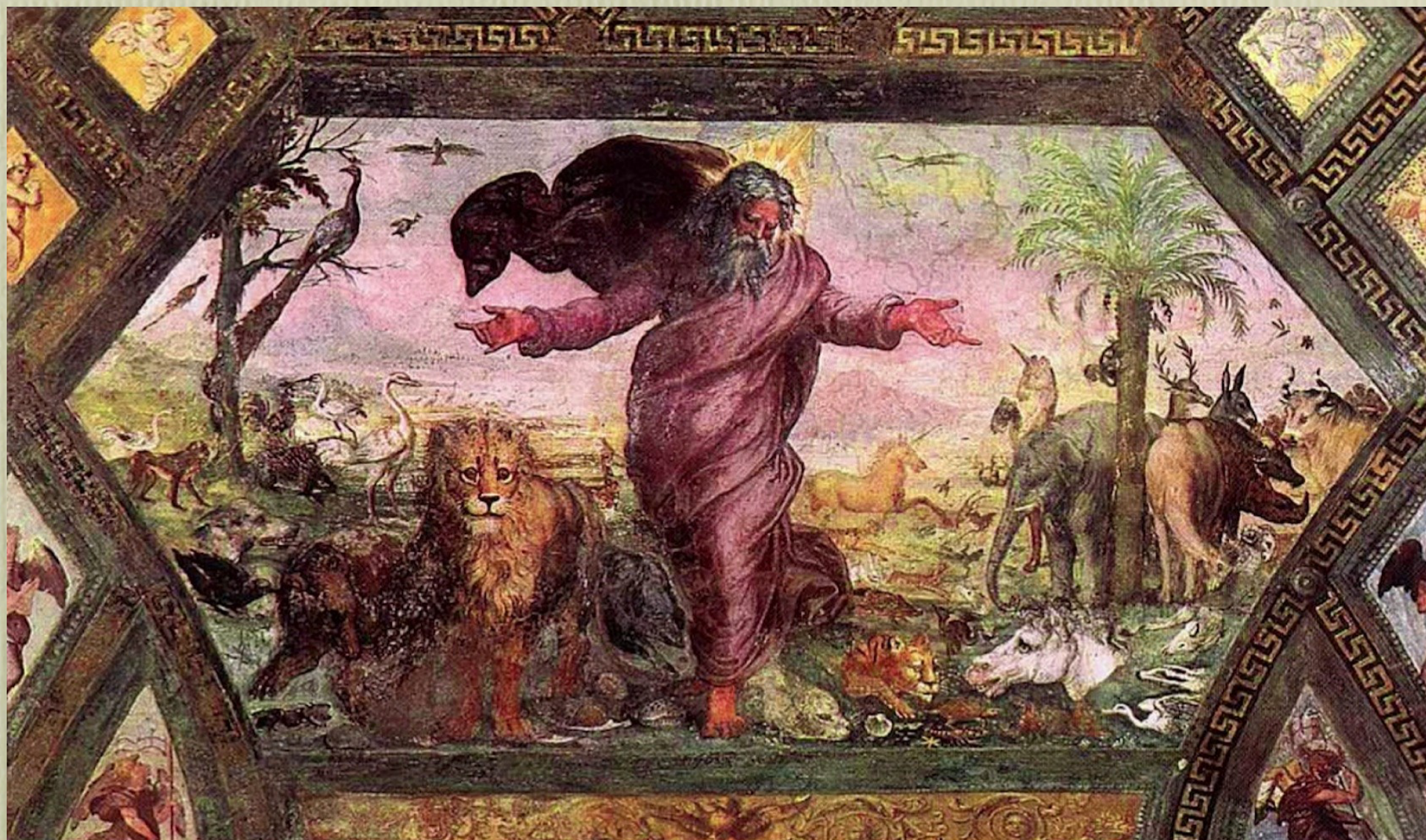


### 03. Scene 5 : Genesis 1:20 – 2:4



# Genesis 1:20-31 : From Cosmos to Anthrôpos

## Scene 5: Life – 3.8 billion years ago

### Genesis 1:20



<sup>20</sup>God said: Let the waters bring forth swarms of living creatures,



and let birds fly above the earth across the dome of the sky.'

