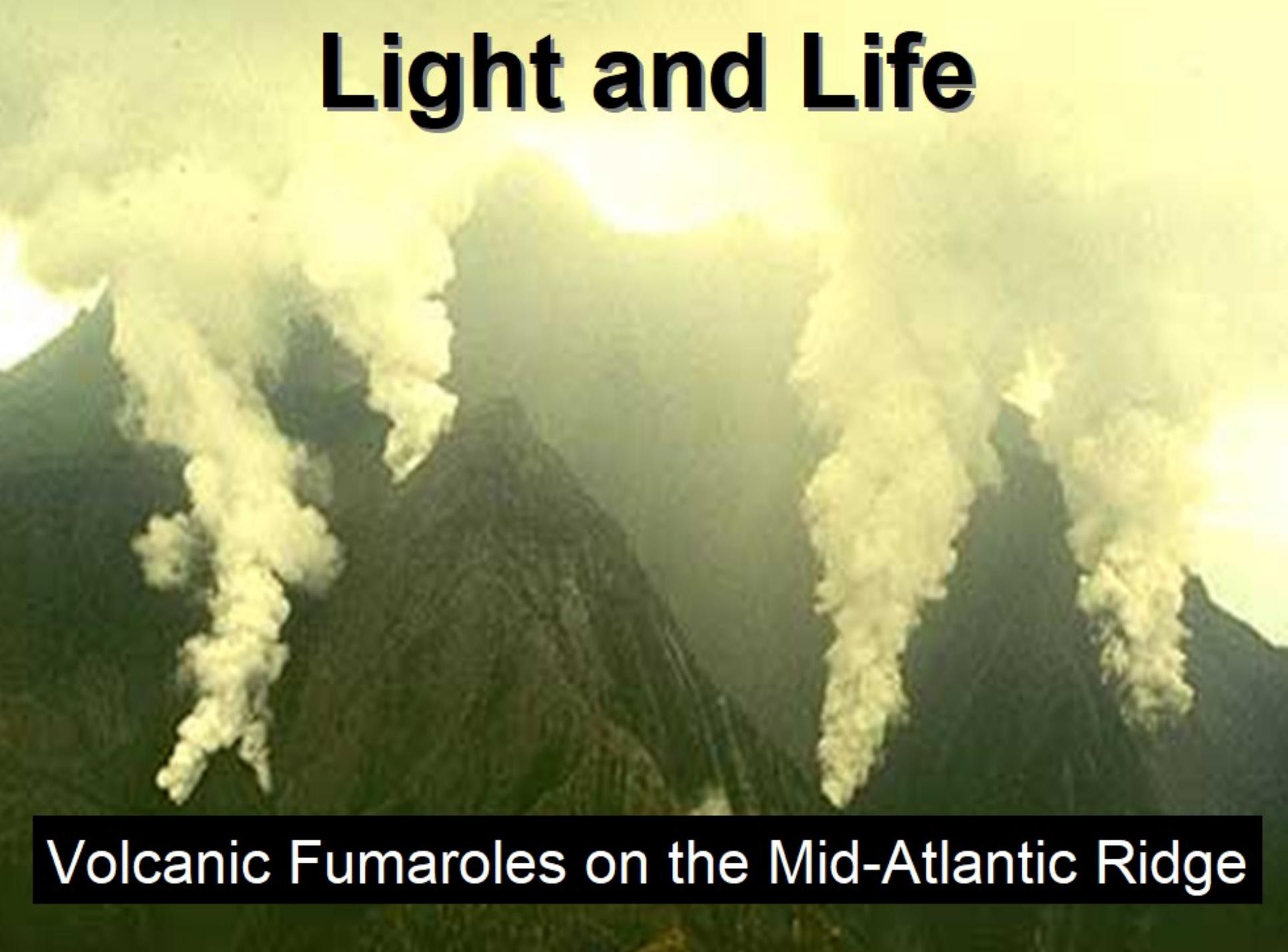
We know **ultraviolet** “**light**,” which is invisible to our eyes, has damaging effects on some things, and **infrared** heats up the surfaces of solid objects.

But we still have a lot to learn about the effects of a wide range of **electromagnetic** and **nuclear radiation** on living things.



