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—Dr. Henry Morris

So Noted is the complete excerpt of the Book of Genesis from The Henry Morris Study Bible. As you read Genesis and the hundreds of commentary notes from the late Dr. Morris, you will discover he combined decades of scientific understanding and accomplishments with a lifetime of rigorous biblical study. His commentary provides a deeper understanding of Genesis which is truly foundational for a deeper insight into God’s Word. He presents profound theological, scientific, linguistic, and historic insight into Creation, the Flood, the Patriarchs, and more. Dr. Henry Morris’ commentaries for the King James Version of the Bible are among the most respected in the field. His God-honoring notes affirm a literal translation of the Bible explaining difficult passages, pointing to evidence of its inerrancy and resolving apparent contradictions. So Noted also includes 11 appendices that expand on related topics.

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The Genesis Commentary by Dr. Henry Morris

King James Version

So Noted! The Genesis Commentary by Dr. Henry Morris

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So Noted!
The Genesis Commentary by Dr. Henry Morris
Acknowledgments

A respected ministry leader, educator and scientist, Dr. Henry M. Morris was actively involved in the study and defense of the Christian faith for almost 60 years. After teaching engineering in secular universities for 28 years, he founded the Institute for Creation Research in 1970. His books include *The Genesis Flood* (with Dr. John Whitcomb), *Many Infallible Proofs*, *The Biblical Basis for Modern Science*, *The Genesis Record*, *The Remarkable Record of Job*, *The Revelation Record*, *Scientific Creationism*, *Biblical Creationism*, *The Long War Against God*, and *God and the Nations*. He also served as editor of the popular devotional Bible study quarterly, *Days of Praise*. 
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Publisher’s Note

So Noted is a complete excerpt of the Book of Genesis from The Henry Morris Study Bible. Understanding the Book of Genesis is foundational and vital for a deeper understanding of God's Word, including historical events like creation and Noah’s Flood and their aftermath.

So Noted includes all 600 of the study notes for Genesis from The Henry Morris Study Bible. Henry Morris’s thorough notes provide readers with access to his decades of rigorous biblical study, as well as his scientific knowledge, to bring clarity to modern confusion and controversy over the intersection of science and faith. His comprehensive notes ensure readers have a firm understanding of the theological, cultural, and scientific background of the Book of Genesis. They also include cross-references to notes on other verses, which are available in the full Henry Morris Study Bible.

In addition, you will also find R and T superscripted within verses. The R means there is a scriptural cross-reference available, while T means a translation for a specific word or phrase is noted; the additional information is usually provided at the end of the verse. This feature provides readers with even more help in studying and understanding the connections and language in God’s Word.

So Noted also includes 11 appendices from The Henry Morris Study Bible. These resources add further clarity to many of Dr. Morris’s notes on Genesis.

So Noted includes a complete King James Version translation of the Book of Genesis, as well as the extensive extra study helps. This book is an invaluable resource for defending the scientific accuracy of Genesis, resolving alleged biblical contradictions, and explaining difficult and controversial passages.

We hope you enjoy this unique selection from Dr. Morris’ commentary on the Bible. We pray it enriches your faith and answers many of your questions as you begin this biblical journey of discovery.

The Henry Morris Study Bible

With notes defending the accuracy and integrity of the Scriptures, assuming complete and verbal inspiration, inerrancy in all matters of fact and faith, and literal interpretation as intended by the writers.

The Henry Morris Study Bible by the late Henry M. Morris, Ph.D., LL.D., Litt. D., President Emeritus, Institute for Creation Research:

- Uses standard King James Version as basic text
- Defends scientific accuracy of recent special creation
- Resolves supposed contradictions in history and doctrine
- Explains difficult and controversial passages
Introduction to

The Henry Morris Study Bible

The written Word of God, with its glorious message of creation, redemption, and eternal life with God, has always been under attack by the secular world and the unseen hosts of darkness who control it. Yet, out of the ungodly world, year after year, God chooses some to follow Him, and He has provided a wonderful plan of salvation and everlasting joy for all who respond to His call, believe His Word, and receive His incarnate Son as Savior and Lord.

The Need for The Henry Morris Study Bible

To these redeemed sinners He has given the privilege of proclaiming His saving gospel to others yet unsaved. This means they must not only “preach the gospel to every creature” (Mk 16:15) but also defend the gospel against those who seek to destroy it. Like the apostle Paul, we who know the Lord must be “set for the defence of the gospel” (Ph 1:17). Like the apostle Peter, we must “be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pe 3:15). Neither ignorance nor arrogance is appropriate armor for the Christian soldier.

