

Walk Thru the Bible

#1: Creation -- Nations

Genesis 1-11

Dr. Matt Cassidy ---- May 31, 2026

You know, when the team was looking at what to do this summer and how to seize the moment of having everyone together, we were thinking about what we could teach on this summer. And we looked at our core curriculum, and we said, “You know what? Let’s do God’s great story of salvation.” I mean, we haven’t done that in a blue moon.

It’s common that many people know the story of Noah and the ark and David and Goliath and Daniel and the lions, but how do they all fit together? And why would God put that storyline in that place of history? He’s writing a novel, and He’s moving things around, and He put those people in those places for that time for a purpose. These aren’t individual’s stories in isolation; they’re all part of the tapestry in a storyline that God is communicating to us through His Bible. And they’re not just stories. They’re not just moral lessons or religious rules. They’re part of a plot, an unfolding story of redemption. That’s what this is.

And true to this storyline, we hear and learn about the nature of God and the nature of man. We find out what went wrong. We look into how God is going to fix what went wrong. When we see the big picture, when we see the forest, when we look at the trees, it gives each and every one of us the chance to enjoy how we are playing a part in that plotline. It gives us meaning and it gives us purpose.

What I enjoy when I read the Old Testament in particular, is that it’s not their story. Have you ever felt that? It feels like this is my story as well. We’re going to see that today.

The next two weeks we’re going to look at the Book of Genesis, the first book in the Bible. And I tell you what—I don’t get to do this much, but I’m going to be a full Bible nerd for the first part of this. (I’m sorry, but I’m not sorry at all.) Because I want to show you in just a few minutes the genius of the authorship of this book.

One of the striking features of the literary style of the Book of Genesis is what is called progressive detail. Sometimes it’s called telescoping. Sometimes it’s called zooming in. If you

would zoom in on a map, for example: this is all of Europe, and this is one part of Europe, and then you zoom in, and that's a city within Europe. See the zoom-ins?



The point of all that is that's the way the author is going to be writing. He's going to make a general statement, and then he's going to zoom in and focus on a particular part or plot of that story. And why would he do that?

One, he wants us to know with certainty what his big idea is. What is the most important theological point in this?

Another reason this style of storytelling is used by the author is it builds suspense. In Genesis especially, the story is a page-turner. Right before the zoom-in is a cliffhanger. You want to know more.

CREATION

Genesis 1:1

In the beginning God created the heavens and the earth.

Watch, I'll show you how it works. Genesis 1:1—you've heard this. There are four major movements in the first eleven chapters, and this one is creation. "In the beginning God created the heavens and the earth." That's the general statement. And then there's a zoom-in from here, and it starts the rest of the chapter. Verse 2: "The earth was formless and void ..." Now here's an interesting thing. Those words in Hebrew—"formless" and "void"—actually rhyme—*tohu* and *vavohu*. The point is that it's setting us up. It's showing us that as the Spirit of God moves over the ocean and the deep waters, it's hovering. These words rhyme, and the idea is that creation will be a song, just like Aslan in *The Chronicles of Narnia*, where he sings reality into existence. And his outline is going to be "formless and void." It is unordered, uninhabited. It is lacking meaning and purpose.

And so, the rest of the section on creation is going to be filling this in with each day. He's going to be working his way through the formlessness, and then he's going to work his way through the void. So, in each one of the forms he's going to straighten things out. He's going to separate. By the way, each day starts with, "And God said ..." And each day ends with, "...and there was evening and there was morning"—like a song where every verse ends and sounds the same and then breaks back to the chorus.

In the first day of separation, He's separating the light from darkness. And in the second day He separates the waters from the sky. And then He's going to turn the lower waters into the sea and the upper water into the sky. And on the third day He's going to separate the waters from land. And what's interesting on day three is that He has a bonus, because He's going to add vegetation.

After formlessness is dealt with by separating and putting order to that, in the next three verses He's going to add the inhabitants. So, for each one there will be a corresponding thing. So, for light and darkness, what is He going to add? Sun, moon, stars. What's He going to add to

the sea and the sky? There you go—fish and birds. And then to the land and vegetation He’s going to add animals. And remember there’s a bonus with the vegetation, because it’s going to mirror that. For the sake of symmetry, what is this going to be? Man.

Genesis 1:27

So God created man in His own image, in the image of God He created him; male and female He created them.

And with man, the writer is going to pause, slow down, and use a lot of words. He’s going to zoom in on man, because that’s one of the major points of the creation story. With man he’s going to carefully choose his words. In fact, he’s going to introduce the first poem that has ever been written in Genesis 1:27. “So God created man in His own image, in the image of God He created him; male and female He created them.”

Throughout the story of the creation God will be saying, “This is good ... and it was good.” But here at the creation of man He says, “And it was very good.” He wants us to understand the importance of the creation of men and women, so much so that He’s going to spend chapter 2 developing the details of that.

Genesis 2:1

Thus the heavens and the earth were finished, and all the host of them.

