

Genesis 1

Part 2

And so in the beginning here we have the darkness of judgment and the Spirit of God hovering over the waters, just as the Spirit of God is hovering over the darkened hearts of fallen man, and then God says *let there be light*, a picture of the regenerative work of God bringing salvation. We of course have this account of Genesis 1 used by the apostle Paul in 2 Corinthians 4 as a picture of our salvation. How can a man be saved? Well, it requires the Spirit of God, and it requires the hearing of the Word of God, and that Spirit and Word then give light to the inner man. Man chooses to believe the word of God, they choose to believe the gospel, but the Holy Ghost is at work in the lives of fallen men, pricking their hearts and conscience, trying to convict them of their sin, so that they would receive the gospel message.

And so again we have all three members of the Godhead present here *in the beginning*, God (the Father), the Spirit, and the Word (the Son), just as all three are active in the redemptive work of salvation for mankind.

Within the narrative of the six days of creation, every day *begins* with the words “And God said,” and every day *ends* with the words “And the evening and the morning were the ___ day.” This of course provides further evidence for viewing the first two verses as communicating something that occurred prior to the first day of the six days of creation itself. As we have said, the heaven and earth were created, but the waters are never said to be created, so where did they come from?

These six days of creation are the creation of the current world in which we live; we cannot speculate much as to what existed before, but there is evidence that *Eden the garden of God* existed upon the earth before, and that God’s throne existed there, and that Lucifer was in that garden. So the six days of creation is the creation of the world of man, a world *fit* for man—a world made with man in mind and with man as the focal point. As the Psalmist famously asks, *what is man, that thou art mindful of him?*

What we *know* is that the world to come is not going to be made subject to *angels* (Heb. 2:5), but rather it is going to be subject to *man*—to the Son of man, *Jesus Christ*, specifically, who *overcame* and purchased the legal rights of redemption *for* man, and all mankind who is in Him. And because of the revelations given through the apostle Paul, we know that it is not just *the earth* that is going to be subject to redeemed man, but *heaven also*. Jesus Christ received all

power in heaven and earth, and all things will be subject to Him and those who are in Him, not to angels.

Angels are *ministering* spirits—they *were* and *are* essential for the unfolding of God's eternal purpose, but they were never intended to be the heirs of creation. God Himself came to earth as a *man*, and is forever embodied as a man, even the Son of David, of the Seed of Abraham, and it is man whom He redeemed, and it is to redeemed man that all of creation will be subject.

Angels cannot die, thus they cannot be redeemed by substitutionary atonement, because they cannot put off their body once they have corrupted it; they cannot die and shed their corrupted body once they've chosen sin and rebellion. Man however *can* die, and he was created *with the ability to die* exactly for those reasons.

God is going to populate His redeemed creation with men who have all died a *spiritual death*. Even Christ Himself died a spiritual death on the cross when He became sin, and all of those in Him will have died to their old "in-Adam" nature, and experienced a new spiritual birth in Christ.

This is consistent with the pattern throughout the Bible—*the elder shall serve the younger*. The angels, who were created first, will actually be placed under mankind when he is finally redeemed and receives his inheritance in Christ. God chose Jacob, not Esau. Old Testament Israel will not inherit the promises, but New Testament Israel *will*. The Old Covenant was temporary, the New will be eternal. The Old man "in Adam" was temporary, the new man in Christ will be forever. The first Adam was made a living soul, but the last Adam, Jesus Christ, was made a quickening Spirit. The heaven and earth which is now will be done away with, but the new heaven and earth will be eternal.

The first creation which allowed for sin and corruption was necessary to raise up beings who would freely choose God. It was necessary therefore to also allow others to reject Him, and God would use their rejection to further His eternal purposes in Christ.

And so as we move forward in Genesis, we now understand that the angelic realm was *already present* before the first day of the creation of *this* world, and we are beginning to see *why* God allowed Satan's rebellion in the first place.

On day one of the six days of creation, God creates the light, and He sees that the light is good, and He separates the light from the darkness. That light He calls *Day*, and the darkness He calls *Night*. Certainly this *Day and Night* is meant to communicate something beyond what our mere physical bodies can sense. Light and dark, day and night, are consistently used in the Bible to refer to good and evil. And when we understand that evil was already present before the six days of creation, because of Lucifer's sin, we can understand that what's being communicated here is of a spiritual nature.

And so, when we talk about the Day and Night of day 1, we're talking about a light and darkness *you can't see*. But there is a spiritual light and a spiritual darkness that exists all the same, whether you can see it or not.

