

2024 BIBLE STUDY SERIES
THEME: “GET YOUR HOPES UP!”

JANUARY 2024 - GENESIS SERIES: NEW BEGINNINGS

“CREATION – NEW BEGINNINGS”

Part 2: Days 1, 2, and 3

Genesis 1:1 – 2:4, John 1:1-3, 14

Reflection Questions

A. What good or bad effects can an environment have on a person?

B. When do you feel that you are the most productive? When you?

Important Emphasis

Authority of God

Assistance of God

Articulation of God

Arrangements of God

Against every other way of discerning the world, this liturgy affirms that we are fully and gladly the creation of God.

A Theology of Blessing

The creation narrative is a statement about the blessing God has ordained into the processes of human life. “It describes six days of divine activity culminating in the creation of man.

There are parallels between the first three days and the second three days

Day 1 Creation of light

Day 4 Creation of lights that is the sun,
moon, and stars

Day 2 Creation of sea and sky

Day 5 Creation of fish in the sea and birds
In the sky

Day 3 Creation of dry land and plants

Day 6 Creation of animals and man; plants
given for food.

“As the days elapse, the description of God’s activity becomes fuller”

The Seasons

Schedules

Shades

Signs

God created seasons. These seasons are not just about the climate, but it speaks to the continuum of life. We too experience different seasons spiritually, emotionally, and physically. This is likened unto hotel rooms we all have our season to check in but one day we must depart.

How do we have good stewardship over our season. There must be attention given to planting or sowing and then we must turn our face toward the harvest. The harvest does not come before the sowing. (2 Corinthians 9:6, Galatians 6:8)

The Shining Light

The purpose of the position of each light has importance and a variation of impact. Both the Greater light and the Lesser light both have the power to effectuate change. God has assigned and designated the role for each light. There is a Co-existing element to both of these great creations of light.

The Seed

We are exposed to the Wisdom of God He knows who is made for what! Fowls or the birds are made for the air; sea is made for the sea creatures and the cattle are made for the ground. These parts of creation can't choose where they desire to be. These creatures cannot reverse or revise the instinct and their creative make up! The question we must wrestle with is, what are we made for? What environments do we flourish in the most. To oppose this, ordain order is to invite extinction on the species.

When we attempt to create outside of this order it only yields temporary results. It cannot be sustained forever because the elements don't support what has not been ordained by the Eternal God in that environment.

Sociology is important here. God has placed within creation the desire to be among their own kind. This can also be reflective of our salvific sociological nature. We should desire spiritually to surround ourselves with like minded people. The Church must be a place where your gifts can flow naturally and freely.

God, in each one of these settings placed a conduit of productivity which yielded a divine result. Our desire should be to be a conduit of productivity in our environment!

Blessing Given to Humanity

Reflection
Reign
Reproduction

Key terms

Blessings
Beginnings
Creation
Darkness
Earth
The Fall
God
Goodness

Holy Spirit
Image
New
Origins
People
Plans
Promises
Purpose

Redemption
Rest
Restoration
Satisfaction
Sin
Sovereignty
The Word
World

Outline

- I. Overview and Background (Genesis 1:1)**
 - A. Authorship**
 - B. Date Written**
 - C. Audience/Addressees**
 - D. Purpose for Writing**
 - E. Main Message**
 - F. Main Themes**
 - G. Life Application**
- II. Creation – New Beginnings (1:1 – 2:4; John 1:1-3, 14)**
 - A. The Heavens and the Earth**
 - B. Humankind
 - C. The Fall
 - D. Life Application
- III. Relationships (2:4 – 5:32)**
 - A. Husbands and Wives
 - B. Parents and Children
 - C. Sibling Rivalry
 - D. Hope of Redemption and Restoration
 - E. Life Application
- IV. Generations - Lineages**
 - A. Adam and Eve
 - B. Noah
 - C. Abram/Abraham and Sarai/Sarah (12:1 25:7-11)
 - D. Isaac and Ishmael (25:12-23)
 - E. Jacob and Esau (25:24-27:46)
 - F. Jacob and his sons (28:1 – 37:1)
 - G. Joseph (37:2 – 50:26)
 - H. Life Application

Introduction

In the Overview and Background lesson on Genesis, we learned that it is the book of beginnings and serves to introduce the drama of redemption that is played out in the rest of Scripture. Additionally, we learned about God's expression of love in Creation, among the Creatures, and beyond Corruption. We also learned four reasons why Genesis is relevant to our current everyday living—purpose, position, partnerships, and the promise of New Beginnings that God has for us intended for His glory.

Today's Bible Study in the Genesis Series will focus on the Creation Story found in Genesis 1:1 to Genesis 2:3. We will explore the methodology behind God's creation work--preparation, separation, propagation, illumination (Days 1, 2, and 3). In Part 2 we will cover Days 4, 5, 6, and 7--, illumination, procreation, and God's declaration of perfection upon completion when "God said, it was very good!"

Exploring the Text

A. PREPARATION (Genesis 1:1-2 NASB 1995)

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

²The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters.

In the beginning-- God affirms a beginning. Genesis teaches a point in time at which an irreversible process began. We must go back to this origin if we are ever to grasp the nature of the world we live in, and the meaning of our individual lives.

