Dominion Man of Genesis 1
Gen. 1: 26, 27, 31

"The first three chapters of the *Book of Genesis* do not tell of one creation of the world. They tell of two. In the first chapter and continuing into the second, God creates the world. Then, beginning with the fourth verse of the second chapter, another God creates a different kind of a world altogether.

"This second creation is not an amplification or continuation of the first one. Everything has been 'finished' (Gen. 2:1) in the first creation, including man, and the work has been pronounced 'good.' (Gen 1:30)

"These two creations stand side by side in the *Book of Genesis*, without connective and without explanation. Mankind is given two origins and two deities, and there is no suggestion in the text of how the two may be reconciled. They cannot, in fact, be reconciled. There is no point of contact between the two creators or between the two creations" (Chute 41-42).

Gen 1: 26, 27, 31

"*God*. Heb. *Elohim*. . . .The [Hebrew] word is plural in form, but as a rule it is significantly followed by verbs in the singular, except when used of heathen gods. The plural form may be used to express the variety of attributes and powers which are combined in the divine nature, or it may indicate that with the Hebrews one God had taken the place of the many gods who were worshiped by their heathen kindred" (Dummelow 4).

In Hebrew the word *God* is *Elohim* which means the supreme God, the one true God (Gesenius 430).

"The term occurs in the general sense of deity some 2570 times in Scripture. . . . When indicating the true God, *elohim* functions as the subject of all divine activity revealed to man and as the object of all true reverence and fear from men. . . .

"This word, which is generally viewed as the plural of *eloah*, is found far more frequently in Scripture than either '*el* or *eloah* for the true God. The plural ending is usually described as a plural of majesty and not intended as a true plural when used of God. This is seen in the fact that the noun '*elohim* is consistently used with singular verb forms and with adjectives and pronouns in the singular" (*TWOT* 44).

"The eternal Elohim includes the forever universe. The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the oneness, the tri-unity of Life, Truth, and Love" (*S&H* 515:16-20).

"Throughout the first chapter of Genesis and in three verses of the second, — in what we understand to be the spiritually scientific account of creation, — it is Elohim (God) who creates" (*S&H* 523:22-25).

Created in Hebrew is *bara* which means to create, make; shape; form, always with God as the subject (Gesenius 1254).

"*Created*. Heb. *Bara*; a word used only of the creative action of God" (Dummelow 4).

"The root *bara* denotes the concept of 'initiating something new' in a number of passages. . . . The word also possesses the meaning of 'bringing into existence' in several passages. It is not surprising that this word with its distinctive emphases is used most frequently to describe the creation of the universe and the natural phenomena. Creation displays the majesty, orderliness, and sovereignty of God. The limitation of this word to divine activity indicates that the area of meaning delineated by the root falls outside the sphere of human ability" (*TWOT* 127).

"*The heaven and the earth*. The ordered universe as contrasted with the dark watery waste of v. 2. The creation of the heaven and the earth did not precede the work of the six days, but comprised it" (Dummelow 4).

26 And 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.

"The Hebrew word for God is Elohim, a plural noun. In Genesis 1:1, it is used in grammatical agreement with a singular verb *bara*, 'created.' When plural pronouns are used, 'Let us make man in our image after our likeness,' does it denote a plural of number or the concept of excellence or majesty which may be indicated in such a way in Hebrew?" (*Hebrew-Greek Key* 3).

"*Image*. Used sixteen times. The word basically refers to a representation, a likeness. Five times it is used of man as created in the image of God. Man was made in God's image (*selem*) and likeness (*d'mut*) which is then explained as his having dominion over God's creation as vice-regent. Ps. 8:5-8 is similar citing man's God-given glory, honor and rule. God's image obviously does not consist in man's body which was formed from earthly matter, but in his spiritual, intellectual, moral likeness of God from whom his animating breath came" (*TWOT 767*).

"*Dominion* in Hebrew is *radah* which means to tread down (as a winepress, with the feet) to subjugate, subdue; to rule, cause to rule; have dominion, reign (Gen 1:26) to prevail against, to take possession of" (Hebrew-Greek Key 1659).

"*dominion*. This verbal root occurs in two senses. One is the root word for *tread* or *tread down* and is used in this sense only once. The second meaning is *to rule* and is used some twenty-two times in the OT, occurring in every section and type of context" (TWOT 833).

Ps 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Ps 8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

 "Man, made in His likeness, possesses and reflects God's dominion over all the earth" (*S&H* 516:19-21).

"Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven,-- himself subordinate alone to his Maker. This is the Science of being" (*S&H* 517:31).

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

Recommended article:

"The Intelligent Compound Idea," Reginald H. Schenck, *The Christian Science Journal*, Vol. 39, No. 2, May 1921.