In Jesus Christ was life, and that life was the light of men, and that light shineth in darkness, and the darkness comprehended it not (John 1:4-5). Well here in Genesis 1 we see the light of Jesus Christ, who is the Word of God, and that light is the spiritual life of man, something this darkness could never comprehend. Thus, the light and dark, day and night, are separated. God formed the physical universe we see today to reflect this ongoing battle of good and evil.

On day two, beginning in verse 6, we have God dividing the waters—again, where these waters came from, we do not know. Of course *God*, as *creator*, must have created them at some point, but *when* and *why* are unknown. Again, all indications are that these were a part of some form of judgment upon the angelic realm and the earth which existed prior to the six days of creation. That does not mean that there was another world of beings like us or animals like we know today in the previous creation. What that *does* mean is that the angels enjoyed a certain place and position within God's creation of a unified heaven and earth that they no longer possess.

We spoke of the *chiastic structure* of the Bible several lessons ago, and in that framework, the eternal state in the new heaven and new earth corresponds to the eternal state *before* the six days of creation; the *millennial reign of Christ* then corresponds to the pre flood world and the garden of Eden—whereas, because of sin in the garden, the curse moved *outward* and affected the whole world, in the kingdom, the effects of righteousness are going to move out and affect the whole world. Thus, that final rebellion of Satan at the end of the millennium, before the eternal state which is to come, corresponds to his original rebellion *after* the establishment of the original heaven and earth, *after* the eternal state *which was before*, but which was *before* the six days of creation and the garden of Eden. And so you see within this a divine symmetry to God's overall plan.

And so God separates the waters, creating the firmament of heaven, that is, the second heaven, or what we refer to as "outer space." The waters above, as we discussed in the previous lesson, actually form the frozen face where God's throne exists in the third heaven. The text of scripture *does not* say that God "saw the firmament, and that it was good." Later, in Genesis 1:31, scripture says that *God saw every thing that he had made, and, behold, it was very good*, but that is specifically in the context of *the sixth day*. The *firmament* is never called good. The *darkness* is never called good, and the *waters* are never called good, and likely it is because all three have something to do with that Luciferian rebellion.

On the third day the waters below are gathered together upon the earth and form seas. The gathering together of these waters actually revealed the *dry land*, which God then calls *earth*.

This again begs the question as to how there was heaven *and earth* in the beginning when the earth was submerged *in water*, if earth is defined as *dry land*.

God then made the earth to bring forth the vegetation, every plant reproducing *after its own kind*, just as with the animal kingdom.

And what we see here with these first three days is that they perfectly mirror the fourth, fifth, and sixth days, in that they provide a context for God's creations to exist. There is a natural parallel between day one and day 4; day 2 and day 5; day 3 and day 6.

Day 1 (Day and Night)

Day 4 (Sun, moon, stars)

Day 2 (heavens and waters)

Day 5 (birds and fish)

Day 3 (earth and plants)

Day 6 (land animal and man)

On day one, God creates light, and separates it from the darkness, and institutes day and night, and establishes the evening and morning. God therefore establishes the 24 hour day. On day four He then creates the lights in the firmament of the second heaven, and He makes them for signs and for seasons, and for days and for years, thus, He makes them in part as markers of time, and He makes two great lights, one to rule the day and one to rule the night. And so these lights now give traceable form to the evening and morning which was already instituted, and to the light and darkness which already existed. They are visual symbols of something that already was. And we will see this later in this lesson, how the things that God created in the physical world actually communicate spiritual truths to us.

On Day 2, God creates the firmament, and thus the heavens and the waters below which he calls the sky and the seas, and then on day 4 He fills that heaven and those waters with birds and with whales and other creatures. Thus there is a parallel.

Then on day 3, He created the dry land and the plants, and on day six He created the land animals and man, who live upon the dry land and who eat the plants. Thus we see a parallel between day 1 and 4, day 2 and 5, and day 3 and 6. God framed everything before He filled it; He provided context for the creatures He would make to exist; He created them homes.

Now, God brought forth the plants on day 3, before He even created the lights of heaven on day 4, such as *the sun*, for instance—and so plant life existed *before* the sun, moon, and stars. God

Himself *is* light—creation doesn't *need* the sun—and God went out of His way to do things in such a way as to show that He is the creator and the source of life, and did them in a way that is contrary to the way in which man would do it, and to the way we naturally think. Naturally we think, how could plants exist without the sun, but life comes from God.

