

**“The Book of Beginnings”
Prologue (1:1–2:3)**

The Six Days of Creation (1:3–1:31)

God shapes that which is “without form and void” (v. 2) – lightless, landless, lifeless. This creation occurs over six *days*, which share three common features:

A declaration: “**God said**” (vv. 3, 6, 9, 11, 14, 20, 24, 26).

A fulfilment: “God did” or “It was so” (vv. 3, 7, 9, 11, 15, 21, 24, 27).

A recognition: “God saw that it was good” (vv. 4, 9, 12, 18, 21, 25, 26, 31).

God *forms* that which is “without form”:

God *fills* that which is “void”:

He separates light from darkness (1:3–5)
(one creative act)

Sun, moon, stars (vv. 14–19)
(one creative act)

He separates water from sky (1:6–8)
(one creative act with two aspects)

Fish and birds (vv. 20–23)
(one creative act with two aspects)

He separates land (veg.) from sea (1:9–13)
(two creative acts)
“Let the earth sprout” (v. 11)

Animals and man (vv. 24–31)
(two creative acts)
“Let the earth bring forth” (v. 24)

God gives that which is now “formed” and “filled” to man (vv. 26–31).

The Image of God (1:26–31)

Territorial. “Let us make man in our image, after our likeness. And let him have dominion...” (v. 26). The idea is that man’s rule over creation reflects God’s rule of creation. In other words, God’s lordship is mirrored in man’s dominion over the earth.

Relational. “God created man in his own image, in the image of God he created him; male and female he created them” (v. 27). The relationship between male and female reflects that which exists within the Godhead. And so, relational God is mirrored in relational humanity.

Moral. According to Eph. 4:24 and Col. 3:10, it consists of knowledge, righteousness and holiness.

“We must now see what particulars Paul comprehends under this renovation. In the first place, he mentions knowledge; and, in the second, true righteousness and holiness. Hence we infer, that at the beginning the image of God was manifested by light of intellect, rectitude of heart, and the soundness of every part” (John Calvin).

“The image of God, is nothing else but a conformity of man unto God, whereby man is holy as God is holy... I reason thus... the renewing of God’s image in man stands in righteousness and holiness: therefore God’s image wherein man was created at the beginning, was a conformity to God in righteousness and holiness” (William Perkins).

“After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image” (WCF).

“Very Good” (1:31)

According to vv. 26–27, God creates man in His own image.

According to vv. 28–30, God blesses man. (1) God places him in authority over creation. Man is to be fruitful and multiply, to fill the earth, to subdue the earth, to rule over all the creatures of the earth. (2) God gives the plants to man for his sustenance. In this, we’re reminded of man’s pre-eminence.

According to v. 31, God sees that His creation is “very good.” Right from the first day, God has declared that it’s “good.” Why? All things function according to the purpose for which they were created, thereby glorifying God. What makes it very good as opposed to good? God has created man and blessed man. Creation is, therefore, complete.

- Creation belongs to God. See Ps. 89:11.
- Creation is good.
- Creation gives glory to God.
- Creation isn’t equal to man. It wasn’t made in God’s image.
- Creation has been entrusted to man.