

Chapters	Topic
1-2	Creation – Adam and Eve, Garden of Eden, design and purpose of man, dominion, authority over the Land, Air, and Water.
3-4	Fall – Serpent, sin, fall, consequences, provision, first sacrifice, first alter, first murder
5-9	Flood – Noah, Angels with daughters of men, giants, mind of evil all the time
10-11	Tower of Babel – The scattering, the source of different races, languages,
12-23	Abraham – God selects a people to work through solely, built the alter, then dug the well, Melchizedek
24-26	Issac – Beloved son – Bride imagery of Church (Rebecca), dug the well, then built the alter.
27-36	Jacob – Father of the 12 tribes – Flawed but desired God’s blessing & birth right, sowing a reaping, wrestling God
37-50	Joseph – Over 100 parallels with Jesus, the only man without a clear flaw in bible.

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

These first four words of the Bible form the foundation for faith. Believe these words, and you can believe all that follows in the Bible. Genesis provides the only authoritative account of creation, meaningful for people of all ages but exhaustible by no one. The divine record assumes the existence of God rather than seeking to prove it. The Bible has a special name for those who choose to deny the fact of God. That name is *fool* ([Psa 14:1](#) and [Psa 53:1](#)). Just as the Bible begins with God, so He should be first in our lives.

Gen 1:2 The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters.

the earth is described as being “without form and void.”

“Darkness was upon the face of the deep” indicates the absence of God, of course.

“Without form, and void” is a very interesting expression. “Without form” is the Hebrew word *tohu*, meaning a ruin, vacancy; “void” is the Hebrew word *bohu*, meaning emptiness. Notice this statement in the prophecy of Isaiah: “For thus said the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else” (Isa_45:18). Here God says that He did not create the earth “in vain,” and the Hebrew word is *tohu*, which is the same word we found in Gen_1:2. God did not create the earth without form and void. God created this universe a cosmos, not a chaos. This is the thing which Isaiah is attempting to make clear. He created it not *tohu va bohu*, but the earth became *tohu va bohu*. God formed the earth to be inhabited, and it was God who came to this wreck and made it a habitable place for mankind.

“And the spirit of God moved.” The word for “moved” means brooded, like a mother hen broods over her little chicks. He brooded upon the face of the waters. The Holy Spirit began a ministry here which we will find Him doing again and again. It is re-creation! He comes into this scene and He recreates. This is precisely what He does for us.

You will remember that the Lord Jesus said, “... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Joh_3:5). The water is the Word of God. Now, if you want to make

baptism the symbol for it, that's fine. But the water means the Word of God. And the Holy Spirit is the Author of it. This is very important for us to see.

Gen 1:3 Then God said, “Let there be light,” and there was light.

Notice that God said, “Let there be light.” Ten times in this chapter we will find “let there be”—let there be a firmament, let there be lights, let the waters be gathered together, etc. Someone has called these the ten commandments of creation. This is the divine decalogue that we find here.

“God said, Let there be light.” This is the first time we are told that God spoke. These are His first words recorded in Scripture. (J. Vernon McGee). How important should it be to us to bring light? Do you put that first or is it down the list?

On **the first day God** commanded **light** to shine out of **darkness** and established the **Day** and **Night** cycle. This act is not to be confused with the establishment of the sun, moon, and stars on the fourth day. In 2Co_4:6 the Apostle Paul draws a parallel between the original separation of light from darkness and the conversion of a sinner. (Believers Bible Commentary)

2Co 4:6 For God, who said, “Let there be light in the darkness,” has made this light shine in our hearts so we could know the glory of God that is seen in the face of Jesus Christ.

Light and the gospel compared: They resemble each other in..

1. their source and Divine resemblance.
2. their adaptation to the end designed.
3. their purity.
4. their inseparable connection with joy and happiness.

Gen 1:4 And God saw that the light was good. Then he separated the light from the darkness.

Is there any reference other than this where God provides the light directly (not through the sun)?

Exo 10:22-23 So Moses lifted his hand to the sky, and a deep darkness covered the entire land of Egypt for three days. During all that time the people could not see each other, and no one moved. But there was light as usual where the people of Israel lived.

Rev 22:5 And there will be no night there—no need for lamps or sun—for the Lord God will shine on them. And they will reign forever and ever.

Gen 1:5 God called the light “day” and the darkness “night.” And evening passed and morning came, marking the first day.

Job 26:10 He created the horizon when he separated the waters; he set the boundary between day and night.