And then at the end of this story of creation, Genesis 2:1 looks very similar to Genesis 1:1 in this summary where he says, “Thus the heavens and the earth were finished, and all the host of them.” And that’s the creation story.

No, it’s not—not completely. There’s a seventh day. So, the writer wants to stop and pause. He intentionally draws out of it the seventh day. And he wants to set it apart, so he doesn’t include it in this symmetry. The Sabbath Day is separate. It’s different. It’s not like the other days.

Genesis 2:2-3

And on the seventh day God finished His work that He had done, and He rested on the seventh day from all His work that He had done. ³ So God blessed the seventh day and made it holy, because on it God rested from all His work that He had done in creation.

So, in Genesis 2:2 it says, “And on the seventh day God finished His work that He had done, and He rested on the seventh day from all His work that He had done. So God blessed the seventh day and made it holy, because on it God rested from all His work that He had done in creation.”

So, you can see how the author is making us stop and focus on that Sabbath Day. And what’s missing on this day that the other six days had--remember each day ended with “...and it was evening and it was morning”—the seventh day doesn’t have that. What does God want us to know about the Sabbath? That’s the goal of all creation. The Sabbath Day is this division from creation, that God would live with man in a state of rest and peace—of *shalom*. And God wants us to see the value of what was meant to be by emphasizing the seventh day. Even the number seven in Hebrew will be known for meaning completeness and perfection. It starts here with the Sabbath. This is what we were meant to do.

As a matter of fact, there will be seven commands in creation. There will be seven days of creation. The first line of the creation story in Hebrew is seven words. The second sentence with “formless and void” and “the Spirit hovered” is two lines in Hebrew. Each line is seven words. The last line in Genesis here in Genesis 2:2-3, the one we just saw is three lines. Each line has seven Hebrew words. Yeah. He wants us to say, *This is it*.

I mean, that’s just the first page. And I could do this all day. The nerdier you get on this, the better it becomes, and the more beautiful the book is from a literature standpoint. But also, it helps us understand what God is up to.

Application #1: God of Wonders

The first application in the Book of Genesis, particularly in the context of the creation, is the God of wonders. God’s starting off by saying, *This is how it all happened*. And the idea of

the design and the order, from formlessness and void to this harmony that people, since creation, whether they're in a remote desert or in the vastness of the ocean, whether they're looking through telescopes or microscopes, they see what God has done in creation, and they stare up and say, "Oh, dear God!" And they're still doing it, now more than ever. The science community is turning over. They don't know what to do with it all.

Application #2: The Glory of Man

Again, I want to emphasize a second thing here. The first is about God. And the second thing goes back to what's happening here with man. The second big idea, the second big zoom-in that we mentioned before, is that we are not a mistake. The second big point is that the glory of man is the glory of creation.

Genesis 1:28

Then God blessed them and said, "Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground."

Genesis 2:15

The LORD God placed the man in the Garden of Eden to tend and watch over it.

Let's look at how in both chapters he's going to say a version of the same thing: "Then God blessed them and said, 'Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea the birds in the sky, and all the animals that scurry along the ground.'" And in chapter 2: "The Lord God placed the man in the Garden of Eden to tend and watch over it."

We are like God. We are in His image. In the first chapter it says that He made man and woman. In the second chapter we zoom in, and it's about one garden. And then it's about Adam and how he was particularly created. And then it's about Eve and how she was especially custom designed and made for him. Man is the crown of creation. We have attributes of God communicated to us. Just to name a few, we are reasonable, we are rational, we love truth. We

are personal, we were made to love and to be loved. We are eternal, like God is, in many ways, where there is something within our soul that know that we live in an everlasting state. We are creative. We love to take chaos and turn it into something beautiful—music or art, or whatever that might be.

The author would want us to know that from our very conception forward we are in the very image of God, and we act like God. Sometimes before he or she can even walk, you'll see a toddler stacking blocks. They love order. And then later the Legos come, and they can build all sorts of wonderful things. You'll see a little girl line up her stuffed animals and teach them as though it was school. Every time you write a paper or finish a program or paint a room or make a meal, mow a lawn, close a deal, can't you feel it within your soul? You think, *There it is. It's done*. And that's worship. You glorify God when you're governing, when you're reigning over, when you're tending, when you're watching, and you're showing the angels that you understand. You're not like the other created beings; you're like God. It gives us purpose; it gives us value.

Application: Eden Is Home

One of the consequences of understanding Genesis 1 and 2 in the creation story is that we know what we're supposed to be like. A great application of this in the context of you and me and everyday life is that we can see that Eden is home. The more you study chapters 1 and 2, the more you can understand that's the beacon that's calling your soul.

And that's why at Grace we'll regularly say that we're out to pursue and to guide other people to become like Christ in all of life. That's why—it goes back to the garden. If Jesus were you, what would you be like? What would He be like if He were you? We're trying to get back to us before the fall—becoming like Christ in all of life. This gives us a homing beacon. Eden is our home.

