
2. GENESIS - Chapter One

"Also I will make him My firstborn, higher than the kings of the earth"

ORDER OUT OF CHAOS (Chapter 1:1-2:3)

For brevity and beauty of composition, the Genesis account of creation is unequalled. It expresses in few dramatic words, the acts of God in bringing order out of the original chaos. It underlines an important lesson in that it was by "the word of Yahweh that the heavens were made" (Psalm 33:6); for it is by the same word that His "new creation" is likewise moulded into shape (Rev. 3:14). Thus the physical regeneration of the earth is set forth in Scripture as typical of the moral regeneration of man by the power of the Gospel.

God the Creator dominates the scene as the lifeless earth of darkness is first illuminated and then caused to teem with life. Power and majesty mark every sentence as higher forms of creation make their appearance; until the climax is reached with the creation of man "in the image and likeness of God". Then the destiny of man was declared in the proclamation: "Have thou dominion..."

If it be asked when did God create? the answer is "in the beginning" (Gen. 1:1); if it be asked how He created? the answer is by His spirit (Gen. 1:2-3); if it be asked for what purpose did He create? we are told that it was to fill the earth with life (Isa. 45:18), such as would reflect to His glory. "Thou art worthy, Lord, to receive glory and honour and power; for Thou hast created all things and for Thy pleasure they are and were created" (Rev. 4:11). Though these words relate to the "new creation" of the future they apply equally to the physical creation of the past.

Everything was done in wisdom (Prov. 8:22-24; 3:19; Psa. 136:5); for Yahweh's glory (Num. 14:21; Prov. 16:4); and with His ultimate purpose in view (Isa. 45:18; John 1:1-3). The wisdom and power seen in natural creation demonstrates His ability to save (Psa. 147: 3-4). The glory revealed therein was a cause of rejoicing to the Elohim (Job 38:4-12); and as we meditate there upon, we, too, can rejoice with the Psalmist: "O Yahweh, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches" (Psa. 104:24); "Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works" (Psa. 105:2).

CHAPTER ONE

CREATION: DIVINE GLORY IN NATURAL CREATION

"In the beginning God" — God is the primeval force of all creation; everything is out of Him. Paul declared: *ex autou kai di autou, kai eis autou ta panta*, "out of whom, and on account of whom, and for whom, are all things" (Rom. 11:36; 1 Cor. 8:6). Upon the basis of this, the following comment has been made. "The source or fountain of power in the universe is one. It is a unit. Therefore, everything which exists is *ex autou*, out of Him. Hence the Creator did not 'make all things out of nothing.' This is the teaching of theology, the Orthodox theology of the Old Man of the Flesh; and which leads many of his children to affirm that 'matter is God,' understanding by 'matter' that which is cognizable by the five senses. Hence the sun, the moon, and the stars, and all the things they can see, taste, feel, smell, and hear upon earth, are God. They confound that which 'is of Him' with the 'Him' out of whom all things proceed. On the other hand, other children of the Old Man affirm that 'God is immaterial'; by which they mean that He is not matter, or substance, or body; but an inconceivable something they call 'spirit', an incorporeal, unsubstantial, immaterial

spirit, which is as near to nothing as words can express. But the Scripture declares that *pneuma ho Theos esti*, literally, 'Spirit is the Theos'. I say simply *Theos*, because we shall yet have to ascertain the New Testament sense of Theos. 'Spirit', then, is the Theos commonly called God. But more than this, this Spirit is the Father, that is, the One *ex autou*, out of whom are all things" (*Phanerosis* pp. 53-54).

The Scriptures, therefore, teach that the Spirit of God is the substratum of all matter; it is the nuclear energy of all creation (Prov. 8:22). Hence, all that was done, was done with His ultimate purpose in mind, and not as the result of blind force or chance.

The First Day: Light Appears — vv. 1-5 *The earth was originally swathed in darkness, and light was necessary in order to reveal the extent of the work required. This, therefore, became the work of the first day. It was brought into being "by the word of God". The manifestation of light is also the first act necessary in order to bring Yahweh's spiritual creation into being. John refers to this when he wrote: "In the beginning was the word" and that word constituted "the light of men" (John 1:1-5). The seven acts of creation, recorded in the early verses of Genesis, are not merely historical facts, but are typical foreshadowings of the divine purpose with man.*

VERSE 1

"In the beginning" — The Hebrew has one word, *bereshith*, signifying "in the beginning." It forms the Hebrew title of the book, and is derived from a root, *rosh*, signifying "head", "beginning" etc. When this "beginning" was we are not told. But we are taught that wisdom was revealed in the acts of creation from the beginning. John states that "in the beginning" was the Word or *Logos* (John 1:1). *Logos* signifies the outward expression of inward thought or reason. It represents more than a mere word, for it incorporates the thought behind the word expressed. Elsewhere, we learn that wisdom was with God in the beginning, and was manifested in His acts.

Thus, in the beginning there was God, and out of God came all creation, because His spirit is the basis of it all. And at the end there shall be God, manifested in a perfected earth, and a multitude of perfected beings. This is summed up by Paul in the words: "God all in all" (1 Cor. 15:28). At the commencement God stood out pre-eminent; and at the end He will do so also.

How did the earth and other planets come into existence? Evolutionary science postulates one thing, and the Scriptures another. As far as science is concerned, there are two main theories: (1) the near approach of another star to our sun, resulting in the drawing off of embryonic planets; (2) the condensation of the sun and its planets from a nebular basis. Evolutionary science desires to get rid of God, and therefore postulates theories that permit of the formation of the heavens and the earth by chance rather than design.

On the other hand, the Scriptures speak of the forming of the heavens and earth as a specific act of creation (Isa. 42:5). "He commanded, and they were created" (Psa. 148:5); "God Himself that formed the earth and made it" (Isa. 45:18). Combined with such declarations as these, there are basic problems which remain to be solved by evolutionists. If their theories were true, all the planets should observe the same uniform principles, but they do not. Evolutionists cannot explain why seven of the eight planets connected with the solar system have direct rotation in reference to their revolution around the sun, but Venus rotates slowly backwards, and Uranus rotates at a 98-degree angle from its orbital plane, even though its orbit inclines less than that of any other planet. Nor have they an answer to the problem of retrograde satellites. Of the thirty-two moons in our solar system, eleven orbit in directions opposite to that of the rotational direction of their mother planets.

Were the heavens and the earth created during the period of the six literal days referred to in Genesis 1? There is no reason to claim this. It is true that Exodus 20:11 declares: "In six days Yahweh made heaven and earth, the sea, and all that in them is," but the verb "made" (Heb. *asah*), can signify "appoint" as rendered in Psalm 104:19, and could relate to the ordering of the earth, which had already been in existence for long epochs of time.

"God created" — The Hebrew is *bara Elohim*: a verb in the singular number combined with a noun in the plural: "Mighty ones he created" (J. Thomas, *Phanerosis* p. 51). The use of a singular verb with a plural noun suggests one motivating power manifested through a multiplicity of agents. The one motivating power in creation was the "Spirit of God" (v. 2) or Yahweh Who worked through the angels to bring the creation into existence.

"This intimate relationship, so intimate as to constitute a Unity in plurality, (but not a plurality in the absolute and primary Power the source of all) is expressed in Isaiah 45:18, "Thus, saith Yahweh, that created the heavens *hu ha-Elohim*, He the Elohim that formed the earth and made it; He hath established it. He created it not in vain, He formed it to be inhabited. I Yahweh, and none without." In this text Yahweh is twice repeated. This expresses one, being in the singular number; but *Elohim* is plural expressing two or a multitude; and this noun of multitude is prefaced, not by *they* as *they the Elohim*; but by 'He', as *He the Elohim*. This peculiarity is doctrinal not accidental, nor an arbitrary custom of language, but designed. It teaches that the creation was produced from one power *ex ou, out of which*, are all things, and that this one power operated through a plurality of agents, or *Elohim*, who are the spirit embodiments of its rays" (*Phanerosis* p. 52).

"The heaven and the earth" — "*Heaven*" is *hashshamayim* in Hebrew, and is in the plural (heavens), from a root, to be high. It relates to the firmament, the starry expanse above the earth and high up from it. The heaven is put before the earth, because that is the true and natural order. There was a time when there was no earth (Prov. 8:23); but there never was a time when there was no heaven, in the highest sense of God's dwelling place. Nevertheless, heaven, in this verse, relates to something that was specifically created, and therefore, particularly to the universe in which the earth is a member.

"The earth" in Hebrew is *ha eretz*, and relates to the world as compared to the heavens above it.

VERSE 2

"And the earth was without form and void" — These words are better rendered "waste and empty". The Hebrew expressions are *tohu* and *bohu*. The same expressions are found in Jeremiah 4: 23-26, but the context shows that Jeremiah did not have natural creation in mind, but Yahweh's national creation: His people of Israel. The political organisations of the nation were to be overthrown, and the people driven from the land. The depredations and devastations to be wrought by the invading Babylonians, would cause the land of Judah to become politically "waste and empty." The primeval state of creation thus became the type of Judah's overthrow. Jeremiah even saw the mountains tremble before the advance of Nebuchadnezzar's forces, for "mountains," as a symbol, relate to mighty empires, and the force and success of the Babylonian's attack caused even Egypt in all its power, to quake in fright.

In regard to creation itself, the terms "waste and empty" suggest a state of chaos out of which God brought order and life. At first a shroud of impenetrable darkness covered an earth surrounded by water, so that it is described as being "without form" and empty.