“White” light is made up of the wavelengths of colours like the rainbow.

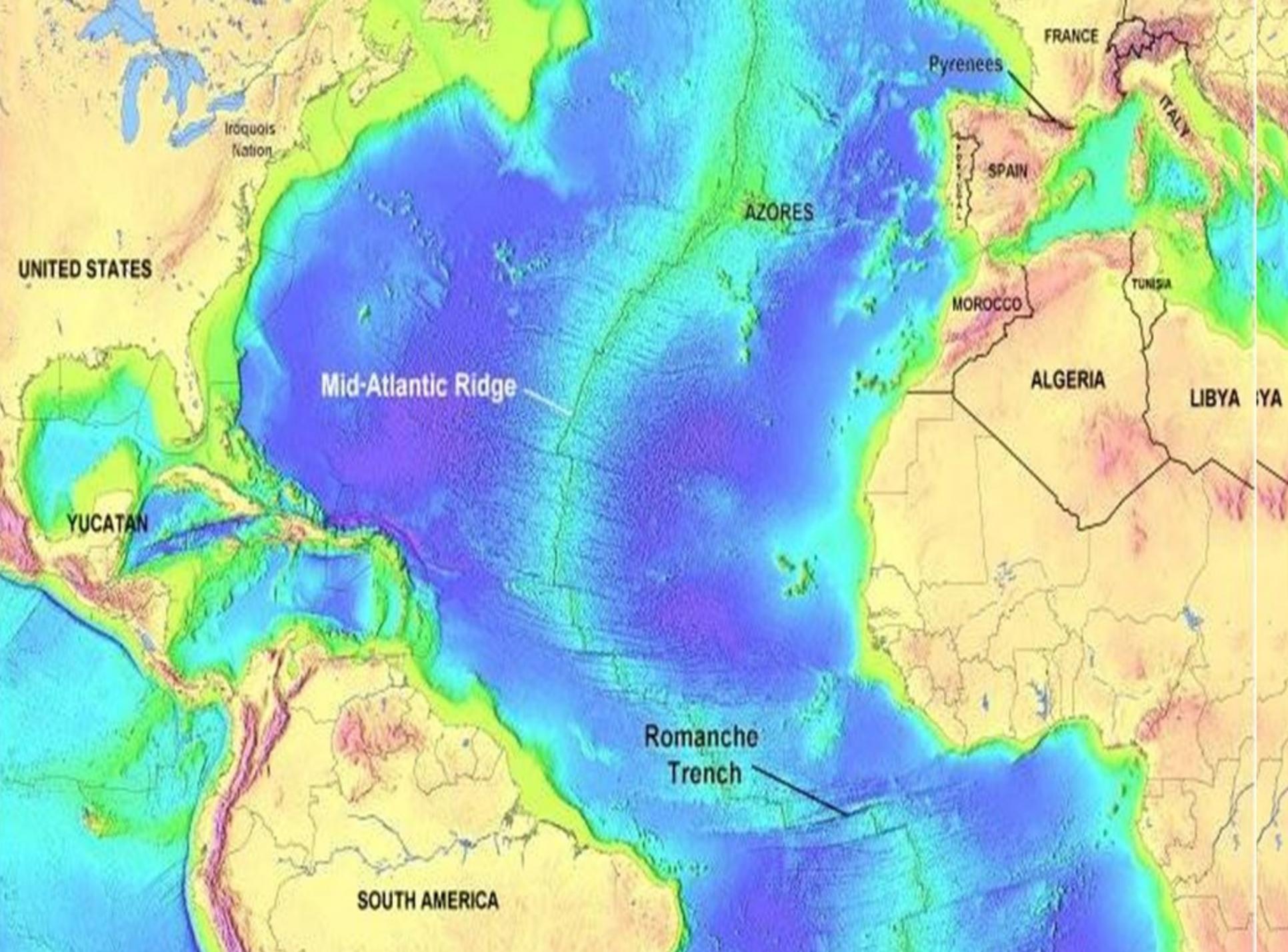
Light and Life

An aerial photograph of the Mid-Atlantic Ridge, showing several dark, jagged volcanic peaks. From each peak, a thick, white plume of steam or smoke rises into the air, creating a series of vertical columns. The background is a bright, hazy sky, and the overall scene is illuminated by a strong light source, likely the sun, which is visible as a bright, circular glow in the upper center of the image.

