

## 1: Genesis 1 Creation - The First Creation Story in the Bible Examined

*The creation account in Genesis is a tightly organized story of the ordering of a chaotic cosmos, culminating on the seventh day with the Sabbath.*

The Creation Genesis 1: For years people assumed that these lines were the remnants of ancient irrigation ditches. Then, in , Dr. Paul Kosok of Long Island University discovered that their true meaning could only be seen from high in the air. When viewed from an airplane, these seemingly random lines form enormous drawings of birds, insects, and animals. In a similar way, people often think of the Bible as a series of individual, unconnected stories. But if we survey the Scriptures as a whole, we discover that they form one great story of redemptionâ€”from the opening scenes of Genesis to the final chapter of Revelation. Weaving through all the diverse strands of the Bible is a divine storyline, the overarching story of what God has been up to in the rescue and restoration of fallen human beings, from the first nanosecond of creation through the final cry of victory at the end of time. We find these words in the introduction of J. The method which we adopt in this present series is that which we may call interpretive. We shall study the books of the Bible interpretatively; that is, we shall seek to get hold of the controlling thought, the outstanding meaning and message of each book, and then see it in relation to the other books of Scripture. Graham Scroggie says virtually the same thing in his introduction: It is not enough that we be familiar with great texts, or great chapters; we should know the Bible as a whole; for here is a Divine progressive revelation, in which every part is organically related to every other part; and, consequently, only by knowing the whole Bible can we worthily appreciate its greatness and experience its power. By synthetic Bible study is meant, that method whereby the various parts are viewed together, are seen in their relation to one another, and are regarded as constituting a whole. It is, as we have said, the opposite of the analytic method. In analysis details are separately regarded, but in synthesis these details melt into the picture of the wholeâ€”. The analytic is the microscopic method; the synthetic is the telescopic method. Analysis concentrates on the infinitesimal, but synthesis concentrates on the infinite. These authors study the Bible by dealing with each book in the order in which it is found in our Bibles. Excellent study Bibles such as The Narrated Bible 7 have sought to facilitate a chronological study by arranging the Scriptures in their chronological order. Also unlike Baxter and Scroggie, we will not attempt to study every book of the Bible. I am strongly committed to a thorough and systematic exposition of the Word of God. This has been the thrust of most of my teaching for the past 30 years. My study in the Gospel of Luke, for example, was 77 lessons long! You will note by the title to this series that we have restricted our study to the time from creation to the cross. It is my intention to follow up with a second series that will deal with the period from the cross to the consummation of history Acts through Revelation. Let me point out one final distinction of this series. One must have certain criteria for determining what to include and what to exclude in a selective series. This may not always be evident, but it is one of my guiding principles. With these things having been said, let me attempt to sum up the goal of this study: Resources A friend once told me the story of a fellow who was hiking in the mountains and came to the realization that he was lost. Fortunately, this man had a cell phone with him. He was able to call for help, and they were able to pinpoint his position and tell him how he could arrive at his destination. This series is intended to help you navigate your way through the books of the Bible. Our primary text is the Word of God itself. It is our hope that this series will encourage and equip you to read through the Bible in a little more than a year. Ligonier Ministries has an excellent tape series both audio and video by R. Ray Stedman and other teachers at Peninsula Bible Church have some excellent studies on-line that can be found at [www](http://www). The Biblical Studies Foundation Website is an excellent source of Bible studies 11 and helps, which can be found at [www](http://www). One very excellent book, which we highly recommend to you for your preparation, is Explore the Book, by J. Sidlow Baxter see footnote 2. This book contains six volumes in one, and it has a wealth of information, including a very insightful overview of each book. We encourage you to buy this excellent reference book. It is an excellent book that gives you an orientation to the Bible as a whole. Your Preparation and Participation is Essential We do not want this series to be one in which you approach this study unprepared, attend or listen to a sermon, and then go your way. We

hope that you will use the preparatory study materials we have provided and the reference and resource materials we have recommended to facilitate your own study of the Bible. We hope that you will take the opportunity to discuss the biblical texts both before and after the teaching. We believe this will be of great benefit for family Bible study and personal devotions. These Written Messages In our church, we have changed our curriculum and our schedule to facilitate this new series. After a break, classes then assemble to further discuss the content of the study. Much of this teaching involves material that I have not attempted to cover in my instruction. These printed messages are an attempt to capture the essence of my teaching and the follow-up teaching.

