

Commentary on Genesis Chapter 1 by Chuck Smith 10.2.24

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October Memory Verse, 1 Thessalonians 4:15-16 (NKJV)

¹⁵ For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep.

¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

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Includes John MacArthur :: Bible Introductions – Genesis

Chapter 1:1-8

Shall we now turn in our Bibles to Genesis chapter one, verse one?

The word Genesis in Hebrew means "beginning." And so, it is "the book of the beginnings", and in Genesis we find the beginning of the universe, first of all, and then the beginning of the life forms within the universe, the beginning of man, the beginning of sin and death. Then we find the beginning of God's redemptive program by the beginning of a nation.

The majority of the book of Genesis has to do with God's redemptive plan by immediately narrowing down in the genealogies to one family from which family, all the nations of the world are to be blessed. Now, at various places in the book of Genesis, we will be given a listing of the genealogies of the people that were born, and the ages that they lived and all. Let me say at the outset that God did not intend to give us a complete genealogical record of all of the families of the earth.

Though Adam and Eve had many sons and daughters, their first two sons were listed because they were significant. Other sons and daughters were not listed. But then there came a son when they were one hundred and thirty years old, whose name was Seth, and he was listed because it was from Seth that we are going to follow a line. Now Seth had many sons and daughters that are not listed, only one is listed because that is where the line is going to fall. And so each of them, though they had many sons and daughters, they are not part of the record because they have nothing to do with the redemptive story of God.

We are coming down from Adam on a certain genealogical line to Abraham. And that's the purpose really of these genealogical studies, to show you the line from Adam on down to Abraham. But many of the sons and daughters, no record, no names, nothing, because they are not important to the story of redemption. Just those families that have to do with redemption of man are really followed. Some of them are followed just a few generations, such as Cain's, but then it's dropped because they really do not follow down into the redemptive plan of God.

So inasmuch as the word Genesis means "beginning," it is only appropriate that the

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book begins with the words "In the beginning God." When was that? How long ago was that? Our minds cannot even fathom or grasp. I can understand that infinity does exist, I surely can't understand infinity. I cannot understand timelessness, eternity. I cannot comprehend space. I can understand that it just goes out there, and there is no end. I can understand that time can go back, and there is no beginning. I can understand that time will go out and there is no ending. But to really comprehend it is beyond my capacity, my limited faculties.

In the beginning God (Gen 1:1)

You can't go back any further than that. Now, there are certain people that would like to just eliminate the last word. They really don't want to retain God in their conscience or in their minds because their actions are opposed to what God has declared.

But if I eliminate God I've got a big problem. In the beginning, what? Within the universe we can clearly see a design. Certainly when we get to the human body, we can see a design as we study the various aspects of the human body, the blood stream, the nervous system and all of these apparatuses that God has built in, all the checks and balances and all, they all cry out of design, the fact of design. And you cannot have design without the Designer. "In the beginning God", an all-intelligent, all-wise being. And that is much easier for me to comprehend and to believe than it is for me to believe that the whole thing is just a vast series of accidental combinations, because the chance of those accidental combinations are too remote.

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

The word "created" is the Hebrew word "bara" which speaks of creating something out of nothing, a capacity that only God has. Man cannot "bara". We cannot, out of nothing, create something. We create with the idea of "asa," the Hebrew word "asa," which is the assembling together of existing materials.

"In the beginning God created the heavens and the earth"

But the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters (Gen 1:2).

Now, it is inconsistent with the nature of God to create something without form and void, to create something wasted and desolate. And thus, many Bible scholars see a time gap between verses one and two of Genesis. A time gap between "In the beginning God created the heavens and the earth" and the next verse which declares "and the earth was without form, and void; and darkness was upon the face of the deep."

In Isaiah, the forty-fifth chapter, it declares that God did not create the earth without form and void, but He created it to be inhabited. Now, there are several fields of thought concerning creation, and each one of them has it's own peculiar problems.

There are arguments for and against each concept: There is what is called "Theistic Evolution." The acknowledging that God began everything, but then set it free to evolve. He formed the first protein molecule, but then He let it free to evolve into many forms of

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life. Acknowledging God in the beginning, but then it is sort of a god who is removed from His creation, because now the creation develops on its own evolutionary processes, with God's hand having been removed.