Was the earth always like that? The suggestion of pre-Adamic creation is made in *Elpis Israel*, and whilst, we do not subscribe to the teaching that "the angels that sinned" relate to that time, there are suggestions in the Word that would support a pre-Adamic creation.

For example, the Elohim declared of Adam and Eve after they had sinned, that they had become like the angels once were: "to know good and evil" (Gen. 3:22). This suggests that the angels were once mortal, and that they gained their angelic state of immortality through probation under conditions of evil. This, of course, does not establish that they "worked out their salvation" on the earth; but, for that matter, it does not disprove it either. On the other hand, Isaiah 45:18 states concerning the creation of the earth, according to the Hebrew: "He created it not a waste" (*tohu*). This would strongly suggest that the earth was not originally in that state in which it is described in Gen. 1:2. And this is supported by the verb that is used in that place, and translated "was". The verb *hayah* signifies not only to be, but also "to become", "to come to pass". Dr. Strong gives the verb as future, and elsewhere in the Bible it is so rendered. The same verb, in a similar context, is found in Genesis 2:7: "man *became* a living soul."

Therefore, we could render Genesis

1:2: "And the earth became waste and empty." This seems to suggest some cataclysmic judgment by Almighty God plunged the earth into the state in which it is described in the early verses of Genesis.

Certainly Jeremiah's application of the phrase to the overthrow of the Jewish State would indicate that this was the case. If that be so, it is idle to conjecture as to why the earth was plunged into that state, or the conditions that preceded it.

"And darkness was upon the face of the deep" — Impenetrable darkness enshrouded the primeval oceans which covered the earth. "The deep" (*t'hom*) is the watery abyss which at that time enveloped the earth. The same expression is used for the ocean in many parts of the Word. The darkness of the original earth is figurative of that darkness of the natural mind of man before the light of truth penetrates. In the beginning there was darkness, and God said, "Let there be light". A similar appeal is made to all who will hearken. John's use of the work of creation in the early verses of his Gospel, shows that it typically foreshadowed the purpose of God with humanity. In that sense, God said "Let there be light" when "in the beginning" He proclaimed His plan of redemption (Gen. 3:15).

"And the spirit of God moved upon the face of the waters" — The spirit of God (Elohim) was the spirit of Yahweh, but used by the Elohim (or His agents) for the purpose of creation. God's spirit pervades all creation (Psa. 139:7-12), even in those places where man cannot breathe. His spirit in a concentrated form, however, is used to perform miraculous works (Job 26:13; 33:4). The word for "moved" is *rachaph*, signifying brooded, and is so translated in the margin of the Revised Version. The verb expresses the tremulous motion made by a hen when hatching eggs, or fostering her young. There is the suggestion of care and suppressed watchful excitement in the term. The world-egg was about to reveal life, and the vital principle to that end was the Spirit of God. See Psa. 104:30; 139:7.

VERSE 3

"And God said" — When God speaks, things are done. See Psalm 33:6; 2 Peter 3:5. There is power in His Word, as is evident to all who come under its influence. Peter declares that the world is "willingly ignorant" of this fact. Men are ignorant of the power of the divine Word both in regard to natural creation, and also in relation to His spiritual creation. As the Word of God brought order out of chaos originally; so His Word can bring order out of the chaos of men's minds, replacing it with divine truth.

"Let there be light: and there was light" — Light is divine. We read elsewhere, not only that God dwells in light unapproachable by man (1 Tim. 6:16), but also that "God is light, and in Him is no darkness at all" (1 John 1:5). Thus, the first movement of God's creative power in bringing order out of chaos, was to bring light into being as far as the earth was concerned. This light could have been supplied by the angels easier than man, today, can illuminate a darkened room by manipulating the light switch; or it could have been the light of the sun, not yet distinguishable as an object in the heavens being caused to penetrate the surrounding darkness caused by the vapours encircling the earth. Indeed, this is most likely the manner in which light was produced, because the description suggests that day and night followed in rotation.

VERSE 4

"And God saw the light, that it was good: and God divided the light from the darkness" — The benefit of light as contrasted with darkness is suggested by this statement. It certainly is true as regards the Truth, for everything that is good and noble springs there from (see John 3:19-21).

In the same way as light was necessary to bring order out of chaos in physical creation, so it is the first step necessary in the formation of Yahweh's spiritual creation. The light of divine truth must first enter the heart of an individual if he is to be moulded according to the divine requirements (2 Cor. 4:6); and, as in the beginning, this is brought into existence by the Word of God. By such means a person passes from out of darkness into "his marvellous light" (1 Peter 2:9).

Most likely the creative act here recorded was done by the rotation of the earth: the sun dimly penetrating the mists and clouds surrounding it. In like manner, the Truth was only simply perceived at first (Rom. 16:25), the full brightness of its significance becoming apparent at the resurrection and glorification of the Lord (Matt. 4:16).

VERSE 5

"And God called the light Day, and the darkness he called Night" — To whom did God "call" the light and the darkness by these names? No doubt to Adam and Eve who were instructed in the ways of God (see Gen. 2:19). Thus there was a revelation of the divine purpose before that given to Moses (see Gen. 18:19).

"And the evening and the morning were the first day" — Evening is stated first because darkness preceded the light. For that reason, the Jewish day commences at 6 p.m. at night, reminding every Israelite that darkness is his

natural inheritance, but should be replaced by light. How long were these days? Some believe that they indicate long epochs of time, during which evolutionary processes worked to bring about creation as we know it today. In *Elpis Israel*, Brother Thomas declares: "The six days of Genesis were unquestionably six diurnal revolutions of the earth upon its axis. This is clear from the tenor of the Sabbath law. 'Six days shalt thou labour (O Israel) and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work: 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.' Would it be any fit reason that, because the Lord worked six periods of a thousand or more years each, and had ceased about two thousand until the giving of the Law, therefore the Israelites were to work six periods of twelve hours, and do no work on a seventh period or day of like duration? Would any Israelite or Gentile, unspoiled by vain philosophy, come to the conclusion of the geologists by reading the sabbath law? We believe not. Six days of ordinary length were ample time for Omnipotence with all the power of the universe at command to reform the earth, and to place the few animals upon it necessary for the beginning of a new order of things upon the globe" (p. 11,12).

The *Companion Bible* makes this observation: "When the word 'day' is used with a numeral, it is defined, limited, and restricted to a day of twenty-four hours." This must be the case particularly when the boundaries of the day are defined, as they are in the text before us, as evening and morning. What would constitute the evening and morning of an epoch of time?

But the point is resolved beyond doubt by the fact that Adam was created on the sixth day, and continued throughout the seventh day! Did he continue throughout this alleged long period of a thousand years and beyond? Was he a thousand years old before the time of his testing in Eden?

The statement of Exodus 20:8-11 that as Yahweh laboured for six days and rested on the seventh, the children of Israel should do likewise, clearly teaches that the days of Genesis 1 were treated as ordinary days of twenty-four hours; and certainly, as Brother Thomas observes, that provided ample time for Omnipotence to re-order creation in the way described.

In the parable of Creation, the first day foreshadowed the first thousand years of man's history. This epoch witnessed a separation of the Sons of God from the descendants of Cain. It saw the death of Adam, dramatising the mortality of the human race that his action brought to it, and the translation of Enoch "that he should not see death" (Gen. 5:3-4; 23-24; Heb. 11:5), as though to remind man that though he was related to death he could find life if he sought it through the example left him. In this figurative "first day" of human history, therefore, there was effected a separation between the sons of light and the sons of darkness.

The Second Day: The Firmament Formed — vv. 6-8

The second act in re-forming the earth, was to cause a separation between earthly and heavenly waters. This was done by establishing "a firmament" between them. Whilst this was accomplished in the course of the second day, figuratively it points forward to the second great epoch in the development of the divine purpose and programme of 7,000 years, symbolised in the seven acts of creation (cp. 2 Pet. 3:8). The first act was the diffusion of light throughout the world (see Gen. 1:15; John 1:1; 2 Cor. 4:6; Psa. 119:105,130; Isa. 45:7). The second act was to divide mankind into two groups: those who were drawn to the light, and those who rejected it. Two thousand years after creation, such a division was made, in that Abram was called out of the darkness of Ur, and constituted the father of all those who would be separated from Gentile darkness to the marvellous light of truth (1 Pet. 2:9). As waters are symbolical of people (Rev. 17:15), mankind was then separated into heavenly and earthly waters; the former designed to rule in the political heavens of the Age to come, and the latter becoming the subject nations of the Kingdom.

VERSE 6

"And God said, Let there be a firmament" — The word translated "firmament" is *rakia*, from a root signifying "to beat, stamp, spread, or stretch forth", and therefore an expanse (see Strong, A.V. mg.). Elihu asked Job: "Hast thou with Him spread out the sky, which is strong, and as a molten looking glass?" (Job. 37:18). In this question, the verb *spread out* is from the root *rakah*. Elihu referred to the vast canopy of sky above, suggestive of immensity and eternity; the tremendous arch of heaven that encircles the earth.

The firmament is used figuratively in Scripture of the site of the ruling powers of the earth, and prophecy looks forward to the "new heavens" that Yahweh intends to establish upon the earth (Isa. 65:17-18). The purpose of the Gospel is to separate a people from out of the nations to occupy the symbolic firmament of the future (Acts 15:14; Daniel 12:3).

"In the midst of the waters" — Before the formation of the expanse, or the firmament above, clouds evidently rested on the seas that covered the earth filling the space above, and completely swathing it from the light of the sun.

