

Week Two
Creation

PASTOR'S
BIBLE STUDY

Review

Our 4 Principles and Understanding as we read

Principle #1:

- The Bible is rooted in geography
 - You need to understand where the story is being told
 - The ancient world to which it was written
 - The importance of where the promised land is located
 - The trade routes and the Kingdom's that were present

Principle #2:

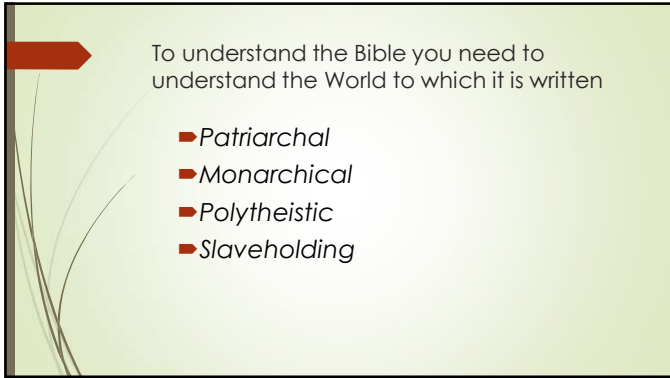
- The Bible emerges from history:
 - You need to understand the history of the region to understand the Bible.

Principle #3

- *The Bible, in its final, finished form, is a unified literary work.*

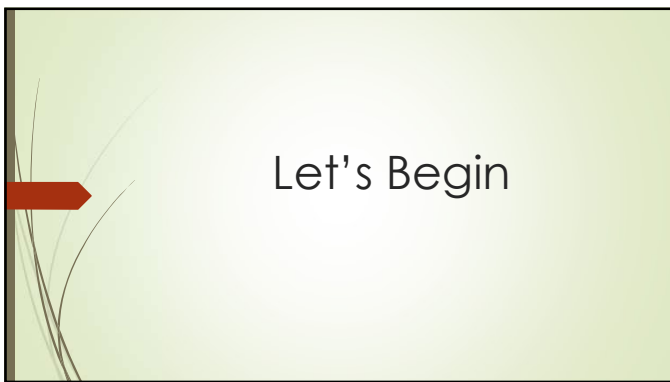
Principle #4:

- The Bible is the Word of God

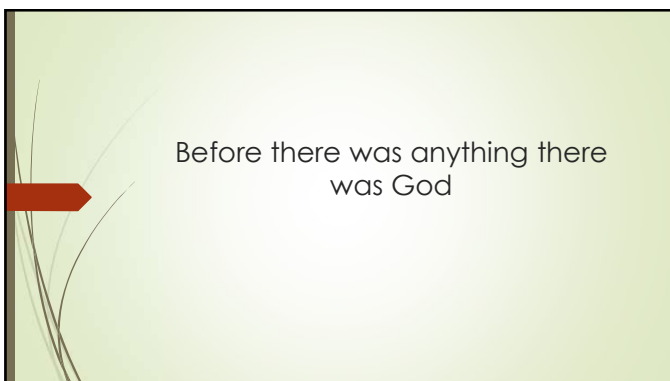


To understand the Bible you need to understand the World to which it is written

- *Patriarchal*
- *Monarchical*
- *Polytheistic*
- *Slaveholding*



Let's Begin



Before there was anything there was God

Creation

- **The Beginning**
1 In the beginning God created the heavens and the earth.

Creation stories abound

- cre- ation by creator,
- creation through emergence,
- creation by world parents,
- creation from the cosmic egg,
- creation by Earth divers,
- creation by corpse transformation

Creation stories take many forms

Creation in Chaos Creation bringing Order



1 In the beginning God created the heavens and the earth. 2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

3 And God said, "Let there be light," and there was light. 4 God saw that the light was good, and he 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—the first day.

6 And God said, "Let there be a vault between the waters to separate water from water." 7 So God made the vault and separated the water under the vault from the water above it. And it was so. 8 God called the vault "sky." And there was evening, and there was morning—the second day.

9 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. 10 God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.

11 Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. 12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. 13 And there was evening, and there was morning—the third day.

14 And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, 15 and let them be lights in the vault of the sky to give light on the earth." And it was so. 16 God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. 17 God set them in the vault of the sky to give light on the earth, 18 to govern the day and the night, and to separate light from darkness. And God saw that it was good. 19 And there was evening, and there was morning—the fourth day.

20 And God said, "Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky." 21 So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." 23 And there was evening, and there was morning—the fifth day.

24 And God said, "Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind." And it was so. 25 God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

26 Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, 27 and over all the creatures that move along the ground."