That *light* already existed *is* true, *however*, the firmament has by this point been created, thus, the darkness of space also already exists. It is here that proponents of the "day age theory" run into a problem. The day age theory asserts that every day represents an age of time, such as millions of years. But if that was the case, in the natural universe, plant life could not exist prior to the creation of the sun. And yet the text is clear the plants were made *first*.

The days here of course are *literal*, 24 hour days. The idea that each day represents an age of time, such as millions of years, is entirely foreign to the text of scriptures. Each day, as I said, is punctuated by the phrase "*and the evening and the morning were the ___ day*," thus, a day here is defined as *the evening and the morning*.

Look what Moses tells the children of Israel in Exodus 20:

Exodus 20:11

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Moses tells the children of Israel that God rested on the seventh day, and that they now are also to rest on the seventh day of every week. There is no indication that the day is anything other than a natural cycle of *evening and morning*. The evening, or, the evening of the sun with the horizon, technically begins after the point of high noon, as it begins to descend in the sky until it becomes even with the horizon, and *the morning* of the sun continues until it reaches that same point of high noon the next day, thus, the evening and morning constitute a full 24 hour period.

Some will use Exodus 20:11 to try and prove that *the heaven* of Genesis 1:1 was also made within those six days, but this verse only says that in six days God created heaven and earth and everything in them—and *He did*. God created the heaven where the birds fly in the six days of creation. He also created the second heaven in the six days of creation. Moses is simply referring to God's act of creation during those six days, because the whole point is that God rested on the seventh day and that the children of Israel were now being told to rest on the seventh day as well. And so this verse can't actually be used to disprove the idea that there was a heaven and earth in the beginning, before the six days of creation, because the context *is* the six days of creation.

And so, there are things in God's creation that we *can't* see, and God, through creation, gave us pictures of those things. There's things which He planned to accomplish in creation before He ever created *anything*—and He gave us pictures of that as well.

The day and night for instance, are pictures of the light and darkness that already existed. God created two lights to rule in the heavens—the sun and the moon. The moon actually produces no light, it can only reflect the light of the sun, just as Lucifer produced no light but was to be the *light bearer*—he could only reflect the glory of God. In this way, the moon is a deception. It has no true light. The sun is the true light. Jesus Christ is interestingly referred to as *the Sun of Righteousness* who will rise with healing in His wings in Malachi 4:2; He is called *the Bright and Morning Star* in Revelation 22:16; He is referred to as *the Day Star* in 2 Peter 1:19.

Revelation 22:16

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

2 Peter 1:19

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts...

Malachi 4:1-2

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

² But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Every day, the sun *descends into the ground*, but always *rises again* in brightness and glory. The sun actually sits at its lowest point every year *for 3 days*, around the time of the winter solstice, until it begins to rise again. The physical sun is a picture of Jesus Christ, and God made it that way *intentionally*. The unbelieving world makes Christ a metaphor for the sun, but what they don't realize is that God actually made the sun as a picture of the Son of God who already existed and what He would ultimately accomplish in His creation.

The stars themselves also testify of things that exist in the heavens; there are a great host of angelic beings in the heavens, and angels are even referred to in the Bible as *stars*. Why? Because the physical creation was made in such a way as to communicate spiritual truths to mankind.

Birds and *sea creatures*—things which inhabit *the deep*, or the waters on the earth, and the things which exist in the firmament of heaven—are even equated with wicked spiritual beings in the Bible. One such example is in Isaiah 27:

Isaiah 27:1

In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

This is speaking of God's future judgment of Satan, in the third heaven, and yet he is described as *the dragon which is in the sea*.

Consider also the parable of the sower in Matthew 13:

Matthew 13:4, 19

⁴*And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up...*

¹⁹*When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.*

The *fowls*, or *birds*, are interpreted by Jesus Himself as *the wicked one*. This should help one interpret *the parable of the mustard seed*—“*the birds of the air*” are not meant to be understood as a good thing. Consider Revelation 18:

Revelation 18:2

...And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

And so, whether *stars* or *birds*, these let us know that the space above our heads is not empty, but that there are things that exist in that realm.

Now, in Revelation 22:5, it says that in the New Jerusalem, on the new earth, there will be no more *night*—*night itself* will be done away with. Not that there won't still be a sun and a moon—scripture makes it clear there will be—but it will have *no need* of them, because the light of God Himself will continually lighten it. Thus, *Day* is going to conquer *Night*.