Volcanic Fumaroles on the Mid-Atlantic Ridge

Light, or the stored energy of light in the form of **organic compounds**, such as those that spew from the fumaroles along the Mid-Atlantic Ridge in the Atlantic Ocean, **are usually necessary for life to exist.**

If there had never been **light** life would have never been. As the Bible says:- “Blood is the life of the flesh,” **light is necessary for most living things.**



Genesis 1:4; “God saw that the light was good, and He separated the light from the darkness.”

The only way **darkness can exist** in the **presence of light** is if a **solid body** comes between the light and the observer.

There can be **day and night** at the **same time** because **the source of light** is on the opposite side of the solid object **to block the light**.

When God called the **light “day”** and the **darkness “night,”** this possibly implies the setting in **motion** of the earth’s rotation.



Light and Darkness

Genesis 1:4; “God saw that the light was good, and He separated the light from the darkness.”

Light can also **represent goodness and truth.**

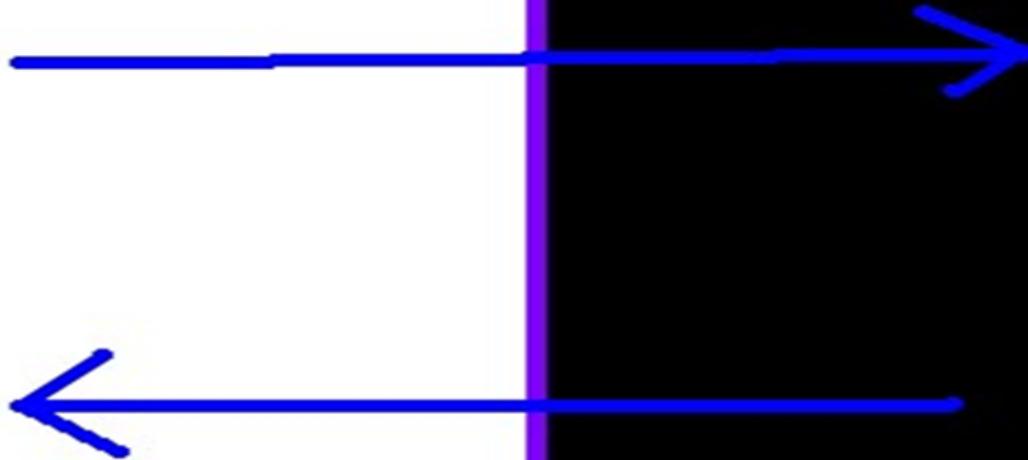
This was just the first of
the great separations

The concept of **separation** is an important one
in the **spiritual** realm
just as it is in the **physical.**

That **darkness** can exist in the presence
of **light** implies **shadow.** What was this light
if its source was not the sun?

(See verses 4-19; and Revelation 21:23;)

Life to Death / Death to Life



Because that is what He has done.

**It is He who has rescued us from
the ruling force of darkness and transferred
us to the kingdom of the Son that He loves.**

Colossians 1:13-14;

Genesis 1:5. “God called the light **"day,"** and the darkness he called **"night."** And there was evening, and there was morning, **the first day."**

This is the first of several meanings for the word **day**. God named those things over which **only He has control**.

The Jews began **the 24-hour "day" at sundown**. Did God set the beginning of the first day at evening because darkness came before light in the creation?

When used of a day, they mean **the beginning and ending points** of the **two parts of a day**, as used in that sense.



There is always darkness on one side of the earth. When our side of the earth is in darkness it is night for us.

Some think that **before man was created** to measure time in human terms, God used the terms **day one, day two, etc.**, to indicate steps in the creative process.

He could have created everything in one day if He wanted.

I think the reason He attributes the acts to certain days and makes six of them is to establish the basis for man's work week.