 "God determines the gender of His own ideas. Gender is mental, not material. The seed within itself is the pure thought emanating from divine Mind. . . . *Gender* means simply *kind* or *sort,* and does not necessarily refer either to masculinity or femininity. The word is not confined to sexuality, and grammars always recognize a neuter gender, neither male nor female. The Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love" (*S&H* 508: 13).

"Look long enough, and you see male and female one — sex or gender eliminated; you see the designation *man* meaning woman as well, and you see the whole universe included in one infinite Mind and reflected in the intelligent compound idea, image or likeness, called man, showing forth the infinite divine Principle, Love, called God, — man wedded to the Lamb, pledged to innocence, purity, perfection" (*My.* 268:29-5).

   "Again, God being infinite Mind, He is the all-wise, all-knowing, all-loving Father-Mother, for God made man in His own image and likeness, and made them male and female as the Scriptures declare; then does not our heavenly Parent — the divine Mind —

include within this Mind the thoughts that express the different mentalities of man and woman, whereby we may consistently say, 'Our Father-Mother God'?" ('*01* 7:8-15)

31 And God saw every thing that he had made, and, behold, *it was* very good.

" '*And God saw that it was good*,' we may assume that this is an element the narrative intends to emphasize. In view of such an emphasis at the beginning of the book, it is hardly accidental that throughout Genesis and the Pentateuch, the activity of 'seeing' is continually put at the center of the author's conception of God. The first name given to God within the books is that of Hagar's: 'El Roi'' (el r'i) 'the seeing God' (Gen.16:13).

Gen 16:13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

"The psalmist, in reflecting on these texts, recognizes God's 'seeing' as one of the essential attributes distinguishing him from all false idols, 'which do not see' (Ps. 115:5).

Ps 115:5 They have mouths, but they speak not: eyes have they, but they see not:

"Also in Genesis 22:1-19, a central chapter dealing with the identity of God in Genesis, the narrative concludes on the theme that God is the one who 'sees.' Thus the place where the Lord appeared to Abraham is called, 'The Lord will see' (Gen. 22:14)" (*EBC* 1.56).

Gen 22:14 And Abraham called the name of that place Jĕ-hō´-văh–jī´-rēh: as it is said *to* this day, In the mount of the LORD it shall be seen.

"*Saw* in Hebrew is *ra'ah* which means to perceive, to have vision, to give attention to, discern, to behold" (Strong 7200). God sees seven times in Genesis 1, once for every day of creation.

"*Good*. i.e. perfect for the purpose for which God designed it" (Dummelow 4*).*

"GOOD. God; Spirit; omnipotence; omniscience; omnipresence; omni-action" (*S&H* 587:19).

"The creation itself is divided into seven days, or periods. Seven was a holy number to the Hebrews, the symbol of completeness, and its use in this connection emphasizes a fact which is also explicitly stated by the text itself. 'Thus the heavens and the earth were finished and . . . on the seventh day God brought his work to an end.' (Gen 2:1-2) When this creation is finished, it is finished. Nothing can be added to it, and nothing taken away.

"Further, this creation is characterized throughout by a reiterated refrain. After each single act of creation comes the phrase, repeated again and again, 'God saw that it was good'; (Gen. 1: 4, 10, 12, 18, 21, 25) and after the whole of creation has been finished the

phrase is repeated and intensified. *God saw that all that he had made was very goo*d (Gen. 1:31)" (Chute 44-45).

Very good = completely perfect

And God saw every thing that he had made, and, behold, it was very good (Gen. 1:31)

In view of the fact that the Hebrew verb 'asah can mean either "to make" or "to do," the rendering, "God saw every thing that he had done," would be equally literal. The word translated "behold" is a word "that. . . emphasizes the immediacy, the here-and-now-ness, of the situation" (T. Lambdin). According to MH, "...this was the Eternal Mind's solemn reflection upon the copies of its own wisdom and the products of its own power." The Hebrew particle translated here as "behold" suggests enthusiasm, according to WBC, which conveys the emphasis by rendering the last clause as "it was really very good." Another correct translation of "very good" as Von Rad explains in his commentary on Genesis would be "completely perfect." Referring to this verse, he writes, "No evil was laid upon the world by God's hand; neither was his omnipotence limited by any kind of opposing power whatever." Von Rad sees high significance in this "very good": "... the concluding formula of approval for the entire work of creation ... is of great importance within the terse and unsuperlative language of [the author]." As some commentators note, "very" is added to the description of goodness only at this point, when creation is complete and regarded as a whole. Up to this point, acts of creation have been described as "good." Here, with all the elements of creation in place and functioning together, the description is upgraded to "very good." AB translates, "God looked at everything that he had made," continuing, "and found it very pleasing."