Revelation 22:5

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

If there is no night, perhaps there will be no *sleep*. When we think of what sleep *is*, we can see how it pictures the *death, burial and resurrection* of Christ Himself. Our bodies get tired, they begin to fail, and so we lay down, we cover ourselves up—we *bury* ourselves—and we ostensibly, by all outward appearances, *cease to be*, and yet, while we sleep, we find ourselves in another place as we dream, which testifies to *life after death*, and then we wake back up *renewed*. God did not have to create things to work this way. He did so on purpose. *Sleep* is a picture of *future resurrection*, and no one ever really “dies.” Death of the body is only *temporary*, and death *is* referred to as sleep in the Bible:

Acts 13:36

For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption...

John 11:9-14

⁹ *Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.*

¹⁰ *But if a man walk in the night, he stumbleth, because there is no light in him.*

¹¹ *These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.*

¹² *Then said his disciples, Lord, if he sleep, he shall do well.*

¹³ *Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.*

¹⁴ *Then said Jesus unto them plainly, Lazarus is dead.*

Again we see Jesus here using the day and night, the light and darkness, as an illustration of spiritual truth. But we also see how He plainly refers to death itself as *sleep*.

Death is referred to as *sleep* in the Bible because it's only *temporary*, as we will *all* be raised from the dead one day, just as Christ was. *Sleep* is a picture of *death* and *resurrection*. Of course the issue ultimately becomes *where you will go* when you're resurrected.

There will arguably be no sleep in the new creation because sleep was a shadow or a picture of something, and once you have the reality of that something, you no longer need the picture.

The plants that God created also demonstrate the necessity of Christ's *death* to produce resurrection life, and to produce *offspring*, and Jesus uses this illustration as well to depict this:

John 12:23-24

²³ *And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.*

²⁴ *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*

Jesus is even called *the seed* of Abraham. That in itself should clue us in to what that seed was going to accomplish. Though He would be severed from the life of the vine, from *Israel*, and be *put to death*, He was going to rise to new and eternal *life* and produce offspring, the multiplied *image of God* as *sons of God*.

When God communicates through Moses which animals to eat and to not eat, He points their attention to the animals *feet* and to their *mouths*—how they *walk* and *talk*, in other words. These were *pictures* meant to *illustrate something*. There is nothing inherently sinful with eating a particular animal. God was trying to show them how one's *conversation* and *manner of living*, how they spoke and what they did, reflected what was in their heart, and *that* was what made one unclean.

Paul tells us in Colossians 2:17 that the ordinances of the Old Testament Law were actually shadows or pictures of things yet to come, and so it should be no surprise when we see God using other things of the natural world to teach us of deeper truths. God essentially began

teaching mankind in its infancy with *pictures*, and yet, by the time we reach maturity, by the time we receive the fullness of all of these pictures *in Christ*, He teaches us with *doctrine*.

Some *animals* could even be said to have been made in order to communicate certain truths to us. A *spider* does not naturally elicit the same response as a *dolphin*. Why did God create things that we find naturally frightening, or repulsive, or that elicit such a response? It could be that these things were created to communicate to us the truth of the evil that already existed in the universe and in the world when God created the animals. Satan had already rebelled, and thus, evil was already present in God's creation, and perhaps God wanted us to learn of the reality that there are things that exist in creation that are harmful and frightening. The snake is used specifically as a symbol for Satan.

The Law of Moses also taught Israel of clean and unclean animals, and when we study the characteristics of these animals, we learn certain truths. Pigs and dogs for instance are unclean and used as examples of unclean things morally. Pigs don't discern or discriminate between what they eat, and will wallow in the mud. A dog will eat its own vomit, and its own waste. Gentiles in the Bible are referred to as *dogs*, and it is because they are often uneducated in the spiritual truths of the true and living God, and don't discern between good and evil, and glory in their shameful deeds, wallowing in the mud. God did not have to create these animals with these traits—but He did. The physical creation is not random or accidental as the evolutionist would have us believe, but everything was created in a very specific way.

Now, when we consider the fourth day of creation, scripture says in verse 14 that He made the lights in the sky for *signs* and *seasons*, and for *days* and *years*. Certainly we understand that we track time by the sun and the moon, but scripture also says that these things placed in the heavens are for *signs*.

One of those signs was to convey *the power of the Godhead*, so that they can understand and know that there is a God and are therefore without excuse. And so the stars, being small and close and fixed in a solid dome firmament as some believe is not really a glory to God, but the vastness of the open universe and the innumerable quantity of stars and their magnitude as they are in reality is something that testifies to God's power and greatness.