It is with such admonitions in mind that I have undertaken the challenging task of preparing the annotations for The Henry Morris Study Bible. As an engineering scientist who has spent many years among the skeptical intellectuals of the academic world, I have felt very keenly the need for this kind of Bible study tool “in the defence and confirmation of the gospel” (Ph 1:7), and have therefore spent many, many hours in the study of Christian evidences and the scientific integrity of Scripture.

More importantly, every day for over 60 years has been partially devoted to the study of the Bible itself. The result has been a deep and settled conviction, stronger every year, that the Bible is indeed the very Word of the living God. Its histories are authentic, its science is accurate and far in advance of its times, its practical wisdom for daily living is unexcelled, and its insights into the human heart are profoundly perfect for every need. Furthermore, its own internal structures, as well as the claims of its authors, provide endless evidences of its divine inspiration to all who study it with open mind and heart. “Thou hast magnified thy word above all thy name,” the psalmist testified (Ps 138:2).

The Bible does have the answer; its gospel can be defended; and it is hoped that The Henry Morris Study Bible will prove of significant help in this great cause to those who use it. Its annotations explain the Bible’s difficult passages, resolve its alleged contradictions, point out the evidences of its divine origin, confirm its historical accuracy, note its remarkable anticipations of modern science, demonstrate its fulfilled prophecies and in general remove any doubts about its inerrancy, its authority and its ability to meet every human need.

The Henry Morris Study Bible

Supports Literal Biblical Creationism

Probably the most distinctive feature of The Henry Morris Study Bible is an uncompromising commitment to literal biblical creationism. That is, it accepts at face value the majestic revelation of special creation in the Bible’s very first chapter, acknowledging and defending the literal, six-day creation of all things. This truth of recent creation, combined
with the truth of the global cataclysmic flood in the days of Noah, is the real key to the true scientific understanding of earth history. The doctrine of special creation then pervades all the rest of the Bible and is the real foundation of all other truth, especially including all the great doctrines of the Christian faith. The evolutionary concept of history, on the other hand, is Satan’s greatest weapon in his long war against God, serving him as the root of every false philosophy and evil practice known to man. The annotations in The Henry Morris Study Bible stress these great truths wherever they surface in Scripture.

Most importantly, the person and work of the Lord Jesus Christ are emphasized throughout. Christ is both eternal God—the second Person of the three-person Godhead—and perfect man, man as God intended man to be. His uniquely miraculous conception, His virgin birth, His sinless life, His powerful teachings, His mighty miracles, and then His substitutionary death and glorious resurrection are all stressed in the notes of The Henry Morris Study Bible.

The Henry Morris Study Bible
Follows a Literal Approach to the Bible

The Bible does contain many teachings that Christians have disagreed about, of course, and some annotated Bibles try to take neutral positions on such controversial doctrines. I have thought it best, however, to express my own convictions on these matters, even at the risk of losing some readers who hold other views.

Thus a literal approach has been taken, not only in Genesis but throughout the whole Bible. It would seem that, if the Bible is really God’s Word, intended as His authoritative revelation to all men, we ought to assume He means exactly what He says. If figures of speech or symbols or metaphors are used, they are for the purpose of helping us understand, not confusing us, so they will be explained in the biblical context itself, not requiring the professional help of specially educated priests or prophets.

Based on this literal and contextual approach, the notes become what one might call Baptistic in ecclesiology, pre-millennial in eschatology, non-charismatic in pneumatology, and moderately Calvinistic in soteriology. These are man-made terms, of course, and no attempt has been made to develop formal theological doctrines in the notes. I have tried to be irenic, rather than argumentative, in dealing with such controversial matters, so it is hoped that anyone who disagrees with any particular annotation will still find the other notes helpful and profitable.

Finally, it is hoped that The Henry Morris Study Bible will not only help many Christians to be able better to defend and contend for the faith, but will also be used to lead many to saving faith in the Lord Jesus Christ. Most of all, it is fervently hoped—following much prayer and many years of study—that it will honor and please our great God of creation and redemption, Jesus Christ our Lord.

Dr. Henry M. Morris
(b.1918 – d.2006)
The First Book of Moses, called

**GENESIS**

**Introduction to Genesis**

In a very real sense, the Book of Genesis is the most important book in the world, for it is the foundation upon which all the other 65 books of God’s written Word have been based. When Jesus Christ, after His resurrection, gave a key Bible study to His disciples on the way to Emmaus, He began with Genesis!

“Beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning himself” (Lk 24:27). We would do well to follow His example. If we want to understand the New Testament, we first need to understand Genesis; the New Testament contains at least 200 direct quotations or clear allusions to events described in Genesis—more than from any other book in the Old Testament.

All the great doctrines of Christianity—sin, atonement, grace, redemption, faith, justification, salvation, and many others—are first encountered in Genesis. The greatest doctrine of all—the special creation of all things by the eternal, self-existent God—is revealed in the very first chapter of Genesis, the foundation of all foundations.

It is hardly surprising, therefore, that the greatest attacks on the Bible have been directed against the integrity and authority of Genesis. Since the only alternative to creation is evolution, these attacks are all ultimately based on evolutionism, the assumption that this complex universe can somehow be explained apart from the infinite creative power of God.

The creation account in Genesis is supported by numerous other references throughout the Bible, and this is true for all the later events recorded in Genesis as well. To some degree, archaeological discoveries, as well as other ancient writings and traditions, also support these events, but the only infallibly correct record of creation and primeval history is the Book of Genesis. Its importance cannot be overestimated.

**Authorship**

Until about 200 years ago, practically all authorities accepted the fact that Moses wrote Genesis and all the rest of the Pentateuch as well. The first writer to question this seems to have been a French physician, Jean Astruc, about the time of the French revolution. Astruc argued that two writers wrote the two creation accounts in Genesis 1 and 2, on the basis of the different names for God used in the two chapters. Later writers during the 19th century, notably the German higher critic Julius Wellhausen, developed this idea into the elaborate documentary hypothesis of the origin of the Pentateuch.

According to this notion, the Pentateuch was written much later than the time of Moses, by at least four different writers or groups of writers, commonly identified now by J, E, D and P (standing for the Jehovist, Elohist, Deuteronomist, and Priestly documents, respectively). Although some form of this theory is still being taught in most liberal seminaries and college departments of religion, it has been thoroughly discredited by conservative scholars. This is discussed further in the Introductions to Exodus and other books of the
Pentateuch. In any case, there is no valid reason to question the Mosaic authorship of the Pentateuch, except for Genesis itself.

For Genesis, however, there is real substance to the documentary idea, though certainly not in the Astruc/Wellhausen form. In fact, it seems very likely that Moses was the compiler and editor of a number of earlier documents, written by Adam and other ancient patriarchs, rather than being the actual writer himself. After all, the events of Genesis took place long before Moses was born, whereas he was a direct participant in the events recorded in the other four books of the Pentateuch.

It is reasonable that Adam and his descendants all knew how to write and, therefore, kept records of their own times (note the mention of “the book of the generations of Adam” in 5:1). These records (probably kept on stone or clay tablets) were possibly handed down from father to son in the line of the God-fearing patriarchs until they were finally acquired by Moses when he led the children of Israel out of Egypt. During the wilderness wanderings, Moses compiled them into the Book of Genesis, adding his own explanatory editorial comments where needed. Genesis is still properly considered as one of the books of Moses, since its present form is due to him, but it really records the eyewitness records of these primeval histories, as written originally by Adam, Noah, Shem, Isaac, Jacob and other ancient patriarchs.

The divisions of Genesis can be recognized by the recurring phrase: “These are the generations of…” The archaeologist P. J. Wiseman has shown that these statements probably represent the “signatures,” so to speak, of the respective writers as they concluded their accounts of the events during their lifetimes.

The Hebrew word for “generations” (toledoth) was translated in the Septuagint Greek by the Greek word genesis (used in the New Testament only in Ma 1:1, there translated “generation”). Thus these divisional notations have indirectly provided the very name for the Book of Genesis, which means “beginnings.”

It is interesting to note, as an indirect confirmation of this concept of Genesis authorship, that while Genesis is cited at least 200 times in the New Testament, Moses himself is never noted as the author of any of these citations. On the other hand, he is listed at least 40 times in reference to citations from the other four books of the Pentateuch. There are also frequent references to Moses in the later books of the Old Testament, but never in relation to the Book of Genesis.

In sum, we can be absolutely confident that the events described in Genesis are not merely ancient legends or religious allegories, but the actual eyewitness accounts of the places, events, and people of those early days of earth history, written by men who were there, then transmitted down to Moses, who finally compiled and edited them into a permanent record of those ancient times.