27 So God created mankind in his own image,
in the image of God he created them;
male and female he created them.

28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

29 Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. 30 And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food." And it was so.

31 God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

➤ **2** Thus the heavens and the earth were completed in all their vast array.

2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. **3** Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Parallelism


➤ **26** Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, **28** and over all the creatures that move along the ground."

A **B**

27 So God **created** mankind in his own image, **B**
in the image of God he created them; **A**
 male and female **he created them.**

➤ **Welcome to Hebrew Poetry**
 Hebrew poetry unlike English poetry relies on Parallelism

English poetry relies on rhyme and meter




“Tinkle, Tinkle, Little Car” by Cecilia L. Goodbody
Tinkle, Tinkle little car
How I wonder what you are.

Leaking oil every day
Having it your own way.

Going up hills real slow
I don't want you any mo'.


Tinkle, Tinkle little car
Boy, what a lemon you are.



Funny Young Fellow” by Anonymous
A funny young fellow named Perkins
Was terribly fond of small gherkins.

One day after tea
He ate ninety-three

And pickled his internal workings.



Now, jump back to the beginning
1 In the beginning God created the heavens and the earth

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Strong's	Hebrew	English	Morphology
7225 [el]	בְּרֵאשִׁית <i>br-rl-sh</i>	In the beginning	<i>Prep-b N-fs</i>
1254 [el]	בָּרָא <i>br-aw</i>	created	<i>V-Qal-Perf-3ms</i>
430 [el]	אֱלֹהִים <i>elohim</i>	God	<i>N-mp</i>
853 [el]	וְ	-	<i>DirObjM</i>
8064 [el]	הַשָּׁמַיִם <i>sh-ma-yim</i>	the heavens	<i>Art N-mp</i>
853 [el]	וְ	and	<i>Conj-w DirObjM</i>
776 [el]	הָאָרֶץ <i>ar-ets</i>	the earth	<i>Art N-fs</i>

Morphology is the study of the internal structure of words and forms a core part of linguistic study today. The term morphology is Greek and is a makeup of morph- meaning 'shape, form', and -ology which means 'the study of something'.

In the beginning God created the heavens and the earth.

The word order in Hebrew is different. In the beginning:

Created God heavens and earth

Created	A
God	B
Heavens and the earth	C

Now look at the end of the story
Chapter 2 verse 1

C

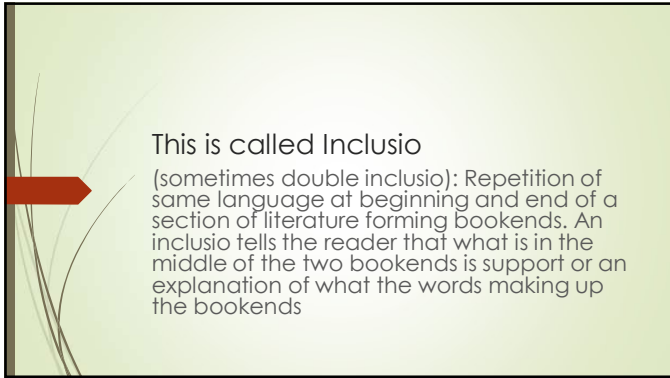
Thus the heavens and the earth were completed in all their vast array.

B

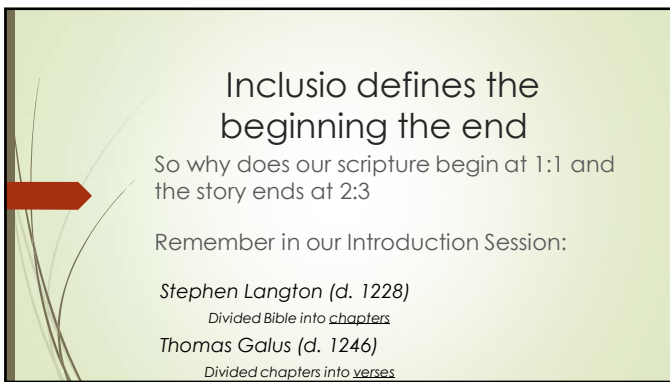
² By the seventh day **God** had finished the work he had been doing; so on the seventh day he rested from all his work.

A

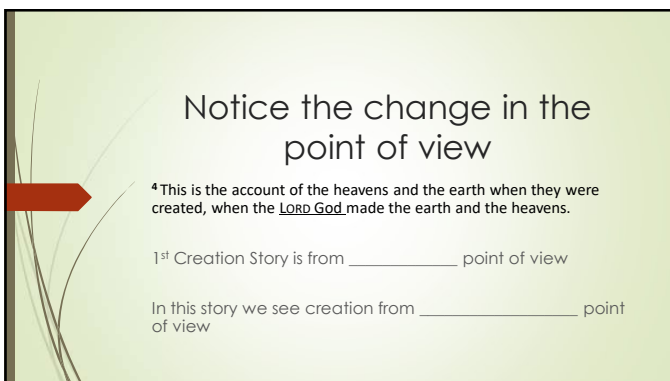
³ Then God blessed the seventh day and made it holy, because on it he rested from all the work of **creating** that he had done.



