

“Creating & Ordering”

Genesis 1:3-31

Introduction: 'God said', 'God spoke', 'God saw', 'God separated', 'God called', 'God made', 'God set', and 'God created'; together these phrases describe and define divine activity in Genesis 1.

Genesis 1:3-5 - Creation of light on the first day is a divine 'creative act' and after that there is the act of 'separation' which is spoken of five times (4, 6, 7, 14, 18).

Genesis 1:6-8 – The second day continues the separation effort that God intends by separating the 'expanse, vault, firmament' above from what is below.

Genesis 1:9-13 – In these verses we move from “order to fulness” (Ross, 110) and that involves filling the earth with all sorts of good things.

Genesis 1:14-19 – Now it's time to circle back and fill in some things; light sources

Concept: The light sources were either immediately present or as time passed their light reached the surface of the earth.

Genesis 1:20-23 - On this day God fills the waters with living creatures and the air with all sorts of flying birds.

Genesis 1:24-31 - Here we have two parts; land animals (24-25) and mankind (26-30). As this account progresses we see that mankind is challenged to 'be fruitful and multiply' (28) and that tells me that humans need to be told to follow and embrace this directive.

There are two issues in verses 26-30 that command special attention; first, the words, “in our image, after our likeness” (26) and second, “Be fruitful and multiply and fill the earth and subdue it . . . ” (28).

Conclusion: Verse 16 recounts the creation of sun, moon and stars but it's more than that; it is stating that no one else did this, God did it. This creating process precludes any theory regarding origins.

In verse 22 we read about the idea of “blessing” for the first time and is the same as the blessing that God pronounces on mankind (28-30) with one difference; mankind is called upon to exercise dominion, creating a different category.

Two interpretive issues should not be overlooked; first, what do we make of the plural pronouns “let us” and “our image and likeness”? Second, what can we make of the words “image” and “likeness”? (Psalm 8:3-9) We are God's image bearers as God's caretakers of this created order; to responsibly care for what he has created.

The Hebrew word translated “man” in verse 27 is theologically connected to an individual named Adam, to his role as the human representative and as a type of Jesus Christ, the second Adam who hung in our place on the cross. The first Adam failed, praise God the second Adam was a complete success!