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**CHAPTER 1**

*The Creation of the World*

1:1 God. This opening verse of the Bible is unique, the foundation of foundations, probably the first words ever written down, either revealed to Adam, or even written directly by God Himself. One who really believes Genesis 1:1 will have no difficulty believing the rest of Scripture. God (Elohim) is eternal, existing before the universe, and is omnipotent, having created the universe. Therefore, nothing is impossible with God, and He alone gives meaning to everything. No attempt is made in this verse to prove God, it was recorded in the beginning when no one doubted God.
1:1 created. No other cosmogony, whether in ancient paganism or modern naturalism, even mentions the absolute origin of the universe. All begin with the space/time/matter universe, already existing in a primeval state of chaos, then attempt to speculate how it might have “evolved” into its present form. Modern evolutionism begins with elementary particles of matter evolving out of nothing in a “big bang” and then developing through natural forces into complex systems. Pagan pantheism also begins with elementary matter in various forms evolving into complex systems by the forces of nature personified as different gods and goddesses. But, very significantly, the concept of the special creation of the universe of space and time itself is found nowhere in all religion or philosophy, ancient or modern, except here in Genesis 1:1.

Appropriately, therefore, this verse records the creation of space (“the heaven”), of time (“in the beginning”), and of matter (“the earth”), the tri-universe, the space/time/matter universe which constitutes our physical environment. The Creator of this tri-universe is the triune God, Elohim, the uni-plural Old Testament name for the divine “Godhead,” a name which is plural in form (with its Hebrew “im” ending) but commonly singular in meaning.

The existence of a transcendent Creator and the necessity of a primeval special creation of the universe is confirmed by the most basic principles of nature discovered by scientists:

(1) The law of causality, that no effect can be greater than its cause, is basic in all scientific investigation and human experience. A universe comprising an array of intelligible and complex effects, including living systems and conscious personalities, is itself proof of an intelligent, complex, living, conscious Person as its Cause;

(2) The laws of thermodynamics are the most universal and best-proved generalizations of science, applicable to every process and system of any kind, the First Law stating that no matter or energy is now being created or destroyed, and the Second Law stating that all existing matter and energy is proceeding irreversibly toward ultimate equilibrium and cessation of all processes. Since this eventual death of the universe has not yet occurred and since it will occur in time, if these processes continue, the Second Law proves that time (and, therefore, the space/matter/time universe) had a beginning. The universe must have been created, but the First Law precludes the possibility of its self-creation. The only resolution of the dilemma posed by the First and Second Laws is that “in the beginning God created the heavens and the earth.” The so-called big bang theory of the origin of the cosmos postulating a primeval explosion of the space/mass/time continuum at the start, beginning with a state of nothingness and then rapidly expanding into the present complex universe, contradicts both these basic laws and contradicts Scripture.

1:2 the earth. In an attempt to accommodate the supposed evolutionary geological ages in Genesis, certain theologians postulated a long gap in time here between Genesis 1:1 and Genesis 1:2, in which it was hoped that these ages could be pigeon-holed and forgotten as far as biblical exegesis was concerned. This gap theory, however, requires a worldwide cataclysm at the end of the geological ages, in order to account for the globally flooded and darkened earth described in Genesis 1:2. The cataclysm, in turn, is hypothetically connected with the fall of Lucifer in heaven (Is 14:9-14) and his expulsion to the earth (Eze 28:12-15), though such a cataclysm is nowhere mentioned in Scripture. However, in addition to its obvious contradictions with other important and clear Bible passages (1:31; Ex 20:11), the gap theory is self-defeating geologically. The geological age system (which is the necessary framework for modern evolutionism) is based entirely on the principle of uniformitarianism, a premise which denies any such worldwide cataclysm, and requires that we interpret earth history by the applying of present geological processes into the remote past. The concept of geological ages is based entirely on a uniformitarian explanation of the fossil beds and sedimentary rocks of the earth’s crust, which would all have been destroyed by such a pre-Adamic cataclysm. Thus, any attempt to ignore or explain away the supposed great age of the earth by the gap theory makes an unnecessary compromise with evolutionism, and displays a lack of understanding of the geological structures and processes to which evolutionists appeal in defending their long ages.
3 And God said, “Let there be light: and there was light. 

Ps 33:6; 9 • 2 Co 4:6 • [He 11:3]

4 And God saw the light, that it was good: and God divided the light from the darkness.

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

6 And God said, “Let there be a firma-

The real answer to the geological ages is not an imaginary pre-Adam cataclysm, but the very real cataclysm of the Noah’s flood (see comments on ch. 6–9), which provides a much better explanation of the fossil beds and sedimentary rocks, eliminating all evidence of geological ages and confirming the biblical doctrine of recent creation.

