



**Pastor's Bible Study**  
**Becoming Disciples Through Bible Study**  
**Creation**

**Genesis Chapters 1 – 3**

Traditional Date written: 1446-06 B.C.E.  
 Literary Period Covered: Creation to 180 B.C.E.

**Lecture Segment**

Our Biblical creation story is unique when compared to other creation stories – Our creation story focuses upon harmony, balance, completion and perfection.

We view creation from \_\_\_\_\_ point of view

The creation story is written as a \_\_\_\_\_.

After every act of creation God says it is \_\_\_\_\_.

**1<sup>st</sup> Creation Story**

Genesis 1:27

So, God **created** mankind \_\_\_\_\_

In His own **image** \_\_\_\_\_

In the **image** of God \_\_\_\_\_

He **created** him \_\_\_\_\_

See the pattern – This is called Parallelism. This is a major feature in Hebrew poetry.

English poetry relies on rhyme and meter

Hebrew poetry relies on parallelism and constant repetition. We will see this in the Psalms. You can have parallelism with the statement AB AB or AB BA

If you connect the two A's and the two B's you get an X (Chi). This is called Chiasmus from the Greek word for the letter X. Chiasmus is a rhetorical device in which two or more clauses are balanced against each other by the reversal of their structures in order to produce an artistic effect.

Understanding the structure of the writing of the story.

Back to Verse 1

*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 \_\_\_\_\_

God \_\_\_\_\_

Heavens and the earth \_\_\_\_\_

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Now look at the end of the story Chapter 2 verse 1 *Thus the heavens and the earth were completed in all their vast array.* <sup>2</sup> *By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.* <sup>3</sup> *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.*

Thus the heavens and the earth were completed \_\_\_\_\_

God had finished the work he had been doing \_\_\_\_\_

Rested from all the work 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

**2<sup>nd</sup> Creation Story** – Creation from a different perspective.

<sup>2 4</sup> *This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.*

In this story we see creation from \_\_\_\_\_ point of view

We walk through the creation 1,2, 3,4, 5, 6 and turn around and drop down into day 6

<sup>5</sup> *Now no shrub had yet appeared on the earth<sup>[a]</sup> 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,* <sup>6</sup> *but streams<sup>[b]</sup> came up from the earth and watered the whole surface of the ground.* <sup>7</sup> *Then the LORD God formed a man<sup>[c]</sup> from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.*

Introduction of “Lord God” - YHWH an intimate covenant name (pronounced ‘Yahweh’) (‘Jehovah’ in German)

God in Chapter 1 is-Eloh , plural Elohim (‘im’ in Hebrew verses ‘s’ in English).

Man carries the breath of \_\_\_\_\_

When God created to man how long will he live \_\_\_\_\_

What is man supposed to do every day \_\_\_\_\_

*But for Adam<sup>[d]</sup> no suitable helper was found.* <sup>21</sup> *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 [ took part of the man's side] and then closed up the place with flesh.* <sup>22</sup> *Then the LORD God made a woman from the rib<sup>[e]</sup> he had taken out of the man, and he brought her to the man.*

Matthew Henry a Presbyterian Pastor wrote in his commentary 2:23: “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.”



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At the end of the story in Chapter 2 Adam and Eve are in the \_\_\_\_\_

#### **Notes:**

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#### **Scripture and Study**

Review what you have read and think about what you have learned about the structure of the bible. The use of Chiasmus and Inclusio in the writing. Throughout the coming weeks you will begin to see how this technique in writing affirms and amplifies the message.

In preparation for class next week read: Genesis Chapter 3 - 11

#### **Encounter the Word**

Sin will enter the World and Adam and Eve will leave the nursery

As you read reflect on what is taking place. Who is leading whom, what do they do?

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What does the passage tell us?

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## Pastor's Bible Study

### Becoming Disciples Through Bible Study

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.

Example #1 – Inclusio in Genesis:

THE LORD WAS WITH JOSEPH AND HE WAS SUCCESSFUL (39:2-3) ...

THE LORD WAS WITH HIM AND MADE HIM SUCCEED (39:21-23)

The Abrahamic covenant extended to Joseph. This chapter fleshes out two critical examples of it showing the Lord's faithfulness to His covenant people.

Example #2 – Double Inclusio in the Gospel of Mark:

IN THE WILDERNESS (1:3) BAPTISM (1:4-6) ...

BAPTISM (1:9-11) IN THE WILDERNESS (1:12-13)

The wilderness is a place of cursing, being outside of the protection and blessing of the covenant community. This would be an unlikely place to hear the announcement of the Messiah.

Example #3 – Another double Inclusio in the Gospel of Mark:

CALLING DISCIPLES (1:16-20) TEACHING (1:21-22) ...

TEACHING (2:13) CALLING DISCIPLES (2:14-15)

Mark's grammar (using a literary device) supports his message: emphasizing the calling of disciples through his powerful message (which is fleshed out in both teaching and mercy throughout the passage).