"And let it divide the waters from the waters" — The formation of the firmament above the earth effectively brought about the separation thus described. In that way, the water in the sea below was divided from that in the clouds that now floated in the heavier air of the firmament above, formed by the creative hand of God.

VERSE 7

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so" — The English word "firmament" is from the Latin *firmamentum*, which in turn rests upon the Greek *stereoma*, both of which carry the idea of solidness. However, the emphasis in the original Hebrew word, *rakia* is not on the material itself but on the act of stretching out, or the condition of being expanded. In several places in the O.T. the act of stretching out the heavens is prominent (see Job 9:8; 26:7; Psa. 104:2; Isa. 45:12; 51:13; Jer. 51:15; Zech. 12:1). Waters above, denote clouds and mists; those beneath, the "deep" that then spread over all the earth.

VERSE 8

"And God called the firmament Heaven" — This was not heaven as God's dwelling place, but the expanse immediately above the earth in which the clouds float. The word in the Hebrew is *shameh*, and signifies "to be lofty."

"And the evening and the morning were the second day" — This second day foreshadowed the change that took place in the second thousand years of history from the epoch of creation. This witnessed the division effected at the time of the Flood and onwards in the days of Peleg (Gen. 10:25), being made absolute by the call of Abram and his family from out of Ur of the Chaldees (Gen. 11:31). In Bible symbology, water represents humanity (Rev. 17:15), and in the second millennium there was a separation effected therein dividing God's people from those of flesh.

The Third Day: Growth Upon the Earth — vv. 9-13

Before this time, water covered the entire earth; so now God caused terrestrial upheavals which deepened the ocean bed, and caused the water to be gathered together, so that continents appeared.

Growth followed. This heaving up of continents, and the first appearance of life, is a figure of resurrection, and represented the first stage of completion in creation. For that reason, the number three in the Bible often has the figurative signification of resurrection, or completion. The first appearance of land was also of great significance in the development of Yahweh's purpose. In the prophetic Scriptures, Gentile powers are often represented by "seas" (Isa. 57:20; Rev. 17:15), and Israel by "earth" surrounded by the sea (e.g. Hag. 2:6). In accordance with the seven thousand years of unfolding divine purpose, Israel, as a nation, appeared in the midst of the other nations during the third millennium from creation.

VERSE 9

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so" — In Creation's Hymn (Psa. 104), David refers to this act of creation: "Thou coveredst it (the earth) with the deep as with a garment; the waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which Thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth" (vv. 6-9). These references to the bringing forth of mountains, the fleeing of water at God's rebuke, the gathering together of oceans, and the establishment of continents, give some idea of the nature and vastness of the work of God when His decree went forth.

VERSE 10

"And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good" — The word earth, (*eretz*), according to Dr. Strong, is from a Hebrew root signifying *to be firm*; whereas

Yam, or "Sea", is from a root meaning *to roar*, and therefore implies the restlessness of the ocean. In Bible symbology, earth is descriptive of natural Israel (cp. Hag. 2:6 with Heb. 12:26), and "seas" that of Gentile powers (Isa. 57:20; Rev. 17:15). In illustration of this, notice how Paul excludes Haggai's reference to "the sea" when he applies the prophet's statement to Israel (Heb. 12:26).

VERSE 11

"And God said, Let the earth bring forth grass, the herb yielding seed" —

The Creator placed within the ground all the potentials for plant life. Figuratively, the earth is a symbol of the human heart; capable of being sown with good seed, and bringing forth abundantly; or of producing thorns and thistles (Matt. 13:3-9, 19-23; Heb. 6:7).

Three kinds of vegetation are named in this verse. The first is grass. The Hebrew *deshe*, from a root signifying to sprout, is applicable to every kind of verdure in the state of sprouting. Grass is short lived, and withers under the fierce heat of the sun. In that regard, it speaks of the transient nature of flesh (Isa. 40:6-8). The second kind of vegetation is "herb yielding seed." Here the word is *eseb*, and denotes a higher form of plants propagated by seed. This form of vegetation is edible, for it formed part of man's original diet (v. 29).

"The fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so" — Many different kinds of fruit trees were caused to grow, each producing "fruit after his kind."

VERSE 12

"And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good" — The first forms of life appeared upon the earth, brought forth by divine decree. The Word of God can cause people of the earth to bring forth fruit unto incorruptible life. Such are begotten of "incorruptible... seed, by the word of God, which liveth and abideth for ever" (1 Pet. 1:23). In contrast, flesh is "as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth for ever"; that is, the word as proclaimed through the Gospel (1 Pet. 1:24-25).

VERSE 13

"And the evening and the morning were the third day" — The antitype of this third day in the parable of the Creation Week foreshadows the developments of the third millennium after creation. That period saw the complete separation of Israel as a nation from Gentile powers (the earth appearing in the midst of the seas), and it witnessed the development of spiritual life from out of the "earth" as Israel took hold of the covenant at Sinai, answering to the crops and fruit that the plants and trees of the third day provided. The Exodus from Egypt occurred about 2500 years after creation, so that by the end of the third millennium, Israel as a nation was well established in the sight of all other powers.

The Fourth Day: Sun, Moon and Stars — vv. 14-19

The darkness of the primeval state had been partially penetrated on the first day; but apparently the clouds that formed on the second day (v. 6) still shrouded the earth in gloom. These were now dispelled, and the earth came under the influence of the direct rays of the sun and moon. The fourth day, therefore, constituted a parallelism with the first day. The six days can be divided into two parts of three days each. Each part deals first with light, next with water, and finally with dry land. At the conclusion of the fourth millennium from Creation, typed by this fourth day, the Lord Jesus appeared as the "light of the world" (John 1:9; 8:12).

VERSE 14

"And God said, Let there be lights in the firmament of the heaven" — In previous verses (vv. 3-5), the word for "light" is *owr*, but here it is *meourouth*, and denotes luminaries, or *light-bearers*. It is the same word, though in the plural, as that which describes the lampstand in the tabernacle (Exod. 25:6; Lev. 24:2; Num. 4:9,16). This is most significant, for it describes the Sun and the Moon as the great Lampstands of the heavens, displaying divine light. The

Sun has light of itself, but the Moon has none, and has to reflect that of the Sun. In the symbology of Scripture, the Sun represents Christ (Mai. 4:2), and the Moon, the Ecclesia, the Bride of Christ (Song. 6:10) reflecting the light of her Lord.

They are described in this verse, in their relation to the earth.

As the light of the Sun and that of the Moon are shed abroad upon the earth, so the light of truth was dispersed, first by Christ, and afterwards by the Ecclesia. In performing this service the Ecclesia reflects the light from the Sun, becoming "the epistle of Christ known and read of all men — (2 Cor. 3:18; 4:4,6).

As the light of the Sun and Moon was shed abroad upon the earth on that fourth day, so the light of truth has been set before all mankind since the days of Christ through the widespread proclamation of the Gospel to let "him that heareth" (Rev. 22:17). And, significantly, Christ appeared in the fourth millennium from creation.

"To divide the day from the night" — This is better rendered: "To divide between the day and between the night." The difference between the present glory of Yahweh on earth in the preaching of the Gospel, and that yet to be manifested in the earth, can be compared with the difference between the light of the moon and that of the sun (Isa. 30:26). At present the feeble light of the Ecclesia-moon is seen; whilst in the day to come the light of the Christ-sun will shine forth from the political heavens in the fulness of covenant glory (Mal. 4:2).

"Let them be for signs, and for seasons, and for days, and years" — This statement, also expresses both literal and spiritual truths. Firstly, it is appropriate for a rural community, such as God intended man to be (cp. Gen. 2:15; 3:19), to heed the positioning of the heavenly bodies in the manner suggested. The word *owth*, "sign" or "flag" signifies the appearing of a certain condition or thing, the flag denoting the presence of that represented by it. Agriculturally, the positioning of the sun and moon indicates the correct periods of sowing and of reaping. Spiritually, they also teach the people. The time appointed for celebrating the Passover was governed by the moon. It shines at its full at that time, and as such is representative of Israel in the full glory of its spiritual light. In addition, the sun and moon are used as signs of the Creator's power and purpose. They are symbolic of His plan, foreshadowing the glory of the coming age (2 Sam. 23:4). The prophetic Scriptures use the heavens in that way (Psa. 19:1; Isa. 30:26; Jer. 31:35; 33:19-21).

Concerning David, it is recorded: "His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Psa. 89:36-37). These words describe the coming "day of Christ" when his glory shall shine forth from Jerusalem illuminating all mankind with his truth.

Unlike the sun, the appearance of the moon is never stable. It is always waxing or waning. This "sign" in the heavens is important to the people of Yahweh. The waxing and waning moon is symbolic of the fluctuating spiritual state of ecclesias. There are both encouragement and warning in this. When the moon is at its full, when it seems that the ecclesia is spiritually strong: take heed, for it can wane; when it is at its lowest ebb, take encouragement, for it can wax larger. The moon is never constant; nor is the ecclesia. The silvery moon, proclaiming its bright message of redemption in the midst of the dark vault of heaven, is a remarkable sign of the Gospel.

The heavenly bodies excited the interest of early man. It is obvious that astronomy was a subject in which Job had delighted (Job 9:9; 38:31-32; see also Amos 5:8).

Gesenius suggests that the word *Mazzaroth* (Job 38:32) relates to the Zodiac, and this is supported by the margin of the A.V. The twelve signs of the Zodiac, answering to the twelve months of the year, are connected with different seasons, and these, in turn, speak of Yahweh's purpose. For example, winter is often related to death, and springtime to resurrection.