In Israel's prophetic plan, the sun and moon are often used as signs. The Law of Moses incorporated certain observances on the *new moon*. In 2 Kings 20, God moves the shadow of the sun dial back 10 degrees as a *sign* to Hezekiah that he would live an additional 15 years. God allowed the sun to stand still for nearly a whole day in Joshua chapter 10 to allow the children of Israel time to defeat the Amorites. We even see the moon depicted as *turning to blood* before the great and terrible Day of the Lord, and how the sun and stars will not give their light.

When Joseph has his dream in Genesis 37, he dreams that the sun and moon and eleven stars are worshipping him, and the interpretation is that the sun and moon are his parents, Jacob and Rachel, and that the eleven stars are his brothers. In Revelation chapter 12, we see this dream alluded to:

Revelation 12:1-2

¹ *And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:*

² *And she being with child cried, travailing in birth, and pained to be delivered.*

This of course is speaking of the future time of God's judgment upon the earth, when God will once again be dealing with His covenant people Israel, *the woman*, who, through her pain and tribulation will bring forth a born-again nation through Jesus Christ.

But while the sun and moon and stars are used for signs in Israel's program, the stars themselves may even be arranged in specific constellations so as to communicate spiritual truths to us as well.

As we know, there are 12 main constellations, dividing the 360 degrees of the sky into twelve 30-degree sections; these constellations are what we typically refer to as the *zodiac*. And while we now mostly attribute these signs to the new age practice of *astrology*, those signs existed before man even fell and were put in place by God Himself.

Of course any form of astrology, divination, or any form of fortune-telling, is satanic and is a form of witchcraft. We should never engage in any of those practices. But the constellations themselves and the way they are arranged is something altogether different.

A theory popularized in the 19th century, first by Frances Rolleston, and later picked up and advocated by people such as E. W. Bullinger and J. A. Seiss, is the idea that the constellations themselves depict images that convey biblical truths.

In this theory, each of the constellations put in place by God depicts an aspect of the story of mankind's redemption through Jesus Christ. *Virgo* represents the Virgin Mary; *Libra* represents the scales of justice, or the divine justice for sin; *Scorpio* represents *the sting* of sin; *Sagittarius* represents the dual nature of Christ as both God and man, divine and natural, and as *the archer* who is able to *hit* the mark, rather than *miss* the mark (or *sin*, in other words), the one who is able to live a life of perfection in order to perform the work of redemption.

Capricorn represents *the goat*, the *sacrificial lamb* or the *scapegoat* who takes away the sins of the people; *Leo* represents Christ as *the lion of the tribe of Judah*, who is coming back in judgment as a conquering King. And of course there is much more than can be said about all of this. There are even smaller constellations that exist between the major twelve which have symbolic significance which are called *decans*. Time of course isn't going to permit us to study this issue in depth.

While the constellations are to some extent subjective, it is interesting to note that as mankind has looked up to the stars they have generally noticed a likeness of certain things reflected in them, and many of these figures correlate to themes that the Bible directly speaks to. Many of the ancient pagan mythologies center around ideas concerning a coming warrior or conqueror, usually associated with thunder, who would defeat a serpent. Jesus's final return to the earth is said to be as *the lightning*, when He will cast the beast and false prophet into the lake of fire, and Satan, the serpent into the bottomless pit, and finally, after the millennial reign, into the lake of fire.

And so the Biblical significance of some of the pagan myths are obvious, but many of these myths are believed to have originated from the constellations. The constellation *Hercules* (the kneeler) is positioned above the constellation *draco* (the dragon), and is depicted as a kneeling man with his foot resting upon the dragon. God tells the serpent in Genesis 3:15, *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*. Thus we have the Redeemer's heel upon the head of the dragon.

This idea that the stars themselves somehow relate truths about God's ultimate plan to destroy evil and redeem man is something one can, to some extent, deduce from the Bible. We see the constellation of a serpent spoken of directly in scripture, and that it is associated with Satan himself:

Job 26:13

By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

Isaiah 27:1

In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

God garnished the heavens, and formed *the crooked serpent*, Job 26 says, and this is obviously a reference to an actual constellation, most like *Draco*. But Isaiah 27 defines *the crooked serpent* as Satan, as the *piercing* serpent, the serpent who conspired to *pierce* the Lord Jesus Christ. Isaiah 27 is speaking about the Day of the Lord, when Christ would judge heaven and earth, it is

not speaking of the constellations or of some animal. And yet, as we compare these verses, we see an association between the constellation of this crooked serpent and Satan himself. And so the Bible actually speaks to the issue of the constellations.

Amos 5:8

Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name...