There is some speculation on whether this day is a 24-hour day, given the sun, moon, and stars are not created until the fourth day. I encourage everyone to have grace here, and see this as support for either a young earth or an old earth creation theory. Both positions have support, and there is no need to focus on argue points that are not essential to our faith in Jesus.

Gen 1:6-8 Then God said, “Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth.” And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens. God called the space “sky.” And evening passed and morning came, marking the second day.

the Hebrew word for firmament is *raqia*, meaning air spaces. (J. Vernon McGee)

Prior to the second day, it seems that the earth was completely surrounded by a thick layer of water, perhaps in the form of a heavy vapor. On the second day God divided this layer, part covering the earth with water and part forming clouds, with the atmospheric layers (firmament or "dome") between. God called the firmament Heaven—that is, the expanse of space immediately above the earth (not the stellar heavens, nor the third heaven, where God dwells). Verse 20 makes it clear that the heaven here is the sphere where the birds fly. (Believers Bible Commentary)

Many speculate that this dome or layer blocked the UV rays and provided ideal atmospheric conditions that extended lives of men pre-flood. This is also a key argument in support of one of the main stream Creationism theories.

Gen 1:9-13 Then God said, “Let the waters beneath the sky flow together into one place, so dry ground may appear.” And that is what happened. God called the dry ground “land” and the waters “seas.” And God saw that it was good. 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. 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. And evening passed and morning came, marking the third day.

Notice: God is orderly and plans out everything on Earth for man which is His creation in His image. The land and vegetation, which is key given man was called to be a vegetarian until the flood. If He planned to

provide for Adam and Eve even before He created them, then why do we worry about so many trivial needs that He already knows about?

Gen 1:14-19 Then God said, “Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons, days, and years. Let these lights in the sky shine down on the earth.” And that is what happened. God made two great lights—the larger one to govern the day, and the smaller one to govern the night. He also made the stars. God set these lights in the sky to light the earth, to govern the day and night, and to separate the light from the darkness. And God saw that it was good. And evening passed and morning came, marking the fourth day.

It was not until the fourth day that the Lord set the sun, moon, and stars in the heavens as lightbearers and as means for establishing a calendar. (Believers Bible Commentary)

Reflections on the sun

In the sun, we have the most worthy emblem that the visible universe presents of Him, who, with the word of His power, kindled up its glories, and with the strength of His right hand established it in the heavens. And the analogies between the sun of nature and the Sun of Righteousness are both striking and instructive.

1. In the opening scene of the fourth day we have a fine image of the advent of the Redeemer of men. On that morning the sun burst forth in its unveiled glories, irradiating the new-made earth, and revealing upon its face scenes of loveliness and grandeur which could neither be seen nor known before. So arose the Sun of Righteousness upon the world of mankind, an object as wonderful and as new in His person, and

character, and office, as the great orb of day when it first came forth to run the circuit of the heavens—pouring a flood of light from above upon benighted humanity, and opening up to them views of truth, happiness, and immortality, such as the world had never known or heard before; and, like the solar light, while revealing all else, remaining Himself a glorious mystery.

2. As the natural sun is the centre of the system of creation, so the Sun of Righteousness is the vital centre of revealed truth and religion.

3. As the sun shines by his own light, so the Son of God poured the light of truth upon men from the fountain of His own mind. The instructions He imparted were neither derived from tradition nor borrowed from philosophy. He was a self-luminous and Divine Orb, rising upon the darkness of the world, shedding new light, and revealing new truths to bewildered humanity.

4. As in the pure sunbeam we have combined all the colors of the rainbow in their due proportions, so in Christ we find all virtues and graces harmoniously blended in one perfect character. In Him we behold every principle, every affection, every impulse, in perfect equipoise.

5. As the sunlight, on whatever foulness or corruption it may fall, remains uncontaminated, so the Son of Man, amid all the temptations, guilt, and depravity of earth, continued pure and unspotted.

6. As the light of the sun is unlimited and inexhaustible, so also are the healing and saving beams of the Sun of Righteousness.

7. As the sun's law of gravitation extends over the whole solar system, so the law of love, proceeding from the Sun of Righteousness, extends its authority over the whole family of man. Gravitation exercises its dominion alike over the mightiest planet and the minutest asteroid; so

the Divine law of love, with equal hand, imposes its obligations upon kings, and peasants, and beggars; its authority is no less binding in courts and cabinets than in churches and families, its voice is to be heeded no less by the diplomatist sent to foreign realms, than by the preacher who remains among his flock at home. To all it speaks alike, in the name and in the words of its Divine original, “Love one another, as I have loved you.” (H. W. Morris, D. D.)