1:2 was without form, and void. The verb “was” in Genesis 1:2 is the regular Hebrew verb of being (hayetha) and does not denote a change of state unless the context so requires. It only rarely is translated “became,” as the gap theory postulates here. Neither does the phrase tohu waw bohu need to mean “ruined and desolated,” as the gap theory requires. The King James translation “without form and void” is the proper meaning.

1:2 was upon the face of the deep. The universe, as first called into existence by Elohim was in elemental existence, still “unformed” and unenergized, not yet ready for habitation, “void” (see notes on Ps 33:6-9; Pr 8:22-31; Is 45:18; 2 Pe 3:5). It would not be perfect (i.e., finished) until the end of creation week, when God would pronounce it “very good” and “finished” (1:31–2:3). The “earth” material was suspended in a matrix of water (the “deep”) completely static and therefore in “darkness.”

1:2 And the Spirit…moved. However, this condition prevailed only momentarily. Then, the “Spirit” (Hebrew ruach) of God (Elohim) proceeded to “move upon the face of the waters” (literally, “vibrate in the presence of the waters”). Waves of gravitational energy and waves of electromagnetic energy began to pulse forth from the great “Breath” (another meaning of ruach) of God, the Prime Mover of the universe. The unformed “earth” material (Hebrew eretz), as well as the “waters” permeating it (Hebrew shamayim) quickly coalesced into spherical form under the new force of gravity, and the first material body (Planet Earth) had been formed at a point in space.

1:3 God said. As the “Spirit” of God “moved” (1:2), so now the Word of God speaks in Genesis 1:3. The result is light, the energizing of the vast cosmos through the marvelous electromagnetic force system which maintains all structures and processes in matter. These varied energies include not only visible light, but also all the shortwave radiations (ultraviolet, x-rays, etc.) and the long-wave radiations (infrared, radio waves, etc.), as well as heat, sound, electricity, magnetism, molecular interactions, etc. “Light,” the most basic form of energy, is mentioned specifically, but its existence necessarily implies the activation of all forms of electromagnetic energies. Light was not created, since God Himself dwells in light.

On the other hand, He created darkness (Is 45:7).

The existence of visible light prior to the establishment of the sun, moon and stars (1:16) emphasizes the fact that light (energy) is more fundamental than light givers. God could just as easily (perhaps more easily) have created waves of light energy as He could construct material bodies which generate light energy. The first is direct (since God is light!), the second indirect. For the creation of such light generators, see note on Genesis 1:14.

1:4 darkness. It is obvious that these rays of light energy included the visible light spectrum by its separation from the newly created “darkness.” Most of this visible light emanated from one direction in space and, further, the newly-sphericized earth began now to rotate on its axis, as is shown by the establishment of a cyclical succession of "Day" and "Night," which has continued ever since.

