

In the Beginning

Genesis 1:1 – 2:3 | Creation, Cosmos, and the Character of God

Key Passage

Genesis 1:1 (ESV) *"In the beginning, God created the heavens and the earth."*

Genesis 2:2-3 (ESV) *"And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation."*

Introduction

Genesis 1:1 through 2:3 is not simply the opening passage of a book — it is the foundation upon which the entire structure of biblical theology is built. Every major doctrine of Scripture has its root here: the nature of God, the origin of the cosmos, the dignity of man, the goodness of the material world, the basis of morality, the institution of rest, and the ground of redemption. To handle this passage carelessly is to weaken everything that rests upon it.

It is worth pausing at the threshold of this text and asking: what kind of God meets us here? Not a god who emerges from the cosmos, who wrestles with rival powers, or who fashions the world from the body of a defeated enemy — as the mythologies of Israel's neighbours imagined. The God of Genesis 1 stands utterly alone, before all things, needing nothing, constrained by nothing, and creating everything from nothing by the sheer

power of his spoken word. As Spurgeon observed, the opening of Genesis does not argue for God's existence — it simply announces it, with the quiet confidence of one who needs no defence.

It is equally important to read this passage on its own terms — as a Hebrew text written for a Hebrew people, rooted in the thought world and vocabulary of ancient Israel. Genesis 1 is not a Greek philosophical treatise about origins; it is a covenantal declaration addressed to a people who needed to know who their God was, what he had made, and where they stood within his creation. The Sabbath with which the account concludes is not an addendum — it is the goal. The whole creation week moves toward the hallowing of the seventh day, the day that would become the heartbeat of Israel's covenant life with God.

This study moves through the passage carefully: its structure, its grammar, its Hebrew vocabulary, its verse-by-verse content, its theological weight, and its implications for life and faith. The goal is not merely information but transformation — a deeper knowledge of the God who made us and the world he placed us in.

I. Literary Structure and the Nature of the Text

Historical Narrative, Not Poetry

Before approaching the content of Genesis 1, it is essential to establish what kind of literature it is. This matters because the way we classify a text shapes how we read it. Genesis 1 is written in Hebrew prose narrative — not in the parallelism and elevated rhythm that characterises the Psalms, Proverbs, or the poetic sections of Job. It employs the wayyiqtol verb form, which is the standard Hebrew construction for consecutive historical action: 'and then... and then... and then...' This is the same grammatical structure used to narrate the exodus from Egypt, the conquest of Canaan,

and the reign of David. Nothing in its grammar signals that it should be read as anything other than straightforward historical account.

The numbered days, the repeating evaluative refrains, the specific acts and their sequence, and the closing summary of Genesis 2:1–3 all function as markers of intentional, chronological narration. The text is not inviting imaginative interpretation. It is making historical claims about what God did, in what order, and over how long.

The Day-Frame Structure

Within this historical narrative, a remarkable symmetrical pattern emerges across the six days of creation — often called the Day-Frame or Forming-and-Filling structure. Days 1 through 3 create the realms or spaces; Days 4 through 6 fill those spaces with appropriate inhabitants:

Day	Forming (Space Created)	Filling (Space Populated)
Day 1	Light / Darkness (vv. 3–5)	Day 4: Sun, Moon, Stars (vv. 14–19)
Day 2	Sky / Waters (vv. 6–8)	Day 5: Fish and Birds (vv. 20–23)
Day 3	Land / Vegetation (vv. 9–13)	Day 6: Land Animals and Man (vv. 24–31)

This structure does not suggest that the creation week is merely a literary device — it is a real, historical week with an elegant inner architecture that reflects the orderliness of the Creator himself. God works with purpose, proportion, and beauty. The structure also serves as a polemic: each day systematically replaces the chaos described in verse 2 with ordered, inhabited, flourishing creation.

Day 7 as the True Culmination

The creation account does not reach its climax on Day 6, despite that day containing the pinnacle creative act — the making of man. Day 7, recorded in Genesis 2:1–3, is the true terminus of the account. God rests, blesses the

seventh day, and consecrates it as holy. The later chapter division is an editorial convenience that must not be allowed to sever these verses from what precedes them. Genesis 2:1–3 is the final movement of a seven-day symphony, and without it the creation account is incomplete.

This is a point of enormous significance that is often missed by readers shaped by Greek rather than Hebrew ways of thinking. In Hebrew thought, the number seven signifies completeness and covenant. The creation week does not merely end with rest — it ends with sanctified rest, with God blessing and hallowing time itself. The Sabbath is God's signature on the completed creation, the seal of a covenant relationship between the Creator and his creatures that would find its fullest expression in Israel's weekly observance of the seventh day. To read Genesis 1 without its seventh-day conclusion is to read a covenant without its seal.

II. Key Hebrew Terms and Grammatical Notes

בְּרֵאשִׁית (Bereshit) — 'In the Beginning'

The very first word of Scripture is bereshit — a construct noun meaning 'in the beginning of.' The question of whether verse 1 functions as an independent clause ('In the beginning, God created the heavens and the earth') or as a temporal clause introducing verse 2 ('In the beginning when God created...') has been debated by Hebrew grammarians for centuries. The dominant reading in the history of the church — and the one most consistent with the New Testament's use of the passage — is the absolute reading: verse 1 is a summary statement of the totality of creation, making a categorical claim before the details that follow. The theological implication is foundational: God was before all things. Time, space, matter, and energy are all his creatures. He alone is uncreated.

This rules out every form of dualism — the idea that alongside God there existed some coeternal substance or chaos out of which he fashioned the world. It rules out pantheism — the idea that the world is in some sense divine or an extension of God. And it establishes the absolute ontological distinction between the Creator and all created things, which is the presupposition of all biblical theology.