There is the theory that all of this happened just about between six thousand and ten thousand years ago. And the universe, in actuality, is not any older than ten thousand years. That all of the guesstimates of man for the long period of time are just that: guesstimates of man. They are without proof, they are only theories. And that in reality, the universe is an extremely young universe, rather than an old universe as would be supposed.

That the only reason why the scientists have sought to propound an old universe theory is to harmonize with the evolutionary theory, which would demand an old universe because surely all of the life forms could not have evolved in a ten thousand year period. And that the fossils, rather than having been laid down over eons of time, were actually laid down in one great cataclysm: the flood. And that the flood more accurately accounts for the fossil record than eons of time during the evolutionary processes of the world.

How is it that you have the footprint of a man within the footprint of a dinosaur if the dinosaurs were extinct long before man ever inhabited the earth?

There are those who say that the "days" of Genesis were geological eras. That the word day, "Yom" in the Hebrew, has a variety of meanings, which indeed is true, it is used some eleven hundred times in the Bible and it's translated fifty-one different time spans, I think, even to an indefinite period of time, "the day of the Lord", "the Yom of the Lord," an indefinite period.

So that, they say that the "days" of Genesis are indefinite periods of geological eras, but that of course, as I say, each of the theories presents it's difficulties; if they be indefinite periods of geological eras, the difficulty with that is that if God created the plant life upon the earth in the third geological era, and did not have the sun really shining in it's position on the earth until the fourth geological era, how did the plant life survive for a whole geological era without the sun?

Now, the idea that God created everything just about ten thousand years ago is an interesting idea and an interesting concept. Which, if you look at it, it is difficult to argue against. There are scriptures that say "for in six days God created the heaven and the earth and everything that is in them." The fact that death entered with Adam's sin, then how could the fossil record testify of death before Adam's sin

So we look at Genesis and we see in chapter one, the beginning, God creating the heaven and the earth. In verse two, we see the earth without form and void, darkness, covered with water, and the Spirit of God brooding over the face of the deep. In verse three, the beginning of the creative acts of God, notice: "In the beginning, God created

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the heavens and the earth," which would of course include the stars and all. But now we see the first thing that God declares, because the earth was covered with darkness, God said, Let there be light: and there was light (Gen 1:3).

And God saw the light, that it was good: and God divided the light from the darkness (Gen 1:4).

God called the light day, the darkness he called Night. And it was evening and morning, the first day (Gen 1:5).

And God said, Let there be a firmament (Gen 1:6)

The word firmament in the Hebrew is "rocweah" which means a limitless expanse. Now describe for me space. It's a limitless expanse. "Let there be a space," God said, in the midst of the waters, and let it divide the waters from the waters. And God made this firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day (Gen 1:6-8).

So, the creation of the atmosphere around the earth, but above the atmosphere God put a great blanket of water, suspended the water in the atmosphere above the earth. Now that water suspended in the atmosphere above the earth would have done a tremendous thing as far as the climate of the earth is concerned. It would have caused a mild, equal kind of climate around the entire earth. It would have meant that you would not have violent storms. It would have meant that you would have had a balmy climate everywhere, even up in the North Pole regions.

It would surely explain the discovery of the mammoths in Siberia encased in ice that were frozen intact at some time in the history, who were living in a tropical jungle, because when they cut them open they found tropical vegetation in their digestive tracts. It would surely account for the forest that one time existed at the South Pole because we have found the charcoal deposits under two hundred feet of ice. This blanket of water around the earth would probably also have protected the earth from many more of the cosmic radiations that are constantly bombarding the earth.

We know also that there is the ozone blanket. God, talking to Job about the creating of the earth, said he made a blanket around it. He made a moisture blanket. And thus the aging process, they really believe, is being caused by the fact that we are being bombarded by these cosmic rays.

Now, with the water blanket around the earth giving greater protection, and with this electromagnetic field being at a greater intensity, bouncing off, it would stand to reason that at the time of Adam there was much less cosmic radiation coming through to the earth, so than man could conceivably live much longer periods of time. In fact, as we

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study the human body and the ability of the cell to reproduce itself, aging is some kind of a weirdness in nature. The breakdown of the cell is an abnormality that has somehow crept in.