However, studying the heavens without the guidance of God's revelation, resulted in many of the ancients perverting the Truth. This led to the building of the Tower of Babel, whose top imitated the heavens, for its dome was probably decorated with the signs of the Zodiac. The Tower of Babel is described as "reaching unto heaven" which probably means that it was so built and decorated as to imitate and represent heaven. This ungodly ambition on the part of man probably stemmed from a perverted study of the heavenly bodies. There is a right and a wrong way to study the heavenly luminaries as expressing the signs of God's purpose, as Jeremiah warned (see Jer. 10:2).

Seasons relate to the times of the years as governed by the relationship of the earth to the sun, providing for summer, autumn, winter and spring. The word is *mowada*, and signifies "appointed times". The word is used in regard to the Hebrew festivals, and is translated *feasts* in Lev. 23:2 and elsewhere. Many of those festivals synchronised with spring and harvest, and were identified with those times of the year. Hence the sun, moon and stars, shining as lamps in the dark vault of heaven, were established for "signs" and "seasons" and are expressive of Yahweh's purpose "at the appointed time".

VERSE 15

"And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so" — The literal rendering is "light-bearers" (v. 14). The literal sun and moon act as such. They are also used symbolically for Christ and the Ecclesia. Christ is described as "the sun of righteousness" (Mai. 4:2), and whilst on earth declared that he was "the light of the world" (John 8:12). Whilst he is absent, "night" reigns on the earth (John 9:4-5). But as the moon casts its silvery glow over the darkened earth, so the Ecclesia has been elevated into the "heavenlies in Christ" (Eph. 1:3), that it may "give light upon the earth." So Paul exhorts: "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2: 15-16).

The natural teaches the spiritual in the creation of God.

VERSE 16

"And God made two great lights" — Critics of the Bible point to an apparent contradiction here. God had commanded light to shine on the first day; and had divided each day into day and night (implying revolutions of the earth around the sun), and yet, on the fourth day, "made two great lights to rule day and night." Can there be light without the sun? the sceptic triumphantly enquires. Most certainly there can! We have it today when we switch on the electric light, and turn night into day. The light source is there, even though the switch has not been activated. What mortal man can do, God can more effectively accomplish.

Did the sun pre-exist before the fourth day? We believe that it did. We see no reason to differ from the exposition of *Elpis Israel*, pp. 12, 13:

"On the first day, light was caused to shine through the darkness, and disclose the face of the waters; on the second, the atmosphere called Heaven was formed, by which the fog was enabled to float in masses above the deep; on the third, the waters were gathered together into seas, and the dry land, called the *Earth* appeared. It was then clothed with verdure, and with fruit and forest trees, preparatory to the introduction of herbivorous creatures to inhabit it. On the fourth day, the expanded atmosphere became transparent, and the shining orbs of the universe could be seen from the surface of the earth. Our globe was then placed in such astronomical relation to them as to be subjected by their influences to the vicissitudes of day and night, summer and winter; and that they might serve for signs, and for years. Thus, the sun, moon, and stars which God had made, by giving the earth's axis a certain inclination to the plane of the ecliptic, became diffusive of the most genial influences over the land and sea. It was now a fit and beautiful abode for animals of every kind. The dwelling-place was perfected, well aired, and gloriously illuminated by the lights of heaven; food was abundantly provided; and the mansional estate waited only a joyous tenantry to be complete". This exposition is endorsed by the narrative in Genesis which does not say that God "made two great lights" on the fourth day, but that, on that day, He "made them to rule the day and the night." In other words, He appointed their position and influence in relation to the earth.

In that regard, it should be noted that the verb used in v. 16 is different from that used in v. 1. There the word is *bara*, to create; here it is *asah* which bears the meaning of appoint, as well as to form. The verb occurs in Psalm 104:19:

"He appointed (*asah*) the moon for seasons". Using the same meaning here, we conclude: "God appointed two great lights: the greater light to rule the day, and the lesser light to rule the night." Again, Brother Thomas comments: "The Mosaic account is not a revelation to the inhabitants of other orbs remote from the earth, of the formation of the boundless universe; but to man as a constituent of the terrestrial system. This will explain why light is said to have been created four days before the sun, moon and stars. To an observer on the earth, this was *the order of their appearance*', and in relation to him a *primary creation*, though absolutely pre-existent for millions of ages before the Adamic era.

The *duration* of the earth's revolutions round the sun previous to the work of the first day is not revealed; but the evidences produced by that strata of our globe show that the period was long continued" (*Elpis Israel*, p. 10).

The theory of Evolution challenges the teaching of the Bible on Creation, and though it remains but a theory and lacks proof, is eagerly adopted by the materialistic modern world which refuses to acknowledge any responsibility towards God. To accept the Bible account, is to endorse the reality of a Creator; and when that is done, there is a tacit acknowledgement that He should be respected, listened to, and obeyed. Sophisticated mankind does not want to do that, and so attempts to explain Creation in terms that leave out God. This, we believe, is the reason why there is such a preponderance of evolutionists in scientific and educational establishments, and an effective monopoly of evolutionist opinion in modern textbooks. In turn, this has led to a Theistic theory of evolution that is popular in some religious circles, and, unfortunately, has found favour among a few philosophical Christadelphians.

There is no need to feel ashamed of the doctrine of Creation. Granted the existence of a Creator, it is more logical than the theory of evolution. To imagine that the wonderful, complex Creation about us came about by mere chance from nothing at all is to propose a theory that demands more credulity than anything advanced by Scripture, including the most remarkable of miracles. Every aspect of biology (the scientific field in which the theory of evolution flourishes most) can be explained in the terms of Bible Creation more easily than in those of the theory of evolution which still lacks many "missing links!"

If any doubt this, we direct their attention to the textbook on Biology, specially written for schools by scientists who believe that God created life upon the earth in six diurnal days about 6,000 years ago. The 548 page book, entitled: *Biology: A Search for Order in Complexity*. The preface to this textbook includes the following comments:

"The majority of modern biologists prefer the evolutionary philosophy of origins as the explanation of the factual data of biology. In fact, many have been so confident in this position that they have even insisted that evolution is a fact of science. But this assertion has never been proved and in fact, in the very nature of things, is quite incapable of even being tested."

There also exists today a significant body of biologists and other scientists who are convinced that special creation provides a more reasonable and satisfying philosophy of origins than evolution. Many of these men are members of the Creation Research Society, an organisation of approximately 350 scientists (with at least the M.S. Degree, and representing most of the disciplines in the physical and biological sciences) dedicated to research and publication in support of creation versus evolution as the most likely explanation of origins".

"The greater light to rule the day" — The Hebrew, *meowr* (singular form of *meourouth*, v. 14) is the same word used for the light of the lampstand in the Tabernacle — Exod. 25:6; Lev. 24:2; Num. 4:9, 16. The function of this greater light, the sun, was to reign as a monarch; for it was appointed to "rule the day." The Psalmist refers to the sun as a "bridegroom" and a "warrior" emerging from obscurity and dominating all under its influence (Psalm 19:5-6). The sun, as the great ruler of the heavens, figuratively represents Yahweh (Psa. 84:11), and, the Lord Jesus Christ as the great ruler of the Millennial Heavens. Thus the throne of David is said to be as enduring as "the sun before Me" (Psa. 89:36). David, anticipating the reign of his greater Son upon his throne, declared: "He shall be as the light of the morning, when the sun riseth, even a morning without clouds" (2 Sam. 23:4); and Malachi predicted: "The Sun of righteousness will rise with healing in his wings" (Mai. 4:2). John described the Lord as "the true light" (John 1:9); and in discoursing with his disciples, Jesus declared: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Again, on another occasion, he declared: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world" (John 9:4-5). Figuratively, night came when the Lord departed into heaven, and day will dawn when he returns therefrom. As the sun rules the day, destroying darkness, and creating light, so will the Lord at his future advent. He will destroy the works of darkness, and will reveal the "light of knowledge, bringing warmth, joy and life to mankind.

The sun was appointed to this position on the fourth day, and at the conclusion of the fourth millennium after Creation, the Lord Jesus, as the "light of the world" made his appearance among men.

"And the lesser light to rule the night" — The moon is the figure of the Ecclesia, the bride of Christ, described as being "fair as the moon" (Song 6:10). What a wonderfully appropriate symbol! The moon has no light of its own, but is entirely dependent upon the light of the sun, which it reflects from out of the darkness of the surrounding heavens. It is a satellite of the earth, a small piece of that planet, separated from its bulk, and shining with the glory of the absent sun. It is described as "a faithful witness in the heaven" (Psa. 89:37). In what way is it such? Its pure white light, shining brightly from out of the darkened heavens, testifies to the existence of the sun when it is absent. So does the Ecclesia in its witness concerning the coming of Christ in his absence. The moon reflects only a seventh of the full glory of the sun, as the saints reflect only a portion of the fulness of the glory of Christ. Even the fact that the moon is constantly waxing and waning has its lesson to teach. It speaks of the spiritual condition of the Ecclesia either on the increase or decrease. There is both warning and hope in this. The moon at its full speaks of the Ecclesia in the full glory of spiritual virility and light. But the moon does not stop in that condition, it gradually wanes. And that has been the inevitable record of the Ecclesia, whether represented by Israel as a nation, or by the various communities that have been established out of the Gentiles. Thus, at times, when the Ecclesia is "at its full," let us remember that it is no time for complacency, for the light may wane. And when the Ecclesia is weak, and its light fading, let us remember that the moon does not remain in that condition, and so play our part in developing the Ecclesia to the full.

