

Genesis 1:25

Authorized King James Version (KJV)

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.

Analysis

And God made the beast of the earth after his kind, and cattle after their kind, and every thing tha... This verse is part of the creation account that establishes God's sovereign power and purposeful design. The structured pattern of the seven days reveals divine order, intentionality, and progressive development from formless void to a world prepared for human habitation.

The recurring phrases "And God said," "and it was so," "And God saw that it was good" create a liturgical rhythm emphasizing:

1. creation by divine decree
2. immediate fulfillment of God's word,
3. divine evaluation of creation's goodness.

This pattern refutes both polytheistic chaos-and-conflict creation myths and modern materialistic chance-based origins.

Each stage builds toward the climax of human creation in God's image. The theological themes include divine transcendence and immanence, purposeful design, creation's inherent goodness, and humanity's unique role as God's image-bearers and stewards. The creation account provides the foundation for understanding work and rest (Sabbath), male and female relationships (marriage), human dominion (stewardship), and moral accountability to the Creator. These

opening chapters establish the worldview framework for all subsequent biblical revelation.

Historical Context

Genesis 1 stands in stark contrast to ancient Near Eastern creation accounts like the Babylonian Enuma Elish, Egyptian creation myths, and Ugaritic texts. While these portrayed creation resulting from conflicts between deities or sexual generation of gods, Genesis presents a sovereign monotheistic God who creates effortlessly by divine decree. This would have been revolutionary to ancient readers accustomed to polytheistic cosmogonies.

The Hebrew text's literary structure (seven days, recurring formulas) suggests careful composition as theological proclamation rather than primitive mythology. Archaeological discoveries of creation tablets from Mesopotamia (2000-1500 BCE) reveal that Genesis addresses similar questions but provides radically different answers about the nature of God, humanity, and the cosmos. The absence of theogony (origin of gods) and theomachy (conflict between gods) distinguishes Genesis from its ancient Near Eastern context.

For Israelites emerging from Egyptian bondage or later facing Babylonian captivity, this truth that Yahweh created everything would have been profoundly liberating and countercultural. The gods of Egypt and Babylon were mere creations, not creators. Genesis 1 establishes that Israel's God alone is supreme, rendering pagan deities powerless and their worship futile.

Related Passages

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Study Questions

1. What theological truths about Creation emerge from this passage?

2. What specific changes in thinking or behavior does this verse call us to make?
3. How does this verse fit into the broader biblical story culminating in Christ?

Interlinear Text

וַיַּעַשׂ	אֶת	לְמִינֵי הוּא	הָאָרֶץ	כָּל	וְאֵת	הַבְּהֵמָה
made	And God	after his kind	of the earth	and every thing that creepeth	and cattle	
H6213	H430	H853	H2416	H776	H4327	H929
וַיַּרְא	אֶלֹהֵי יִם	כִּי	טוֹב:	הָאָדָמָה	לְמִינֵי הוּא	אֶת
saw	And God	that it was good		upon the earth	after his kind	the beast
H7200	H430	H3588	H2896	H127	H4327	H853

Additional Cross-References

Jeremiah 27:5 (Creation): I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.