The body is so designed, if it weren't for this beginning of the mutants within the cells, that you could just go on living forever. Your body would keep renewing itself, the cells would just keep reproducing themselves and you could just go on and on and on living in this body. But somewhere along the line, there came a stray little neutrino or whatever, an introduction into the body of that which began to cause the aging processes.

Now, prior to the flood, and at the time of the flood this water blanket that surrounded the atmosphere was removed. And at the removal of this water blanket, there was probably the removal of the protection, and thus after the flood, the lifespan dropped dramatically, from an average of around nine hundred years down to an average of maybe one hundred years. Just almost overnight, within one generation, the tremendous longevity was reduced because suddenly the protective blanket was taken away.

But God, here in the second day of creation, created this protective blanket, this water, suspended it in the atmosphere above the earth. And He separated the water in the atmosphere from the water, and the firmament He called heaven. And the gathering together of the water He called seas. Now it is interesting that He called it "seas" plural, because at the time of the writing of Genesis all they knew was one sea, the Mediterranean Sea, really. Why "seas" plural? Because God knew that there were many bodies of waters, different oceans and seas, and so the plural.

Who wrote Genesis? Well, it is commonly accepted that Moses was the author, but certainly Moses had to get his material from somewhere. It is conceivable that Adam himself wrote the first record. This evening, I was just fooling around with some of the ages here in chapter five, and I came up with an interesting little fact, and that is that Lamech, the father of Noah -- Adam was still alive when Noah's father was born, and they lived contemporary for many years. So it is very possible that Noah's father heard directly from Adam himself about the garden of Eden, and about their being put out of the garden and the angels that was put there to protect and all. And Lamech told his son Noah. Lamech heard it directly from Adam. And Lamech told Noah. And Noah told his sons Ham, Shem and Japheth. And Shem was living at the time that Abraham was born. So you really don't have the story passing through too many hands to get it down even as far as Abraham.

Now on the third day, God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering

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together of the waters he called the Seas: and God saw that it was good. And God said, Let the earth bring forth grass, and herb yielding seed, and fruit trees yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so (Gen 1:9-11).

Now the key here is the grass and the vegetables and the trees yielding seed after their kind. We've never been able to disprove this. Men have been planting grains of wheat for millenniums and he has yet to plant a grain of wheat and have a corn stalk grow out of it. They are "herb-yielding seed after their kind," each has its own little code within it that reproduces after its kind; very fascinating indeed.

And the earth brought forth grass, and [vegetable or] herb-yielding seed after his kind, and tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day. And God said, Let there be light in the firmament in the heaven (Gen 1:12-14)

Now, the word light here is "meor". The word light in Hebrew is "or". The word "meor" is a light holder. So let there be the "light holders" in the heavens to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years (Gen 1:14):

our year is measured by the time it takes our Earth to make its rotation around the sun. And the months were originally lunar months, the time it takes the moon to go through its full cycle, as it orbits around the Earth. So that, they are for signs, for times, for seasons and so forth; and so this becomes very interesting.

Let them be for lights in the firmament in the heavens to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [and] he made the stars also. And God set them in the heavens [the firmament, in the limitless space of heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and the fowl that may fly above the earth in the open firmament of heaven. And God created the great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let the fowl multiply in the earth. And the evening and the morning were the fifth day (Gen 1:15-23).

Now as we get into the creation of the animal-type of life in the fifth day, first of all, the life forms in the water, "Let the waters bring forth abundantly," and my, the teeming life forms in the water! And again the design, and the variety! God evidently likes variety.

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Now, He created also the mammals, the great whales. He created the animals, the domesticated-type animals, all after their own kind. And the evening and the morning were the fifth day.

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. And God made the beast of the earth after his kind, and the cattle after their kind, and every thing that creepeth upon the earth after his kind: and it was good. And God said, Let us make man in our image, and 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. And God created man in his own image, in the image of God created he him; male and female created he them (Gen 1:24-27).

So we find, now, the crowning act of God's creation. Having created the world with its many life forms, He now wants one to rule over these life forms. So God said, "let us make man in our image, after our likeness."