**Introduction to Lesson One:** Maybe if I had a quote from Jesus telling me to believe every word of the Bible or even just Genesis , then I could bring myself to accept the events of Genesis. Is the biblical account of creation true? It most definitely is! Is the account of creation in the Bible important to us as Christians? It most certainly is! I think it would be a profitable exercise. As we approach this text, we will work very hard to avoid being sidetracked by questions that were not the primary concern of the author. Much of current study in Genesis 1 and 2 seems to be dominated by the debate between creationists and evolutionists. One of the great dangers here is that Christians tend to view this text primarily in terms of what it says to others, rather than in terms of what it says to them. Let us remind ourselves that Moses is the author of the Pentateuch the first five books of the Bible , and that this is the first written revelation regarding the origins of the world, of mankind, and of the nation Israel. Much of my emphasis will fall on what the creation account was intended to teach its first readers. After considering the meaning of this account for the ancient Israelites, we will seek to discover its meaning for us.

**Two Creation Accounts** The reader can see that there are really two creation accounts, not exactly represented by the chapter divisions. The first creation account is found in our text, Genesis 1: The second is found in Genesis 2: The first account begins at the first day of creation and ends with the seventh day. The second account commences in about the middle of the creation week. While the first account describes how God turned chaos into creation days , verses , making it possible to create life days , verses , the second account takes up at the point of God creating life. The first account describes creation by a formula, which is repeated through the account. The second account takes a more problem-solving approach; something is missing or needed that God supplies. As I have studied this text, I have become convinced that Genesis 2: For one thing, there is no absolute beginning for God, Who is eternal. For another, we know that certain beings were already in existence at the time God created the heavens and the earth. At the beginning of Genesis 3, Satan appears, and at the end, we find angels 3: It would seem, then, that before the events of Genesis 1 and 2, the creation and the fall of Satan had already occurred, yet they are only alluded to later on in Scripture Isaiah Many scholars stress the fact that the Hebrew word that is used in Genesis 1: For they deliberately suppress this fact, that by the word of God heavens existed long ago and an earth was formed out of water and by means of water 2 Peter 3: Genesis 1 begins with something already in existence, which is formless, dark, watery, and chaotic. To say this is nothing seems to defy the language of the text. I believe this is a chaotic mess that was the result of the earlier fall of Satan Isaiah The original creation was created out of nothing, but the creation of the world as we know it, and of life as we know it, came out of chaos. I have to confess that I have the essence of several cars tucked away in my garage. In addition to automobile parts, there is an abundant supply of plumbing and electrical parts. And then there are the tools “ lots of tools. In my garage I have a shed also , you would find many mechanical tools an engine hoist and stand, jacks, jack stands, compressor, welding equipment “ both gas and electric, etc. And I must tell you that it would probably take more than six days to turn that chaos into cosmos order. Now someone might protest that if God created our world out of something that already existed the leftovers of a previous creation that had fallen , this would have made creation a lesser miracle than one that creates something out of nothing. In the first place, there was an original creation, brought into existence out of nothing. But a creation out of a chaotic mess is not easy task, either. Think about it for a moment. Suppose that you wanted to prepare a gourmet dinner. You may choose between a refrigerator full of leftovers to work with, or the freedom to purchase whatever foods and spices you want. Which would you choose? Would you rather make a dress out of new material that you have selected especially for this dress, or from some old and tattered clothing left behind by someone in the closet? Creating order out of chaos is not as easy as it sounds. I did not say that

creation took place over a period of millions of years though there are surely those who believe this ; I said that creation took place through a process that occurred over a period of time " six days, according to Moses.