1:5 Day. The use of "day" (Hebrew yom) in Genesis 1:5 is its first occurrence in Scripture, and here it is specifically defined by God as “the light” in the cyclical succession of light and darkness which has, ever since, constituted a solar day. Since the same word is used in defining all later "yoms" as used for this "first" yom, it is undeniable that God in-
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. Pr 8:27-29 • Ps 148:4
8 And God called the firmament Heaven. And the evening and the morning were the second day.
9 And God said, Let the waters under the firmament flow abundantly over the face of the whole earth. That it may gather itself together into one place, and make the seas. And God made the great dragon, the serpent of old, that old serpent, called the Devil, and Satan, which deceiver of the whole world, he was cast down to the earth. And his anger is not yet full. Ec 1:18-19
10 And said, It is not good for the man to be alone; I will make him an help meet for him. Pr 8:27-29
11 And the evening and the morning were the second day.
12 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, on the earth. And it was so. Pr 8:27-29
13 And the evening and the morning were the third day. Je 10:12
14 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. Pr 8:27-29
15 And the evening and the morning were the fourth day. Je 10:12
16 And God made the stars also; and separated them; and called them lights; and set them in the firmament of the heaven, to rule over the day and over the night, and over the season and over the years. Pr 8:27-29
17 And the evening and the morning were the sixth day. Je 10:12
18 And God said, Let us make man in our image, after our likeness: and let them have 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. Pr 8:27-29
19 And God created man in his own image, in the image of God created he him; male and female created he them. Pr 8:27-29
20 And said, Let the waters bring forth multitudes of creatures, and fowls after their kind, and cattle after their kind, and every creeping thing that creepeth on the earth after his kind: and it was so. Pr 8:27-29
21 And the evening and the morning were the sixth day.
22 And said, Let us make an expanse upon the earth, and let it go forth upon the face of the deep. Pr 8:27-29
23 And the evening and the morning were the seventh day. Pr 8:27-29
24 And said, It is not good that the man should be alone; I will make him an help meet for him. Pr 8:27-29
25 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. Je 10:12
26 And the name of the one was Pison; the same is the one which goeth by the land of Havilah, where there is gold. Je 10:12
27 And the name of the second river is G Hud; the same is the one which goeth by the land of Cush. Je 10:12
28 And the name of the third river is the G Hureb; the same is the one which goeth by the land of Egypt. And the name thereof is the Nile. Je 10:12
29 And the name of the fourth river is the Euphrates. Je 10:12
30 And said, It shall come to pass, that all the creatures of the earth shall fear thee, and shall obey thee, and be very Subject to thee; all the GLORY OF THE LORD shall dwell upon thee. Pr 8:27-29
31 And said, Behold, I have given you every herb yielding 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. Pr 8:27-29
32 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. Pr 8:27-29
33 And said, See, I have given you every herb yielding 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 is 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. Pr 8:27-29
34 And said, It is not good that the man should be alone; I will make him an help meet for him. Pr 8:27-29
35 And said, Behold, I will pour upon thy household the blessing of the LORD richest than all other families, and also upon thy house shall fall none of the evil, neither shall the eye of a pestilence look upon thee all the days of thy life; but thou shalt be multiplied, and thy house shall be as the spirit of the LORD, being gregarious and fruitful, and as the land of Canaan, wherein thou wast brought to dwell. Pr 8:27-29
36 And said, There is an expanse, and it was divided; and there is a space, and the earth referred to above.
Genesis 1:10

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.

11 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 it was so.

in solution or suspension until the energizing Word initiated a vast complex string of chemical and physical reactions, to precipitate, combine and sort all the rock materials and metals comprising the solid earth. The “earth” (Hebrew eretz) thus formed was the same “earth” which had initially been “without form” (the same word eretz is used in 1:1-2,10), but it was now “dry land,” no longer mixed in the initial watery matrix.

1:10 Seas. The solid materials separated out of the water, and then moved down and around under the forces of gravity, internal heat, and other electromagnetic energies (not to mention the outflowing energy of the divine Word) great basins opened up to receive and store the waters. Some of these waters were trapped and stored in the “great deep” (7:11), subterranean chambers beneath the earth’s crust. Others accumulated in surface basins. However, all were evidently interconnected through a network of subterranean channels, so that they were both singular and plural—gathered together into “one place,” yet called “Seas.”

Thus were established the primeval continents and primeval oceans. We do not now know the original geography, however, since all was cataclysmically changed at the time of the great flood. We can infer that the topography was gently rolling and the waterways were relatively shallow and narrow, since all was “very good” and was made for man’s enjoyment and utilization (1:26-28,31).

1:11 bring forth grass. The ability of the earth to begin immediately producing abundant plant life everywhere, on the very same day as the forming of the land surfaces, shows that the upper portion of the crust was a rich soil, fertile in chemical nutrients and retaining adequate moisture to sustain the lush vegetation. This fact illustrates an important principle. True creation necessarily involves the theory of a “creation of apparent age,” or better, “creation of functioning maturity.” That is, the soil did not gradually form over hundreds of years by rock weathering and other modern uniformitarian processes. It was readied instantaneously by divine command. The plants did not develop from seeds; rather the herb was formed “yielding seed.” Similarly, the fruit trees were “yielding fruit,” not requiring several years of preliminary growth as do modern fruit trees.

1:11 seed. The “seed” which God designed guaranteed reproduction of each plant “after his kind.” This phrase, repeated nine more times in Genesis 1 after this first occurrence, obviously precludes transmutation of one kind into another. The “seed” was programmed for stable reproduction of each kind, through a remarkable system known today as the “genetic code,” the complex information program in the DNA molecule. This system allows wide “horizontal” variation within the kind, but no “vertical” evolution from one kind into a more complex kind. It is significant that, despite widespread belief in evolution, no scientist has yet documented a single instance of true vertical evolution occurring today. The modern equivalent of “kind” is probably broader than the “species” in many cases, since the latter term is an arbitrary manmade category. That is, the many varieties of dogs are all part of the created “dog kind,” just as all tribes and nations of men constitute one “mankind” (Ac 17:25-26).

