

Genesis 1:11-25
29 December 2022
New International Version, 2011

Learning objectives

- We shall affirm the divine origin of all life.
- We shall worship the God who only does good.
- We shall critique globalist depopulation efforts.

If Genesis 1:1-24 is factually true, then what?

- Could matter have been pre-existing?
- Could there be multiple universes?
- Could there have been other universes, before?
- Could complex order and life arrive by chance?
- Could there be other Creators?
- Could there have been a previous, Jurassic age?
- Could everything and everyone be a simulation?
- Could there be a cosmic conflict between equal forces of good and evil?

1:11-13 Elohim commands: vegetation

1:11 Elohim commands seed-bearing kinds

¹¹ Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so.

- **Kind:** *mîn*, species(?) of plants and of animate creatures.
- Did God foresee variation and speciation?

1:11-13 Elohim commands: vegetation

- Vegetation: *deshe* , normally means grass', here a general term and the other two terms categories.
- "Kind" (מין, min) indicates again that God was concerned ... with order, as opposed to chaos. *NET2*
- "You shall not let your animals breed with a different kind." *Lev 19.19*
- "The Hebrew term for seed (zera') takes on thematic importance later in Genesis when used metaphorically for human offspring (see 3:15; 12:7)." *FaithLife Study Bible*

1:12-13 Plants reproducing. Good.

¹² The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. ¹³ And there was evening, and there was morning — the third day.

- In what sense does land 'produce' living plants?
- Is plant life encoded in minerals + air + light?

1:14-19 Fourth creative day: luminaries & seasons.

¹⁴ And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, ¹⁵ and let them be lights in the vault of the sky to give light on the earth." And it was so.

Sign: Hb: [?]ôṭ, Gk: sémeion

Season: Hb: mô'ed, Gk: Kairos

- "The major Sumerian gods, An, Enlil and Enki, put the moon and stars in place to regulate days, months and omens. ... In the Babylonian Hymn to Shamash, the sun god, reference is also made to his role in regulating the seasons and the calendar in general... he is also the patron of divination. The Hebrew word used for 'sign' has a cognate in Akkadian that is used for omens." *IVPbbc*
- Yahweh curses those who inquire after the 'host of heaven'. *Jer 8:2*

Revelation 12

¹ A great sign [*sémeion*] appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. ² She was pregnant and cried out in pain as she was about to give birth. ³ Then another sign [*sémeion*] appeared in heaven: an enormous red dragon...

1:16 Elohim makes ('sh) them to rule

¹⁶ God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars.

- **Make to rule:** with preposition (*le*) = purpose. Cause would require a 'hiphil' verbal form.
- What effect do the luminaries have on our life experiences and outcomes? How do they 'rule'?
- Since these "lights" were considered deities in the ancient world, this section serves as a strong polemic against pagan beliefs and gods.
- Thus, the usual names for the sun and moon, Shemesh and Yarih, respectively, are not used in this account. The lights are mere lamps.
- The sun and moon, as objects of the verb 'made', imply that the language is phenomenological.
- The Bible explains origins and purposes of created entities, not modern scientific understanding, to be understood by ancient readers.

1:17-19 Elohim places them to preside

¹⁷ God set them in the vault of the sky to give light on the earth, ¹⁸ to govern the day and the night, and to separate light from darkness. And God saw that it was good. ¹⁹ And there was evening, and there was morning — the fourth day.

- What in this sacred myth is scientifically accurate, although contrary to ancient understanding?

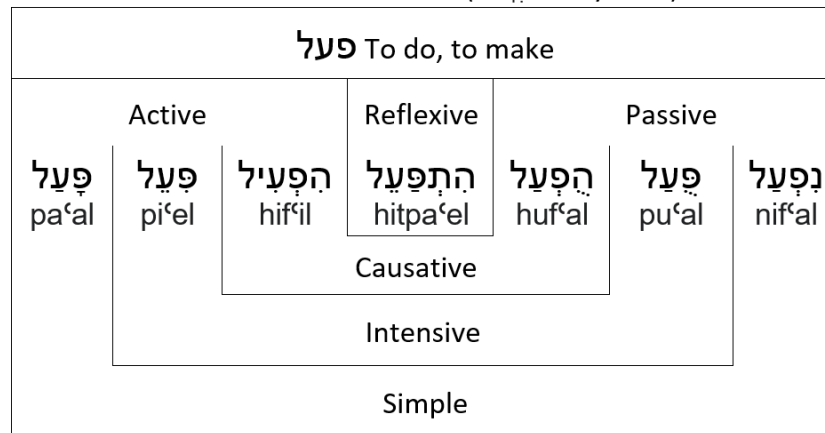
1:20-25 Fifth creative day: living creatures

1:20 In the sky and in the water

²⁰ And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.”

- How can birds fly across the same ‘vault’ on which the sun and moon travel?
- **Phenomenology:** description of how things appear to be.
- The *Hymn to Shamash* suggests total submission of all creatures to the sun god, Shamash.
- The *Labbu Myth* records the creation of a sea viper, whose length was sixty leagues (200 miles).
- Polel form verb + acc cognate = explosive numbers, “abundant fruitfulness.” *NET2*
- While the Hebrew word *nephesh* (often translated “soul”) can refer to animal life, to human life, to one’s soul, emotions, intellect, personality, or will (see Gen 9:5; 27:4; Exod 23:9; 1 Sam 19:11), and to corpses (Num 6:6, 11). *FLSB*

Hebrew derived stems (בְּנֵינִים binyanim)



https://en.wikipedia.org/wiki/Modern_Hebrew_verbs

1:21 Elohim creates (*bara'*) living creatures

²¹ So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

- **Great creatures:** *tannin* (Ugaritic: *tnn*) a sea monster in Canaanite and Hebrew mythology used as a symbol of chaos and evil.
- 2nd occurrence of *bara'*.
- Tannin is used for snakes (Exod 7:9), crocodiles (Ezek 29:3), other powerful animals (Jer 51:34), a mythological sea creature that symbolizes God’s end-time enemies (Isa 27:1).
- “On that day the LORD with his cruel and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will kill the dragon that is in the sea.” *Isaiah 27:1*
- God was even the Creator of the chaos and thus could subdue it. *FLSB*

1:22-23 Elohim commands multiplication

²² God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” ²³ And there was evening, and there was morning—the fifth day.

- What current human activities are causing wildlife numbers to decrease?

1:24-25 Elohim makes life happen

1:24 The earth produces creatures

²⁴ And God said, “Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.” And it was so.

- Did these include the biggest dinosaurs?

1:25 Elohim makes ('sh) creatures reproduce.

²⁵ God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

- What is good about vipers, scorpions, mosquitoes, ants, coyotes, mice and rats?

Critique Malthusian, globalist, terraforming

- To cool the entire earth by blocking sunlight with atmospheric and stratospheric spraying with particulate matter, lowering sea levels by 100m.
- To sequester carbon in underground banks, by culling forests and burying trees, to reduce the 'green house' effect caused by CO₂.
- Depopulate the planet by eight billion humans, through strategic use of vaccines, weather control, war, and famine. [Next week.]