Lesson One discussed God creating something out of nothing and instituting structure, process, and pattern. Now we witness another of the great acts of creation as we get into the creation of specific parts of total creation. Genesis 1:3-31 gives us a detail account of how God created the various parts of His new creation.

Again, we’ll see a process that leads to structure and organization, and yes, sets up patterns for our welfare. The first event is separating out light from darkness.

Gen 1:3-5 TLV  Then God said, “Let there be light!” and there was light.  (4)  God saw that the light was good. So God distinguished the light from the darkness.  (5)  God called the light “day,” and the darkness He called “night.” So there was evening and there was morning—one day.

This might be a good time to explore something we’ve taken for granted in Bible studies. We normally think of the first day as creating the world, but that is not correct according to the text. According to verse 1, God created the earth and it was without form and void or in chaos. What we begin to witness now is moving from chaos to form. Earth and heavens existed before this first day of creation. That world was in darkness

As simply as God speaking, there became light out of darkness. Light here is illumination, a different word is used when the sun and stars are created. This illumination must be a kind of spiritual illumination. That makes sense when we look at darkness, “kho-shek’” in the Hebrew. This darkness is associated with spiritual darkness, dread, The darkness is “*kho-shek'”* a darkness associated with spiritual darkness and it can also mean ignorance.

If there is no sun until day four, what is this illumination? There is only one source for this illumination, God. This is divine light, divine illumination and might be the shekinah that we see elsewhere. It is important to note, God only saw this light as good. Darkness, “Kho-shek’” is not called good.

Then we have God naming the light as day, and the darkness as night, layil—which means to twist, as in twist away from the light. Thus we have the division of light and dark in a spiritual sense with the physical representation.

The Evening and morning were Echad Yom, simply, first day. This is how the Hebrew measures his day. Evening is the beginning of the day. Evening comes first, then the morning, and that makes a day with evening being the dividing line.

Behind all of the language and the interpretation, we need to ask ourselves, what has God really done here? This is a principle we’ll see over and over again, not only in creation but for the rest of time. God is dividing, separating and giving specific function and place to things. Light cannot be darkness, it is separate from and unique. Light and dark serve functions that only they can fill.

Day two is covered in Gen 1:7-8

(TLV)  So God made the expanse and it separated the water that was below the expanse from the water that was over the expanse. And it happened so.  (8)  God called the expanse “sky.” So there was evening and there was morning—a second day.

This verse throws us a bit of a curve ball because we are not really sure what the word “expanse” means. It is a difficult concept for us to grasp. To the Hebrew there was a sort of shelf, or divider, placed between the lower waters and the waters above the earth. This divider or expanse in Hebrew is something hammered out or expanded. Some ancients saw this as a permanent covering over the earth while some believed this was the earth’s atmosphere.

The important thing to understand is that, again, there is a dividing out, an organization and assignment of specific function.

Verses 9-13 give us an account of the third day, and a busy day it was.

(Gen 1:9-13 KJV) And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.  (10)  And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.  (11)  And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.  (12)  And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.  (13)  And the evening and the morning were the third day.

Here we see the appearance of dry land and oceans, divided out and apart from one another. With the division of water and earth came the emerging plant kingdom. For the first time trees grow where before was nothingness and chaos.

Seeing the waters separated from the earth to form seas and oceans it is easy to understand the organization and structure. How do plants fit into this pattern of organization? What we see developing from the static dirt of earth are living things. There is a natural separation between that which is living and that which is static.

We move now to the fourth day of creation in verses 14-19.

(TLV)  (14) Then God said, “Let lights in the expanse of the sky be for separating the day from the night. They will be for signs and for seasons and for days and years.  (15)  They will be for lights in the expanse of the sky to shine upon the land.” And it happened so.  (16)  Then God made the two great lights—the greater light for dominion over the day, and the lesser light as well as the stars for dominion over the night.  (17)  God set them in the expanse of the sky to shine on the land  (18)  and to have dominion over the day and over the night and to separate the light from the darkness. And God saw that it was good.  (19)  So there was evening and there was morning—a fourth day.

The fourth day sees the illuminating bodies coming into being. Previously there was illumination from a Divine Source, but here God brings specific creations that give off light in themselves. We have the sun, moon and stars placed in the sky. Verse 14 uses the word “separate” to demonstrate the purposes of the stars and moon as opposed to the greater light of the sun.

We again witness God’s organizational plan. Each creation has a purpose, a place in the universe, and a way to operate or function according to God’s plan. Each level of creation further refines what began as chaos. With each day the level of chaos declines and we see more interdependence between creations. Plants need sun and water but before that, plants need dirt in which to grow. As each level of creation begins to blend and depend on other levels, all levels are pointing toward a crown of creation.