### 2: THE FIRST DAY OF CREATION | [www.enganchecubano.com](http://www.enganchecubano.com)

*"Creation" (beriah, in the Hebrew), which means bringing something into being out of a prior state of non-existence, implies a "before" and "after"; so to say that God created anything is also to say that He first (or simultaneously) created time.*

Rich Deem Is Jesus the first created being of God? He is the image of the invisible God, the firstborn of all creation. Cain was actually the first to be actually born into the creation. Jesus was not born until thousands of year later. Jesus is to inherit the creation. It has nothing to do with being created. Verse 18 from this chapter of Colossians goes on to directly contradict Jesus being created describing Him as existing in "the beginning. The scriptures, and Jesus Himself, affirmed that He was heir to the creation: For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created through Him and for Him. But now we do not yet see all things subjected to him. Jesus Himself indicated that He was the heir of all creation through His parable of the vineyard Matthew Jesus said that he would be the cornerstone which was rejected by the builders. Theologically, firstborn makes no sense except as the heir of creation. The Amen, the faithful and true Witness, the Beginning of the creation of God, says this: The Greek word arche means "first in position" or "leader". Alternate meanings include "origin" or "cause. In essence, He is saying that you had better listen to what I say, because I am the boss and I am the cause of the creation. All things came into being through Him, and apart from Him nothing came into being that has come into being. The first is taken out of the context of the chapter, which clearly defines "firstborn" as first in position. The second assumes an incorrect meaning for the English translation of the original Greek text. He was in the beginning with God. The third verse comes from Hebrews, which states that Jesus is the same yesterday and today and forever. Obviously, if Jesus were created, this verse could not be true. Philippians tells us explicitly how Jesus is the eternal God who took on the form of a man: Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. It is not a minor theological concept. Jesus is God and is to be worshipped as such. Those who fail to worship Him will bow the knee Philippians 2: However, the verses they use to support such theology say no such thing. In addition, verses from Isaiah, John, and Hebrews indicate that Jesus was, and always has been, God and has remained the same from the beginning of time and throughout eternity.

## 3: Genesis 1: The Literal Interpretation of the Creation Account

*The Bible contains two creation stories, one right after the other. The first one, in Genesis 1 and the first three verses of Genesis 2, is called P because of its perspective being regarded as "priestly", probably written in the 6th century BC.*

Comparative mythology provides historical and cross-cultural perspectives for Jewish mythology. Both begin with a series of statements of what did not exist at the moment when creation began; the Enuma Elish has a spring in the sea as the point where creation begins, paralleling the spring on the land – Genesis 2 is notable for being a "dry" creation story in Genesis 2: At the same time, and as with Genesis 1, the Jewish version has drastically changed its Babylonian model: Eve, for example, seems to fill the role of a mother goddess when, in Genesis 4: The two share numerous plot-details e. This enraged Ninhursag, and she caused Enki to fall ill. Enki felt pain in his rib, which is a pun in Sumerian, as the word "ti" means both "rib" and "life". The other deities persuaded Ninhursag to relent. It was you that hacked Rahab in pieces, that pierced the Dragon! It was you that dried up the Sea, the waters of the great Deep, that made the abysses of the Sea a road that the redeemed might walk And the Spirit of God moved upon the face of the waters. This was made up of three levels, the habitable earth in the middle, the heavens above, an underworld below, all surrounded by a watery "ocean" of chaos as the Babylonian Tiamat. Above it was the firmament , a transparent but solid dome resting on the mountains, allowing men to see the blue of the waters above, with "windows" to allow the rain to enter, and containing the sun, moon and stars. The waters extended below the earth, which rested on pillars sunk in the waters, and in the underworld was Sheol , the abode of the dead. In the Enuma Elish , the "deep" is personified as the goddess Tiamat , the enemy of Marduk ; [42] here it is the formless body of primeval water surrounding the habitable world, later to be released during the Deluge , when "all the fountains of the great deep burst forth" from the waters beneath the earth and from the "windows" of the sky. Only when this is done does God create man and woman and the means to sustain them plants and animals. At the end of the sixth day, when creation is complete, the world is a cosmic temple in which the role of humanity is the worship of God. This parallels Mesopotamian myth the Enuma Elish and also echoes chapter 38 of the Book of Job , where God recalls how the stars, the "sons of God", sang when the corner-stone of creation was laid. And there was evening and there was morning, one day. God creates by spoken command and names the elements of the world as he creates them. In the ancient Near East the act of naming was bound up with the act of creating: And there was evening and there was morning, a second day. God does not create or make trees and plants, but instead commands the earth to produce them. The underlying theological meaning seems to be that God has given the previously barren earth the ability to produce vegetation, and it now does so at his command. God puts "lights" in the firmament to "rule over" the day and the night. According to Victor Hamilton, most scholars agree that the choice of "greater light" and "lesser light", rather than the more explicit "sun" and "moon", is anti-mythological rhetoric intended to contradict widespread contemporary beliefs that the sun and the moon were deities themselves. And there was evening and there was morning, the sixth day. After this first mention the word always appears as ha-adam, "the man", but as Genesis 1: The meaning of this is unclear: Having the spiritual qualities of God such as intellect, will, etc. Only later, after the Flood, is man given permission to eat flesh. The Priestly author of Genesis appears to look back to an ideal past in which mankind lived at peace both with itself and with the animal kingdom, and which could be re-achieved through a proper sacrificial life in harmony with God. This implies that the materials that existed before the Creation "tohu wa-bohu," "darkness," "tehom" were not "very good. In ancient Near Eastern literature the divine rest is achieved in a temple as a result of having brought order to chaos. Rest is both disengagement, as the work of creation is finished, but also engagement, as the deity is now present in his temple to maintain a secure and ordered cosmos. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it. Eden may represent the divine garden on Zion , the mountain