◆ *Hebrews 11:3 confirms creatio ex nihilo: 'By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.' What is visible came from what is invisible — from the word of the invisible God.*

אֱלֹהִים (Elohim) — The Name of God in Creation

Throughout Genesis 1, the Creator is identified exclusively as Elohim — the plural form of the Hebrew word for God, consistently used with singular verbs. This grammatical peculiarity has generated significant theological discussion. The plural form is not to be explained away as a mere 'plural of majesty'; it carries genuine theological freight. While the Trinity is not explicitly revealed in Genesis 1, the New Testament casts retrospective light on this text: John 1:1–3 identifies the eternal Word as the agent of creation ('through him all things were made'), Colossians 1:16 attributes all creation to the Son, and Genesis 1:2 already mentions the Spirit hovering over the waters. The one God who creates is, as fuller revelation will disclose, a Trinity of persons.

Significantly, the covenant name YHWH — translated LORD in English Bibles — does not appear in Genesis 1. It enters in Genesis 2:4 as 'the LORD God' (YHWH Elohim). This is not an editorial seam from two separate sources, as liberal scholarship has argued. It is a deliberate theological progression: the God who creates with sovereign power (Elohim) is revealed as the God who relates in personal covenant (YHWH). The Creator is also the Redeemer.

◆ *Compare Psalm 19: verses 1–6 speak of 'God' (El) revealed in creation; verses 7–14 speak of 'the LORD' (YHWH) revealed in Scripture. The same*

progression — sovereign creator to covenant LORD — is embedded in the opening chapters of Genesis.

בָּרָא (Bara) — Divine Creation

The verb bara appears three times in Genesis 1, at structurally critical points: the creation of the heavens and earth (v.1), the great sea creatures (v.21), and humanity (v.27). In every occurrence in the Old Testament, bara takes God as its subject without exception. Human beings make (asah) and form (yatsar); only God creates (bara). The term carries the weight of absolute divine origination — an act that by definition no creature can perform or replicate.

The three occurrences form a theological bracket: at the opening of creation, at the introduction of animal life, and at the introduction of human life. Each marks a threshold — a new category of existence being brought into being by divine fiat that could not have arisen from what preceded it. This is especially significant at verse 27, where bara appears three times in rapid succession as if to hammer the point: man did not emerge from the animals. Man was created — directly, distinctly, and in the image of God.

תהו ובהו (Tohu va-bohu) — 'Formless and Empty'

Verse 2 describes the condition of the earth before God's creative ordering work as tohu va-bohu — a rhyming Hebrew phrase conveying absolute disorder and uninhabitability. The earth was not merely unfinished; it was the antithesis of what God intended it to be. Tohu alone, used elsewhere in Scripture, can describe a desert wasteland (Deuteronomy 32:10), the chaos of battle (Jeremiah 4:23), or the emptiness of idols (Isaiah 44:9). Combined with bohu, the phrase paints the starkest possible picture of a world awaiting the ordering hand of God.

The six days of creation are God's answer to tohu va-bohu. Each day attacks some dimension of the formlessness and emptiness: light is separated from darkness, waters are divided, dry land appears, life fills the

spaces. By Day 6, the picture is complete reversal: what was formless is now ordered, what was empty is now full, what was void is now teeming with life. And God declares it not merely adequate — but very good.

רוח אֱלֹהִים (Ruach Elohim) — 'The Spirit of God'

Verse 2 introduces the Spirit of God hovering — or brooding — over the face of the waters. The Hebrew verb *merachefet* (hovering) is used elsewhere only of an eagle hovering protectively over its young (Deuteronomy 32:11). The Spirit is not passive; he is present with intention, poised to act. Creation in Genesis 1 is a Trinitarian work: the Father speaks, the Word goes forth, the Spirit broods over and activates the creative word. The New Testament affirms this: John 1:3 (the Word), Colossians 1:16 (the Son), Genesis 1:2 (the Spirit). From the very beginning, God creates as the triune God he eternally is.

צֶלֶם / דְּמוּת (Tselem / Demut) — 'Image and Likeness'

The two terms used in Genesis 1:26-27 for the image of God — *tselem* (image) and *demut* (likeness) — are complementary, not contradictory. They together express that humanity is created as a genuine representation of God in the world. In the ancient Near East, a king would erect a *tselem* — a physical statue — in territories he ruled, as a visible expression of his authority. The statue was not the king, but it represented him. God does something immeasurably greater: he creates living, breathing, thinking, worshipping image-bearers and places them throughout his creation as the authorised representatives of his rule.

What constitutes the image? Scripture does not reduce it to a single faculty. It encompasses rational capacity (Colossians 3:10), moral character (Ephesians 4:24), relational capacity (the 'us' of verse 26 reflected in the male-female complementarity of verse 27), and functional authority (the dominion mandate of verse 28). The image is not a single ability that can be identified and pointed to; it is the totality of what makes

a human being a human being — the constellation of capacities and callings that distinguish man from animal and orient man toward God.

◆ *The image of God is not lost at the fall, though it is profoundly marred. Genesis 9:6 grounds the prohibition of murder in the image of God, written after the fall. James 3:9 rebukes the cursing of fellow human beings on the same basis. Every person — regardless of condition, capacity, age, or sin — retains the image and is therefore owed dignity.*

וַיִּשְׁבֹּת / וַיְקַדֵּשׁ (Vayishbot / Vayekadesh) — 'He Rested / He Made Holy'

The two verbs of Genesis 2:2-3 that describe God's treatment of the seventh day are both unprecedented in the creation narrative. Vayishbot — from the root shabat, to cease or desist — does not describe divine weariness. God does not grow weary (Isaiah 40:28). It describes the intentional cessation of a completed work, a sovereign act of dwelling in satisfaction over what has been accomplished. Vayekadesh — he made holy, he set apart — is the first occurrence of the concept of holiness in all of Scripture. The first holy thing is not a mountain, not a tabernacle, not a sacrifice — it is a day. Holiness enters creation through time before it enters creation through space.

This has massive implications. The Sabbath is not an innovation of the Mosaic law. It is a creation ordinance, woven into the fabric of time at the foundation of the world. When God later commands Israel to observe the Sabbath (Exodus 20:8-11), he is not inventing something new — he is commanding his people to align themselves with a pattern already embedded in the structure of the week since Day 7 of creation. Jesus' declaration that 'the Sabbath was made for man' (Mark 2:27) confirms that the Sabbath was given as a gift to humanity, not merely to Israel.