The moon is frequently used symbolically in Scripture. Consider the beautiful symbolism of Isaiah 30:26: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Yahweh bindeth up the breach of His people, and healeth the stroke of their wound." In that day, the bride of Christ shall shine forth in the full glory of her Beloved; whilst his glory shall be complete, as "sevenfold." The verse can only be interpreted symbolically, for if it applied to the literal sun and moon, and taught that the sun would be seven times hotter than today, life would be completely destroyed from off the surface of the globe.

Meanwhile the moon rules the night. It does so in a literal sense: for the tides of the sea are governed by the joint action of the sun and moon: and the ebb and flow of the tides are essential to life upon the globe. What of the spiritual significance? The seas represent nations and peoples (Isa. 57:20; Rev. 17:15), and the ebb and flow of such (see Acts 17:26), are "for your sakes" (the elects) (2 Cor. 4:15). The rise and fall of nations are according to the purpose of Yahweh in relation to the saints.

"He made the stars also" — Moses is not describing the act of creation, but the appointment of these heavenly bodies as "signs" (v. 14). Stars are figuratively used in Scripture for princes. Thus those who turn many to righteousness, are promised that they will shine in the political heavens of the future "as the stars for ever and ever" (Dan. 12:3). The seed of Abraham is described as "the stars for multitude," and, though no man can number the stars, we are told that Yahweh has done so, and called them all by names (Psalm 147:4). He knows the number of the redeemed; and knows each one so intimately as to "call them all by names." Paul uses the stars as symbolical of the saints, and declares that "one star differeth from another star in glory" (1 Cor. 15:41). Thus Christ described in his parable how that greater rewards will be given to those who have laboured more assiduously and effectively in his service (Luke 19:16-26).

VERSE 17

"And God set them in the firmament of the heaven to give light upon the earth" — This verse relates to the "two great lights" of v. 16. They are lightbearers designed to illuminate the earth. That, also, is the function of Christ and the Ecclesia as the symbolic sun and moon. When an Ecclesia fails to give light, it fails in its essential function. What would we think of the sun or the moon if they failed to shine and reveal the beauty of the creation.

VERSE 18

"And to rule over the day and over the night" — The natural sun and moon exercise dominion over the day and night; and so also do the figurative sun and moon. See note on v. 16 above.

"And to divide the light from the darkness" — The sun destroys darkness as Christ will destroy the gloom of ignorance and error at his return. The Ecclesia should do the same now; clearly discriminating between truth and error, and the ways of righteousness and wickedness. Paul wrote: "Ye, brethren, are not in darkness ... ye are all the children of light, and the children of the day; we are not of the night, nor of darkness" (1 Thess. 5:4-5); "walk as children of light" (Eph. 5:8).

"And God saw that it was good" — He saw that it was good that the light of the sun dominated and destroyed darkness, no matter whether it streamed forth direct from that orb, or was reflected from the moon. In a spiritual application of this fact, John comments: "And the light shineth in darkness; and the darkness comprehended (lit. "to lay hold of" so as to destroy) it not" (John 1:5). The function of light is to rule over darkness and to destroy it, and it was this that God proclaimed to be good. The Ecclesial "moon" must see that it reflects sufficient light of the sun in order to do that; for otherwise it is not "good." "If the light that is in thee be darkness, how great is that darkness" (Matt. 6:23).

VERSE 19

"And the evening and the morning were the fourth day" — Whereas Day Three witnessed *separation*, Day Four saw *dispersion* in the light that streamed from the sun and moon to illuminate the earth. In the antitype, this was fulfilled in the proclamation of the Gospel to all the world (Acts 28:30-31; Col. 1:23). Christ appeared at the conclusion of the fourth millennium from Creation, and with his manifestation in the earth, the light of truth shone forth with greater power than it ever had before.

The Fifth Day: Aquatic and Aerial Animals — vv. 20-23

On the fifth day, there was a further extension of the Divine work: the sea began to swarm with life, and the singing of birds was heard in the firmament above. Elsewhere in the Word, aquatic and aerial animals are used symbolically of Gentiles. In accordance with the Divine purpose foreshadowed in the six days of creation, the fifth millennium saw the Gospel extended to the Gentiles. It is significant that the number five is always associated with grace. In the mercy of Yahweh, the scope of His salvation was broadened during the fifth millennium from creation, to incorporate Gentiles in His scheme of redemption.

VERSE 20

"And God said, Let the waters bring forth abundantly the moving creature that hath life" — This reads as though the habitants of the deep were made out of water! However, the words "bring forth abundantly" are translated from one word, *sheretz*, signifying "to swarm". Darby renders: "Let the waters swarm". The RV margin gives: "Let the waters swarm with swarms of living creatures." The aquatic animals were made out of the "dust of the ground" in common with all other earthly creatures, and the reference in Genesis is not to their formation, but to their extraordinary fertility, which continues to be a phenomenon of fish life ever since. The oceans provide a tremendous source of food for humanity; countless millions of fish are extracted therefrom every year, and yet the seas continue to swarm with life, except where pollution has destroyed its potential. In blessing Ephraim and Manasseh, Jacob said, "Let them grow into a multitude in the midst of the earth" (Gen. 48:16). The literal Hebrew, as expressed in the margin is, "As fishes do increase."

The word "moving" is again the word *sheretz*, signifying "swarming" or creatures that swarm. "Creature that hath life" is translated from *chayiah nephesh*, living souls. Thus the phrase can literally be rendered: "Let the waters swarm with a swarm of living souls." In *Elpis Israel*, p. 32, Brother Thomas comments on this in refutation of the theory of immortal soulism. He writes:

"A man then is a body of life in the sense of his being an animal, or living creature — *nephesh chayiah adam*. As a natural man, he has no other pre-eminence over the creatures God made than what his peculiar organization confers upon him. Moses makes no distinction between him and them; for he styles them all living souls, breathing the breath of lives. Thus, literally rendered, he says, 'The Elohim said, the waters shall produce abundantly *sheretz chayiah nephesh*, the reptile living soul'; and again, '*kal nephesh chayiah erameshat*, every living soul creeping.' In another verse 'Let the earth bring forth *nephesh chayiah*, the living soul after its kind, cattle, and creeping thing, and beast of the earth,' etc.; and '*lekol rumesh ol eretz asher bu nephesh chayiah*, to every thing creeping upon the earth which (has) in it living breath' (Gen. 1:20,21,24,30), that is breath of lives. And lastly, 'Whatsoever Adam called *nephesh chayiah*, that was the name thereof (Gen. 2:19)."

On this evidence, fish, birds and animals possess "living souls" in common with man, demonstrating that the theory of the so-called immortal soul is a figment of the imagination, and unknown to Scripture. For a sound exposition concerning "souls" see *Eureka*, vol. 2, pp. 246-253.

"And fowl that may fly above the earth" — Notice the marginal rendition: "Let fowl fly above the earth". The verse describes the intentions of God, and not His creative acts by which they were brought into being. His intentions were, that the ocean should teem with fish-life; and that birds should fly above. The A.V. implies that the water would produce fish and birds, but that is corrected by the Hebrew text, as the margin shows.

"In the open firmament of heaven" — Literally the verse reads: "Let the waters swarm (with) swarms of living souls, and fowl that may fly about over the earth, over the expanse of the heavens" (see *The Interlinear Hebrew Greek English Bible*). The verse describes the great multiplication of life, particularly in areas previously uninhabited. It foreshadows the great increase in world population, and the age of discovery and extension that was a feature of life in the fifth millennium of the history of the world. The proclamation of the Gospel was no longer limited to Jews, but was extended to Gentiles on all sides.

VERSE 21

"And God created" — The verb is *bara* as in v. 1, and describes how God brought about His intention expressed in v. 20.

"Great whales" — *Tanninim*, from a root, *tan*, signifying to elongate, or stretch out (Strong); and thus indicating the size of the creature thus created. The R.V. renders it "sea-monsters," and, as the word has been variously translated throughout the Bible, it is a general term for large sea creatures including whales, crocodiles, and so forth.

"And every living creature" — This term (*nephesh chayiah*) includes all other aquatic forms of life.

"That moveth" — This is the distinction between the plant life created on the third day, and the animal life now brought into being.

"Which the waters brought forth abundantly" — This can be literally rendered: "With which the waters swarmed." The waters did not "bring them forth," for they were made of the "dust of the earth"; but the waters were caused to swarm with all kinds of aquatic life.

"After their kind" — This is a very important statement, and disposes at once with all variation of evolutionary theories.

There was no provision of transition from one specie to another, but all brought forth "after their kind." This statement provides no room for divergence as mutants from a common ancestor, but shows that each form of life was independently created. However there is scope for development within a species, so that it is possible, by breeding, to improve the quality of a particular species of animal, but a horse remains a horse, a sheep remains a sheep, a dog remains a dog, even in spite of cross-breeding.

"And every winged fowl after his kind" — See v. 20. The "every fowl of the air" of Ch. 2:19.

"God saw that it was good" — He designed Creation that the earth might be inhabited; and His original act provided a balance in nature that man, in his greed and ignorance, has destroyed. By very wantonness man has destroyed many animals originally created, and today the continued existence of some of those that remain is in jeopardy through human greed and indifference.

VERSE 22

"And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth" — Multiplication and extension was commenced on this fifth day. See note on v.20 above.

VERSE 23

"And the evening and the morning were the fifth day" — In the antitype this "day" points to the epoch of the first millennium after the introduction of Christ to the world. The proclamation of the Gospel became more widespread. It was also a period of great multiplication of population as well as of increasing exploration and discovery.