of God, which was also Jerusalem; while the real Gihon was a spring outside the city mirroring the spring which waters Eden ; and the imagery of the Garden, with its serpent and cherubs, has been seen as a reflection of the real images of the Solomonic Temple with its copper serpent the nehushtan and guardian cherubs. When God forbids the man to eat from the tree of knowledge he says that if he does so he is "doomed to die": Kenegdo means "alongside, opposite, a counterpart to him", and ezer means active intervention on behalf of the other person. Later, after the story of the Garden is complete, she receives a name: This means "living" in Hebrew, from a root that can also mean "snake".

### 4: Creation: The First Day - Light Enters (Jesus' Arrival)

*Jehovah's Witness theology says that Jesus is merely the first creation of God. This page examines Jehovah's Witness claims used to support their doctrine and the Bible scriptures that contradict this theology. Ironically, Jehovah's Witnesses quote a verse from one of the chapters of the Bible that.*

Islamic Beliefs The First Creation: Then He [ordered the Pen to] write in the Guarded Tablet everything that would happen. Then Allah created the heavens and Earth. There is no one attributed with eternity other than Him. In other words, nothing existed eternally except Allah, and Allah created everything, i. Had He willed for this, it would have occurred. Rather, in six days, He created the heavens and Earth; and for Earth Allah created rivers, mountains, and valleys. The wisdom of this is to teach us not to be hasty in doing things. The first creation is water. This also means that Allah created water before creating light, darkness, Earth, the heavens, the Throne, or the Guarded Tablet. Allah made water the origin for other creations. He created the Throne from water. After these creations, Allah created the rest of the creations: Adam, peace be upon him, was of the last kind of creation, humans. It is also the ceiling of Paradise. Related by Ibn Hibban. This hadith means that the seven heavens in relation to the Kursiyy are like a ring in a very big open space. Likewise, the Kursiyy in relation to the Throne is like a ring in a very big open space. This indicates the huge size of the Throne, which is now carried by four 4 huge angels. It takes a fast bird seven hundred years to cover the distance between the ear lobe and the shoulder of any of these four angels. On the Day of Judgment eight 8 angels will carry the Throne. The Throne is surrounded by angels. It is not a place for Allah, because Allah is not a body in need of a place.

### 5: Stan Lee's 15 Most Iconic Superhero Creations | CBR

*15 And He is the image of the invisible God, the first-born of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him.*

The first one, in Genesis 1 and the first three verses of Genesis 2, is called P because of its perspective being regarded as "priestly", probably written in the 6th century BC. The second version, in Genesis 2, is called J because of its use of the word "Jahve", and is assumed to be written in the 10th century BC. The two versions differ substantially. Therefore, they need to be treated separately, before they are compared. The English Bible quotes used below are from the King James version, which was originally published in 1611, and had a standardized revision in 1769 that still stands. Its Old Testament is based on the Masoretic Hebrew text. The Masoretes were Jewish scholars, who edited and spread texts of the Jewish faith in the 7th to 11th centuries CE. Their version of the Old Testament differs to varying degrees from the Septuagint, a Greek version made in the 3rd to 1st centuries BC, which was often quoted and referred to in the texts of the New Testament. The title page frontispiece of the first edition of the King James Bible, The Vulgate has been revised several times through the centuries. Page from the Torah in Hebrew. Genesis 1 In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: And God saw the light, that it was good: And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: And God called the dry land Earth; and the gathering together of the waters called he Seas: And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: And 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 the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: And God said, Let us make man in our image, after our likeness: So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: 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. 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 God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Genesis 2 Thus the heavens and the earth were finished, and all the host of them. And on the



seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it:

### 6: The Creation (Genesis ) | [www.enganchecubano.com](http://www.enganchecubano.com)

*The creation of the first man was monergistic; that is, man was created by the work of God alone. That is the type. The antitype is the new creation of man, when he.*

One of the elders said to me, given the fact that we took two weeks to cover verses 1 and 2, that we were all going to be dead before I finished the book of Genesis. There really is so much here that we could spend a tremendous amount of time in it. There was one professor of Old Testament at our seminary a few years ago who was very often assigned the course where he was to teach from Genesis to Joshua. As I recall the students told me he never got beyond Genesis. The entire term was spent in the first twelve chapters of Genesis. So bear with me. If even an Old Testament professor struggles like that, I struggle with attempting to do justice to this majestic passage. Bless it to our spiritual nourishment even as we attempt to unpack the grandest of mysteries, the creation of the world by Your hand and by Your word. We praise You, O God, for this creation which even in its fallen form takes our breath away. Help our breath now to be taken away by the sheer awesomeness of Your power and the goodness of Your will. The first two verses of Genesis brought us face to face with ultimate reality, the personal creator God of heaven and earth. Tonight I want to overview the content and the lessons of the six creation days. The next week I would like to look with you in an in-depth way at the sixth day. Since it is so important for what we understand about mankind. Before we do so, we need to make at least one passing reference to the nature of the creation days because there has been a good deal of controversy in the last number of years, even in evangelical circles about the nature of these days. Let me say that historically the church has always viewed these days to be literal days, speaking of the same kind of days that you and I know about. But within the last years, even within evangelical circles, there has been considerable difference and discussion about the nature of these days. In church history, prior to years ago, you can name on one hand the folks who viewed these days other than literal days, other than six natural twenty-four hour days. Among them is the giant, Augustine. And some also include Aquinas in that group. Augustine, you remember, believed that the Apocrypha was scriptural. And there is a book in the Apocrypha called the Wisdom of Ben Sirak, often times called Ecclesiasticus, not to be confused with the book of Ecclesiastes. In that book there is a phrase which asserts that God created the world instantaneously. And Augustine felt that it was his obligation to square the teaching of that apocryphal book with the scriptural account which spoke of creation being done in six days. It was a desire to harmonize two views which he sought to be intention. Other than Augustine, everyone else has accepted these to be six literal days up until about years ago or so. And of course the reason that these new theories have proliferated is because of the advances of modern paleontology, modern human anthropology, or archeological anthropology that studies the origins of man, modern geology and the various other sciences. And the fact that since at least the time of Darwin, those who were geologists and other types of human sciences have believed that the world was very, very, very old. Millions and millions of years old and this did not seem to square with the account of the world being created in six days. And so evangelicals began to attempt to try and come up with some way to harmonize the accounts of the six days of creation with these vast ages which were being postulated by modern science. And there were various theories that came out, figurative interpretations of these days. First of all there was a theory, and this theory was held by a great hero of mine, Thomas Chalmers, who was a minister in the Free Church of Scotland. He came up with a theory called the Gap Theory. The Gap Theory postulated that there was a great vast stretch of time between Genesis 1 and Genesis 2 and some have even proliferated that theory to argue that there were even gaps between the days. That God created in a day and then there were millions of years and then He created another day. And that was an attempt to accommodate the days of Genesis 1 with modern theory. The second theory which was also popular is a theory called the Day- Age Theory. That is, basically, a theory that says the days of Genesis 1 are actually not twenty-four hour days, they are long ages or epochs and there was an attempt to accommodate those ages with the teaching of modern science. Of course the problem is the structure of the six Genesis days bears absolutely no relation to the account of the world that modern science gives. So even if you give vast ages to the six Genesis days, it