God [Hebrew – *elohim*]**—**the name of the Supreme Being, signifying in *Hebrew*, "Strong," "Mighty." It is expressive of **omnipotent** power; and by its use here in the *plural* form, is obscurely taught at the opening of the Bible, a doctrine clearly revealed in other parts of the Bible, namely, that though God is one, there is a plurality of persons in the **Godhead**—Father, Son, and Spirit, who were engaged in the **creative** work (**Genesis 1:1-2; John 1:3, 10; Heb 1:1-2**)

created—not formed from any pre-existing materials but made out of nothing—(Latin *ex nihilo*).

The four great truths from the earliest Scripture narrative (Genesis) are: the creation of all things by the word of God's power, the descent of all men from Adam and Eve, our connection with Adam as the head of the human race and the impact of his sin and fall on all mankind, and the belief that One descended from Adam, free from sin, would suffer to release humanity from the consequences of the fall and become the Author of eternal salvation for those who trust in Him. Additionally, a fifth truth is the institution of one day in seven as a day of holy rest unto God.

the heaven and the earth—the universe [cosmos]. This first verse is a general introduction to this inspired volume, declaring the great and important truth that all things had a **beginning**; that nothing throughout the wide extent of nature existed from eternity, originated by chance, or from the skill of any inferior agent; but that the whole universe was produced by the **creative power of God (Genesis 1:2; Acts 17:24; Romans 11:36)**.

The Spirit of God moved—literally, continued brooding over it, as a fowl does, when hatching eggs. The immediate agency of the Spirit, by working on the dead and discordant elements, combined, arranged, and ripened them into a state adapted for being the scene of a new creation. The account of this new creation properly begins at the end of this second verse; and the details of the process are described in the natural way an onlooker would have done, who beheld the changes that successively took place.

Jamieson Fausett-Brown. A Commentary: Critical, Experimental, and Practical on the Old and New Testaments.
--

This text announces the deepest mystery: God wills and will have a faithful relation with earth. The text invites the listening community to celebrate that reality.

As God’s speech creative, “ the world is evoked by this summoning God who will have his way. “ Creation by such shows God’s authority.” (Ephesians 1:9-10)

It is by God’s speech that the relation with his creation is determined. God “calls the worlds into being. (Roman 4:17; II Pet. 3:5)

The Commitment of God
The Communication of God
The Communion of God

The way of God with his world is the way of language. God speaks something new that never was before.

B. SEPARATION (Genesis 1:3-8)

³ *Then God said, “Let there be light”; and there was light.*

⁴ *God saw that the light was good; and God separated the light from the darkness.*

⁵ *God called the light day, and the darkness He called night. And there was evening and there was morning, one day.*

⁶ *Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”*

⁷ *God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.*

⁸ *God called the expanse heaven. And there was evening and there was morning, a second day.*

As we read through this passage in Genesis, we learn more about God’s character and attributes. Besides the loving care that is exhibited in God’s work of creation, we see an orderly process taking place.

Several patterns you will find in Genesis 1 are tremendously revealing of who God is and what He is like.

God speaks with power and authority, commanding that the creative process take place, and quickly, i.e., “Let there be light, and there was light” (**Genesis 1:3**); “Let” there be an expanse (**Genesis 1:6**); “Let” the waters ...be gathered...and it was so” (**Genesis 1:7**).

Often our text says, "And God **separated**," as in, "He separated the light from the darkness" (**Genesis 1:4**). The Hebrew word here means "to make a distinction between." Light is distinguished from dark, earth from sea, day from night—as God sets up a stable pattern for His universe.

The Teacher's Commentary.

C. PROPAGATION (Genesis 1:9-13)

⁹ Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.

¹⁰ God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

¹¹ Then God said, “Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came.” And that is what happened.

¹² The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

¹³ And evening passed, and morning came, marking the third day.

The third day of creation: the land is divided from the sea; plants and all types of vegetation are created.

Let the waters under the heavens be gathered into one place: The idea is that before this, the earth was covered with water. Now the waters are gathered together into one place, and dry land appears (**Genesis 1:9**).

God periodically admired his workmanship as He progressed to complete the creation project—"God saw that it was good" (**Genesis 1:10**).

Those who propose these days of creation were not literal days, but successive ages of slow, evolutionary development have a real problem here. It is hard to explain how plants and all vegetation could grow and thrive eons before the sun and the moon (**Genesis 1:11-12**). No modern evolutionist would argue plant life is older than the sun or the moon, but this is what the Genesis record tells us.

Let the land sprout with vegetation: All this happened before the creation of the Sun (the fourth day of creation, (Genesis 1:14-19)). This means the plants must have had sufficient nourishment because of the light God had created before the sun and the moon (in Genesis 1:3). Many wonder how the sun, moon, and stars were created on the fourth day when light (including day and night) was created on the first day. Some have suggested the problem is solved by saying these heavenly bodies were created on the first day, but were not specifically visible, or not finally formed, until the fourth. But Revelation tells us of a coming day when we won't need the sun, moon, and stars any longer (**Revelation 21:23**). There's no reason why God couldn't have started creation in the same way He will end it.

And it was so: This is the beginning of life on planet earth, directly created by God, not slowly evolving over millions of years.

UNDERSTANDING THE TEXT (Genesis 1:1-13)

1. How did the author describe the earth at the beginning of creation? (1:1-2)

2. What important events did the author describe in these verses? (1:1-2:3)

3. What did God do on the first day of creation? (1:3-5)

4. What did God create on the second day of creation? (1:6-8)

5. What did God do on the third day of creation? (1:9-13)