## Genesis 1:21

- <sup>21</sup>And God created the great sea monsters and all things having a living soul which move, with which the waters teem, each of its kind, and everything flying on the wing, each of its kind.  
And God saw that it was good.



## Genesis 1:22-23

- <sup>22</sup>And God blessed them saying:
- <sup>23</sup>Be fruitful and increase and fill the waters in the seas, and let the flying things increase on the earth. And it was evening and it was morning - a fifth day.

## 2. Scene 6 : Genesis 1:24-31 – Creatures of the land

- <sup>24</sup>And God said: ‘Let the earth bring forth, having a living soul, each of its kind, livestock, and creeping things, and wild animals, each of its kind’. And it was so.
- <sup>25</sup>And God made the wild animals of every kind



- 25 and livestock of every kind



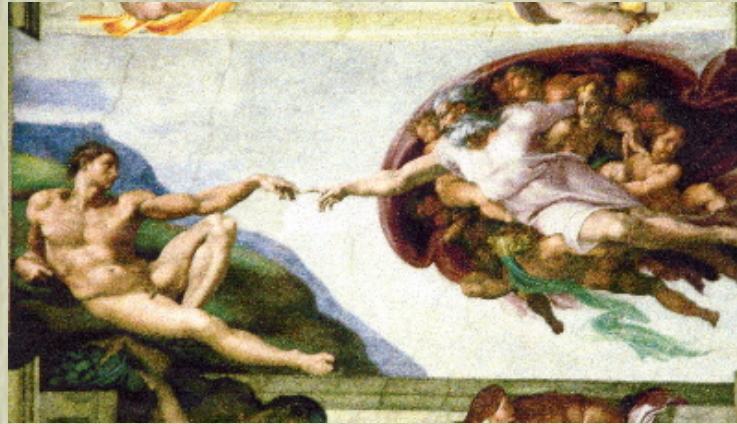
- <sup>25</sup>and all the things that creep on the soil [*adâmab*], each of its kind.
- And God saw that it was good.