III. Verse-by-Verse Commentary

Genesis 1:1 — The Absolute Beginning

v.1 (ESV) *"In the beginning, God created the heavens and the earth."*

Ten words in English. Five in Hebrew. And in those five words, more theology is packed than in entire libraries of human philosophy. Before there was space, God was. Before there was time, God was. Before there was matter, energy, light, or darkness — God was. Verse 1 does not introduce God; it assumes him. He needs no origin, no explanation, no prior cause. He simply is — and he creates.

The verb bara in this verse is in the qal perfect — a completed action viewed as a whole. It summarises the entirety of what follows in the chapter: God created the heavens and the earth. Everything in Genesis 1:2 through 2:3 is the unfolding detail of this single, sovereign, completed act. The 'heavens and earth' (shamayim ve-eretz) is a Hebrew merism encompassing the totality of all created reality — the entire universe, from its greatest extent to its most particular detail.

This verse is the most important sentence ever written. It establishes that reality is not self-explanatory, not self-generating, and not eternal. It has a beginning. And at that beginning stands God — not as a force, not as an impersonal first cause, but as the personal Creator who acts with intention and purpose. Spurgeon once remarked that a man who truly believed this verse had no room left in his heart for anxiety about the future — for the God who made everything from nothing can sustain everything he has made. The Creator is also the Sustainer, and he never began a work he did not intend to complete.

→ Cross-references: John 1:1–3; Hebrews 11:3; Psalm 33:6–9; Colossians 1:16–17; Isaiah 40:26

Genesis 1:2 — The Condition Before Creation's Order

v.2 (ESV) *"The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters."*

Verse 2 describes the condition of the earth immediately following the initial act of creation in verse 1 — before God's ordering work begins. Three elements characterise this condition: the earth is *tohu va-bohu* (formless and empty), darkness covers the deep, and the Spirit of God hovers over the waters. These three elements are not random. They precisely anticipate the three pairs of days that follow: Days 1–3 address the formlessness, Days 4–6 address the emptiness, and the Spirit's presence throughout ensures that what God speaks will be accomplished.

The 'deep' (*tehom*) has sometimes been compared to the chaos monster Tiamat of Babylonian mythology. But there is no conflict here, no divine battle, no struggle. The deep is simply there — an unordered mass of water awaiting the creative word. And over it the Spirit hovers, broods, and waits. The silence before the first divine speech is pregnant with potential. When God speaks in verse 3, it is into this silence that his word thunders — and light exists.

→ Cross-references: Psalm 104:30; Job 26:13; Isaiah 40:13–14; John 3:8

Genesis 1:3–5 — Day One: Light

v.3–5 (ESV) *"And God said, 'Let there be light,' and there was light. And God saw that the light was good. And God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day."*

The first creative act is divine speech: 'And God said.' This formula appears ten times in Genesis 1 — a number that is surely deliberate. God creates by his word alone. He does not fashion from pre-existing clay; he speaks and it is. The instant correspondence between divine command and created reality ('Let there be light... and there was light') establishes the absolute efficacy of God's word. There is no gap between what God says and what exists.

The significance of light as the first creation is theological, not merely physical. Darkness in Scripture is consistently associated with evil,

disorder, and the absence of God (1 John 1:5; John 1:5; John 3:19–20). Light is associated with the presence, holiness, and glory of God. By beginning with light, God begins the conquest of chaos with his own nature — he pushes back the darkness first, because everything else that follows requires it. And he evaluates this light: 'God saw that the light was good.' This evaluative refrain — appearing seven times in Genesis 1 — is a sovereign declaration, not merely an aesthetic observation. God pronounces what he has made to be exactly what it was intended to be.

The phrase 'evening and morning, the first day' is the grammatical clincher for the literal reading. In Hebrew reckoning, a day begins at evening (as the Sabbath still does in Jewish practice). The pairing of evening and morning defines a complete twenty-four-hour period. This formula is repeated identically for each of the six days. There is no grammatical or contextual reason to interpret these as anything other than ordinary days.

◆ *That light exists before the sun (created on Day 4) is not a scientific problem — it is a theological statement. Light is not ultimately dependent on the sun. God himself is light (1 John 1:5), and the new creation described in Revelation 21:23 will need no sun, 'for the glory of God gives it light, and its lamp is the Lamb.'*

→ Cross-references: 2 Corinthians 4:6; 1 John 1:5; John 1:4–5; Revelation 21:23; Psalm 104:2

Genesis 1:6–8 — Day Two: The Expanse

v.6–8 (ESV) *"And God said, 'Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.' And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. And God called the expanse Heaven. And there was evening and there was morning, the second day."*

The second day brings the division of the waters — an act of cosmic ordering that creates the atmosphere and the sky. The *raqia* (expanse) divides waters below from waters above, establishing the sky as a bounded space between earthly waters and heavenly waters. This is the second act

of separation in the narrative: Day 1 separated light from darkness; Day 2 separates waters above from waters below. God is a God of distinctions — he creates by differentiating, categorising, and ordering what was previously undivided chaos.

Notably, this is the only day of creation that does not receive the declaration 'and it was good.' This is because Day 2's work is incomplete without Day 3 — the gathering of the lower waters and the appearance of dry land. The 'good' that is withheld on Day 2 is spoken twice on Day 3 (vv. 10 and 12), as if to compensate. God evaluates finished work; Day 2's work is not yet finished when Day 2 ends.

→ Cross-references: Psalm 148:4; Job 37:18; Proverbs 8:27-29

Genesis 1:9-13 — Day Three: Land and Vegetation

v.9-10 (ESV) *"And God said, 'Let the waters under the heavens be gathered together into one place, and let the dry land appear.' And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good."*

On Day 3, the lower waters are gathered and dry land appears. God names both: the dry land is Eretz (Earth) and the gathered waters are Yamim (Seas). The act of naming in Genesis 1 is a consistent expression of divine authority. God names what he makes — light and darkness, sky, earth, and seas. In the ancient world, to name something was to exercise authority over it. God is not merely cataloguing creation; he is establishing his sovereign lordship over every element of it.

v.11-12 (ESV) *"And God said, 'Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.' And it was so."*

The land immediately brings forth vegetation — not after long ages of development, but instantly, at God's command. Three categories of plant life are mentioned: vegetation (deshe), seed-bearing plants (esev mazria zera), and fruit trees (etz peri). Each is commanded to reproduce

according to its kind (lemino). This phrase, appearing six times in Genesis 1, is the text's own internal statement about the fixity and distinction of created kinds. Kinds produce their own kind. The created order is not an open-ended continuum in which one kind gradually becomes another; it is a world of distinct, stable, God-ordained categories of life.