This is called Inclusio
 (sometimes double inclusio): Repetition of same language at beginning and end of a section of literature forming bookends. An inclusio tells the reader that what is in the middle of the two bookends is support or an explanation of what the words making up the bookends



Inclusio defines the beginning the end
 So why does our scripture begin at 1:1 and the story ends at 2:3
 Remember in our Introduction Session:
Stephen Langton (d. 1228)
Divided Bible into chapters
Thomas Galus (d. 1246)
Divided chapters into verses



Notice the change in the point of view
⁴This is the account of the heavens and the earth when they were created, when the Lord God made the earth and the heavens.
 1st Creation Story is from _____ point of view
 In this story we see creation from _____ point of view

Notice we will recapitulate back into the first creation story

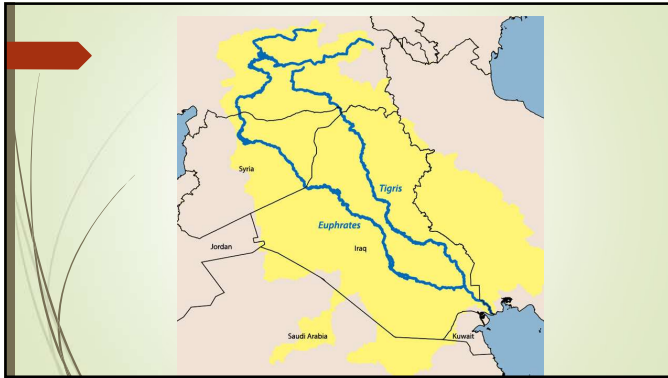
Adam and Eve
 4 This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.
 5 Now no shrub had yet appeared on the earth^[a] and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground,⁶ but streams^[b] came up from the earth and watered the whole surface of the ground.

2nd Creation Story

7 Then the LORD God formed a man^[c] from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.
 8 Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. 9 The LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.
 10 A river watering the garden flowed from Eden; from there it was separated into four headwaters. 11 The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. 12 (The gold of that land is good; aromatic resin^[d] and onyx are also there.) 13 The name of the second river is the Gihon; it winds through the entire land of Cush.^[e] 14 The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

We see a change to an intimate conversation – creator to child

LORD	GOD
<ul style="list-style-type: none"> • YHWH • YHWH is intimate • Hebrew has no vowels • So we are not truly certain how to pronounce • Yahweh • Or Jehovah in German 	<ul style="list-style-type: none"> • Eloh • Masculine plural in Hebrew is 'im' • Verses 's' in English • Elohim



¹⁵ The LORD God took the man and put him in the Garden of Eden to work it and take care of it.

¹⁶ And the LORD God commanded the man, "You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

¹⁸ The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

¹⁹ Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. ²⁰ So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam^[1] no suitable helper was found.

21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs^[a] and then closed up the place with flesh. 22 Then the LORD God made a woman from the rib^[b] he had taken out of the man, and he brought her to the man.

*g or took part of the man's side
h or part*

Adam is the first poet

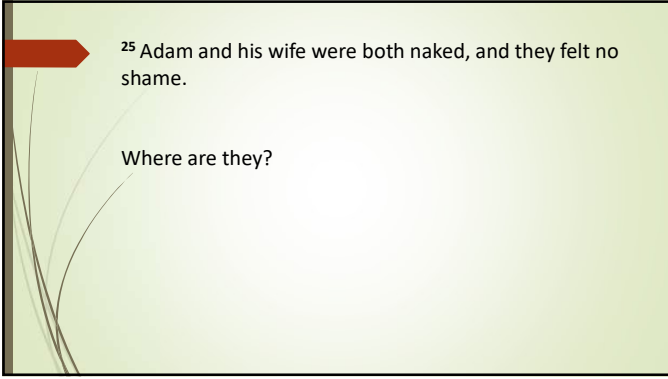
He has a partner

23 The man said,
 "This is now bone of my bones
 and flesh of my flesh;
 she shall be called 'woman,'
 for she was taken out of man."

24 That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

Matthew Henry published his commentary in 1706

That the woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.



²⁵ Adam and his wife were both naked, and they felt no shame.

Where are they?