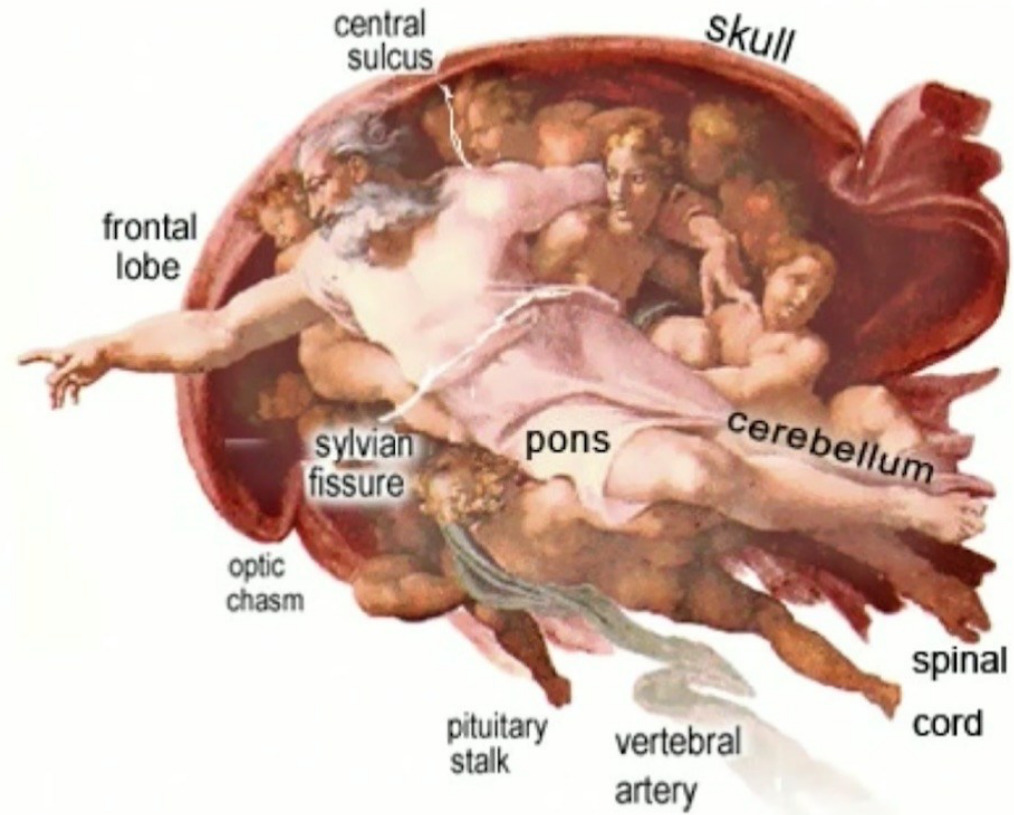
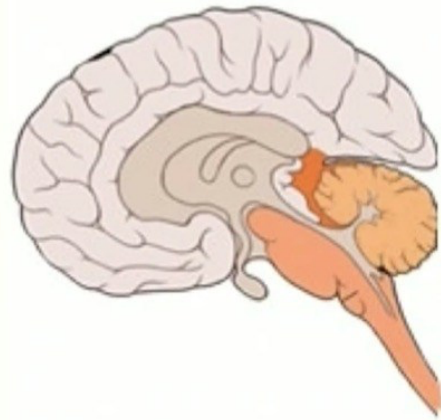
- <sup>26</sup>God said: ‘Let us make humanity [*’âdâm*; soil *’adâmah*] in our image and likeness, and let them rule over the fish in the sea and over the birds in the heavens, and over the cattle, and over the wild animals of the earth, and over all the creeping things that creep over the earth’.



- <sup>27</sup>And God created humanity [*âdâm*] in his image. In the image of God he created humanity. Male and female he created them.



- Human beings are in God's image and likeness:
  - able to be in communion with God;
  - able to be God's instruments in giving life to others who can communicate with God;
  - able, like God, to give themselves in love to others;
  - sacred.



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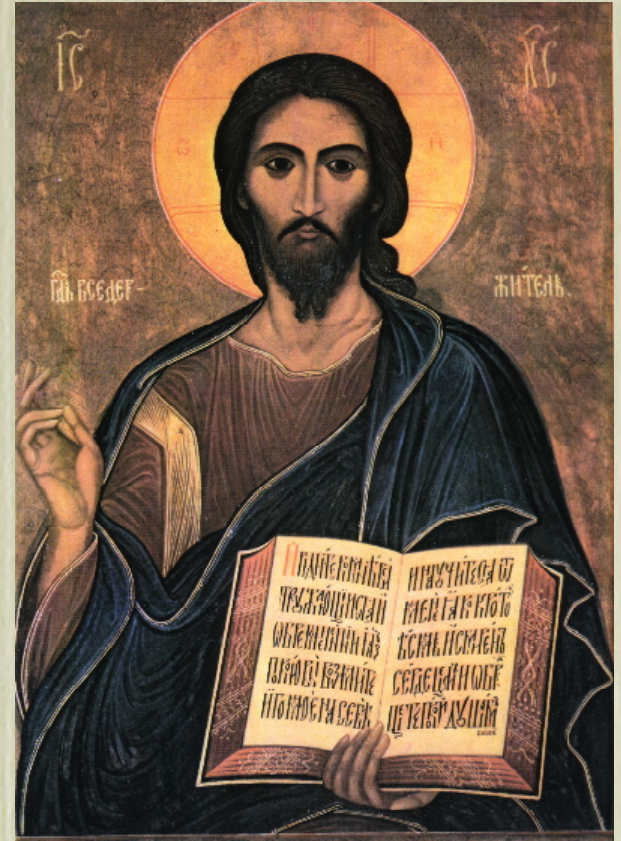


For all its inspired beauty the portrait of human beings offered us in the Book of Genesis is necessarily imperfect.