◆ *The plants are created on Day 3, before the sun appears on Day 4. This is consistent with God sustaining plant life directly by his word and power — a reminder that creation depends not on the physical machinery of the sun, but on God himself. The sun is the mechanism God will appoint; he is the ultimate source.*

→ Cross-references: Psalm 104:14-17; Matthew 6:28-30; 1 Corinthians 15:38-39

Genesis 1:14-19 — Day Four: Luminaries

v.14-16 (ESV) *"And God said, 'Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years...' And God made the two great lights — the greater light to rule the day and the lesser light to rule the night — and the stars."*

The creation of the sun, moon, and stars on Day 4 is one of the most theologically charged sections of the chapter. In the ancient Near East, the sun and moon were the most powerful deities in the pantheons of Israel's neighbours — Shamash (the Babylonian sun god), Sin (the moon god), and countless stellar deities were worshipped throughout the ancient world. Genesis 1 silently but devastatingly demotes them. The sun is not named; it is called 'the greater light.' The moon is not named; it is 'the lesser light.' They are not gods; they are meor — luminaries, light-holders. They are created objects given a functional assignment: to govern the rhythms of day and night, to serve as markers for signs and seasons, days and years.

The Hebrew word translated 'seasons' in verse 14 is moedim — appointed times, set times, fixed meetings. This is the same word used throughout Leviticus 23 for the annual feasts of Israel: Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Atonement, Tabernacles. God did not

merely create lights to help people tell the time. He created a cosmic calendar — a framework of appointed times built into the very structure of the heavens — within which his redemptive purposes would unfold. The luminaries are not decorative; they are the clock by which the whole plan of salvation is timed. Every feast, every Sabbath, every new moon in Israel's sacred calendar was governed by the lights God made on Day 4.

◆ *The addition of 'and the stars' at the end of verse 16 is almost breathtaking in its brevity. The billions of stars that fill the universe — objects that ancient peoples regarded with terror and awe — are mentioned in passing, almost as an afterthought to the main creative act. God makes them as easily as he makes everything else.*

→ Cross-references: Psalm 19:1-6; Psalm 136:7-9; Isaiah 40:26; Jeremiah 31:35; Leviticus 23:1-4; Revelation 21:23

Genesis 1:20-23 — Day Five: Sea and Sky Creatures

v.20-21 (ESV) *"And God said, 'Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens.' So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good."*

Day 5 marks a significant theological threshold. For the first time since verse 1, the verb *bara* reappears: 'So God created (*bara*) the great sea creatures.' The sudden reintroduction of *bara* signals that animal life — and specifically, creatures that possess *nephesh* (living soul) — represents a new category of creation requiring a distinct divine act. There is genuine discontinuity between plant life and animal life; the one does not and cannot give rise to the other by natural process. God creates afresh.

The 'great sea creatures' (*tanninim gedolim*) deserve special comment. The *tannin* (sea monster, dragon, or leviathan) was a figure of dread in ancient Near Eastern mythology — often personified as the chaos monster that the god must defeat to establish order. In Ugaritic literature, Baal slays the sea dragon Yam; in Babylonian myth, Marduk defeats Tiamat.

Genesis 1 removes all mythology with a single word: God created them. The great sea monsters are not divine adversaries or primeval enemies — they are creatures, brought into being on Day 5, objects of God's creative delight rather than threats to his sovereignty.

The first divine blessing in all of Scripture is spoken over the creatures of Day 5: 'And God blessed them, saying, Be fruitful and multiply' (v.22). The blessing (berakah) is the conferral of God's life-giving power — a divine release of fruitfulness and abundance into his creatures. God does not merely create life; he blesses it, endorses it, and calls it to multiply. Creation is designed to overflow with life, not to subsist barely.

→ Cross-references: Psalm 104:24-26; Job 41; Revelation 4:11

Genesis 1:24-31 — Day Six: Land Animals and the Crown of Creation

v.24-25 (ESV) *"And God said, 'Let the earth bring forth living creatures according to their kinds — livestock and creeping things and beasts of the earth according to their kinds.' And it was so."*

The land animals are created on Day 6 before man — a sequence that establishes the setting for man's arrival and his relationship to the animal kingdom. Three categories are listed: behemah (livestock, domesticated animals), remes (creeping things, creatures that move close to the ground), and chayyat ha-aretz (wild beasts of the earth). Each reproduces according to its kind. The animal kingdom is ordered, diverse, and distinct — no category bleeds into another.

v.26 (ESV) *"Then God said, 'Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.'"*

The shift in verse 26 is unmistakable. Every previous creative act has been introduced with a simple divine command — 'Let there be...' 'Let the waters swarm...' 'Let the earth bring forth...' Now God pauses, speaks

within himself — 'Let us make man' — and the deliberateness of this self-address signals that something entirely new is about to happen. Man is not the product of an impersonal natural process. He is the object of a divine counsel, the result of a purposeful decision made within the eternal being of God himself.

The plural 'us' and 'our' has been explained variously as a plural of majesty, an address to the heavenly court of angels, or — most theologically satisfying in light of the full canon — an intimation of the Trinitarian nature of God. While we must not read the full Trinitarian revelation back into this text anachronistically, neither should we strip it of its genuine theological weight. The New Testament is clear: the Son was the agent of creation (John 1:3; Colossians 1:16), and the Spirit brooded over the waters (Genesis 1:2). The one God who creates is the triune God who later redeems.

v.27 (ESV) *"So God created man in his own image, in the image of God he created him; male and female he created them."*

Verse 27 is the theological summit of the creation account. The verb *bara* appears three times in a single verse — an extraordinary concentration that underscores the absolute uniqueness and direct divine origination of humanity. Man did not arise from the animals. Man was created — *bara'd* — by God himself, in God's own image.