January 2006

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
<i>New Year's Day</i>						
8	9	10	11	12	13	14
15	16	17	18	19	20	21
	<i>Martin Luther King, Jr. Birthday Observed</i>					
22	23	24	25	26	27	28
29	30	31			December 2005 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	February 2006 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

Pacific Ocean

Day and Night

Alaska

Canada

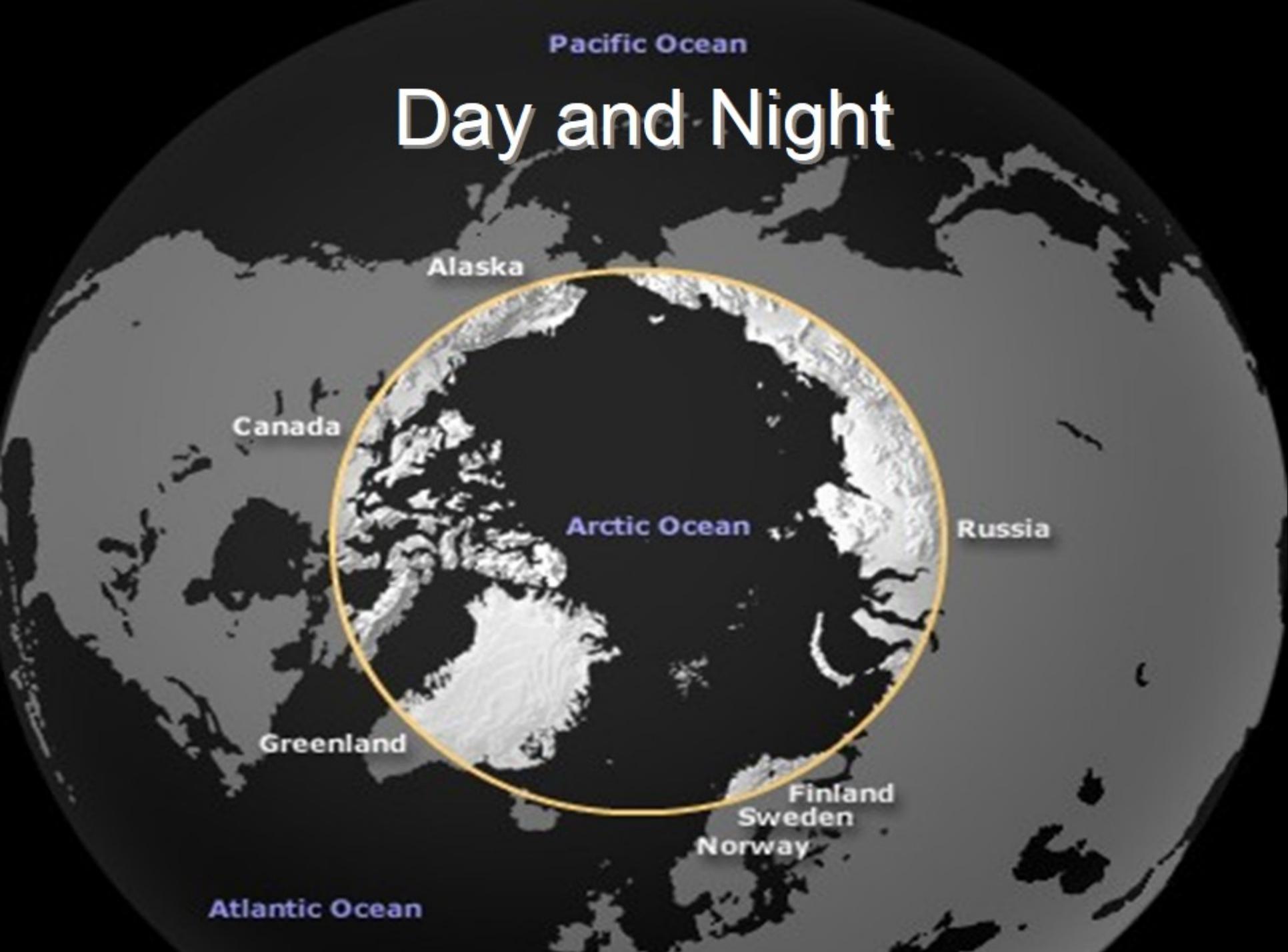
Arctic Ocean

Russia

Greenland

Finland
Sweden
Norway

Atlantic Ocean



We know that on a rotating earth with a 23.5° tilt from the perpendicular, day and night have different periods of length at different distances from the equator at different times of the year.