Those who experienced Jesus tell us to look at him to see how God truly wants us to be.

‘Adam is a type of the one who was to come’ (Romans 5:14).

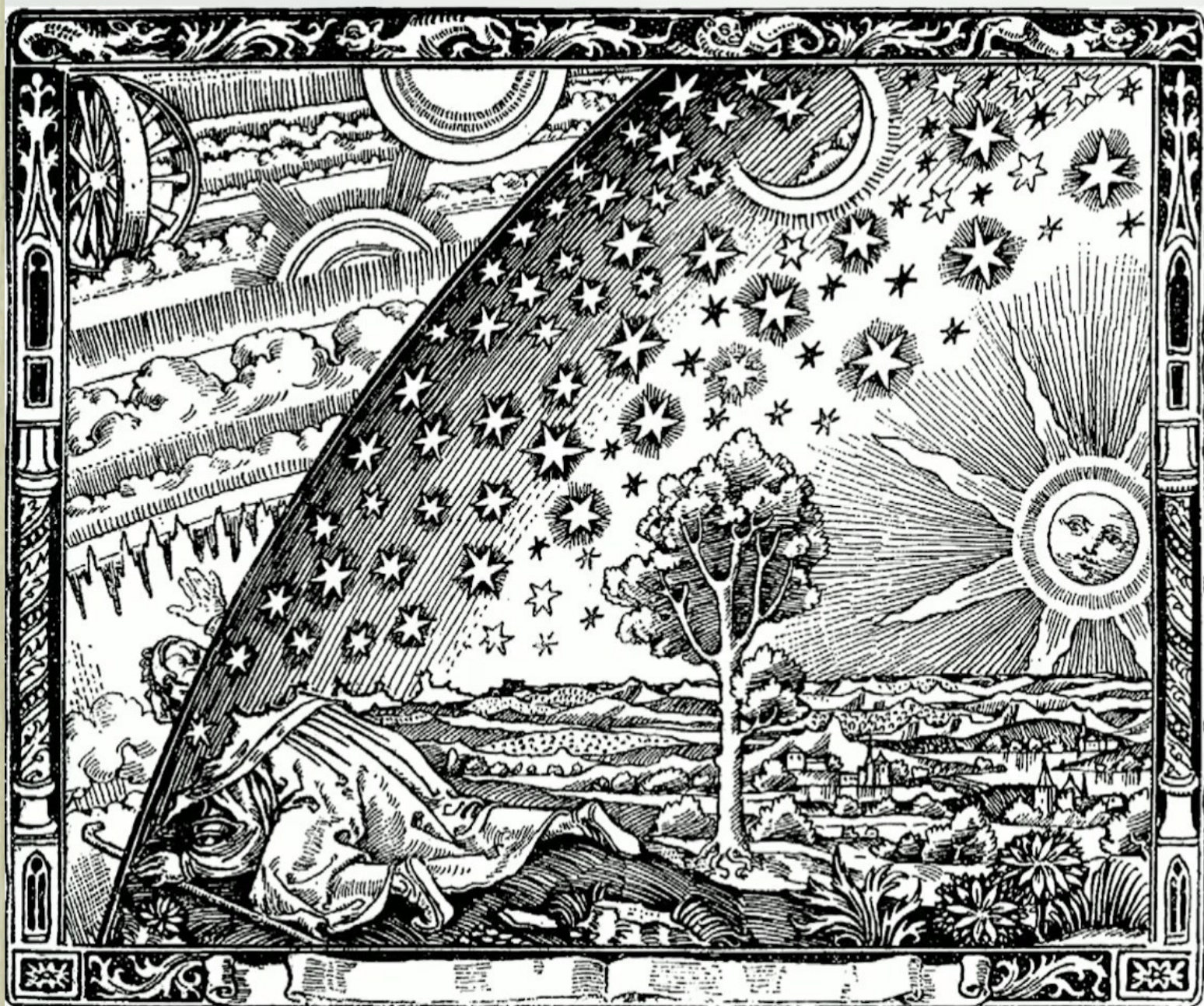
‘The first human being, Adam, became “a living being” (Genesis 2:7); the last Adam became a life-giving spirit’ (1Corinthians 15:45).