The image of God (*imago Dei*) is the defining distinction of humanity. It is not a capacity that evolved; it is a status conferred by the Creator. It encompasses the rational, moral, relational, and functional dimensions of human nature — but it is more than the sum of these capacities. It is the total orientation of the human being toward God as his worshipper and toward creation as his steward. The image is bilateral: it is given to both male and female ('male and female he created them'). There is no hierarchy within the image itself — both sexes equally bear it, equally reflect it, and equally owe worship to the God whose image they bear.

v.28 (ESV) *"And God blessed them. And God said to them, 'Be fruitful and multiply and fill the earth and subdue it, and have*

*dominion over the fish of the sea and over the birds of the heavens
and over every living thing that moves on the earth."*

The creation mandate given to humanity in verse 28 is a royal commission. The language of dominion (*radah*) and subduing (*kabash*) is not the language of exploitation — it is the language of governance. Man is appointed as a vice-regent over creation, exercising delegated royal authority on behalf of the true King. The extent of this dominion is comprehensive: fish, birds, and every living thing. And it is grounded in the image of God — man rules creation as God's image, meaning his rule is to reflect God's own character: creative, ordered, life-giving, and good.

God then surveys the totality of his completed work — not merely Day 6, but the whole creation — and pronounces it *tov me'od*: very good. This is not merely an aesthetic evaluation. It is a comprehensive declaration of moral and ontological goodness. The created order, as God made it, was exactly and entirely what it was meant to be. Everything that follows in Scripture — the fall, redemption, consummation — is set against this baseline. Brokenness is not natural; it is intrusion. Redemption is not a new plan; it is the restoration of the original one.

The pastoral implications of the *imago Dei* are inexhaustible. Spurgeon drew from this truth a pastoral confidence that runs through all his preaching: if man was made in the image of God, then no man is beyond the reach of the God whose image he bears. The most degraded, the most broken, the most self-destructive person still carries within them the faint imprint of the divine image — and it is precisely that image which the gospel, working through regeneration, sets about restoring. Colossians 3:10 speaks of the new self being renewed in knowledge after the image of its Creator. Redemption is, at its core, the restoration of what Genesis 1:27 first established.

→ Cross-references: Psalm 8:3-8; Colossians 3:10; Ephesians 4:24; Genesis 9:6; James 3:9; Romans 5:12-21; 2 Corinthians 3:18

Genesis 2:1-3 — Day Seven: The Sabbath Rest

2:1 (ESV) *"Thus the heavens and the earth were finished, and all the host of them."*

The word *kallah* — the root of *vayechal* (finished) — carries the sense of completion to the point of perfection. The work is not merely over; it is entirely accomplished, lacking nothing. The phrase 'all the host of them' (*kol-tzeva'am*) encompasses not only the visible creation but the angelic host, the stars, and every created being and reality. Nothing exists outside the scope of this completion. The universe as God made it was whole, integrated, and perfect.

2:2 (ESV) *"And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done."*

God rests on the seventh day — not from exhaustion (Isaiah 40:28 declares that God neither faints nor grows weary), but from completion. The Hebrew root *shabat* means to cease, to desist, to stop — not to recover. God's rest is the rest of a sovereign who has accomplished exactly what he set out to do and now takes up his position of authority over the completed work. He inhabits his creation as its Lord, resting in the full satisfaction of his accomplished purpose.

The repetition of 'all his work that he had done' in verse 2 — appearing again in verse 3 — is a triple emphasis that must not be passed over. The Hebrew narrative technique of repetition signals theological weight proportional to frequency. God wants us to understand that this rest is not incidental. It is the culmination. Creation was made for this — for the inhabited rest of God within it. Before sin corrupted the world, before redemption was necessary, there was this: God at rest in his very good creation.

2:3 (ESV) *"So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation."*

Three verbs govern God's treatment of the seventh day: he rested (*vayishbot*), he blessed (*vayevarekh*), and he made holy (*vayekadesh*).

These three acts together invest the seventh day with a significance unmatched by any other element of creation. No mountain, no garden, no creature receives this triple designation. God blesses the day — he loads it with goodness and life-giving potential. He makes it holy — he sets it apart from all other days as belonging uniquely to him. The seventh day is consecrated time.

This is the first occurrence of the concept of holiness in all of Scripture, and it appears in time before it appears in space. The Tabernacle, Sinai, and the Holy of Holies are all later spatial expressions of holiness. But holiness first enters creation not through a location but through a day — the day on which God himself rests.

In Hebrew thought, the number seven carries the weight of completion and covenant — sheva (seven) is cognate with shevua (oath, covenant). The creation week ending in a hallowed seventh day embeds covenant relationship into the very fabric of time. Every subsequent Sabbath in Israel's history is a re-enactment of this first, primordial Sabbath: a return to the rest of God, a renewal of the covenant, a weekly declaration that God made everything and everything belongs to him. The Sabbath is the oldest institution in the world — older than marriage, older than the family, older than sin itself.

The Sabbath is thus not an obligation imposed on Israel as a burdensome religious duty; it is a creation ordinance woven into the structure of the week itself, a weekly invitation for human beings to participate in the rest of God, to acknowledge that they are creatures and not the Creator, and to worship the One who made them and all things. Spurgeon put it plainly: the man who cannot rest one day in seven has made himself a slave — not to God, but to the world. The Sabbath is the weekly declaration of freedom: I am not what I produce. I belong to the One who made me. And he is enough.

◆ *Hebrews 4:1-11 develops the theological significance of God's Sabbath rest into an eschatological category: the rest that remains for the people of God is nothing less than participation in the eternal Sabbath rest of God*

himself, entered by faith. The creation Sabbath is the type; the eternal rest in Christ is the antitype.