The tri-unity of God is found in the first verse of the Bible, "in the beginning God," the word in Hebrew is "Elohim". Elohim is a plural word. And the Spirit of God, the Holy Spirit, moved over the face of the waters. "And God said". The moment God spoke, you have the Word of God. "And in the beginning was the Word, the Word was with God, the Word was God. And the same was in the beginning with God, and all things were made by Him"(Joh 1:1).

Now you have God saying "let us make man in our image after our likeness". Who was God talking to? God after the counsel of His own will, in the triunity of the Godhead which we, in our feeble, finite minds cannot comprehend. But in that trinity of His nature, He said "let us make man after our image" and thus he made man after His image, a trinity of nature. So God is a superior trinity. Man, made in the image of God is an inferior trinity. The superior trinity being Father, Son and Holy Spirit, the inferior trinity of man being body, soul and spirit.

"After His likeness". The chief governing characteristic of God is His self-determination, His will, His ability to choose and to determine His own destiny or His own mind. Man, being created in the image of God was created a self-determinant being. Being created after the image of God, God created me with a capacity to choose. I have the power of self-determination. I can choose what I want. I have that power, that capacity. I'm made in the image of God, who is a self-determinant being.

Now, if God created me with a capacity of choice, it would be totally meaningless unless He gave me a choice. What value would it be for me to have the capacity to choose if there was nothing to choose? Not only giving me the capacity of choice, He also

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respects the choice that I make He has to then offer me an alternative, give me a choice to make; but then, He has to respect that choice that I have made.

Part of the intricacy of self-determination; that image of God in which man was created. That is why, when God created man and He created the garden for man to dwell in, that He put in that Garden a tree of knowledge of good and evil and said to man, "Don't eat that". Therein is the choice that man was given, because having been created with the capacity of choice, it is no value unless there is something to choose.

But again, in honoring and respecting my choice, if I choose that I don't want to know God, I don't want to serve God, I don't want to love God, then it would be manifestly wrong for Him to force me to go to heaven where I would have to love Him, and have to be with Him, and have to serve Him. What value is it then for me to have a choice if He doesn't respect it? It is an awesome thing to realize that God does respect my choice. Now, He does speak to influence my choice because He loves me, and He knows what is best for me. And knowing me and loving me, and knowing what is best, He seeks to influence my choice and to direct my choice, but I always have the right to say, "bug off, God, I don't want to follow you." And He will not force His choice upon me, because that would not be free choice.

The chief emotional attribute of God is love. God making me in His image has made me with this beautiful capacity to love. I am capable of loving, of giving and receiving love, and to know the meaningfulness of giving and receiving love, because I am created in the image of God and that's His chief emotional characteristic; is to love. So what does God look like? We don't know. He doesn't want you to know, because we'd just be dumb enough to carve out of a little stick God, and hang Him around our neck, and you know, we'd begin to think of God as a little piece of wood, this thing carved out and is strung around my neck. He is certainly too vast, too infinite, to be confined to a form that could be hung around your neck or worn around your wrist. The infinite God, who created this universe and all the life forms within it remains unformed in our own mind. For God is a Spirit, and they that worship Him must worship Him in spirit and in truth, and God is seeking such to worship Him.

And God blessed them, and he 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 over the earth (Gen 1:28).

So God placed the earth under man's control and authority. He made man the master over the earth. That he should be fruitful and multiply and replenish the earth, to subdue it, and have dominion over the other created beings of God.

And God said, Behold, I have given you every herb-yielding 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. [It's your food.] And to every beast of earth, and to every fowl of

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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 (Gen 1:29-30).

So all of the animals at that point lived off of the grasses and vegetation. There were no carnivorous animals in the beginning. The world was living in harmony with God, and thus in harmony with each other.

And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day (Gen 1:31).

Now the first three verses of chapter two belong to chapter one.

Thus were the heavens of the earth were finished, and all [of] the host of them (Gen 2:1).

Which would include the angels, for the angels are called the hosts of heaven.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made (Gen 2:2).

It doesn't mean that God was now exhausted, but it means that the creative works were completed. He rested just from His creation. He had created everything that was needed at this point, and so that was the end of His creative act. He ceased His creative act on the seventh day. All of the things were created within this six-day period. And so God rested from His creative acts, as it points out here, He rested from His creation, all the work which He had made.

