


Genesis 1-2:3

Bible Study

Review

Genesis is one of five books written by **Moses**, all five being known as the Torah or Pentateuch

Written around 1450-1410 BC...sometime after the Exodus



Genesis was written and inspired by God to encourage the Israelites while they were preparing to enter the promised land

(JFB) “The information contained in it was of the greatest importance to the Hebrew people, as without it **they could not have understood** the frequent references made in their law to the purposes and promises of God regarding themselves”

Chapter 1

Genesis 1:1(NKJV)

“In the **beginning** God created the heavens and the earth.”

Real **beginning** in order of time
sequence



(Logos:
spokesman)

John 1:1-3

¹In the **beginning** was the Word, and the Word **was with God**, and the Word **was God**.

²He was in the **beginning** with God.

³**All things** were made through Him, and without Him nothing was made that was made.

Ephesians 3:9

... “which from the beginning of the ages
has been hidden in God **who created all
things** [£]through Jesus Christ;

The events portrayed in Genesis (after
v.1) occurred later—possibly even
millions of years later

Genesis 1:1(NKJV)

¹In the beginning God created the heavens and the earth

“God” (Heb.)= Elohim
Plural form of *EI*

God who is all powerful

Means: ‘the strong ones’

Elohim (a family name) is plural –more than one being making up the God family

(v. 26) “Let Us make man in Our image, according to Our likeness...”

One being of the God family did the creating—the one who became Jesus Christ

Colossians 1:16

¹⁶For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

v. 1 "In the beginning God created the heavens and the earth"

(Barnes) "This creating is the omnipotent act of giving existence to things which before had no existence"

(Word) "**heavens and earth**" may be used to denote **the universe**"

1) God's dwelling
Ps. 103: 19

2) Outer space
Deut. 4: 19; Isa. 13: 10

3) Earth's atmosphere
Ps. 78: 26; Isa. 55: 10)

heavens

God created the heavens and Earth at some time in the past

All of these did not necessarily come into existence at the same time

(Word) "Gen. 1:1 could be translated: "in the beginning God created everything"

Genesis 1:1

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

(Companion) "Creation in eternity past, to which all fossils and 'remains' belong"

Isaiah 45:18

¹⁸ For thus says the Lord, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, **Who did not create it in vain**, Who formed it to be inhabited..."

Satan's rebellion—left the Earth in a chaotic state

Luke 10:18

¹⁸And He said to them, "I saw Satan fall like lightning from heaven.

Genesis 1:2

²The earth was without form, and void; and darkness [£]was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Genesis 1:1

¹In the beginning God created the heavens and the earth



Satan's rebellion causes destruction



Genesis 1:2

²The earth was **without form, and void; and darkness** [£]was on the face of the deep.

And the Spirit of God was hovering over the face of the waters.



To renew the Earth

Verse 2
Renovation of the Earth

“The Earth was without form and void”

Better translated= became

The Earth **became** without
form and void

“without form and void”
(Heb.) *tohu va bohu*

(Eng.) ‘waste and confusion’

God did not create the Earth in
a state of waste and confusion

Isaiah 45:18
For thus says the Lord, Who
created the heavens, Who is God,
Who formed the earth and made
it, Who has established it, Who **did**
not create it in vain, Who formed
it to be inhabited:

The Earth became in a state of waste and confusion..from a previous event:

An angelic revolt led by Satan

Ezekiel 28:12

¹²“Son of man, take up a lamentation for the king of Tyre, and say to him, ‘Thus says the Lord GOD: “You *were* the seal of perfection, Full of wisdom and perfect in beauty.

¹³ **You were in Eden**, the garden of God;

¹⁵ You *were* perfect in your ways from the day you were created, **Till iniquity** was found in you.

Revelation 12:4

⁴His tail drew a third of the stars of heaven and threw them to the earth. ...”

Isaiah 14:12-14

¹² “How you are fallen from heaven, O [£]Lucifer, son of the morning! *How* you are cut down to the ground, You who weakened the nations!

