

# Birth of the Theocratic Nation (BOTB 510)

## Observations on Gen. 1-2

1. In verses 6-8, 14-17, and 20-21 of chapter 1, there is a complementation between the verbal expression of God's creative will ("Let there be . . .," or "Let the waters . . .") and the creative activity of God ("And God created . . .," or "And God made . . .").

\*2. In each of the above passages, there is a movement from the general to the particular -- God's will is generally expressed (e.g., v. 14: "Let there be lights in the expanse of the heavens . . .") followed by a more detailed account of the activity of God fulfilling His expressed will (e.g., v. 16: "And God made the two great lights . . .").

3. There is a contrast between the expression of divine creative will in v. 26 and the previous occurrences. Until v. 26, they are expressed jussively (3rd person expression of will, e.g., "Let there be . . ."), whereas v. 26 is cohortative (1st person expression of will, e.g., "Let Us make man in Our image . . ."). There is also contrast between v. 26 and previous verses in that man is to be uniquely created in the image and likeness of God.

5. There is an interchange in the mode of God's expressed will. Verses 3, 6, 9, 11, 14, and 20 are all jussive. When God purposes to create man in v. 26a, His will is stated cohortatively. In 26b, as He states that man will have rulership over creation, the expression of divine will returns to the jussive.

6. A progression occurs in the creation narrative of chapter 1 from the inanimate (stars, seas, dry land, vegetation) to the animate (living creatures, birds, cattle, etc.) to that which is in God's image and likeness (man).

\*7. In view of the above progression, v. 26 is a climax in the creation narrative. Hence the creation of man is highlighted and distinguished from the rest of God's creative work.

8. A contrast exists between God's benedictions in v. 22 and v. 28:

v. 22 – God's benediction is spoken over the living things he has created.

v. 28 – God's blessing over man is spoken directly to him, implying man's ability to communicate.

9. The verb "to create" (from Hebrew *bara'*) is repeated throughout chapters 1 and 2, taking God exclusively as its subject.

10. Genesis 2:1-4 serves as a summarization of the creation material presented previously in chapter 1.

\*11. Continuity exists between 2:19 and 2:23. Just as Adam (or "the man") named the animals which God presented to him, he names Eve (or "the woman") in similar fashion. Eve is distinguished from the animals (contrast) by virtue of the fact that Adam declares her to be "bone of my bones, and flesh of my flesh" (v. 23).

12. Based upon the material concerned with the creation of Eve in vv. 21-23, v. 24 proffers an explanation for why a man leaves his parents to become one with his wife:

*For this cause* a man shall leave his father and his mother, and shall cleave to his wife;  
and they shall become one flesh.

\* The asterisk is placed next to the 3 most important observations.