North of the Arctic Circle and south of the Antarctic Circle, the length of what might be called “day” and “night” have lengths of six months each.





The great creative power of God,
the power that brought the physical universe
into existence, was His Word.

**Does God's word have the same power
today?**

Discuss the concept that **God's Word**
was and still is **a Person**. (John 1:1;)

God's power to save is now in the gospel.
Romans 1:16;)

THE SECOND DAY Gen 1:6-8;

Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. 8 And God called the expanse heaven. And there was evening and there was morning, a second day. (Genesis 1:6-8;)

The old King James Version translated the Hebrew (*raqiya*) with the English "firmament."

New American Standard Version replaces it with "expanse."

"Raqiya" is used 17 times in the Old Testament - most of those instances taking place in the first chapter of Genesis.

Before looking at the other instances,

let us look first of all at its use in this chapter.

Gen 1:6; Then God said,

**"Let there be an expanse in the midst of the waters,
and let it separate the waters from the waters."**



Raqiya is defined in **verse 8** when "**God called the raqiya' heaven**" (note that the Hebrew is plural; "**Heavens**").

This seems to be **further explained** in **verse 20** where God says:- "**...let birds fly** above the earth in the **open expanse of the heavens**" (It literally reads "**...upon the face of the Raqiya of the heavens**").

A summary of *Raqiya'* is given in the following observations:

- (1) It took place in the **midst of the waters** (1:6;)
- (2) It separated **upper waters** from **lower waters** (1:7;)
- (3) It was called "**heaven**" (1:8;)
- (4) It had lights - **the sun & moon** (1:17;)
- (5) It was the place **where the birds flew** (1:20;)

Any attempt to assign a specific meaning to *Raqiya* such as "atmosphere**" or "**outer space**" is doomed to frustration when we consider all of these observations.**

The problem is that we are inclined to try to read in a **21st century interpretation** into an ancient **Semitic text**.

But to understand it will not be difficult if we **put ourselves** into **the shoes** (or sandals) of the **early Hebrew writer**.

He is **not attempting to describe precise scientific phenomenon**. Rather, he is **describing the word from his own vantage point**.

Have you ever gone out at night and looked into the sky? What did you see? Could you tell by looking **where the atmosphere and the clouds ended and where "outer space" began?** No!!!

All you could see was the **distinction**
between "**down here**" and "**up there.**"

That is how the Hebrews described things.
I am not saying that they were in scientific
error, any more than we are in scientific error
when **we speak of the sun rising and setting.**

Psalm 19:1; and 150:1; give us little help in further
determining the nature of this "**firmament.**"

*The heavens are telling of the glory of God;
And their **EXPANSE** is declaring the work of His hands.*

(Psalm 19:1;)

Praise the Lord!

Praise God in His sanctuary;

*Praise Him in His mighty **EXPANSE.** (Psalm 15:1).*

Ezekiel also mentions the **Raqiya**
in his first chapter.

It is there that the prophet describes
a vision of the throne of God. It looks like this:-



In spite of the vividness of this description,
the **Raqiya itself is not described.**
It is merely understood without explanation.

Up to this point, there is not a lot of help found
in the actual uses of the word within the Old Testament.

However, when we look to the root word, **there is**
a possible clue. The root is **Raqia'** (only the **yodh is missing**).

It seems that **this word can carry a double meaning.**

On the one hand, it can refer to **that which is spread out.** (Job 37:18; Psalm 136:6; Isaiah 42:5;)

On the other hand, it is used to describe the act of **stamping the foot.** (Ezekiel 6:11; 25:5;) or even **stamping of the enemies** of the Lord.
(I Samuel 22:43;)

When used in the intensive stems (pi'el & pu'al), it takes on the idea of **beating out precious metals, spreading them out over a wide area.**

Thus, we are left with a picture of God as the Creator, spreading out the expanse of heaven, carefully placing each of the heavenly bodies in the dome of the sky,

all designed to be seen from the earth below and to bear witness of His majesty and might.

When you go out at night and look at the velvet dome of the sky above, consider the hosts of heaven and remember that it was God who set all of this in place.

Genesis 01 01 to 05; Creation

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Gen 01 06; Creation**