Sixth Day: Terrestrial Animals — Vv. 24-27

The sixth day witnessed the creation of animals leading up to man. Its climax was the appearance of man "in the image and likeness of God," followed by the formation of woman, with the decree: "Let them have dominion." The conclusion of the sixth day witnessed a marriage between the two thus created, that they might be united as one, and exercise dominion over the lower creation. This final creative act foreshadowed the intentions of Yahweh at the completion of the sixth millennium from Creation, when, again, there will be a marriage between Christ and his Bride, and they, united as one, will exercise dominion over the mortal inhabitants of the earth. We shall see that this last creative act, and its accompanying divine declaration, forms the basis of God's purpose as proclaimed in the Gospel, and that it is frequently alluded to throughout Scripture.

VERSE 24

"And God said, Let the earth bring forth" — Like the plants (v. 12), they are said to be produced by the earth, their bodies being part of earth's substance; this could not be said of fishes in relation to the water, and hence a different form of expression had to be employed in v. 20.

"The living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so" — This is *nephesh chayiah*, as in v. 21 (see notes), and is here a generic name for *land* animals, being restricted by what precedes: "living creatures that spring from the earth." Three classifications are given in v. 25.

VERSE 25

"And God made" — The verb is not *bara*, create, but *asah*, to make, do, or appoint. There are three appointments in the verse: wild animals, domestic animals, and reptiles.

"The beast of the earth after his kind" — Literally "living thing" of the earth (Heb. *chayiah*), and generally understood of wild beasts as opposed to tame, or domestic beasts.

"And cattle after their kind" — The word *behemah* has a wider meaning than our term cattle, and doubtless refers to larger, domestic quadrupeds. It is from a root signifying "to be dumb," thus dumb domestic animals in contrast to man.

"And every thing that creepeth upon the earth after his kind: and God saw that it was good" — The Hebrew *remes*, rendered "creeping thing," refers to reptiles, snakes, lizards, worms, and such like.

VERSE 26

"And God said, Let us make man" — As we have noted on pp. 26-28, the plural noun *Elohim* is sometimes used with a singular verb, and on other occasions, with a plural verb. The use of both singular and plural verbs in relation to this plural noun is significant. It indicates that though the Elohim are many, and united as one, they also are capable of independent decision and action. Nevertheless, the power they exercise, and the glory they manifest, are from One, even Yahweh. In the verse before us the verb is in the plural, indicating a plurality of agents. The use of the plural pronoun "us" is misunderstood by Trinitarians as supporting their teaching; but there is nothing in its use to denote a trinity of agents any more than any other plurality. The reference to Creation found in Job 38:7 would suggest that the "us" relates to the "morning stars" and "sons of God" who shouted for joy at the glory of Creation. A similar use of language in relation to the Elohim is found in Gen. 3:22; 11:7; Isa. 6:8 and elsewhere. In Genesis 3:22 the statement is recorded: "Behold, the man is become as one of us, to know good and evil." The man could not become as one of the Trinity; but he could become as one of the angels, for it is obvious that they gained their present exalted status through probation. Christ promised that the approved shall become "equal unto the angels" in the Age to come (Luke 20:36). In Psalm 8:5, the same word *Elohim* is translated "angels." And a comparison of Numbers 12:8 with Acts 7:38, or of Genesis 32:30 with Hosea 12:3-4, will show that the word *Elohim*, translated "God" relates to the angels, the representatives of the great Increate.

"In our image" — That is, in the image of the Elohim whom the Father used in the work of creation. See the section in *Elpis Israel* entitled: *Man In the Image And Likeness Of The Elohim*, pp. 37-41. The word *tselem* means a shadow, or an image, a likeness. The word is reproduced in Daniel 2 in relation to the image, and thus relates to form or appearance. Genesis 5:3 states that "Adam begat a son in his likeness after his image" which illustrates its use here.

Man was made "in the image" of the Elohim, and inasmuch as they are "sons of God," the image is divine (though the nature of man is not). James makes the point that "we are made after the similitude of God," "even the Father" (James 3:9). Of the Lord Jesus Christ also, we read that he is "the express image of His (God's) person" (Heb. 1:3). Yahweh has corporeal existence in heaven.

"After our likeness" — This is a very important statement teaching that man was created in the divine image and likeness, to reflect the divine character. Likeness is *demuth* in Hebrew, from a root *damah*, to bring together, to compare. It is translated "likeness" in Ezekiel 1:5, and is there used in regard to the cherubim. In Isaiah 40:18, 25; 46:5, it is used in connection with Yahweh. A consideration of these passages will show that *damuth* defines capacity, authority and status. Man was made in the image of the Father, given a status similar to His over creation and granted a capacity to reflect the divine character. Therefore, a man's character should conform to his Godlike shape, as James suggests (see James 3:9). But whereas Adam was made in "the image and likeness of the Elohim," the descendants of Adam inherit the consequences of the Fall. Seth was "in the likeness after the image" of Adam (Gen. 5:3), and not that of God.

Therefore, since the Fall it has been impossible for man to reflect the divine excellence in its fullness, and this has required the formation of a New Man who should exactly reveal the divine image and likeness. This Christ accomplished by conquering the flesh (Rom. 1:3; Heb. 1:3; Col. 1:15). Brother Thomas writes: "While *image*, then, hath reference to form or shape, 'likeness' hath regard to mental constitution, or *capacity*... Adam's mental capacity enabled him to comprehend and receive spiritual ideas, which moved him to veneration, hope, conscientiousness, the expression of his views, affections, and so forth. Seth was capable of the like display of intellectual and moral phenomena; and of an assimilation of character to that of his father. He was therefore in the likeness as well as in the image of Adam; and, in the same sense, they were both 'after the likeness of the Elohim.'

"But, though Adam was 'made in the image and after the likeness' of the 'Holy Ones,' the similitude has been so greatly marred, that his posterity present but a faint representation of either. The almost uncontrolled and continuous operation of 'the law of sin and death' (Rom. 7:23), styled by philosophers 'the law of nature,' which is an indwelling and inseparable constituent of our present economy, has exceedingly deformed the image, and effaced the likeness of God, which man originally presented. It required, therefore, the appearance of a New Man, in whom the image and likeness should re-appear, as in the beginning. This was 'the man Christ Jesus,' whom Paul styles 'the last Adam.' He is 'the *Image* of the invisible God' (Col. 1:15), 'the effulgent mirror of the glory, and the exact likeness of His person' (Heb. 1:3)" (*Elpis Israel*, pp. 39-40).

"And let them have dominion" — It was the Creator's intention that man should exercise dominion over the rest of His creation, but sin delayed the attainment of that objective. Nevertheless it was never abandoned. The decree was quoted by David after his defeat of Goliath (Psalm 8:6), to teach that the power that enabled him to gain the victory over the giant would likewise triumph over sin, and bring about the promised dominion at last. This triumph was won by the Lord Jesus (Heb. 2:14), and in obtaining it he laid the foundation for the exercise of dominion over the rest of creation by those who are his. In Hebrews 2:8, Paul quotes Psalm 8:6, and comments that the fulfilment is not yet accomplished. This Elohist decree, expressed the Divine will and purpose in creation. God designed that mankind should be found in the image and likeness of the Elohim, and exercising dominion over all lower forms of creation. This dominion was partly exercised before sin entered the world (Gen. 2:19); but the incidence of sin prevented its complete manifestation. Nevertheless, God has not abandoned His purpose. The ultimate accomplishment of the decree will be at that time when the Psalms will be fulfilled: "Ask of me, and I shall give thee the heaven for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8); "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:8).

Complete dominion over creation implies a state of equality with the Elohim on the part of those exercising it. Eve grasped at this, and lost it (Gen. 3:16). Her attitude is contrasted by Paul with the willing submission of the Lord Jesus, who, recognising that "equality with God" was "not a thing to be grasped at," subjected himself to the Divine will, and received a name and status above all others.

In this decree: "Have thou dominion," the Gospel was preached to Adam and Eve so clearly, that the declaration forms the basis of much of New Testament exposition. See *Have Thou Dominion*.

"Over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" — Whilst Adam and Eve represent the Second Adam and his multitudinous bride, the lower creation represents the mortal populations over which the former are to exercise dominion. The symbolic use of fish, fowl, animals, etc., for mankind, is frequently found in Scripture. Jesus told Peter that he would make him a fisher of men; and in the parable of the haul of fish, the different classes of men who are caught in the Gospel net are represented by different types of fish. It is significant, that in the covenant that God made with Noah, and which reaches forward to the millennium, He specifically included all who were in the Ark, both Noah's family (representative of Christ's family), "and every living creature of all flesh" (Gen. 9:15). Obviously, the lower creation in the Ark represented the mortal populations in the millennium over whom Christ and his glorified followers will exercise dominion. God did not enter into covenant relationship with the animals as such, but did so on the basis of their typical significance. Thus, the formation of Adam and Eve "after the image and likeness of the Elohim," their marriage together, and the decree of dominion granted them, provided a typical foreshadowing of the Divine purpose with mankind. At the conclusion of the sixth millennium, there will be a Man (the Lord Jesus) and a Woman (his multitudinous Bride) united in marriage, and they will be granted dominion over Yahweh's creation figurative of the nations (e.g. see Dan. 4:11-12, 20-22).