does you absolutely no good in harmonizing them with modern science. Once again, a well-meaning attempt to harmonize science and the scriptures and we can acknowledge it as a well-meaning attempt. Bible-believing people trying to harmonize it because they want all truth to harmonize with itself, both the truth of general revelation and special revelation. Then there has been more recently a view of the days called a Literary View of the days or a Literary Day Theory. The most prevalent view or form of this view is called the Framework Hypothesis. Basically, this view says that the days of Genesis are in fact literary. They are not referring to historical twenty-four hour days, they are a literary device designed by Moses, the author of the account, in order to express spiritual truth. Again, the problem with this view is there is absolutely no textural evidence whatsoever that Moses intended this account to be taken in any other way than in historical merit. There is no textural evidence. And so the only way you can get to a framework view is by importing certain assumptions about how you approach the first eleven chapters of Genesis into the text, because there is nothing in the text itself to invite you to do that kind of literary work. It was, in fact, in six days that God revealed to Moses the way that the world was made. At any rate, these are the various views that are competing for our attention within the evangelical circles. And along side of that, I would say, is the older and probably still today the dominant view which is that these are six twenty-four hour days. First of all, I would suggest that we need to beware accommodation to current scientific theory in our attempts to interpret Genesis 1. Secondly, let me say we should resist any tendency that undercuts the historical character of this passage. It is very clear throughout the scripture that the Bible takes the creation of the world seriously as a historical event. Thirdly, we should remember that when we are looking at the creation through the eyes of Moses, we are having to look at the creation through three massive barriers. And so the world before Noah and the world after Noah are different and it would be foolish of us to read the post-Noah world into the pre-Noah world. The second barrier that we have to read the creation through is of course the fall. None of us can take off our glasses as fallen human beings and study Genesis 1. We all study Genesis 1 on this side of the fall. And we should not underestimate the impact of the fall on us in understanding an unfallen world. Finally, remember that there is the barrier of the sixth day. When Moses was describing the first five days of creation, he was describing something that no man ever saw. It would be very bold to assert that we know more about the nature of those days than does Moses. And Moses clearly thinks that there are days just like our days from his passage. All of that to say, I think in light of the current fads and theories, we are better to take the passage at face value. Moses intends us to believe that God created the world in six days. That just seemed too long. You know, it needed to be instantaneous. Derek Kidner reminds us of something very important about this. But at the end of his commentary on Genesis, he says this. We are a blip on the screen. We hardly factor in at all. It makes man what? Now having said all of that by way of introduction, let me just point your attention to the days themselves. You remember last week we said, or two weeks ago we said, the first three days show us God giving the world form. The last three days, the days four through six, show us God filling the world, bringing fullness to emptiness. Look at the first day in verses 3 through 5. God says, and it comes into being. That comes from the Latin word fiat and the first words in the Latin vulgate of this section of this day are fiat lux: Let there be light. God said light into being. This stresses the sheer power of God. By eight simple commands Moses says God spoke reality into being. By eight words God spoke the entirety of the universe together. There is no question that God is bigger than this universe. He speaks it into being. He dwarfs this universe, whereas modern science gives us a universe that dwarfs us and God. Derek Kidner says, "This reality that God spoke the world into reality leaves no room for notions of a universe that is self-existent or a universe that is struggled for, or a universe that is random or a universe that is a divine emanation. Generals attempt to order a battle. Mothers attempt to order a house, even with a toddler around. But we are frustrated by those things. God orders the creation and His ordering is sovereign and it is effectual. When He speaks order into being, it comes into being. And I want you to note also that immediately on the first day there is an emphasis on the dividing of day and night. Look at verse 4. And so God makes distinctions and those distinctions, those divisions, those differentiations, are the way that He orders, the way that He structures His creation. God transforms chaos to order by differentiation, division, distinction. Look then at verses 6 through 8 and the second day.

*In contrast to the scientist, the believing Jew does have an explanation for what caused the creation of the world, an explanation that is written in the very first verse of the Bible: "In the beginning, God created."*

What happened on each of the days of Creation? The creation account is found in Genesis 1:1-2. The language of the Genesis account makes it clear that all of creation was formed from nothing in six literal hour periods with no time periods occurring between the days. This is evident because the context requires a literal hour period. The description specifically describes the event in a manner that a normal, common-sense reading understands as a literal day: The Genesis account reveals that the Word of God is authoritative and powerful.