→ Cross-references: Exodus 20:8-11; Isaiah 40:28; Mark 2:27-28; Hebrews 4:1-11; Leviticus 23:3; Revelation 14:13

IV. Major Theological Themes

1. The Aseity and Sovereignty of God

Genesis 1:1 establishes, before anything else is said, the absolute self-existence of God. The technical theological term is aseity — God exists of himself, from himself, and for himself. He is dependent on nothing. He is constrained by nothing. He is preceded by nothing. The creation of the universe is an act of sovereign, unilateral, uncaused divine will. God did not create because he needed anything — he lacked nothing before creation and lacks nothing without it. He created because it pleased him to create. This means the universe owes its existence entirely to the free, gracious, sovereign choice of God.

The implications of divine aseity extend throughout the entire Bible. A God who is dependent on his creation — who needs our worship, our service, or our existence — is not the God of Scripture. He is worthy of worship precisely because he needs none of it. He is glorified by creation not because creation adds to his glory, but because creation displays and reflects a glory that was infinite before creation began.

→ Cross-references: Acts 17:24-25; Romans 11:33-36; Psalm 50:10-12; Job 41:11

2. The Triunity of God in Creation

While the full Trinitarian revelation awaits the New Testament, the seeds of it are present in Genesis 1. God speaks (the Father), his Word goes forth (the Son — John 1:1-3), and his Spirit hovers over the creation (v.2). The plural 'Let us make man in our image' (v.26) cannot be explained away

without remainder. Creation is not a solo act; it is a Trinitarian act — and this matters profoundly for Christian theology. It means that the God who saves is the same God who created: Father, Son, and Spirit acting together in perfect unity. The God of the gospel is the God of Genesis. Redemption is not plan B; it is the work of the same triune God who made the world in the first place.

→ Cross-references: John 1:1–3; Colossians 1:15–17; Hebrews 1:2; Genesis 1:2; 2 Corinthians 4:6

3. The Goodness and Integrity of the Material World

Seven times in Genesis 1 God evaluates his creation as good, and at the conclusion of Day 6, very good. This is a wholesale theological endorsement of the material world. Matter is not evil. The body is not a prison. Physical existence is not a problem to be escaped. The material world is God's deliberate creation, declared by its Maker to be very good. Every form of Gnosticism — ancient and modern — that regards the material world as inherently inferior, tainted, or evil is condemned at the very first page of Scripture.

This has profound implications for Christian living. The resurrection of the body is not an embarrassment to be spiritualised away — it is the logical culmination of a theology that begins with a Creator who makes physical things and calls them good. The new heavens and new earth of Revelation 21–22 are physical. The glorified body of Christ is physical. The goodness of creation declared in Genesis 1 will be fully recovered and surpassed in the new creation.

→ Cross-references: 1 Timothy 4:4; John 1:14; Luke 24:39; Revelation 21:1–5; Romans 8:19–23

4. The Unique Dignity and Accountability of Human Beings

The imago Dei is the most important anthropological statement ever made. No other creature bears it. No evolutionary process produces it. No

cultural achievement confers it. It is given by God at creation, it belongs to every human being by virtue of being human, and it is never forfeited — not by sin, not by age, not by disability, not by moral failure. The image is marred by the fall; it is not destroyed.

But the image is not only a dignity — it is also an accountability. To bear the image of God is to be responsible to God. It is to be a moral creature who will give an account of how the image was used — whether dominion was exercised wisely or corruptly, whether the Sabbath was honoured or despised, whether the fellow image-bearers around us were treated as the royalty they are.

→ Cross-references: Psalm 8; Genesis 9:6; James 3:9; 2 Corinthians 3:18; Colossians 3:10

5. Creation and Redemption: The Gospel Foundations in Genesis 1

The gospel is not comprehensible apart from creation. Paul's argument in Romans 5:12-21 — that Christ undoes what Adam did — requires a real Adam who really sinned in a really good creation. The entire framework of fall and redemption, of death entering through one man and life through one Man, is built on Genesis 1-3 as historical foundation. If the creation account is mythologised, the fall is mythologised. If the fall is mythologised, the need for redemption is undermined. If redemption is undermined, the cross of Christ is stripped of its necessity.

John's gospel opens with a deliberate echo of Genesis 1: 'In the beginning was the Word, and the Word was with God, and the Word was God... All things were made through him' (John 1:1-3). The one through whom all things were created is the one through whom all things are redeemed. Genesis 1 is not background to the gospel — it is its foundation. The Creator becomes the Redeemer. The Word who spoke light into darkness becomes the light of the world. And just as God declared the first creation 'very good,' he will declare the new creation — begun in the resurrection of Jesus Christ — to be better still.

→ Cross-references: Romans 5:12-21; 1 Corinthians 15:21-22, 45-49; John 1:1-14; 2 Corinthians 5:17; Revelation 21:5

6. The Sabbath as Theology, Not Merely Legislation

The Sabbath is often misunderstood as a Jewish legal requirement fulfilled and set aside in Christ. But its roots in Genesis 2:1-3 precede Moses, precede Israel, and precede the law. The Sabbath is a creation ordinance — a divine institution embedded in the fabric of time itself, intended for the whole of humanity. It is the weekly declaration that man is not the Creator, that the world does not depend on human effort, and that the God who made all things in six days can sustain all things while his creatures rest.

The New Testament does not abolish the theology of Sabbath; it regrounds it in Christ. The author of Hebrews uses the Sabbath rest of Genesis 2 as the paradigm for the salvation rest found in Christ (Hebrews 4:1-11). Jesus himself declares the Sabbath 'made for man' (Mark 2:27) — not an imposition but a gift. The Lord's Day observance of the early church (Revelation 1:10) carries forward the creation principle of one day in seven consecrated to God, now anchored in the resurrection of Christ on the first day of the week. The Sabbath principle is not abolished; it is fulfilled and transformed.

→ Cross-references: Exodus 20:8-11; Mark 2:27-28; Hebrews 4:1-11; Colossians 2:16-17; Revelation 1:10

7. Creation as the Foundation of Covenant

One of the most significant contributions of reading Genesis 1 carefully in its Hebrew context is the recognition that creation and covenant are inseparable in biblical theology. God does not create a neutral universe and then later decide to enter into relationship with part of it. The creation week itself — culminating in the hallowing of the seventh day — is already a covenantal act. God is not merely making a world; he is making a home for a relationship.