VERSE 27

"So God created" — This is the third and last time that this word, *bara*, occurs in this chapter (see vv. 1,21). In each case it implies something different from that stated before, and certainly does not suggest continuity with that which previously existed, as evolutionists suggest. On the contrary, its emphasis is on a new departure caused by creation. In Numbers 16:30, the words, "Make a new thing" represent in literal Hebrew, "Create a creation." There is no room for evolutionary development from the lower animals in the declaration of Genesis 1:27. Any such theory whether Theistic evolution or otherwise is at variance with the Word of God.

"Man in his own image" — It is important to notice the difference in the pronouns of this verse. The personal, masculine "him" denotes man who is in the image of God, the plural "them" is a development from the original man, as explained in chapter 2. It is man who is in the image of God, and who should exercise dominion over the female. His status in his family is the status of Yahweh in the family of God. Paul taught that God's position should be made obvious, particularly in worship, at which time the status of man should be acknowledged. He commented: "For a man indeed ought not to cover his head (i.e. in worship), forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man" (1 Cor. 11:7-9).

The work of the sixth day prefigured the crowning work of God in His new creation. In the old creation, it saw man created in the image of God. In the new, it will see the image of Christ perfectly manifested in the believer: "He shall come to be glorified in his saints" (2 Thess. 1:10); "When he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). As the Bride of Christ, believers have been predestinated to be conformed to the image of God's son (Rom. 8:29), as he is the image of the invisible God (Col. 1:15). Meanwhile, through the power of the Spirit-word (the same word that went forth at creation), Christ is being formed in us (Gal. 4:19).

"In the image of God created he him; male and female created he them" — This statement tells us the second of the two fundamental facts about mankind. The first is that man is made in the image of God; the second is that he was in two sexes. God had two main purposes in creation: first, that it should *reflect* His glory; and second, that the whole earth should be *filled with* this glory. The creation of Adam in the image and likeness of God made the first possible; and the power of reproduction made the second possible. However, sin intervened to delay the manifestation of the full purpose of God.

The creation of man and woman also established a relationship between both on a far higher level than that existing between the male and female of the lower creation, as we will see when we discuss this more in detail in chapter 2. The Apostle Paul, in expounding upon this relationship of husband and wife in Eph. 5:25-33, shows that it should reflect the affection, love, mutual confidence and status of their spiritual counterparts in Christ and his Bride.

Christ cited the verse before us in proof of the sanctity of marriage (Matt. 19:4; Mk. 10:6). For him the statement implied the life-long, exclusive relationship and mutual faithfulness of husband and wife in the marriage state.

VERSE 28

"And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it" — It was not God's intention that man should be alone, and hence the command of this verse. In a spiritual sense, the Bride of Christ is likewise commanded to "be fruitful and multiply." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples"

Adam and Eve were promised "dominion" over the lower creation, and this was partly fulfilled when the various species of animals were brought before Adam to be named (Gen. 2:19).

But those same animals are used symbolically in the Bible for various species of humanity, and therefore the decree typically looks forward to the time when the "second Adam" will exercise dominion over the mortal population of the Age to Come.

Before they could exercise this dominion, the human pair had to show themselves obediently subject to the will of God. Instead, Eve grasped at equality with God and sinned, and Adam followed her in her presumption (Gen. 3:6); the result was the punishment of mortality, and a delay in the attainment of the promised dominion. The attainment of dominion now had to await the conquest of sin and death. And in this the Lord Jesus was victorious in his contest with such (Heb. 2:14).

In contrast to the action of Adam and Eve, he humbly submitted to the will of his Father, even unto the death of the cross. But that was also the moment of his triumph, and accordingly, there was given him "a name... above every name" (Phil. 2:5-9). For what purpose? That he should exercise the dominion promised from the beginning. Paul thus continued: "That at the name of Jesus every knee should bow, of things in heaven (immortalised saints elevated to the heavenlies in Christ upon earth — see Eph. 1:3), and things in earth, and things under the earth (mortals, figuratively the lower creation consisting of leaders and subjects), and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11). The resurrection and glorification of the Lord Jesus comprised the firstfruits of the promised dominion (Heb. 2:8). The decree of Genesis 1:28, therefore, is not a matter of mere passing interest relating only to Adam and Eve, but is fundamental to the Divine purpose expressed in the Gospel, and to be fulfilled by the Lord Jesus as "the second Adam", and his glorified Bride, as the second Eve (2 Cor. 11:1-3), in the future Age.

The decree as a whole is typically expressive of the purpose of God in the Gospel:

1. *"Be fruitful and multiply"* — This decree will be fulfilled by Christ when he shall "see his seed" (Isa. 53:10) in the great company of the redeemed (Rev. 7:9-12), elsewhere described as "the children God hath given me" (Heb. 2:13). The "mother" through whom these children have been brought to birth is the Ecclesia described as the second Eve (2 Cor. 11:2), the "mother of us all" (Gal. 4:26).

2. *"Replenish the earth and subdue it"* — Antitypically this will be accomplished after the purging fires of Armageddon and its aftermath have cleansed the earth. The earth will be replenished and subdued at the "times of the restitution of all things" (Acts 3:21).

3. *"And have dominion"* — Dominion will be exercised by the second Adam and his multitudinous and glorified Bride in the Age to Come: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8).

4. *"Overfish, fowl, beasts"* — In Scripture these are used symbolically to represent mortal nations and peoples (Cp. Dan. 4:12). Therefore, in the typical foreshadowing of Genesis, the decree proclaiming dominion over them points forward to the subjugation of the nations in the Age to Come.

The incidence of sin and death in Eden, however, delayed the attainment of the promised dominion. The exercise of this power had to await the conquest of sin and death. The warfare and victory were typically dramatised in David's contest and triumph over Goliath (1 Samuel 17). He recognised this as typical of the greater victory to be won by his greater Son, through which the promised dominion would be attained. He

gave expression to this in the words of Psalm 8:5-7 composed after he had slain Goliath and delivered Israel from the oppression of the Philistines:

"Thou hast made him (the Son of Man) a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field ..."

These words are prophetic of the time when Yahweh's Name is "excellent in all the earth" (vv. 1,9).

Accordingly, Paul, in quoting the Psalm, comments: "But now we *see not yet all things put under him*. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour" (Heb. 2:8,9).

The fulfilment of the Psalm, awaits the Lord's return and the establishment of the Kingdom of God. David's victory over Goliath was a triumph of faith. As he confidently strode across the field of Elah to do battle with the giant, he represented the antitypical David, the Good Shepherd, whilst Goliath represented sin in the flesh in all of its various manifestations both personal and political. The defiant words that David flung at Goliath when they

confronted each other are significant in view of the decree proclaimed at creation, and the work of redemption wrought by Christ in fulfilment thereof. David told Goliath:

"This day will Yahweh deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; (the conquest of sin will deliver mortals from its domination in the future Age), that all the earth may know that there is a God in Israel. And all this assembly (*gahal* — the Hebrew equivalent of the Greek, *ecclesia*) shall know that Yahweh saveth not with sword and spear: for the battle is Yahweh's, and He will give you into our hands" (1 Sam. 17:46-47).

Goliath, as the seed of the serpent, was "bruised in the head" by David, a seed of the woman, and significantly, after the battle, David took the head of his enemy, and buried it at Jerusalem, giving rise to the name Golgotha — "the place of a skull".

The Application Of The Decree In the New Testament

The decree of Genesis 1:28, therefore, is fundamental to the purpose of God in the earth, and, accordingly, becomes the prevailing theme of the New Testament. It is alluded to, or directly quoted, throughout the Gospels, the Epistles and the Revelation, more than any other Old Testament Scripture.

The Lord quoted it to express his confidence in the outcome of his impending contest with the Goliath of his day. To the Apostles he declared: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33).

He was referring to his impending death and resurrection: the triumph through which he would "overcome the world" and exercise the promised dominion. He saw this as the fulfilment of the decree of Gen. 1:28.

Shortly after he addressed these words to the Apostles, he prayed to the Father:

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given him power over all flesh, that he should give eternal life to as many as Thou hast given him" (John 17:1-2).

The word "power" is *exousia* in Greek, and signifies jurisdiction or dominion. "All flesh" is a Hebraism which is inclusive of the brute creation (see Gen. 6:12; 7:15, 16, 21; 8:17; 9:11, 15, 16, 17). The statement of Christ's prayer, anticipating the impending victory over sin and death, acknowledges the "dominion" that would be granted over the "lower creation" in contrast to the "eternal life" that would be given to "as many as God gave him", and who would constitute the antitypical Eve who was given to Adam. Hence the Lord's prayer expresses his thanks for the fulfilment of the promised dominion granted in the decree of Gen. 1:28.

When the Lord triumphantly rose from the dead and was glorified, he again referred to the decree. He told the Apostles: "All power is given unto me in heaven and in earth" (Matt. 28:18).

This power is expressive of the dominion promised at the epoch of creation.

Death Conquered — 1 Corinthians 15:27

The decree of Genesis 1:28 is fundamental to the teaching of Paul in his Epistle to the Corinthians. In 1 Cor. 15:27, he quotes Psalm 8:6 (David's comment on Gen. 1:28)

to teach that the dominion promised included the conquest of death: "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For (then follows the citation — see margin) 'He hath put all things under his feet.' But when he saith, 'all things are put under him', it is manifest that He is excepted, which did put all things under him" (1 Cor. 15:25-27).