Creation Day 1 Genesis 1: The earth is made but not formed in any specific way, although water is present. God then speaks light into existence.

Creation Day 2 Genesis 1: The sky forms a barrier between water upon the surface and the moisture in the air. At this point earth would have an atmosphere. This creative work occurs in one day.

Creation Day 3 Genesis 1: Continents and islands are above the water. God creates all plant life both large and small. He creates this life to be self-sustaining; plants have the ability to reproduce. The earth was green and teeming with plant life. God declares that this work is also good. This creative work takes one day.

Creation Day 4 Genesis 1: The movement of these will help man track time. Two great heavenly bodies are made in relation to the earth. The first is the sun which is the primary source of light and the moon which reflects the light of the sun. The movement of these bodies will distinguish day from night. This work is also declared to be good by God.

Creation Day 5 Genesis 1: Any life of any kind that lives in the water is made at this point. God also makes all the birds. The language allows that this may be the time God made flying insects as well or, if not, they were made on day six. All of these creatures are made with the ability to perpetuate their species by reproduction. The creatures made on Day 5 are the first creatures blessed by God. God declares this work good, and it occurs in one day.

Creation Day 6 Genesis 1: This includes every type of creature not included on previous days and man. God declares this work good. God makes man, and man is made in the image of God men and women both bear this image and is special above all other creatures. To emphasize this, God places man in authority over the earth and over all the other creatures. God blesses man and commands him to reproduce, fill the earth and subdue it bring it under the rightful stewardship of man as authorized by God. God announces that man and all other creatures are to eat plants alone. God will not rescind this dietary restriction until Genesis 9: The entire universe in all its beauty and perfection was fully formed in six literal, consecutive, hour days. At the completion of His creation, God announces that it is very good.

Creation Day 7 Genesis 2: This in no way indicates He was weary from His creative efforts, but denotes that the creation is complete. Further, God is establishing a pattern of one day in seven to rest.

*The description "first-born of all creation" speaks of Christ's preexistence. He is not a creature but the eternal Creator (John ). God created the world through Christ and redeemed the world through Christ (Hebrews ).*

Print Sermon The purpose of this website is to provide free sermon manuscripts and sermon videos to pastors and missionaries throughout the world, especially the Third World, where there are few if any theological seminaries or Bible schools. These sermon manuscripts and videos now go out to about 100, computers in over 100 countries every year at www. Hundreds of others watch the videos on YouTube, but they soon leave YouTube and come to our website. YouTube feeds people to our website. The sermon manuscripts are given in 40 languages to about 100, computers each month. The sermon manuscripts are not copyrighted, so preachers can use them without our permission. Please click here to learn how you can make a monthly donation to help us in this great work of spreading the Gospel to the whole world, including the Muslim and Hindu nations. Whenever you write to Dr. Hymers always tell him what country you live in, or he cannot answer you. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: Morris was the founder of the Institute for Creation Research. He received his degree in science from the University of Minnesota and for twenty-eight years served on faculties of major universities, including thirteen years as chairman of the Civil Engineering department at the Virginia State University. The Genesis Record is the only commentary on the entire Book of Genesis written by a creationist scientist. Morris wrote this commentary with the conviction that the first eleven chapters of Genesis are as truly historical as the remaining chapters. This conviction was not based on faith alone, but on many years of study of the scientific aspects of the Genesis record. In his book, The Genesis Record, Dr. And God saw the light, that it was good: And God called the light Day, and the darkness he called Night. Morris said, Verse 3 is the first record of God speaking in the Bible. We agree with Dr. Morris that the Genesis account of creation is literally true. We believe that God created the world because the Lord Jesus Christ said so. Since we trust the Lord Jesus, we accept what He said "the world was created by God exactly as we read about it in the first chapter of Genesis. Christ Himself settles the question for us. But the creation of light on the first day also has a typical meaning. In this sermon I will not speak directly about God creating light on the first day but, instead, I will explain how the creation of light in the beginning is a type a picture, of the way the light of Christ comes to a man in the second creation, when he is converted. Much of what I say will be a simplified version of C. First, the chaotic condition. Please look at Genesis 1: Pink, Gleanings in Genesis, Moody Press, reprint, p. What a picture this is of an unconverted man! Second, the Spirit of God moved. This pictures the starting point of conversion. The earth in its primitive state could not transform itself. If order was to be brought out of chaos, God Himself must do it! If light was to come to a darkened world, God must create it! The analogy holds true in conversion. A lost man never seeks God. The unconverted man is like a lost sheep. The sheep which is lost does not seek the shepherd. It is the Shepherd who goes, it is Christ who seeks the lost. The activity of the Holy Spirit is the first thing that happens when a chaotic sinner, wrapped in darkness, is brought to salvation. A fallen man is as helpless as the early earth. The lost sinner can no more regenerate himself than the chaotic world could form itself! God must do it! I wonder this morning if God is moving in your life. I wonder if His Spirit is drawing you out of sin to the Saviour. You will never find Christ by yourself. It depends entirely on the grace of God, drawing you to the Saviour for cleansing and salvation. Third, the Word of God spoke. Now listen as I read Genesis 1: First there was the activity of the Holy Spirit, and then came the spoken Word of God. The Holy Spirit never operates outside the ministry of the Word of God. Just as the Word of God created light in the early world, so the Word of God brings light to the darkened soul. Great Spurgeon said that the light of creation and the light of conversion both operate unaided by the darkness itself! Look at your own fallen nature: If you think so, you know not yourself. The power which saves a sinner is not the power of man. The power of man must die, for its only use is to stand out as far as possible against the power of God! Do not think Christians are made by education; they are made by creation. You may wash a corpse as long as you please! but you cannot wash life into

