

## Research: Spiritual Creation of Man Genesis 1:1, 3, 26, 27, 31

### Recommended article:

“Reflection” by L. Ivimy Gwalter, *Christian Science Sentinel*, December 7, 1940

Click here to view: <https://sentinel.christianscience.com/shared/view/2oulx7syl5u?s=e>

**GENESIS 1** is the banner over the whole Bible and is the self-revelation of God. It enters into the very structure of the New Testament and is quoted over sixty times. The roots of all subsequent revelation are planted deep in Genesis.

“Was not this a revelation instead of a creation?” (*S&H* 504:14)

“‘The foundation of foundations and pillar of all wisdom is to know that the First Being is, and that He giveth existence to everything that exists!’ Thus wrote Moses Maimonides, a Jewish scholar of the 12<sup>th</sup> cent. A.D., concerning whom the Jewish proverb runs: ‘From Moses to Moses there arose none like Moses.’ He had in his mind the opening chapter of the Bible, the object of which is to lay this foundation; to declare the existence of the One God; to teach that the Universe was created by Him alone, not by a multitude of deities; that it is the product of a living, personal Will, not a necessary development of the forces inherent in Matter; that it is not the sport of Chance, but the harmonious result of Wisdom’” (Dummelow 3).

“Genesis was written in a pre-scientific age and was not meant to be a scientific document. Consequently, only divine inspiration can account for the perfect accuracy of its technical information. In Genesis, it is made clear that all things were designed and created by God and continue to operate within the boundaries of His purpose. . . .

“Though the Book of Genesis contains no express record as to who wrote the book, there are no logical reasons for denying that Moses is the author, not only of Genesis, but of all five books of the Pentateuch. . . .

“Jesus refers to Moses as an author of Scripture in Luke 16:31; 24:44; and John 5:46, 47.

[Luke 16:31](#) And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Luke 24:44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

John 5:47 But if ye believe not his writings, how shall ye believe my words?

It has also been suggested that Moses made use of certain documents and oral traditions to write the book. . . . However, it must be remembered that the actual writings of the Book of Genesis was done by Moses, under the inspiration of the Holy Spirit” (*Hebrew-Greek Key 1*).

“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).

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

### **Revelation of Spiritual Creation**

In the Latin Vulgate Bible the word for *beginning* is ‘*principio*’ and means ‘*in principle*’ (*Vulgate* online).

*Beginning* in Hebrew is *Re’shiyth or re’shit* and means from the same as, the first, in place, time, order or rank, chief, the principle thing (Gesenius 7225).

S&H 502:24-28

The infinite has no beginning. This word *beginning* is employed to signify *the only*, — that is, the eternal ver-

ity and unity of God and man, including the universe. The creative Principle — Life, Truth, and Love — is God. The universe reflects God.

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

*Created* in Hebrew is *bara* and 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).

Gen. 1:3

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

- The Word is the expression of God's will which was followed by immediate results
- God's first creative Word: and Light was the first creation
- Light is enlightenment, understanding
- Illumination of Spiritual Understanding: Revelation

*Let* in the 1828 Webster's Dictionary means to permit; to allow; to give leave (Webster's 1828 dictionary online on [www.OneLook.com](http://www.OneLook.com)) So there is a requirement on our part to be willing to let this revelation of God dawn on our consciousness.

*Let* is the first word that God speaks and His command is for light to come in to being. Instantly his will is accomplished and the Light is visible. There is an immediate cause and then effect. Light opens the understanding, scattering the mists of ignorance, error, and fear, and gives the knowledge of the glory of God.

**Light:216: ovr: light of day; light of heavenly luminaries; day-break, dawn, morning light, light of a lamp, light of life,**

Light can symbolize many concepts throughout the Bible including prosperity, life, the fountain of life, joy and happiness, instruction and wisdom, understanding and illumination, and a comparison of God and light. “The Lord is my light and my salvation” (Ps 27:1) (TWOT 26).

**5457: phos in Greek  
light from a lamp  
heavenly light such as surrounds angels when they appear on earth**

anything emitting light; a star; fire because it is light and sheds light; lamp;  
torch; brightness

God is light because light has the extremely delicate, subtle, pure, brilliant  
quality

Of truth and its knowledge, together with spiritual purity

That which is exposed to the view of all, openly, publicly

Reason, mind, the power of understanding, moral and spiritual truth

Once **light** is present,

**Discovery, invention, illumination  
understanding**

**darkness** is wiped out,

**ignorance, lack of enlightenment  
lack of understanding**

Darkness and light can never be joined together. Entirely separate. Darkness  
is merely the absence of light.

Don't wrestle with darkness, let in more light. It enables us to do

255:1-6

- 1 Eternal Truth is changing the universe. As mor-  
tals drop off their mental swaddling-clothes, thought  
3 expands into expression. "Let there be light,"  
is the perpetual demand of Truth and Love,  
changing chaos into order and discord into the  
6 music of the spheres.

Inadequate  
theories of  
creation

556:18-20 (to 1st.)

- 18 Sleep is  
darkness, but God's creative mandate was, "Let there be  
light.

### ***"And there was light"***

- Instantly his will was accomplished
- Light was visible, brought into spontaneous being
- Immediately, effectually: the copy answering exactly the original idea  
in Eternal Mind
- Light opens the understanding, scattering the mists of ignorance, error,  
and giving the knowledge of the glory of God

Words that describe the absolute certainty of the coming of the light in Genesis I:

Irresistible	unconquerable	invincible
Irrepressible	overriding	strong
Powerful	mighty	compelling
Uninhibited	magisterial	imperious
Imperative	unavoidable	inevitable
Unpreventable	unstoppable	uncontestable
Inviolable	imperishable	indestructible
Flooding	pouring in	moving

No obstruction; no stoppage; no clogging; no darkening; no process; no shadow; no dark spot;

503:20-22

Immortal and divine Mind presents the idea of God:

21 *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness.

Mind's idea  
faultless

*1<sup>st</sup> in light: God*      *2<sup>nd</sup> in reflection: man*      *3<sup>rd</sup> in spiritual and immortal forms of beauty, goodness*

*Christ-light*

---

Divine Science is the mirror

MY 502: My work is reflected light

My 301: CS is a reflected glory, it shines with borrowed rays, from Light emitting light.

503:12-15

12	Divine Science, the Word of	Spiritual
	God, saith to the darkness upon the face of error, "God	harmony
	is All-in-all," and the light of ever-present Love illumines	
15	the universe.	

Mis 388:3-6

- 3 "Let there be light, and there was light."  
 What chased the clouds away?  
 'T was Love whose finger traced aloud  
 6 A bow of promise on the cloud.

Hymn 310:2 (to 2nd.)

When the stars together sang,  
 Then the Truth triumphant rang:  
 Be there light; And there was light.  
 Gone are chaos, fear and night;  
 Truth hath rolled the mists away;  
 Dawns on earth harmonious day.

Gen 1:26

26 And God said, Let us make man in our image, after our likeness:

“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*).

**Let:** 1<sup>st</sup> word God speaks in Bible, give permission, consent, yield, open the door, welcome in, permit

**Image:** in Latin- spectrum, man expresses 7 fold nature of God, the Menorah, white light, - transparency = 7 distinct colors

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

“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 Jě-hō’-vāh-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 good* (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 his "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."