Christ's Conquest Of The Gentile Heavens — Ephesians 1:9, 22 The creation decree forms the basic theme of Paul's Epistle to the Ephesians. He quotes it to show that Christ has been promised power over the Gentile heavens, and in anticipation thereof, he has elevated his disciples into the "heavens" of his making (Eph. 1:3; 2:6). At present those "heavens" are engaged in a battle of words, pitting the Gospel against the philosophy of the world, proclaiming unto the Gentile "heavens" the "manifold wisdom of God" (Eph. 3:10). He refers to the armoured warriors of faith doing battle with "the rulers of the darkness of this world, against spiritual wickedness" in the heavens of Gentilism (Eph. 6:12-13). But this is also anticipatory of the time when complete dominion will be exercised by Christ and the elect in fulfilment of the decree of Genesis.

Therefore, in Ephesians 1:9,22, he quotes Psalm 8:6 which is based on Genesis 1:28: "Having made known unto us the (secret) of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fulness of times, He might gather together in one 'all things' (quoting Psalm 8:6) in Christ, both which are in the heavens (see mg.), and which are on earth; even in him: in whom also we have obtained an inheritance". "He hath 'put all things under his feet' (citing Psa. 8:6), and gave him to be the head over all things (i.e. dominion) to the ecclesia" (Eph. 1:9-11, 22). The Epistle refers to two mutually antagonistic "heavens" or political powers: those in Christ (see Eph. 1:3; 2:6, mg.), and those in the world (Eph. 6:12). There is a state of warfare between these two opposing systems so Paul wrote: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the heavens" (Eph. 6:12, mg.).

At present, the warfare is one of doctrine (Eph. 3:9), and for that purpose, the soldier in Christ must be properly equipped (Eph. 6:13-18). But at the return of Christ, the warfare will be intensified, and will result in the Gentile heavens being supplanted by those in Christ; at which time, the latter will exercise dominion over the former.

The Power To Conquer Is From Yahweh — Philippians 3:21 Philippians 3:20-21 comprises a key passage of the Epistle. It discourses upon heavenly citizenship, the return of Christ, the change of nature to be granted the righteous and the subduing of "all things" unto the Lord Jesus.

The phrase "subdue all things" is a reference to Psalm 8:6 based upon the decree of Gen. 1:28. The conquest of Christ is changing the vile bodies of the redeemed as well as resulting "in every knee" bowing down before him. The power to do this having come from Yahweh will enable him to "subdue all things" under him, so as to exercise dominion over all. Accordingly, this Epistle also is based upon the decree of Gen. 1:28.

Why should Paul cite the creation decree as evidence of these matters? In what way does it illustrate that "our vile body" or "the body of our humiliation" must be changed?

Because the present state of human nature was conditioned by the Fall, and the fulfilment of the decree was delayed by the manifestation of sin. Adam's disobedience of the Edenic Law revealed him as unfit in that state, to exercise the promised domination. Paul declared: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God (image and likeness) thought it not robbery to be equal with God (unlike Eve — see Gen. 3:5-6) ... but became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him ... that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth (the lower creation typical of mortal nations in the Age to Come)" (Phil. 2:5-11). Concerning the antitypical Eve, the Bride of Christ, he wrote: "For our conversation (citizenship — R.V.) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to 'subdue all things' unto himself (Phil. 3:20-21).

The Means Of Victory: The Provision Of A Firstborn — Col. 1:15-23 Reference to the creation decree is basic also to the theme of the Epistle to the Colossians. In chapter 1:15-23, Christ is described as "the image of the invisible God" recalling the description of the original creation of Adam in "the image and likeness of God". The comments in *Elpis Israel* are to the point:

"The law of nature,' which is an indwelling and inseparable constituent of our present economy, has exceedingly deformed the image, and effaced the likeness of God, which man originally presented. It required, therefore, the appearance of a New Man, in whom the image and likeness should re-appear, as in the beginning. This was 'the man Christ Jesus,' whom Paul styles 'the last Adam.' He is 'the Image of the invisible God' (Col. 1:15); 'the effulgent mirror of the glory, and the exact likeness of His person' (Heb. 1:3)" (p. 40). Paul furthermore states that Christ is "the firstborn of every creature" (Col. 1:15), or of "all creation" as the Greek has it (see *Diaglott*). How was it possible for the Lord, who had no corporeal existence until 4,000 years after creation, to be called the "Firstborn of all creation"? Because the status of firstborn was a legal title, and not one necessarily governed by accident of birth. A younger son could be elevated to legal firstborn over his older brother, if the latter proved incompetent or unworthy of the honour (cp. Exod. 13:1-2; 22:29; Deut. 21:15-17; 1 Chron. 5:1; 26:10). The first Adam proved unworthy of this position and was ultimately supplanted in it by the second Adam, concerning whom Yahweh had declared: "Also I will make him My firstborn, higher than the kings of the earth" (Psa. 89:27).

Consider the quotation from Col. 1:19-20 in the light of the creation decree: "It pleased the Father that in him should all fulness (image and likeness of God) dwell, and, having made peace through the blood of his cross, by him to reconcile 'all things' (Psa. 8:6) unto himself; by him I say whether they be things in earth (mortals) or in heaven (immortal rulers of the Age to Come)".

In his reference to "all things," Paul was quoting generally from Psalm 8:6 and Genesis 1:28, explaining the process by which dominion will be exercised over all.

The Full Extent Of The Dominion — 1 Peter 3:22

In this passage, Peter cites the words of Christ (Matt. 28:18) which are drawn from Psalm 8:6, to illustrate the full extent of dominion today exercised by the Lord, which power he is using to bring others to glory. Peter wrote: "The like figure whereunto even baptism doth also now save us ... by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject (Gen. 1:28) unto him" (1 Pet. 3:21-22).

The decree of Gen. 1:28 is thus fulfilled in Christ.

The Praise To Be Ascribed To The Second Adam — Rev. 5:12 Being an extension of the creation decree of Genesis 1:28, and in the light of its background (the victory of David over Goliath), Psalm 8, reveals that the dominion promised will be attained only through warfare both personal and political. It will be established at a time when the name of Yahweh will be glorified in the earth (Psa. 8:1), and the Son of Man has been "crowned with glory and honour" (v. 5).

On the eve of the crucifixion, the Lord declared to the Father, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do" (John 17:4). However, as Paul points out, the prophetic requirements of Psalm 8 have not yet been fully met (Heb. 2:8-9). That time will come at the second advent of the Lord, when glory and honour will be ascribed to the Son of Man by all upon earth, as outlined in Revelation 5:9-14. There seems an echo of the words of Psalm 8 and of Genesis 1:28 in the ascription of "power" and glory expressed in Rev. 5:11-13: "I heard the voice of many angels ... saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

In this symbolic picture of future glory, the Elohim join with the lower creation in rejoicing at the dominion afforded the Son of Man, and ascribing unto him the praise due to his holy name.

The citations of Psalm 8 and Genesis 1:28 found in the New Testament sum up the statement of the risen Lord to the two whom he met on the way to Emmaus: "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26). He opened their understanding to the requirements of Scripture to that end, drawing particularly upon Moses and the Psalms (Luke 24:27, 44). This would involve an exposition of both Genesis 1:28 and Psalm 8.

Summary

Our references to the citations and allusions of Genesis 1:28 and Psalm 8 in the New Testament are not intended to be exhaustive, and a search will reveal other applications. Each reference to it has been used in a special relationship as illustrating a particular facet of the manner in which the triumph of the Son will be established, and the scope of the dominion he shall exercise in conjunction with his Bride, the second Eve.

The references we have cited can perhaps be placed in order as expressing the following: In Ephesians: the challenge; In Philippians: the victory; In Colossians: the elevation; In Peter's Epistle: the power; In the Revelation: the glory; In 1 Corinthians: the final result: death destroyed.

Summary of Creation —vv. 29-31 *God provides for man's continuance, and summarises the work of creation showing it to be a parable of His great purpose with mankind.*

VERSE 29

"And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" —God graciously cares for man's needs. Originally, he was given a vegetarian diet. It was limited to "herb bearing seed, which is upon the face of all the earth," and the fruit of trees. This provided man with ample food for his need. After the Flood, Noah was told "every living thing that moveth shall be meat for you" (Gen. 9:3). From this it is thought that the antediluvians were vegetarians, and that the addition of meat in their diet came only after the Flood. But that is not necessarily so. Noah recognised the distinction of clean and unclean animals when he entered the Ark, and took more of the former than of the latter, doubtless to provide him with food. Moreover, sacrifice was offered before the Flood, and doubtless worshippers ate the flesh of the offering as was normal under the law of Moses. The limitation of a vegetarian diet was more

likely limited to before the Fall than to before the Flood. Incidentally, the word "meat" in such a context as this verse is an old English expression for "food".

VERSE 30

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so" — The word in the Hebrew for life is *nephesh*, or soul, as in the margin. The verse thus teaches that all moving forms of life possessed "souls" in common with man.

VERSE 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" —The word *tob* signifies "beautiful" so as to reflect to one's credit. That was the state of creation before the Fall, but not afterwards, God Himself being witness. The description, "very good" is never after ascribed by God concerning man. Instead, in recognition that man would go astray, Yahweh declared: "The imagination of man's heart is evil from his youth" (Gen. 8:21). "God hath made man upright," declared Solomon (Ecc. 7:29), "but they have

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PARAGRAPH QUESTIONS:

1. On what day did God create the earth?
2. On which day did God not say it was good?
3. When did God create the sun?
4. For what reason were the stars made?
5. Were the days of creation literal?
6. Explain the meaning of the Hebrew word for firmament.

ESSAY QUESTIONS

1. How do the seven acts of creation foreshadow the Divine purpose that God has with men
2. Who was God talking to in verse 26.
3. Where did the angels come from?