Job 38:31-32

³¹ *Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?*

³² *Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?*

The *seven stars* are a reference to the *Pleiades*, or *the seven sisters*. *Orion* is a decan of the constellation *Taurus*, often interpreted as representing a mighty hunter. *The crooked serpent* is likely a reference to the constellation *Draco*. *Mazzaroth* may be a reference to the constellations in general, though the actual word there is uncertain in its definitive meaning. *Arcturus* is a reference to the brightest star in the constellation *Bootes*, which represents a shepherd or herdsman.

The idea that Christianity is actually just a mythology derived from the ancient pagan worship of the sun, moon, and stars is a prevalent idea because of the fact that there are a number of striking parallels between some of the ancient mythologies and the Biblical narrative. Many of the ancient pagan myths focused on the idea of death and rebirth, of an afterlife but these things are all taught to us by nature itself. Romans 1 in some way alludes to this very concept:

Romans 1:20

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse...

If the sun, moon and stars were actually put into place by God as *signs*, as Genesis 1:14 says, then the truth which the sun, moon and stars are meant to point to is the very truth of redemption as *communicated in the Bible*. Christ is therefore the very *substance* of the thing, not the picture. It is *creation* which is the picture, and the ancient mythologies then depict certain elements of truth because of this.

And so, when we are confronted with the idea that Christianity is merely a derivative of some ancient fertility cult, or that it is just some allegory based upon the constellations, we know that, in actuality, the things God placed in the heavens and earth were given to depict certain truths about God's plan of redemption through Christ.

The twelve primary constellations may also very well correlate to twelve divisions of God-ordained authority. We know that God created *thrones, dominions, principalities, and powers*, both *visible and invisible*, both in heaven and on earth (Col. 1:16). There are twelve divisions of authority on the earth, and there may be twelve divisions of authority that superintend them in the heavens. These heavenly authorities are reflected in the Bible with agents such as *the prince of Persia, the Prince of Grecia*, and *Michael* who is the *chief prince* over the nation of Israel. These are *spiritual principalities* who rule over different geographical regions, over the nations. At the tower of Babel, God consigned the gentiles over to those principalities, who we know are idols (Ps. 95:), or devils (1 Cor. 10:20).

The earthly authority structures are divided into twelve general regions, thus God gave Jacob twelve sons. Deuteronomy 32:8 says, *When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel*. We know Jacob had twelve direct children, and then 70 more of his extended family that actually came out of Egypt, correlating to the 70 nations that were created when God divided the nations in Genesis.

The twelve sons became twelve tribes—of course, there was also the tribe of Levi, but Levi was not reckoned among them because their inheritance was the temple service itself. When Jesus appointed His apostles, He specifically appointed 12, and those twelve would be given authority over the twelve tribes (Matt. 19:28), and those twelve tribes would be given authority over the twelve divisions of the nations. Jesus tells the believing remnant of Israel in Revelation 2:26-27 that if they overcome, and keep His works to the end, He would give them power over the nations, and that they would rule them with a rod of iron. Within the twelve geographical divisions, there are apparently seventy actual nations, thus Jesus had 70 disciples. And so there exists a division of 12 dominions upon the earth, and it is likely these correlate to twelve divisions of authority in heaven. These 24 dominions of heaven and earth are most likely what are depicted in Revelation chapter 4 by the 24 elders who are seated around God's throne.

Time won't permit us to explore all of these concepts in depth, but as always I encourage everyone to do their own research and come to their own conclusions. What we do know with certainty is, as it says in Psalm 19,

¹ *The heavens declare the glory of God; and the firmament sheweth his handywork.*

² *Day unto day uttereth speech, and night unto night sheweth knowledge.*

³ *There is no speech nor language, where their voice is not heard.*

And so on day 1 we have light and darkness, evening and morning established. On day 2, we have the firmament created. On day 3, we have the seas, the dry land (earth) and the plants created. On the fourth day we have the sun and moon, stars and planets created. And for some clarity on why the Bible never mentions other *planets*, the word planet actually derives from the Greek *planeo*, which means to wander or stray, and so planets were historically referred to as stars, but stars which were not in a fixed position, but appeared to “wander.” And so, when the Bible refers to “stars,” it is actually just referring to the planetary bodies in the heavens other than the sun and moon. We will see a similar thing with the word fish and whales later.

Now on day 5, God creates the birds and the fish, and on day 6, He creates the cattle, land animals, and creeping things, and then finally, God creates *man*. Mankind was the crowning achievement of God’s creation, and was created last. We see in this the concept that the elder shall serve the younger, a concept found throughout the Bible. Man was created last and yet was to be given dominion over all the work of God’s hands.