The fifth day of creating brings what may be the most important creation so far.

Gen 1:20-23 TLV  Then God said, “Let the waters swarm with swarms of living creatures! Let flying creatures fly above the land across the expanse of the sky.”  (21)  Then God created the large sea creatures and every living creature that crawls, with which the water swarms, according to their species, as well as every winged flying creature, according to their species. And God saw that it was good.  (22)  Then God blessed them by saying, “Be fruitful and multiply and fill the water in the seas. Let the flying creatures multiply on the land.”  (23)  So there was evening and there was morning—a fifth day.

Here the living creatures of the sky and ocean are put into God’s masterpiece. What may seem like a minor point—fish swimming, birds flying, insects swarming—is actually a major point. Air, dirt, seas, stars and planets are beautiful things, but they are not living things. Plants and trees have life but a lower level of life. With this level of creation we see a conscious life, something that functions of itself, even if it is by instinct. The separation here is placing this conscious life within the world of the static, non-living. Living birds will fly in the static air. Whales will swim in the static ocean.

Creation day six brings a similar step to the earth itself. Notice how one creation depends and is connected to other parts of creation.

Gen 1:24-31 KJV  And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.  (25)  And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.  (26)  And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.  (27)  So God created man in his *own* image, in the image of God created he him; male and female created he them.  (28)  And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.  (29)  And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.  (30)  And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.  (31)  And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

As we look at the whole of creation we see not only division, but propagation. Each is to increase. As we look at the whole picture of creation we see each step becoming increasingly superior to the previous step. Now we come to what may be the ultimate creation, man.

After all the other life forms, man is introduced with little fanfare. While superior to all other creations he is charged with dominion over creation. It is the first man that names the animals that roam the earth or birds that fly in the air. All of this to demonstrate that man is at the apex of this earthly creation.

In Genesis chapter 2, the bulk of the chapter has to do with the creation and high position of man. The Garden of Eden is prepared for man. Man is given a mate. Most importantly, it is Man that receives the personal visits and conversations with God. Man, the highest order of created things on earth, made in the image of God, is the only creation to personally relate to the Creator.

In the creation of man, we again see order and structure. Man is superior to, and has dominion over, all creation. However, man is inferior to the Creator.

ucture and organization of marriage and the home. The organization and structure of the animal kingdom was different than mankind’s structure, but there was a definitive line between man and animal, with man being superior.

With the physical creation came a spiritual creation out of chaos. We will see the rebellion of Satan and his fall with his own followers. The evil world, the demonic world, is also structured and organized as a counter to God’s organized Kingdom. We cannot escape that God created and He created organization and structure out of chaos. That same process continues today as He rescues, reorganizes sinful man, into a created being of form, processes and structure as a redeemed man.

These first two verses of Genesis tell us more than we often realize.

Gen 1:1-2 TLV  In the beginning God created the heavens and the earth.  (2)  Now the earth was chaos and waste, darkness was on the surface of the deep, and the Ruach Elohim was hovering upon the surface of the water.

We understand that God took the chaos of creation, the earlier creation, and began to call it into order. The idea of chaos perhaps is best represented in the JPS translation:

Gen 1:2 JPS  Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters.

This is chaos that is not the confused, irrational, and destructive chaos that we

often think of. There was some of that frightful concept because things were not in order, but here it is more of an unformed, unorganized situation; parts without meaning. There is no doubt in the Believer’s mind that the author of that pre-organized universe was God. There should also be no doubt in the Believer’s mind that God did not leave it that way.

In today’s world, we look for answers to timeless questions. Perhaps the most puzzling is how did this all begin? This all began with God. This chapter, and the rest of our Bible, would read so differently if it said, “In the beginning, God was created. Then God created the universe.” Mythology often explains how their god or gods came to be. Our Bible simply begins with God because He was in existence before the first atom or speck of dust began the chaos. Later, this fact will become even more important to our understanding of creation.

So, what if we take the opening verse to say, “at the summit of His creation…?” Again we have the eternal God, creating the chaotic universe, then continuing His creation to bring it into form and pattern creating simple organization out of chaos. A recent documentary explored the expansion of the universe. What they discovered was that everything was moving with clock-like organization and precision. It was not chaotic and random, it was intentional, organized precision.

Creation was creation of something out of nothing. Then forming that something into functional, organized matter. We know that matter began somewhere but we are not sure how or when. As Believers, we have an answer. It came to be simply by the Word of God.