

2. Judgment and Corruption
1:2a

2^a Jer.
4:23;
Isa.
24:1

2 ¹But the earth became ^{2a}waste and emptiness, and ²darkness was on the surface of the ³deep,

3. God's Restoration and Further Creation
1:2b—2:3

a. The Spirit, the Word, and the Light Coming, the First Day
1:2b-5

2^b Psa.
104:30

⁴and the ^{5b}Spirit of God was brooding upon the surface of the waters.

of eight great persons in two groups of four, representing two races of men: Adam, Abel, Enoch, and Noah, representing the created race, and Abraham, Isaac, Jacob, and Joseph, representing the called race. What is recorded is not primarily the works of these men but mainly their life, their living, and their way with God. In Genesis God uses both the record of creation and the biographies of eight persons to reveal the life that fulfills His purpose.

¹² Referring to the beginning of time (cf. John 1:1). Time began at the creation of the universe and continues until the final judgment at the great white throne (Rev. 20:11-15). Time is for the accomplishing of God's eternal purpose, which God made in eternity past (Eph. 3:11) for eternity future.

¹³ Heb. *Elohim*, meaning *the Mighty One*. The Hebrew name here is plural, but the verb *created* is singular. Furthermore, in v. 26 the plural pronouns *Us* and *Our* are used in reference to God, whereas in v. 27 the pronouns *He* and *His* are used. These are seeds of the Trinity. God is one (Isa. 45:5; 1 Cor. 8:4; 1 Tim. 2:5), but He is also three—the Father, the Son, and the Spirit (Matt. 28:19). He is the Triune God. It was the Triune God who created. See note 14¹, par. 3, in 2 Cor. 13.

Genesis is divided into three sections, each beginning with a name. The first section (1:1—2:25), beginning with the name *God*, concerns God's creation; the second (3:1—11:32), beginning with *the serpent*, covers the serpent's corrupting of mankind; and the third (12:1—50:26), beginning with the name *Jehovah*, concerns Jehovah's calling of fallen man.

¹⁴ *Created* here, denoting to bring something into existence out of nothing, differs from *made* in 2:4 and *formed* in 2:7, the latter two denoting to take something that already exists and use it to produce something else.

The motive of God's creation was to fulfill God's desire and to satisfy His good pleasure (Eph. 1:5, 9). The purpose of God's creation is to glorify the Son of God (Col. 1:15-19) and to manifest God

Himself (Psa. 19:1-2; Rom. 1:20 and notes 1 and 2), especially in man (1 Tim. 3:16) through His Son, Christ, who is the embodiment of God and the image, the expression, of God (Col. 2:9; 1:15). The basis of God's creation is God's will and plan (Eph. 1:10 and note 1; Rev. 4:11 and note 2). The means of God's creation were the Son of God (Col. 1:15-16; Heb. 1:2b) and the Word of God (Heb. 11:3; John 1:1-3), both of whom are Christ (John 1:1, 18; Rev. 19:13).

¹⁵ In the process of God's creation, the heavens and the angels therein were created first, and the earth, probably with some living creatures, was created second (Job 38:4-7 and note 7¹).

²¹ God created the earth in a good order (Job 38:4-7; Isa. 45:18). *But* here and *became* later in this verse indicate that something happened to cause God's creation to become "waste and emptiness." This cataclysmic event was God's judgment on the preadamic universe following Satan's rebellion. This judgment was executed on Satan, on the angels and the preadamic creatures living on the earth who joined Satan in his rebellion, and on the heavens and the earth themselves. See Isa. 14:12-15 and notes; Ezek. 28:12-19 and notes.

²² Whenever the words *waste* and *emptiness* are used together in the Old Testament, they denote a result of God's judgment (cf. Jer. 4:23; Isa. 24:1; 34:11). The darkness on the surface of the deep also is a sign of God's judgment (cf. Exo. 10:21-22; Rev. 16:10).

²³ I.e., the deep water. In the Bible water symbolizes either life (John 4:10, 14; 7:38; Rev. 22:1) or death (7:17-24; Exo. 14:21-30; John 3:5; Rom. 6:3). The water here signifies death. As a result of God's judgment on the preadamic universe, the entire earth was covered with deep water, signifying that the earth was filled with death and was under death. See notes 23¹ in Mark 1, 1⁶ in 1 Tim. 4, and 1³ in Rev. 21.

²⁴ Verse 1 is a record of God's original creation. Verse 2a refers to God's judgment on the preadamic universe. The entire section from 1:2b—