1:12 grass. It should also be noted that plant life, in all its forms, was created before animal life, thus contradicting the order postulated by evolutionists. There are over 20 such contradictions between the order of creation in Genesis and that in evolutionary paleontology.
14 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:

Ps 74:16; 136:5-9 • Ps 104:19
15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made also the stars.
Ps 136:8 • Ps 8:3 • Job 38:7 • luminaries

1:14 lights. On the first day, God had said: "Let there be light" (Hebrew or). Now He says: "Let there be lights" (ma-ot). Light energy was activated first, but now great masses of material (part of the "earth" elements created on the first day) were gathered together in one of the firmaments, or spaces, of the cosmos—the space beyond the waters above the space adjacent to the earth. These great bodies were set burning in complex chemical and nuclear reactions, to serve henceforth as "light-givers" for the earth.

1:14 signs. The Hebrew word for "signs" is the same word (oth) as used for Cain's "mark" (4:15) and for Noah's "token" (meaning the rainbow—9:12). Evidently the stars were arranged by God to "signify" something to those on the earth, not just scattered evenly or randomly around in space. God even named the stars and their constellations (Job 38:31-33; Is 40:26). For their possible significance, see notes on Amos 5:8; Job 9:9; 26:13; 38:32.

1:14 seasons. The establishment of "seasons" (and these were not simply religious seasons, but actual climatological seasons) indicates that the earth was formed with an axial inclination from the beginning, for this is the basic cause of its seasons.

1:16 the stars also. These stars were scattered in tremendous numbers throughout the infinite recesses of the heavens (note Is 55:9). The light energy emanating from them would henceforth travel across space to "give light upon the earth," providing patterns and movements which would also enable man to keep records of time and history. In order to serve these purposes, however, light energy trails would need to be established already in place in space between each star and earth. Thus, men would have been able to see stars billions of light-years away at the very moment of their formation, in accordance with the principle of mature creation, or creation of apparent age.

1:17 light upon the earth. The establishment of the sun and moon in their light-giving functions for the earth halfway through creation week is obviously inconsistent with the day-age theory. This is compounded by the fact that plant life on the earth was made one day before the sun, a situation which would be absurdly impossible if this "day" was an "age." Furthermore, these "lights" were to be used to measure days and years. This is the plural (yamin) of the Hebrew "day" (yom). They were also to "rule over the day and over the night," and all this was done on the fourth day. This repeated use of the same word in the passage requires the meaning in each case to be the same. The fourth "day" was thus obviously a solar day like all the rest.

1:20 open firmament. Both the "lights" (1:15) and the "fowl" are said to be in the "firmament of heaven." However, the fowl were to be in the "open" (Hebrew pene) firmament of heaven, or better, "the face of the firmament of heaven." Thus, birds fly only in the lower reaches of the vast spaces of the heavens. Or, it may be that there are two different "firmaments of heaven."

1:21 great whales. Fish and other marine organisms were created simultaneously with birds and other flying creatures, in obvious contradiction to the sequence imagined by evolutionists. The "moving creature" (Hebrew sherets) of Genesis 1:20 is elsewhere always
translated “creeping thing,” and here evidently refers to marine invertebrates and marine reptiles, as well as the fishes. The word translated “great whales” (Hebrew tannin) is elsewhere the regular word for “dragons,” and most probably refers to the great marine reptiles often called dinosaurs.

1:21 living creature. It is significant that the word “create” (Hebrew bara) is applied to the introduction of animal life, but not to plant life. Plants are highly complex replicating chemical systems, as are animals, with reproductive programs based in the remarkable DNA molecule in both cases. However, animals possess another entity—that of consciousness—which plants do not possess, and this required a second act of true creation (the first was in 1:1, the creation of the basic space/mass/time universe). Such “consciousness” is the essential meaning of the Hebrew word nephesh, commonly translated “soul,” but in Genesis 1:20 (its first occurrence) translated “life,” and then in Genesis 1:21 “living creature.” In Genesis 2:7, referring to man, it is rendered “living soul.” Thus, both men and animals possess the specially-created nephesh or consciousness.

1:24 earth bring forth. The land animals were brought forth (no need for a further act of creation, since the nephesh principle had already been created) in the early part of the sixth day. There was a natural threefold categorization (no correlation with the arbitrary classification system used by modern biologists) consisting of cattle (domestic animals), beasts of the earth (large non-domestic animals) and creepers (small animals that crawl or creep close to the ground). The reversal of the sequence in Genesis 1:24-25 indicates that all were formed simultaneously. The bodies of these animals, like that of man (2:7), were all formed from the basic elements of the earth.