The Sabbath is the seal of this creation covenant: a recurring, weekly appointment between Creator and creature, built into the very structure of time before sin entered the picture. Every subsequent covenant in Scripture — with Noah, with Abraham, with Moses, with David, with the new covenant in Christ — is a development and deepening of what was already established in Genesis 1:1-2:3. The God who hallows the seventh day in creation is the same God who says to Abraham 'I will be your God,' who says to Israel 'I am the LORD your God,' and who says in Christ 'I am with you always.' The covenant thread runs unbroken from the seventh day of creation to the eternal Sabbath rest of the age to come.

→ Cross-references: Genesis 2:3; Exodus 31:16-17; Ezekiel 20:12; Hebrews 4:9-10; Revelation 21:3

V. Genesis 1:1-2:3 as Literal, Historical Truth

The question of whether Genesis 1 records actual history is not merely an academic debate about ancient literature. It is a question with direct consequences for every major doctrine of the Christian faith. How we answer it determines whether we have a foundation for the gospel or a sandbank.

The Grammar Demands a Historical Reading

As noted in Section I, Genesis 1 is written in wayyiqtol narrative prose — the standard Hebrew form for recording sequential historical events. This is not ambiguous. The same grammatical form is used throughout the historical books of the Old Testament to narrate the events of Israel's history. No competent Hebrew grammarian, reading Genesis 1 without a prior theological commitment to non-literalism, would classify it as poetry or myth. The text itself insists on being read as history.

Furthermore, the six days are individually numbered, individually bounded by 'evening and morning,' and individually evaluated. The Hebrew word for day (yom) used with an ordinal number (first, second, third...) and combined with the evening-morning formula refers exclusively to a twenty-four-hour day throughout the entire Old Testament — without a single exception. The attempt to redefine these as long ages is not exegesis; it is eisegesis — reading into the text what the text does not contain.

◆ *Exodus 20:9–11 is definitive: 'Six days you shall labour and do all your work... For in six days the LORD made heaven and earth, the sea, and all that is in them.' The Sabbath commandment is explicitly grounded in the six literal days of creation. If the days are symbolic, the commandment has no coherent foundation.*

Jesus Christ Treats Genesis as History

The Lord Jesus Christ — who is the eternal Word through whom all creation was made (John 1:3; Colossians 1:16) — consistently cites Genesis as straightforward historical fact. In Matthew 19:4–5, when asked about marriage, Jesus quotes Genesis 1:27 and 2:24 and says 'from the beginning it was not so.' He does not say 'according to the ancient story' or 'symbolically speaking.' He treats Adam and Eve as real persons created at the real beginning of history. In Mark 10:6 he states that God 'made them male and female from the beginning of creation.' He places the creation of humanity at the beginning — not billions of years into an ongoing evolutionary process.

To accept the evolutionary timeline is to contradict Jesus. This is not a minor point. The one who has all authority in heaven and on earth (Matthew 28:18), and who knows all things (John 16:30), has told us that human beings were created at the beginning of creation, male and female. That is the testimony of the Creator himself about his own act. It should settle the question for every Christian.

→ Cross-references: Matthew 19:4–5; Mark 10:6; Luke 11:50–51; John 5:46–47

The Apostolic Witness Confirms Historical Genesis

The Apostle Paul builds his entire theology of sin and redemption on the historical reality of Adam and the fall. In Romans 5:12–21, the parallel between Adam and Christ is the structural backbone of Paul's argument: 'For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.' If Adam is not a real historical person who really sinned in a really good creation, Paul's argument collapses. There is no 'second Adam' if there was no 'first Adam.'

Similarly, in 1 Corinthians 15:21–22 and 45–49, Paul contrasts the 'first Adam' who became a 'living being' (quoting Genesis 2:7) with the 'last Adam' who became a 'life-giving spirit.' The physicality and historicity of the first Adam is the guarantee and the pattern for the resurrection body of the last Adam. Deny the first, and you have removed the foundation of the last.

→ Cross-references: Romans 5:12–21; 1 Corinthians 15:21–22, 45–49; 1 Timothy 2:13–14; 2 Corinthians 11:3

The Integrity of Scripture Is at Stake

If Genesis 1 is not true in the way it presents itself to be true — if 'day' does not mean day, if six days does not mean six days, if 'God created' does not mean God directly created — then the hermeneutical question that arises is devastating: where does the non-literal reading stop? If the creation account can be reinterpreted in the light of scientific consensus, what prevents the application of the same method to the resurrection, the virgin birth, or the miracles of Jesus?

The answer is that it does not stop — historically it has not stopped. The same theological method that begins by accommodating evolutionary science in Genesis ends by explaining away the bodily resurrection in the Gospels. This is not a slippery slope argument; it is the documented history of theological liberalism over the past two centuries. The Christian who capitulates on Genesis has opened a door that is very difficult to close.

God's Word is true (John 17:17; Psalm 119:160). It is breathed out by God (2 Timothy 3:16) and cannot be broken (John 10:35). The same God who inspired Genesis 1 also inspired Romans 5 and 1 Corinthians 15 and Matthew 19. He is not confused or mistaken. We must receive his Word as he gave it — including the parts that our culture finds uncomfortable.

→ Cross-references: John 17:17; 2 Timothy 3:16–17; Psalm 119:160; John 10:35; Romans 3:4

VI. Devotional and Practical Applications

1. The Fear of the Lord Begins with Creation

Proverbs 9:10 declares that the fear of the LORD is the beginning of wisdom. But what is the basis of that fear? It begins here — in Genesis 1 — where God speaks and universes appear. To read Genesis 1 carefully and feel nothing is a symptom of spiritual deadness. To read it and be arrested, overwhelmed, silenced — to fall before the God who merely spoke and light existed — that is the beginning of wisdom. The proper response to Genesis 1 is not intellectual analysis alone; it is worship.