And God blessed the seventh day (Gen 2:3)

And He set it apart. The word "sanctified" actually means to be set apart because that in it, He had rested from all of His work, which God had created, made. Now what did He set the seventh day apart for? He set it apart for man's acknowledging of God. The seventh day was to be the day that we acknowledge God and give unto God, and we do it by resting. A day in which we acknowledge the Creator; it's set apart for the recognition of the Creator, as He has so left such ample evidence of Himself in His creation.

Now later on, as God calls a nation of people, a separate people to Himself, we will be, we will find Him giving them a law for the seventh day; a covenant between God and Israel forever. And on six days, they are to do their labors, the seventh day they are to rest. Six years they are to plant their fields, the seventh year they are to let their fields rest. Six years they may go into slavery, the seventh year they are set free. And this pattern of six and one, will be established by God throughout the history of His people, and interwoven into their whole culture

So we find everything is beautiful. The world, the universe has been created. The world has been established now. The environmental conditions have been placed here for man, the trees, the vegetables have been placed here for his food. The atmosphere has

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been created to sustain his life. The water systems are all there, the animals, and now man to rule over it. It's done. And God rested on the seventh day from His work of creation.

Now as we get into chapter two, we find a recapitulation that will emphasize the creation of man, because of this recapitulation we have now, because man is being emphasized. The name of God, not just being "Elohim" as it is in chapter one, but more personal because we are dealing with more the creation of man, and we are being given details of the creation of man in chapter two. And thus, because we are now relating God to man, we are coming into that mysterious name of God, "Jehovah", "Elohim". Jehovah, meaning "the becoming one" as God relates to man and man's needs, and He becomes to man whatever man may need.

John MacArthur :: Bible Introductions - Genesis

Title

The English title, Genesis, comes from the Greek translation (Septuagint, LXX)¹ meaning "origins"; whereas, the Hebrew title is derived from the Bible's very first word, translated "in the beginning." Genesis serves to introduce the Pentateuch (the first 5 books of the OT) and the entire Bible. The influence of Genesis in Scripture is demonstrated by its being quoted over 35 times in the NT and hundreds of allusions appearing in both Testaments. The story line of salvation which begins in [Gen. 3](#) is not completed until [Rev. 21, 22](#) where the eternal kingdom of redeemed believers is gloriously pictured.

Author and Date

While 1) the author does not identify himself in Genesis and 2) Genesis ends almost 3 centuries before Moses was born, both the OT and the NT ascribe this composition to Moses, who is the fitting author in light of his educational background (cf. [Acts 7:22](#)). No compelling reasons have been found to challenge Mosaic authorship. Genesis was written after the Exodus (ca. 1445 B.C.), but before Moses' death (ca. 1405 B.C.).

Background and Setting

The initial setting for Genesis is eternity past. God then, by willful act and divine Word, spoke all creation into existence, furnished it, and finally breathed life into a lump of dirt which He fashioned in His image to become Adam. God made mankind the crowning point of His creation, i.e., His companions who would enjoy fellowship with Him and bring glory to His name. The historical background for the early events in Genesis is clearly Mesopotamian. While it is difficult to pinpoint precisely the historical moment for which this book was written, Israel first heard Genesis sometime prior to crossing the Jordan River and entering the Promised Land (ca. 1405 B.C.). Genesis has 3 distinct, sequential geographical settings: 1) Mesopotamia ([chaps. 1–11](#)); 2) the Promised Land

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([chaps. 12–36](#)); and 3) Egypt ([chaps. 37–50](#)). The time frames of these 3 segments are: 1) Creation to ca. 2090 B.C.; 2) 2090–1897 B.C.; and 3) 1897–1804 B.C. **Genesis covers more time than the remaining books of the Bible combined.**

Historical and Theological Themes

In this book of beginnings, God revealed Himself and a worldview to Israel which contrasted, at times sharply, with the worldview of Israel's neighbors. The author made no attempt to defend the existence of God or to present a systematic discussion of His person and works. Rather, Israel's God distinguished Himself clearly from the alleged gods of her neighbors. Theological foundations are revealed which include God the Father, God the Son, God the Holy Spirit, man, sin, redemption, covenant, promise, Satan and angels, kingdom, revelation, Israel, judgment, and blessing.