## b) God's blessing (1:28-30)

- <sup>28</sup>God blessed them and said to them: 'Be fruitful and increase and fill the earth and make it subject to you. Rule over ('shepherd', Ezekiel 34:4) the fish of the sea and over the birds of the heavens and over all living things creeping on the earth'. <sup>29</sup>And God said: 'Behold I have given to you every seed-bearing plant which is on the face of all the earth, and every fruit tree which bears seed in its fruit; for you they shall be for food. <sup>30</sup>And to every living thing of the earth, and to every bird of the heavens, and to everything that creeps over the earth which has a living soul, I have given all grasses and plants for food. And it was so.



- 31 And God saw everything which he had made, that it was very good. And it was evening and it was morning - a sixth day.



## Genesis 2:1-3 : The Sabbath

- <sup>1</sup>Thus the heavens and the earth were completed, and all their organised array. <sup>2</sup>And God completed and put a stop on the seventh day to the work which he had done. <sup>3</sup>And God blessed the seventh day and sanctified it, because on it he rested [*shabat*] from all his work that he had done in creation.



- The 7th day does not end! We are still living in it.
- The fact that God ceases the work of creation accounts for the stability of the world.
- In many of the ancient myths, the final work of creating is the Temple.
- Here it is the Sabbath.

The Sabbath became more and more important for Jewish self-identity. Special Sabbath temple sacrifices were instituted, and, more importantly, this was the day when the people assembled for prayer in the synagogues. The Sabbath was a day consecrated to God, and its observance was symbolic of the commitment of the people to keep their part of the covenant.

‘You shall keep my Sabbaths, for this is a sign between me and you throughout your generations, given in order that you may know that I, the Lord, sanctify you. ... Whoever does any work on it shall be cut off from among the people. ... Therefore the Israelites shall keep the Sabbath, observing the Sabbath throughout their generations, as a perpetual covenant’ (Exodus 31:13,16).

‘If you refrain from trampling the Sabbath, from pursuing your own interests on my holy day; if you call the Sabbath a delight and the holy day of the Lord honourable; if you honour it, not going your own ways, serving your own interests, or pursuing your own affairs; then you shall take delight in the Lord’ (Isaiah 58:13-14).

- The last chapter of the Book of Exodus deals with the setting up of the Tabernacle, and ends with the words: ‘Then the cloud covered the Tent of Meeting, and the glory of the Lord filled the tabernacle ... In all the travels of the Israelites, whenever the cloud lifted from above the tabernacle, they would set out; but if the cloud did not lift, they did not set out until the day it lifted. So the cloud of the Lord was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the house of Israel. And so it was for every stage of their journey.’

- Here in Genesis, the whole of time, and so the whole of human history, is lived out in the sacred presence of God.

## Genesis 2:4 Conclusion

- 4This is the story *[toledot]* of the heavens and the earth, when they were created.
- 1. The spirit of this opening poem is one of divine praise.



- 2. The authors jealously guard the truth that the beginning of the creation is a mystery that is outside our comprehension. They avoid mythical attempts to substitute for the mystery. They make no attempt to integrate the separation of light as the first work with the creation of the heavenly lights as the fourth work. They do not attempt to speak of the origin of the primeval deep or to attempt to explain primeval darkness. The idea of creation-from-nothing is not a biblical idea.

- 3. The world and human beings are creatures and can be understood only in relation to the creator: hence they are essentially mysterious.
- 4. Genesis 1 is put at the head of the Biblical writings so that all the rest will be seen in its light.
- 5. The goal of this opening account is to establish a holy state for the whole of creation - a holy state realised in the faith and worship of Israel, God's chosen and holy people.