Genesis 1:26 says for man to have dominion over *all the creatures of the earth*, and verse 28 says *to be fruitful, multiply, replenish the earth, and subdue it*. And so while Adam and Eve were placed in a garden eastward in Eden, God’s intent for them was to actually branch out and subdue the entire earth. The word *replenish* here is very interesting. The only other time God tells man to *replenish the earth* is when He tells Noah and his sons to replenish the earth after the flood in Genesis 9, *after a global judgment*. This is perhaps a further indication of the world that existed before man, which the angelic realm inhabited and in which it rebelled. And so while *replenish* could simply mean *to fill*, it most properly means *to fill again*. The word from which it comes, *plenish*, meant *to fill up*, from the Latin *plenus*, which meant *full*. And so, to replenish properly means to fill *again*.

And so man was actually to subdue the entire earth. Many get the idea that Adam and Eve were meant to live in posh luxury since they lived in the garden of Eden, but they lived first of all in a garden—and gardens don’t grow themselves. They require thought and planning, effort and attendance. Man was created to work, though that work was fundamentally different before the fall than after the fall. Work, as it was intended to be, was alongside God the Father and was meant to be something that fulfilled man’s purpose and soul. Because of the curse, now man must work by the sweat of his brow, he must labor just to survive as nature itself is even contrary to him.

This work however was meant to extend all through the earth; that garden was not meant to be stationary, but ever expanding. This will finally be fulfilled in the millennial reign of Christ, where the redeemed land of Israel will be as the garden of Eden.

Isaiah 51:3

For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

For those nations who submit to Christ, they will receive all of God's natural blessings, but those that refuse will suffer judgment. But we see that where Adam failed, Christ succeeds.

Now, man was not made male, man was made *male and female*. And so when the Bible speaks to man, it is often a reference to mankind in the general sense. We see here in Genesis 1:27 that man, or mankind, was made male and female and that man was made *in God's image*. And so, male and female are of course both made after God's image. Now, Paul will say in 1 Corinthians 11 that *man* is the image and glory of God, but that *woman* is the glory of *man*. Notice Paul doesn't say that woman is *not* the image of God, but that she *is* the glory of man. Adam, *man*, was created directly by God from the earth, after His image. Eve however was taken from Adam. She is taken *from* man for the purpose of *helping* man, thus, she is a *glory* to man. But both are the image of God. Jesus Christ is of course the image of the invisible God (Col. 1:15), and so Adam was physically made after the manifest appearance of the Son of God Himself.

But while this is true, the image of God is not confined to this. The image of God is not just appearance, but is composed of certain divine qualities and attributes. *Free will, relationality, personality, rationality, wisdom and knowledge, creativity*—these are all things which reflect God's very *being*, His *image*, and which we ourselves are endowed with. And while sin most definitely marred our *nature*, our *being* is still endowed with those things.

If you'll notice, every living thing that God made has a manner of reproduction, and it is said to reproduce *after his kind*. The Bible existed long before our modern system of taxonomy, and yet it tells us that there are certain kinds of animals, and the way we know which kind is which is if it can reproduce with another. A German shepherd can reproduce with a pit bull because they are the same kind—they are dogs. We refer to this today as a *species*. There are certain species, and then, within a given species, due to interbreeding, we have variation, we have "breeds." But no matter how much pure breeding or interbreeding you do, you will always come out with a dog. It will never become something else. Thus, again, true scientific observation is consistent with the Bible. Evolutionary "science" tries to get around this by positing millions of years as the solution, but again, you can't see this, you can't measure this, you can't reproduce this, thus, it's only a theory, and a bad one at that.

And so, all of the animals are created on days five and six, and this includes the species or *kinds* that are now extinct, such as dinosaurs. As I mentioned in the previous lesson, reptiles don't have a genetic limit to their growth, and so the very atmosphere of the earth itself, likely having had a higher barometric pressure with larger concentrations of oxygen, higher humidity, and less ultraviolet light able to reach the earth's surface, would have created a natural terrarium-like environment conducive to ongoing growth. And so, after the global event of the flood, which we'll explore in future lessons, which resulted in a changed atmosphere, dinosaurs may not have grown to the extent they did before. The reason this wouldn't be reflected in the fossil record of course is because, as we will see, the fossilization of an animal requires rapid burial under extreme pressures. This would ensure the displacement of oxygen, without which the body would just decay. Thus, the fossil record is likely a reflection of the global flood itself, which would have buried life quickly with layers and layers of sediment.