¹³ For you have said in your heart: ‘**I will ascend into heaven, I will exalt my throne above the stars of God**; I will also sit on the mount of the congregation On the farthest sides of the north;

¹⁴ I will ascend above the heights of the clouds, I will be like the Most High.’

v. 2 (middle part)

“And darkness covered the face of the deep”

Another description of the
chaotic state of the Earth

Light symbolizes God...darkness is
what is anti-God

v. 2 (last part)

“And the Spirit of God was hovering over the
waters”

“Deep waters”—primeval ocean

And ready for action...to renew
the Earth

In the next verse (3) the divine
word of God would bring order
out of chaos

Verse 3

“Then **God said**, Let there be light; and there was light”

(Word Commentary)

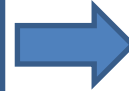
“A divine word of command that **brings into existence** what it expresses”--
occurs ten times in chapter one

v. 3 (middle) “Let there be light”



The first of the creator’s works

v. 3 (last part) “And there was light”



Fulfillment of the command

Light is also used in scripture metaphorically for:

Life

Psalm 56:13

... “Have you not kept my feet back from falling, that I may walk before God in the **light of the living**”

Salvation

Psalm 27: 1

“**The Lord is** my light and my salvation”

Commandments

Proverbs 6: 23

“For the commandment *is* a lamp, And the law a light;”

Presence of God

Exodus 10: 23

They did not see one another; nor did anyone rise from his place for three days. But all the children of Israel had light in their dwellings

Verse 4

“And God saw the light, that it was **good**...”

Statement of approval
(Occurs 7 times in this chapter)

“good”—because it is beneficial for man

“good”—normally means **quality** and **fitness** of an object for its purpose

The Hebrew term for ‘good’ is more related to the **mind and opinion of God**

(Word) “God is preeminently the one who is good, and his goodness is reflected in his works”

Verse 4 (last part)

“and God divided (separated) the light from the darkness”

Separation is one of the central themes of chapter one

(v.6) “divide the waters from the waters
(v. 14) “divide the day from the night”

Verse 5

“God **called** the light Day, and the darkness He **called** Night”

“called”: a divine word of naming

“darkness”: not said to be created,
but still named by God

The naming of day and night is an aspect of **separation** of darkness and light

Verse 5 (last part)

“So the evening and the morning were the first day”

Phrase that closes each day’s activity

(Word) “Probably the mention of evening before morning reflects the Jewish concept that the day begins at dusk, not at dawn”

(Expositors) “Throughout this opening chapter God is depicted as the one who both knows what is ‘good’ for man and is intent on providing the good for him. In this way the author has prepared the reader for the tragedy that awaits in chapter 3”

Verse 6

“Then **God said**, Let there be a **firmament** in the midst of the waters..”

“*firmament*”—its **purpose** is stated



Verse 6 (last part)

“and let it divide (separate) the waters from the waters”

Occupies the space between the earth’s surface and the clouds: **Earth’s atmosphere**

Verse 7

Thus 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.

Ocean’s...seas

clouds

Verse 8

And God called the firmament Heaven. So the evening and the morning were the second day.

The naming of the firmament

v. 8 (NIV) "God called the expanse sky"

Closing of the second day

(Expositors) "In English the word 'sky' appears to cover this sense well"

Verse 9

"Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry *land* appear"; and it was so."

Verse 10

¹⁰And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was good*.

Two works take place on the 3rd day:

- 1) The separation of the dry land and the seas
- 2) Creation of plants

Verse 11

Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth"; and it was so.

Dry land is a central concern to the author of Genesis.

Chapter 1: 9-10/ Flood/ Red Sea

(Expositors) "In all three accounts the waters are an obstacle standing in the way of man's inhabiting dry land. The water must be removed for man to enjoy God's gift of the land."

Water will also be used as judgment for those who do not follow God

Verse 12-13

¹²And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was* good.

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

(Word) "The different species of plant and animal life again bear testimony to God's creative plan....Order, not chaos is the hallmark of God's activity."

Verse 14-16

¹⁴Then God said, “Let there be lights in the firmament of the heavens **to divide** the day from the night; and let them be for signs and seasons, and for days and years;
¹⁵and let them be for lights in the firmament of the heavens to give light on the earth”;
and it was so.

(v.14) Hebrew text: “Let the lights in the expanse separate”

(Expositors) “God’s command assumes that the lights were already in the expanse and that in response to his command they were given a purpose...”

¹⁶Then 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.

Sun

Moon

(Expositors) “Verse 16 is not an account of the creation of the sun, moon and stars on the fourth day. Rather it is a remark directed to the reader drawing out the significance of that which has previously been recounted:

v. 16 ‘So God (and not anyone else) made the lights and put them in the sky’

Verse 17-19

¹⁷God set them in the firmament of the heavens to give light on the earth,
¹⁸and to rule over the day and over the night, and **to divide** the light from the darkness. And
God saw that *it was* good.

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

There is more detail given about the sun, moon and stars than anything created except for man.....why?