Spurgeon preached on creation's glory with characteristic force: go outside on a clear night and look up. Every star you see is the handiwork of the God who spoke it into being. And then remember that this God — the one whose word called the stars from nothing — knows your name, numbers the hairs on your head, and holds your life in his hands. If the stars humble you, let them humble you all the way to your knees. For the God of the stars is your Father, and his greatness is your security, not your terror — if you are in Christ.

→ Cross-references: Isaiah 6:1–5; Job 38–39; Psalm 33:6–9; Habakkuk 2:20; Revelation 4:8–11

2. Human Dignity and the Culture of Life

The imago Dei is not merely a theological concept — it is a call to action. Every human being we encounter — every age, every condition, every level of ability, every degree of virtue or vice — bears the image of the Creator. The unborn child in the womb bears the image. The elderly person with dementia bears the image. The criminal on death row bears the image. The refugee, the homeless person, the political opponent — all bear the image. This does not flatten all moral distinctions or eliminate all legal consequences for wrongdoing. But it does mean that there is a floor of dignity beneath every human being that no circumstance can remove and no authority has the right to violate. The Christian defence of human life from conception to natural death is not sentimentality. It is the direct application of the theology of Genesis 1:27 to the whole range of human existence.

→ Cross-references: Psalm 139:13–16; Jeremiah 1:5; Genesis 9:6; James 2:1–9

3. Creation Stewardship as Worship

The dominion mandate of Genesis 1:28 has been both abused and abandoned in the history of the church. Abused by those who use it to justify environmental exploitation and the treatment of the natural world as mere resource. Abandoned by those who, recoiling from that abuse, have surrendered the distinctly biblical vision of human authority over creation to secular environmentalism.

The biblical mandate is neither. Man is called to exercise dominion — real, authoritative, comprehensive governance of creation. But it is governance exercised as the image of God, which means it must reflect the character of God: generative, ordered, life-giving, and oriented toward the flourishing of what is governed. Creation is not ours; it is God's, entrusted to our care. To abuse it is to be a faithless steward. To abandon it is to neglect the calling. To tend it wisely, carefully, and fruitfully — that is creation stewardship as worship.

→ Cross-references: Psalm 8; Psalm 24:1; Leviticus 25:23; Romans 8:19–22

4. Practicing Sabbath Rest as an Act of Faith

The Sabbath is, at its core, a weekly declaration of faith. It says: I am not the Creator. The world does not depend on my unceasing effort. The God who finished his creation in six days can be trusted to sustain it while I rest. In an age of relentless productivity, chronic busyness, and the digital elimination of all downtime, the Sabbath is not merely a nice idea — it is a countercultural act of theological defiance.

To refuse the Sabbath is, functionally, to behave as though the universe depends on you. It is a practical atheism of the schedule — a refusal to trust that God is God and you are not. To keep the Sabbath is to embody the theology of Genesis 2:1–3: creation is complete, God is sovereign, and you are invited into his rest. This is why Hebrews 4 presents the Sabbath rest as a type of the ultimate rest found in Christ. To trust Christ for salvation is the ultimate Sabbath — the complete cessation from the futile work of trying to justify oneself before God.

→ Cross-references: Hebrews 4:1–11; Matthew 11:28–30; Psalm 46:10;
Exodus 20:8–11

Discussion Questions

1. Genesis 1:1 establishes that God existed before all things and created all things out of nothing. What are the implications of this for how we understand God's relationship to the universe? How does it differ from the way God is conceived in pantheism, deism, or atheism?
2. The plural 'Let us make man' in verse 26 has long been understood as at least an intimation of the Trinity. How does the New Testament (John 1:1–3; Colossians 1:16; Genesis 1:2) fill this out? Why does it matter that creation is a Trinitarian act?

3. The imago Dei is conferred on every human being without exception. How should this change the way you view people you find difficult to love — people of different backgrounds, beliefs, or behaviour? How does this ground the Christian ethic of human dignity?
4. God declares the created world 'very good.' How does this affect your view of the physical world — your body, material creation, work, food, beauty? What forms of creation-despising spirituality does this rule out?
5. Paul's entire argument about the gospel in Romans 5 depends on a real, historical Adam. What are the consequences for the gospel if the fall of Adam is treated as symbolic rather than historical? Why is the historicity of Genesis 1–3 a gospel issue, not merely a scientific one?
6. The Sabbath is a creation ordinance, not merely a Mosaic law. What would it look like in your own life to genuinely honour one day in seven as consecrated to God? What practical obstacles make this difficult, and what theological convictions would be required to overcome them?
7. Genesis 1 is addressed to people who live in a world that offers competing accounts of origins. What does it mean to receive God's account of creation by faith? How do you maintain confidence in Scripture when the cultural pressure to accommodate secular science is significant?

Closing and Application

Genesis 1:1 through 2:3 is the most important passage of Scripture that most Christians have read least carefully. It is assumed to be known — and therefore it is rarely studied with the depth it demands. But the rewards of careful engagement with this text are immense. Here is the God who made everything from nothing. Here is the world declared very good before sin

entered it. Here is man — every man, every woman, every child — crowned with the dignity of the divine image. Here is the Sabbath, not as religious obligation, but as the weekly rhythm of a creature who knows he is a creature and not the Creator.

Here too is the beginning of the covenant — the first of the great covenantal acts by which God draws near to his people. The seventh day, hallowed at the foundation of the world, is the first instalment of a covenant thread that runs through every subsequent act of divine grace: Noah, Abraham, Moses, David, and finally Christ. The God who rested on the seventh day and called it holy is the same God who says to the weary sinner 'Come to me, and I will give you rest' (Matthew 11:28). The rest of creation and the rest of redemption are one continuous story.

Spurgeon concluded one of his great sermons on creation with words that capture the pastoral heart of this passage: 'I ask you — do you know this God? Do you know him not merely as the Creator who made you, but as the Father who redeems you? For if you do not, you are living in the very world he made, breathing the air he provides, sustained by the food he gives, illuminated by the sun he hung in the sky — and yet a stranger to the One who did all of this for you.' The Creator is the Redeemer. The God of Genesis 1 is your God — if you are in Christ. Receive this word with trembling and with joy.

Scripture quotations from the English Standard Version (ESV).