

The Bible Ark Bible Study Program

Genesis – Introduction to Genesis, Verses 1:1 – 1:25

In the study today we will begin reading the from the Bible, after I read to you the introduction that Dr. Scofield has included in his Bible for the book of Genesis.

Let us look to God in prayer now.

Heavenly father, thank you for this opportunity to read from your excellent Word and to learn about you, your creation, and the Lord Jesus Christ. Thank you again for your great love and faithfulness towards us! Bless us now Father that we would hear from you and your amazing Word, that we would learn and understand the truth of your Word, and that we would come to know more about Jesus Christ our creator and redeemer.

We pray in Jesus's name. Amen!

Scofield's Introduction to the Book of Genesis

THE FIRST BOOK OF MOSES CALLED GENESIS

GENESIS is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin.

With Genesis begins also that progressive self-revelation of God which culminates in Christ. The three primary names of Deity, Elohim, Jehovah, and Adonai, and the five most important of the compound names, occur in Genesis; and that in an ordered progression which could not be changed without confusion.

The problem of sin as affecting man's condition in the earth, and his relation to God, and the divine solution of that problem are here in essence. Of the eight great covenants which condition human life and the divine redemption, four, the Edenic, Adamic, Noahic, and Abrahamic Covenants, are in this book; and these are the fundamental covenants to which the other four, the Mosaic, Palestinian, Davidic, and New Covenants, are related chiefly as adding detail or development.

Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of history, and by the testimony of Christ (Matthew 19:4-6; 24:37-39; Mark 10:4-9; Luke 11:49-51; 17:26-29, 17:32; John 1:5; 7:21-23; 8:44, 8:56).

"⁴And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, ⁵And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? ⁶Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

– Matthew 19:4-6

The word “cleave” here is being used in a sense that is rarely used in this day. The word can mean to cleave asunder, to cleave apart, or to separate apart from one another, which is the way that we use this word “cleave” today. However, back in 1611 it was often used in the opposite sense, to cleave together or to join together. This is a manner of using the word “cleave” that we rarely encounter in modern English, but that is the way that it is being used here in this passage.

The word “twain” simply means “two.”

“³⁷But as the days of Noe were, so shall also the coming of the Son of man be. ³⁸For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, ³⁹And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” – Matthew 24:37-39

“⁴⁴And they said, Moses suffered to write a bill of divorcement, and to put her away. ⁵And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. ⁶But from the beginning of the creation God made them male and female. ⁷For this cause shall a man leave his father and mother, and cleave to his wife; ⁸And they twain shall be one flesh: so then they are no more twain, but one flesh. ⁹What therefore God hath joined together, let not man put asunder.” – Mark 10:4-9

“⁴⁹Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: ⁵⁰That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; ⁵¹From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.” – Luke 11:49-51

The word “verily” here means “truthfully” or “honestly.”

“²⁶And as it was in the days of Noe, so shall it be also in the days of the Son of man. ²⁷They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. ²⁸Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; ²⁹But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.” – Luke 17:26-29

“Remember Lot’s wife.” – Luke 17:32

“And the light shineth in darkness; and the darkness comprehended it not.” – John 1:5

“²¹Jesus answered and said unto them, I have done one work, and ye all marvel. ²²Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. ²³If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?” – John 7:21-23

The word "*whit*" here means "a very small part or amount." ... He is saying here, "every last part whole (or cured)."

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." – John 8:44

"Your father Abraham rejoiced to see my day: and he saw it, and was glad." – John 8:56

OK ... so, now that I have read all of these verses to you let me read this statement from Dr. Scofield again: "Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of history, and by the testimony of Christ."

Genesis is in five chief divisions: I. Creation (1:1-2:25). II. The Fall and Redemption (3:1-4:7). III. The Diverse Seeds, Cain and Seth, to the Flood (4:8-7:24). IV. The Flood to Babel (8:1-11:9). V. From the call of Abram to the death of Joseph (11:10–50:26).

The events recorded in Genesis cover a period of 2,315 years (Ussher).

I would like to mention a couple of quick items. If you download my notes, you may recognize that I do not follow quite the same formatting for the annotations that you will see in the Scofield Bible. In the Scofield Bible you will see that chapter and verse are separated by a period and a space, whereas I separate chapter and verse with a colon, and I have also removed the space.

Secondly, the Scofield Bible utilizes a great many abbreviations in the annotations. I will not typically do that. I have no need to conserve space.

Also, there is this matter of assigning dates to events in the Bible. Dr. Scofield has implemented Ussher's dating system for everything in the Bible. That topic is a bit too much for us to tackle today. We will take a look at the topic of dating in tomorrow's study.

Genesis, Chapter 1, verses 1 through 25

CHAPTER 1.

The original creation.

IN the ^abeginning ^{1b}God ²created the heaven and the earth.