itâ€you cannot make it live: Regeneration is not of the will of manâ€but by the power and energy of the Spirit of God, and the Spirit of God alone Spurgeon, *ibid.* Void and dark, a chaos given up to be covered with blackness and darkness for ever, and, while as yet it is unseeking God, the light arises, and the promise is fulfilled. You have no more power to make yourself become a Christian than the ancient world had to bring itself out of chaos and darkness. You have no more power to bring light to yourself than the old world had of finding light. It is the same with the salvation of your soul. The salvation of the early earth was by the grace of God in Christ. I once was lost, but now am found, Was blind but now I see. I was resisting God, and I knew I was resisting Him. But then somehow, I cannot explain it, my heart was broken by my sin. And somehow, I cannot fully understand the reason, my resistance was broken down. I came to Jesus, and He washed my sins away and made me clean in the sight of God! May the marvelous, unmerited grace of God come to you soon, to save you from a life of chaos and an eternity of ruin. O come, come to the light! Come to Him and be saved instantly! Come to Him now! If these sermons bless you send an e-mail to Dr. Hymers and tell him, but always include what country you are writing from. You can write to Dr. Hymers in any language, but write in English if you can. If you want to write to Dr. Hymers by postal mail, his address is P. Box , Los Angeles, CA You may telephone him at

### 9: Genesis creation narrative - Wikipedia

*In summary, the simple truth of the creation story is that God is the author of creation. In Genesis 1, we are presented with the beginning of a divine drama that can only be examined and understood from the standpoint of faith.*

In a letter to the church at Colossae, the Apostle Paul gave an intriguing description of Jesus. Such a doctrine, however, conflicts with the rest of the Bible. Christ could not be both Creator and created; John 1 clearly names Him Creator. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created by Him and for Him. And He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything. This word involves more than a resemblance, more than a representation. The "Word" of John 1: In the incarnation, the invisible God became visible in Christ; deity was clothed with humanity. Matthew: God is in Christ: All that God is, Christ is. He is not a creature but the eternal Creator. John 1: God created the world through Christ and redeemed the world through Christ. Hebrews 1: Note that Jesus is called the first-born, not the first-created. The word "first-born" Greek word "prototokos" signifies priority. In the culture of the Ancient Near East, the first-born was not necessarily the oldest child. First-born referred not to birth order but to rank. The first-born possessed the inheritance and leadership. Jesus created the world, saved the world, and rules the world. He is the self-existent, acknowledged Head of creation. Finally, the phrase recognizes Him as the Messiah: Six times the Lord Jesus is declared to be the first-born of God see Romans 8: These passages declare the preexistence, the sovereignty, and the redemption that Christ offers. As the eternal Son of God, He created the universe. He is the Ruler of creation!

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