[Genesis 1–11](#) (primeval history) reveals the origins of the universe, i.e., the beginnings of time and space and many of the firsts in human experience, such as marriage, family, the Fall, sin, redemption, judgment, and nations. [Genesis 12–50](#) (patriarchal history) explained to Israel how they came into existence as a family whose ancestry could be traced to Eber (hence the "Hebrews"; [Gen. 10:24, 25](#)) and even more remotely to Shem, the son of Noah (hence the "Semites"; [Gen. 10:21](#)). God's people came to understand not only their ancestry and family history, but also the origins of their institutions, customs, languages, and different cultures, especially basic human experiences such as sin and death.

Because they were preparing to enter Canaan and dispossess the Canaanite inhabitants of their homes and properties, God revealed their enemies' background. In addition, they needed to understand the actual basis of the war they were about to declare in light of the immorality of killing, consistent with the other 4 books that Moses was writing (Exodus, Leviticus, Numbers, and Deuteronomy). Ultimately, the Jewish nation would understand a selected portion of preceding world history and the inaugural background of Israel as a basis by which they would live in their new beginnings under Joshua's leadership in the land which had previously been promised to their original patriarchal forefather, Abraham.

[Genesis 12:1–3](#) established a primary focus on God's promises to Abraham. This narrowed their view from the entire world of peoples in [Gen. 1–11](#) to one small nation, Israel, through whom God would progressively accomplish His redemptive plan. This underscored Israel's mission to be "a light to the Gentiles" ([Is. 42:6](#)). God promised land, descendants (seed), and blessing. This 3-fold promise became, in turn, the basis of the covenant with Abraham ([Gen. 15:1–20](#)). The rest of Scripture bears out the fulfillment of these promises.

On a larger scale, [Gen. 1–11](#) set forth a singular message about the character and works of God. In the sequence of accounts which make up these chapters of Scripture, a pattern emerges which reveals God's abundant grace as He responded to the willful disobedience of mankind. Without exception, in each account God increased the

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manifestation of His grace. But also without exception, man responded in greater sinful rebellion. In biblical words, the more sin abounded the more did God's grace abound (cf. [Rom. 5:20](#)).

One final theme of both theological and historical significance sets Genesis apart from other books of Scripture, in that the first book of Scripture corresponds closely with the final book. **In the book of Revelation, the paradise which was lost in Genesis will be regained. The apostle John clearly presented the events recorded in his book as future resolutions to the problems which began as a result of the curse in [Gen. 3](#).** His focus is upon the effects of the Fall in the undoing of creation and the manner in which God rids His creation of the curse effect. In John's own words, "And there shall be no more curse" ([Rev. 22:3](#)). Not surprisingly, in the final chapter of God's Word, believers will find themselves back in the Garden of Eden, the eternal paradise of God, eating from the tree of life ([Rev. 22:1-14](#)). At that time, they will partake, wearing robes washed in the blood of the Lamb ([Rev. 22:14](#)).

Outline

Genesis by content is comprised of two basic sections: 1) Primitive history ([Gen. 1-11](#)) and 2) Patriarchal history ([Gen. 12-50](#)). Primitive history records 4 major events: 1) Creation ([Gen. 1, 2](#)); 2) the Fall ([Gen. 3-5](#)); 3) the Flood ([Gen. 6-9](#)); and 4) the Dispersion ([Gen. 10, 11](#)). Patriarchal history spotlights 4 great men: 1) Abraham ([Gen. 12:1-25:8](#)); 2) Isaac ([Gen. 21:1-35:29](#)); 3) Jacob ([Gen. 25:21-50:14](#)); and 4) Joseph ([Gen. 30:22-50:26](#)).

The Days of Creation

Day One (1:1-5)	Day Two (1:6-8)	Day Three (1:9-13)	Day Four (1:14-19)	Day Five (1:20-23)	Day Six (1:24-31)
Light created and isolated from darkness ("space"/dark matter)	Waters separated and sky created between them	Land separated out from the lower waters; plants created	Luminaries (suns and planets) created and placed into space	Water animals and flying animals created in one act	Land animals created; man and woman (not termed "animal") created

This chart from: The Moody Bible Commentary.