^a John 1:1

^b *Deity* (names of). Genesis 2:4, 2:7 (Genesis 1:1; Malachi 3:18)

In the Scofield Bible there are notes that he has included before a passage of scripture, such as at the beginning of a book of the Bible. Then there are two different types of in-line notes. The first type is a marginal note, and these are marked with a lower-case letter (in superscript)

starting with the letter "a" on each new page. If there are more than 26 letters on a given page, then he will begin using a double letter "aa." Of course, marginal notes in the Scofield Bible are not located in the margins. They are located in between the two columns of scripture text; in a narrow column in the middle of the page.

The second type of note that he will use is for when he feels he needs to give some type of explanation on the point or the subject. These notes are always marked with a number (in superscript) beginning with the number "1" on each page. These notes are always located at the bottom of the page below the scripture text.

"In the beginning was the Word, and the Word was with God, and the Word was God."

– John 1:1

"These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens," – Genesis 2:4

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." – Genesis 2:7

Therefore, if we turn to Genesis 2:4 in the Scofield Bible we will see that there is a marginal note "d". And when we look at this marginal note, we see the following information:

d Deity (names of). verses 4:7; Genesis 14:18 (Genesis 1:1; Malachi 3:18, *note*)

Likewise, if we turn to Genesis 14:18 we will see that this verse also has a marginal note that indicates the following information:

d Deity (names of). Genesis 15:2 (Genesis 1:1; Malachi 3:18)

Then if we turn to Genesis 15:2 we will find another note, just like it ... and on and on this will continue until we final reach the end of the thread in Malachi 3:18. This is the way that Scofield sets up these references in his Bible. I have used these references many times, and they can be extremely helpful. This is the one thing that that clearly sets the New Scofield Bible apart from the Old Scofield Bible. In the new Scofield Bible, there are quite a few more of these references that have been added. For that reason, I find myself picking up the New Scofield Bible more frequently in recent months.

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

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 firmament in the midst of the waters, and let it divide the waters from the waters.

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.

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 heaven be gathered together unto one place, and let the dry land appear: and it was so.

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.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

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:

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 the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

¹ *Elohim* (sometimes *El* or *Elah*, English form “God,” the first of the three primary names of Deity, is a uni-plural noun formed from *El* – strength, or the strong one, and *Alah*, to swear, to bind oneself by an oath, so implying faithfulness. This uni-plurality implied in the name is directly asserted in Genesis 1:26 (plurality), 27 (unity); see also Genesis 3:22.

“²⁶And 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. ²⁷So God created man in his own image, in the image of God created he him; male and female created he them.”

– Genesis 1:26 & 1:27

“And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:”

– Genesis 3:22

Thus the Trinity is latent in *Elohim*. As meaning primarily the Strong One it is fitly used in the first chapter of Genesis. Used in the Old Testament about 2500 times. See also Genesis 2:4, *note*; 2:7; 14:18, *note*; 15:2, *note*; 17:1, *note*; 21:33, *note*; 1st Samuel 1:3, *note*.

We have already looked at this note about the names of deity (God, *Elohim*, etc.), but let me read to you all of these passages of scripture that Dr. Scofield references here.

“These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,” – Genesis 2:4

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” – Genesis 2:7

“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.” – Genesis 14:18

“And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?” – Genesis 15:2

“And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.” – Genesis 17:1

“And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.” – Genesis 21:33

“And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.”

– 1st Samuel 1:3

² But three creative acts of God are recorded in this chapter: (1) the heavens and the earth, v. 1; (2) animal life v. 21; and (3) human life, vs. 26, 27. The first creative act refers to the dateless past, and gives scope for all the geologic ages.

“²⁶And 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. ²⁷So God created man in his own image, in the image of God created he him; male and female created he them.”
– Genesis 1:26 & 1:27

After having looked at all these passages there are two things that I would like to point out. The first is that there is a most definite emphasis on the fact that God is all powerful, all knowing, and completely over and above all creation, from the smallest detail to all the expanse of the known universe and beyond. There is nothing too small for God, neither is there anything too big for Him. He created everything that exists.

The second thing that I would like for you to ponder is that God finds all that He created to be “good.” It was His pleasure to create the Earth, all the hosts of heaven around the Earth, everything upon the Earth, and the man and the woman that He placed on the Earth to have dominion over it. He thought that all these things were “good.” Think about how much care and thought that He has put into all creation and the fact that He regards His creation with love. The almighty God is happy that He created everything that has been created, and He gave the one centerpiece of the whole entire thing over to man to have dominion over it! Think about that. Tell me that God does not love man! He has given us a gift that He knows that we are incapable of properly tending to, a gift that is dear to His own heart ... yet He gave it to us regardless. How great is the love of God!

Join us again tomorrow as we take a closer look at the what the Bible tells us about creation.

Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](#). Just visit Dalet.us for more information.

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My hope and my prayer is that you will sit down with me with your Bible open and that you will read the Bible with me as I speak. Then go listen to the Thru the Bible broadcast. If you follow that method, you will grow in your understanding of the Word of God in ways you never dreamed possible.

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Dale Trussell, April 18th, 2021