The sun, moon and stars were the most important gods in the ancient middle east



We see here that the sun, moon and stars were **created by God**—they are creatures....not gods

v. 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*.”



Given a function by God—to separate day from night...not powerful entities of themselves

God created the sun, moon and stars for a **purpose**—to divide the day and night...and mark the seasons, days and years

(Expositors) “The lesson is that God alone is the creator of all things and worthy of the worship of his people”

Verse 20-23

²⁰Then God said, “Let the waters abound with an abundance of **living creatures**, and let **birds** fly above the earth across the face of the firmament of the heavens.”

²¹So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was good*.

²²And God **blessed them**, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.”

²³So the evening and the morning were the fifth day

“Blessing” appears for the first time in the story of creation

(Expositors) “As soon as ‘living creatures’ are created the notion of ‘blessing’ is appropriate because the blessing relates to the giving of life”

(Word) “Blessing of God is one of the great unifying themes of Genesis.

Verse 24-25

²⁴Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so.

²⁵And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

“Living creatures” divided into three groups: cattle (livestock)/ creeping things (moves on the ground)/ beast (wild animals)

Verse 26-27

²⁶Then God said, “**Let Us make man in **Our image**, according to **Our likeness**; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over [£]all the earth and over every creeping thing that creeps on the earth.”**

²⁷

So God created man in **His own image**; in the **image of God** He created him; male and female He created them.

God created man according to the physical and intellectual image and likeness of God and was to have dominion over the Earth

Specific details of man's creation will be given in chapter two

Verse 28

²⁸Then God **blessed them**, and God **said to them**, “Be **fruitful** and multiply; fill the earth and subdue it; have **dominion** over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

“and said to them”—draws attention to the personal relationship between God and man

Man is to rule over the earth and its inhabitants... “created in God's image he rules the earth on God's behalf” (Word)

Verse 29

And God said, “See, I have **given you every herb** *that* yields seed which *is* on the face of all the earth, and every tree whose **fruit** yields seed; to you it **shall be for food**.”

(Word) “God's provision for food for newly created man stands in sharp contrast to Mesopotamian views which held that man was created to supply the gods with food”

Verse 30

Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is life, I have given every green herb for food*"; and it was so.

Verse 31

Then God saw **everything** that He had made, and indeed *it was very good*. So the evening and the morning were the sixth day.



Chapter 2: 1

Thus the heavens and the earth, and all the host of them, were finished.

Sky (ch.1: 8)...land (ch. 1: 10)...everything created on earth

Verse one is a summary conclusion to chapter one

Verses 2-3: final act of creation—resting
from the work God had done

Separation has been a major theme during creation week—now God **separates** a day to rest upon

(Word) “In form and content the seventh day differs sharply from the preceding six....these verses make a beautifully arranged conclusion to the account of creation”

(Expositors) “The author has set the seventh day apart from the first six, not only by stating specifically that God ‘sanctified’ it, but also by changing the style of the account markedly.

On this day God does not ‘speak’, nor does he ‘work’ as he had on the previous days.
On this day he ‘blessed’ and ‘sanctified’ (made it holy)”

(Expositors) “It is likely, as well, that the author intended the reader to understand the account of the seventh day in the light of the ‘image’ of God’ theme of the sixth day.

If the purpose of pointing to the ‘likeness’ between man and his creator was to call on the reader to be more like God...the account of the seventh day calls on the reader to ‘rest’ on the seventh day”

Genesis 2:2-3

²And on the **seventh day** God ended His work which He had done, and He rested on the **seventh day** from all His work which He had done.

³Then God blessed the **seventh day** and sanctified it, because in it He *rested* from all His work which God had created and made.

(Word) “The threefold mention of the seventh day, each time in a sentence of seven Hebrew words, draws attention to the special character of the Sabbath.

In this way form and content emphasize the distinctiveness of the seventh day”

The word “Sabbath” does not appear here, but does indirectly



“rested”=shabath

Sabbath (Shabbath)=noun form of the Hebrew verb Shabath—to rest

Verse 3

Then God **blessed** the seventh day and **sanctified** it, because in it He rested from all His work which God had created and made.



God 'blessed' and 'sanctified' the Sabbath
(Word) "These are striking terms to apply to a day"

"Sanctified" = make holy

(Word) "God is Holy: holiness is the essence of his character.



"The seventh day is the very first thing to be hallowed in scripture, to acquire that special status that properly belongs to God alone"

God made the Sabbath special—he did not keep on creating, but kept the Sabbath

The Sabbath reveals in type—God's plan for man