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The Creation of the World

1:1 to 2:3



The account of creation is the logical starting point for **Genesis**, for it explains the beginning of the universe. In writing this book for Israel, Moses wanted to picture **ADONAI** as the founder and creator of all life. It shows that the **God** who created Israel is the **God** who created the world and all who are in it. Therefore, Israel is founded on the **LORD** of creation. That nation, her commandments, her customs, and beliefs are all founded on who **YHVH** (the Hebrew name of **God**) is. The implications of this are great.

First, it means that everything that exists is under **the LORD's** control. The creation is subject to **the Creator**. Neither forces of nature, threatening nations, nor pagan deities could threaten the servants of the living **God**.

Secondly, the creation account also reveals the basis for the Torah. If **God** was before all things and made all things, how foolish it would be to have any other gods before **Him!** There were none. If **ADONAI** made man in **His** own image, how foolish it would be to make any image of **God!** If **the LORD** set aside one day for rest from **His** work, should not man or a woman who is walking with **Ha'Shem** do the same? The Torah finds its logical beginning here. Both **ADONAI** and **Ha'Shem** are substitute names for **YHVH**. **ADONAI** is more of an affectionate name like *daddy*, while **Ha'Shem** is a more formal name like *sir*.

Thirdly, the creation account reveals that **ADONAI** is a redeeming **LORD** who buys back that which has been lost. It records how **He** brought order out of chaos, turned darkness

into light, made divisions between them, transformed cursing into blessing, and moved what was evil and darkness into what was righteous and holy. Ultimately **God** caused **His** light to shine in our hearts (**Second Corinthians 4:6**) so that we can become new creations (**Second Corinthians 5:17**).⁴

This is the first of eleven family documents. It is not headed by the words **this is a written account of**, and for good reason. Being **the beginning**, there is no need to trace what became of creation. Rather, its own heading in **1:1, B'reshet** or **in the beginning** shows the contents of the chapter. The name for **God** in this section, **Elohim**, is actually plural, pointing us to the realization that **the Trinity** was actively involved in the creation.