

## GENESIS –Lesson 2

Learn: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made. John 1:1-3

Read: Genesis 1:1-31

If Genesis were somehow removed from the Bible, the rest of the Bible would be incomprehensible. It would be like a building without a ground floor, or a bridge with no support. The books of the Old Testament, narrating God's dealings with the people of Israel, would be provincial and bigoted, were they not set in the context of God's developing purposes for all mankind, as laid down in the early chapters of Genesis. The New Testament, describing the execution and implementation of God's plan for man's redemption, is redundant and anachronistic, except in light of man's desperate need for salvation, as established in the record of man's primeval history, recorded only in Genesis.

The Book of Genesis gives vital information concerning the origin of all things—and therefore the meaning of all things—which would otherwise be forever inaccessible to man. The future is bound up in the past. One's belief concerning his origin will inevitably determine his belief concerning his purpose and his destiny. A naturalistic, animalistic concept of beginnings specifies a naturalistic, animalistic program for the future. An origin at the hands of an omnipotent, holy, loving God, on the other hand, necessarily predicts a divine purpose in history and an assurance of the consummation of that purpose. A believing understanding of the Book of Genesis is therefore prerequisite to an understanding of God and his meaning to man.

- THE GENESIS RECORD by Dr. Henry Morris pp17,18

1. Briefly, in your own words, the importance of the Book of Genesis.

Many writers on Genesis have emphasized an allegorical approach to its meaning, especially in the case of the first eleven chapters. These people have rejected the historicity of these records, but have tried to salvage "theological" values from them by spiritualizing. Thus, Adam is not considered a real person, but rather a symbolic representation of all men. The fall was not an actual act of rebellion by the first man and woman, but rather a figurative expression of the common experience of all men. And so on.

Such allegorical exegesis must, however, be rejected by serious Bible students. The writers of the New Testament, and Jesus Christ Himself, accepted the Genesis record as literal history. It is arrogant and presumptuous for modern-day “scholars” to undertake to correct Christ and the apostles on this vital matter. There are no allegories in Genesis, unless the dreams interpreted by Joseph are so described. The symbols in these dreams, of course, represented real events, and were interpreted by Joseph, coming to pass historically exactly as he said.

-THE GENESIS RECORD by Dr. Henry Morris pp.30,31

2. Why is it wrong to say that the first eleven chapters of Genesis are allegory rather than real people in real history?
  
3. Genesis 1:1 is the foundational verse of the whole Bible. If one believes what this verse says, how will it affect how one looks at everything else that the Bible says?
  
4. On the other hand, if a person does not truly believe that God Himself, by His word created all the universe, how will that person accept other portions of scripture that they find difficult to believe or don't like?
  
5. Who was in existence before anything else?

The Hebrew word used for God in verse 1 is Elohim. It stresses God's majesty and omnipotence (all powerful). This is the name used throughout the whole chapter 1. The “im” ending is the Hebrew plural ending, so that Elohim can actually mean gods, and is so translated in various passages referring to the gods of the heathen. (e.g., Psalm 96:5).

However, it is clearly used here in the singular, as the mighty name of God the Creator, the first of over two thousand times where it is used this way. Thus Elohim is a plural name with a singular meaning, a “uni-plural” noun, thereby suggesting the uni-plurality of the God-head. God is one, yet three in one.

-THE GENESIS RECORD by Dr. Henry Morris p39

6. What do Hebrews 1:1-3; Colossians 1:12-17; John 1:1-3 explain to us concerning how the work of God was done in creation?

7. How do the above verses show us that God is one, yet plural?
8. Does man know of anything outside of the heaven and the earth?
9. The beginning spoken of, is the beginning of time as we know it. How did God bring about this beginning of heaven and earth? John 1:1; Romans 4:17; Hebrews 11:3

The Hebrew word here used for create is “bara” It means to make out of nothing. Only God can call into existence that which had no existence before. Men can “make” things or “form” things, but they can not create things. The work of making and forming consists of organizing already existing materials into more complex systems, whereas the act of creating is that of speaking into existence something whose materials had no previous existence, except in the mind and power of God.

The physical universe was spoken into existence by God. God alone is infinite and eternal. He also is omnipotent, so that it is possible for Him to call the universe into being. Although it is impossible for us to comprehend fully this concept of an eternal, transcendent God, the only alternative is the concept of an eternal, self-existing universe; and this concept is also incomprehensible. Eternal God or eternal matter- that is the choice. The latter choice is an impossibility if the present scientific law of cause and effect is valid, since random particles of matter could not, by themselves, generate a complex, orderly, intelligible universe, not to mention living persons capable of applying intelligence to the understanding of the complex order of the universe.. Only a personal God can explain these things.

-THE GENESIS RECORD by Dr. Henry Morris p. 40

10. As you read through chapter one of Genesis, what word begins each verse, except for the first one?

What does this structure tell us?

11. What was the earth like when God first began the creation of it? v 2

What do those two words mean?

On those four words, “without form and void”, some have come up with a whole theory in order to try and accommodate long ages of time and somehow fit them between verse one and two of Genesis. They do this to try to reconcile Biblical chronology with evolutionary geological ages. This is called the “gap theory.” This theory is not only impossible scientifically, but also destructive theologically. This theory says that there was death, disease and suffering before Adam’s sin, and contradicts the Bible.

12. What does the Bible tell us about how death came into the world? Romans 5:12; I Corinthians 15:21

13. As the earth was not yet completed, not having form and being empty. Neither was it yet energized, so that at this point it was \_\_\_\_\_ and \_\_\_\_\_.  
v 2

The “face of the deep” speaks of waters. Later “deep” (Hebrew *tehom*) refers to the waters of the ocean. At this point there are not yet oceans, but only water.

14. The phrase “the spirit of God moved upon the face of the waters,” shows us the third person of the trinity. What is he doing?

The word “Spirit” is the Hebrew “*ruach*,” which is also the word for “wind” and breath.” The context determines which is the correct meaning in any given instance. In Genesis 1:2. there is no doubt that the creative activity requires not a wind but the person of God Himself. Since the universe was everywhere in need of activation, that person of the Godhead who is omnipresent (everywhere) and energizing is appropriately mentioned as working in the creation at this point.

- THE GENESIS RECORD by Dr. Henry Morris pp. 51,52

15. In II Peter 1:19-21 we see again the word “moved” concerning the Holy Spirit. What is He energizing in this case?

16. What did you find most thrilling or helpful about these first two verses of Genesis?