1:24 it was so. Note the logical order of God’s formation of things. On the first day, He made the earth’s atmosphere and hydrosphere, on the second day its lithosphere and biosphere. On the central day of the week, the heavenly astrosphere was formed. Then, on the fifth day living creatures were formed for earth’s atmosphere and hydrosphere, and on the sixth day for its lithosphere and biosphere. On the first day God had created and energized His elemental universe; on the last day, God blessed and sanctified His completed universe.

1:25 after his kind. The phrase “after his kind” occurs repeatedly, stressing the reproductive integrity of each land animal kind, of the same sort as that of each plant kind (1:11-12) and each air animal and water animal (1:21). All of these reproductive systems are programmed in terms of the biochemical genetic code, utilizing the basic elements of the earth. Both plants and animals are formed from the created eretz (“earth”), only animals from the created nephesh (“soul” or consciousness).

1:26 in our image. God is, as it were, taking counsel here with Himself, not with angels, since man was to be made in the image of God, not of angels. “Our image,” therefore, implies human likeness to the triune Godhead. Plants possess a body, and animals a body and consciousness. Man was not only to have a body (of the created “earth”) and a consciousness (of the created “soul”), but man was also to possess a third created entity, the image of God, an eternal spirit capable of communion and fellowship with his Creator.
our image, after our likeness: and let them have 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.

27 So God created man in his own image, in the image of God created he him; male and female created he them. Ge 5:2

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the earth.
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. Ge 9:3 • yielding • food
30And 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. Ps 145:15 • Job 38:41
31And God saw every thing that he had
made, and, behold, it was very good. And the evening and the morning were the sixth day. [Ps 104:24]

CHAPTER 2

Thus the heavens and the earth were finished, and all the host of them. Ps 33:6
2And on the seventh day God ended his work which he had made; and he rested on

could not be exhausted, since these plants were designed to reproduce themselves through
the seeds they produced.
1:29 all the earth. The fact that their food would be available everywhere, “upon the
face of all the earth,” shows that in the originally created world there were no deserts or
other uninhabitable regions, no frozen tundras or ice caps, no rugged high mountain
ranges. With lush vegetation everywhere, the animals no doubt soon had populated all
the earth.
1:29 be for meat. The question as to how or when some of the animals became carnivorous
is not definitely answerable at this late date, since the Bible does not say. In the future
kingdom age, there will again be no killing or struggle between animals or between animals
and men (Is 11:6-9; Ho 2:18). Even today, both animals and men can (and do, on occa-
sion) live on a strictly vegetarian diet. The development of fangs and claws, as well as other
such structures and practices, may be explained as either (1) recessive created features
which became dominant by selection processes as the environment worsened following the
fall and flood; (2) features created originally by the Creator in foreknowledge of the coming
curse; or (3) mutational changes following the curse, converting originally benign struc-
tures into predatory and defensive structures.
1:31 very good. This one verse precludes any interpretation of Genesis which seeks to ac-
commodate the geological ages in its system. The “geological ages” are identified by the fos-
sils found in the sedimentary rocks of the earth’s crust, which supposedly depict a billion-
year history of the evolution of life on the earth. In this case simple fossils are found in
ancient rocks and more complex fossils in younger rocks. But fossils really depict a world in
which death reigns! Fossils are the remains of dead organisms, from amoebae to man, and
thus represent a world full of suffering and death, not a world pronounced by God as “very
good.”
Six times before in this chapter, God had adjudged His work to be “good.” Now, after
completing everything (even the “host of heaven”—see 2:1), He declared it all to be “ex-
ceedingly good” (literal meaning of the Hebrew word rendered “very”). The evolutionary
ages of geology represent a billion years of wasteful inefficiency and profound cruelty if
they were, indeed, a part of God’s work. They would completely discredit God as a God of
order, intelligence, power, grace and love. Death represents “the wages of sin” (Ro 6:23),
not of divine love.
Thus, the “gap theory” (placing the geological ages before creation week) and the “day-
age” or “progressive creation” theory (incorporating the geological ages during creation
week) in effect imply that the Creator is either a bumbler or a monster. In reality, the geo-
logical ages are nothing but evolutionary delusions; the fossils are much more realistically
explained in terms of the flood.
Even Satan himself (with all the “host of heaven” who later followed him in rebelling
against God) was still perfect in all his ways (Eze 28:15) at the end of the creation week. His
fall from heaven to the earth could only have been after God’s universal “very good” procla-
mination.
2:1 finished. The strong emphasis in these verses on the completion of all of God’s creat-