There are actually historical records of creatures that match the description of certain dinosaurs throughout the post-flood history of man. Cultures from all over the world have art and architecture depicting dinosaur-like creatures, what we often refer to as *dragons*, and which we often relegate to the realm of mythology. But the actual depictions themselves so closely resemble real dinosaurs and are found throughout so many regions of the world it is hard to say these were merely artistic depictions of one's imagination. Most things of myth originate from some element of truth. There is an account that Alexander the Great in 330 BC encountered a hissing dragon in a cave in India whose eyes were as big as a Macedonian shield (some 2 feet in diameter). There are written accounts from Marco Polo in the 13th century from his journey into China of large creatures with scaly skin who were bred and used to pull the chariots of the emperor, and there was even a person appointed as a "royal dragon feeder." The Greek historian Herodotus is quoted as saying,

"There is a place in Arabia, situated very near the city of Buto, to which I went, on hearing of some winged serpents; and when I arrived there, I saw bones and spines of serpents, in such quantities as it would be impossible to describe. The form of the serpent is like that of the water-snake; but he has wings without feathers, and as like as possible to the wings of a bat."

We have accounts of these creatures even up to our present day. There is an actual article from a San Antonio newspaper dated February 26, 1976 that tells of 3 school teachers whose cars were "buzzed" by two big creatures that resembled pteronodons. And there are many more accounts which we could cite. The book *After The Flood* by Bill Cooper has an entire chapter dedicated to this issue. There is of course the legend of the Loch Ness Monster, which is believed to be a surviving *plesiosaur*. There is the legend of *Mokele Mbembe* in the river basin of the African Congo who is believed to be a *brontosaurus* or something similar.

There *is* one reference in the Bible that indicates there were “prehistoric” animals that lived well into human history. God tells Job in Job 40 to Behold the Behemoth, who eats grass as an ox and whose tail is like a cedar.

Job 40:15-17

¹⁵ *Behold now behemoth, which I made with thee; he eateth grass as an ox.*

¹⁶ *Lo now, his strength is in his loins, and his force is in the navel of his belly.*

¹⁷ *He moveth his tail like a cedar: the sinews of his stones are wrapped together.*

And so, not only did these creatures exist, but they may have even continued to exist up to our present day in some capacity. Right here in Genesis 1, you get to choose whether you believe what the word of God plainly says or not. This may not be a “salvation issue,” but it *is* a faith issue. If you can't believe something as simple as God creating all of the animals of the earth on days 5 and 6, then why should you believe God came to earth as a man, died for your sins, and rose from the dead to eternal life after 3 days? The Bible presents the truth plainly. You either believe what it says or you don't.

Is the course of this world according to *the prince of the power of the air*, or isn't it? Much of what we know we've been taught by the public education system or the media, both of which largely fall in line with a very specific narrative, one that does not allow for things which would corroborate the Bible. Satan would love nothing more than to indoctrinate us and our kids with a bunch of godless ideas.

Now, dinosaurs, along with all of the other creatures which God created, including *us*, were originally given only *plants* for food. And so we see that the natural order as it exists today was not the way it was originally. Animals were not made to kill other animals.

Genesis 1:29-30

²⁹ *And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.*

³⁰ *And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.*

Anyone familiar with biology will know that the only built-in capacity we have for energy storage is in our muscles, liver, and brains, for glycogen. When you eat carbohydrates and sugars, those are broken down and stored in those parts of the body to be used as an easily accessible energy source. Your body essentially runs on simple sugars. So much so that if you don't get enough of them in your diet, your body will go out of its way to take proteins and convert them into them in a process called *gluconeogenesis*. Plants, as we know, primarily consist of carbohydrates and sugars. Fats and proteins, though essential, are only required in enough quantities so as to support hormone production and tissue repair, and many plants *do* contain these macronutrients; nuts for instance have both fats and proteins. And so it is no stretch for man to have lived off of plants.

Your body has no built in mechanism biologically to store fats or protein, only carbohydrates. You can store fat, but that storage is something independent of your actual biological structure. And so again, we see that man's very design is consistent with what the Bible says. The Bible is consistent with our observed reality and therefore not contrary to true science. Man was designed for carbohydrates.

And so, to conclude chapter 1, God sees everything He had made on that sixth day and sees that it is not just *good*, but *very good*. That sixth day completes creation and provides a systemic completeness, wherein the entire ecosystem can function together. That sixth day is the crowning achievement of creation, with man and woman, made in God's own image, at the top, to fill the earth with the righteousness of God Himself.