

The Book of Genesis
Genesis 1:24-31: The Creation of the Land Animals and Man
09/25/2019 Wednesday PM

Introduction

- So far in our study of Genesis we have covered Creation Days 1-5.
- God has created the heavens and the earth, created light, stretched out the “heavens” and created the atmosphere and space, gave form to the surface of the planet by separating the water from dry ground, began to fill the earth by creating plants, created the sun, moon, and stars to now provide light on the earth, and created sea and air creatures.
- As we saw last week, God made the first “living creatures” on Creation Day 5 since the earth had been prepared.
- The sea and air creatures were instructed to “be fruitful and increase in number.” The way they were able to do this, is because every living organism is able to make copies of itself.
- How we are able to do this is because we have the “instruction manual” or “recipe book” with the original information already within us. DNA contains the information necessary for life to begin and we cannot have life without DNA. However, you cannot have DNA without life either.
- It is only logical, that God created just as he said he did, and there was an original creation, and now we have “been fruitful” and have multiplied by making copies from the original that had to be here.
- Tonight, we will be discussing **The Creation of the Land Animals and Man.**

Genesis 1:24-25

²⁴And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so. ²⁵God 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.

- **V. 24** – Here we see that God said, “Let the land produce living creatures.” Other translations say, “Let the earth bring forth living creatures.” The KJV translates both **v. 20** and **v. 24** the same by using “bring forth,” however the Hebrew words here are in fact different. **V.20** uses the Hebrew word *sharats* which means “team or swarm” and **v.24** uses the Hebrew word *yatsa'* which means “to go out of.”
- The importance of this is that it appears from the text itself that God did not create land animals out of nothing as he did with previous parts of creation. Here he uses inorganic material from the earth he already created to make land animals.
- We can also see from this verse that he made land animals in three broad categories:
 1. Livestock or ‘cattle’: the Hebrew is *bēhemah* which includes all domesticable animals such as cattle, sheep, and other ‘livestock.’
 2. ‘Creeping things:’ Hebrew *remes* means things like reptiles, amphibians, and probably insects.
 3. ‘Wild animals’ or ‘beasts of the earth’: This is the Hebrew word *chayyah* which means ‘living’ and is used to describe other creatures that could not be domesticated. This would have included what people now call ‘dinosaurs.’
- **V.25** – The end of **v.24** says that each was made ““according to its kind.” And it was so.” **V.25** reiterates that the wild animals, livestock, and creatures that move along the ground are all made according to their kinds.
- What does the word kind mean? According to Answers in Genesis, “Since two of each kind of land animal (and seven of some) were brought aboard the Ark for the purpose of preserving their offspring upon the earth (Genesis 7:3), it seems clear that a “kind” represents the basic reproductive boundary of an organism. That is, the offspring of an organism is always the same kind as its parents, even though it may display considerable variation.”
- The point is that a “kind” represents organisms that together, can reproduce offspring.
- God produced the first ‘originals’ of every ‘kind’ necessary to make all the ‘copies’ that we see today.
- The word ‘dinosaur’ was created by Richard Owen in 1842 and comes from *deinos* meaning ‘terrible,’ ‘potent,’ or ‘fearfully great’; and *sauros* meaning ‘lizard’ or ‘reptile.’ Creation Day 6 included these creatures.
- Job 40 speaks of a ‘behemoth’ that resembles a large sauropod dinosaur. Dinosaurs did not live as long ago as science has been saying because we can find soft tissue in fossils. Soft tissue could not have lasted 65m years.

Genesis 1:26-31

²⁶Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." ²⁷So God created man in his own image, in the image of God he created him; male and female he created them. ²⁸God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." ²⁹Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. ³⁰And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food." And it was so. ³¹God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

- **V.26** – We see that the creation language God uses changes yet again; “Let us make...” as opposed to “Let there be.” The Hebrew here in this verse is one word, *na’esh*. This shows the plurality of the Godhead and sets the stage for whom or what the “mold” of man was to be.
- The verse goes on to say that God was making “man in our image, in our likeness...” This is not referring to God’s appearance as much as it is referring to God’s communicable attributes such as reason, love, will, discernment, morality, and language.
- God is non-corporeal which means that he does not have a physical body, however, if he was to manifest himself into a physical form, it would look like a human and not an animal.
- We are not identical to God since we are creatures and could never share in God’s incommunicable attributes such as omnipotence, omniscience, omnipresence, and self-existence.
- This is what sets us apart from other created beings.
- The Hebrew word in this verse for “in our image” is *tselem* which means ‘imitation.’ It goes on to say “in our likeness” which is the Hebrew word *dēmuwth* which means ‘model,’ ‘copy,’ or ‘likeness.’ The point is that we are made in the *imago dei* (image of God) as imitations of God’s attributes.
- One of those attributes is that we are to “rule over” the earth and all the creatures of the earth.
- This Dominion Mandate also sets humans up as the highest of God’s creation. This means that we have a high responsibility to protect and preserve God’s creation, and is not a mandate to treat it in a dishonorable way.
- **V.27** – Here we see clearly that God created mankind in his own image and likeness and that included both genders; male and female.
- **V. 28** – It says, “God blessed **them** and said to **them**, “be fruitful and increase in number; fill the earth and subdue it...” This was a blessing and a dominion mandate that was given to both the male and the female.
- Both sexes bear the divine image and likeness equally, and this is the foundational basis for proper treatment of women and girls. Adam wasn’t instructed to “subdue” Eve; they together were to subdue the earth.
- **Vv.29-30** – Here we see that God made all creatures in the beginning to be vegetarian. It says plainly that mankind, and all the animals were given every seed-bearing plant and every tree that has fruit with seed in it for food. This passage ends with “And it was so.”
- That is the statement that unequivocally shows us that no part of creation killed another for food, because God said, “And it was so.”
- **V.31** – God ends Day 6 by repeating what he has said earlier, with one change, he says “God saw all that he had made, and it was **very** good.”
- God looked at mankind, and all that he had created and declared that it all was “very good.” This would seem to reinforce that what God had created would not have been filled with death and suffering as evolution proposes.
- There was no sin, no death, no suffering at all during this time and leading up to the Fall in Genesis 3.
- He ends the entire passage by declaring as he has in the past, “And there was evening, and there was morning—the sixth day.”
- He has worked for 6 24-hour periods creating the heavens and the earth and next week we will explore Day 7 and the implications of that day.

Next Week’s Study: Genesis 2:1-3