THE FALL

That's the creation story. And the plot changes after this. The next big movement in the creation story is the fall. Creation, and then the fall.

Genesis 3:1

(The serpent) said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden’?”

“(The serpent) said to the woman, ‘Did God actually say, “You shall not eat of any tree of the garden”?’”

I mean, the Lord said, “You can eat from any of the trees except this one tree, and you can’t even touch it, lest you die.”

Genesis 3:4-5

But the serpent said to the woman, “You shall not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

“But the serpent said to the woman, ‘You will not surely die.’” And there it is again. “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

We’re already like God, right? Yeah. The devil is not promising anything we don’t already have. But then listen to the essential words here: “So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.”

In *Paradise Lost*, Milton says, “And all of creation shook.” It’s rattled.

“Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.”

The temptation, fundamentally, is questioning the authority of God. But it’s also questioning the goodness of God. Is God good? Or is He withholding something from you, some expression of being, some greatness?

And this is why this is our story. It’s my story. Because even today there’s that temptation: to think that God would withhold good. Listen, if you completely surrender to Him

and you say you would go anywhere at any time to do anything with anyone—ready, set, go—do it—that pause, that “but,” that doubt—all of that is from the garden, from a serpent, from a demon who says, *If you did that you might lose that house or that car or that security or those friends. Because God would do that. If you completely surrendered to Him, it’s going to cost you.*

There’s not a single verse in the Bible that says that if you surrender your life to God, it’s going down. Every verse says you trade up. Jesus never apologizes for asking you to follow Him. He always says you’ll be a lot better off. What is it within us that says, *Yeah, but can we know that?* I’ll tell you where that’s from—the devil. It’s all part of the fall. The fear and doubt we have about completely surrendering to Him, whatever it might be, comes right here from the garden, from the fall.

And what is the cost of the fall of man? It’s paradise lost. And we now are at war, all the time with everything. We’re at war with ourselves, we’re at war with others, we’re at war with God, we’re at war with nature.

We’re at war with ourselves. Now we’re naked and ashamed. We sew fig leaves somehow to cover up so that people can’t see us. We’re at war with others. Read the story—look at it—now we’re accusing the very ones we love the most, the ones God has given us. We’re putting blame on them. Marriage becomes competitive. Now we manipulate and connive because we’re takers, not givers, in relationships. We’re at war with God. We run and hide from God Almighty, who is all loving and kind. And we’re at war with nature, the great gifts that God has given us. Work and childbirth are now cursed, and they’re painful.

Genesis 3:21

The LORD God made garments of skin for Adam and his wife and clothed them.

That’s the fall. And God’s response is noteworthy. Look what God does. He pursues them. He finds them. And the first that happens is that He provides for them a cover for their shame. But it comes with a clue. Look at verse 21 of chapter 3: “Jehovah God made garments of skin for Adam and his wife and clothed them.”

Again, this is like an Easter egg where He says, *Your attempts at hiding your shame are so terribly inadequate. Fig leaves? It’s going to take something to cover that.* And God says, *I’ll*

cover it. But it will be costly. Something will have to die for you to be confident, for you to be right.

Adamic Covenant

Genesis 3:14-15

Then the LORD God said to the serpent ... ¹⁵“And I will cause hostility between you and the woman, and between your offspring and her offspring. He will strike your head, and you will strike his heel.

It's a sign of things to come. It's a way of God saying that only God can fix this. And then He gives a first in a series of covenants throughout this storyline and history. It's called the Adamic covenant—the covenant to Adam. “Then Jehovah God said to the serpent, ‘I will cause hostility between you and the woman, and between your offspring and her offspring. He will strike your head, and you will strike His heel.’”

This is the first clue given on the issue that only God can fix this. This is what is called the mysterious, wounded victor. God will provide some descendant of Eve to crush the head of the serpent and kill it, but not before the serpent spills his venom with a bite and kills the Savior. No one knows what that means, but we know that God has a plan, and He's made a promise to make it happen.

Application #3: Man Is Fallen

The application for the fall is this: if you have a political theory or an educational philosophy or a parenting model that does not include or sincerely believe in the absolute, total depravity of the human soul, you're doing it wrong. If you think the goodness of man is going to get you through politics or education or parenting, you're going to have to relearn that lesson over and over until you surrender it. And man can be harnessed, but he cannot be civilized. He has to be saved. Only God can fix this.

THE FLOOD

And as the story goes, the question is the fall. We have creation, and then the fall. And after that part of the story, guess what happens? He zooms in again. How bad is the fall? Well, when we zoom in, we look at chapters 4 through 11. And that's the point of chapters 4 through 11. And it's going to lead to what we know as the next movement: the flood.

The whole point of chapters 4 through 11 –please, by all means, when you read through your Bibles, know that this is life east of Eden. This is man in his true fallen state. And it says in Romans, “God gave them gave them over.”

So, we're supposed to watch and read as we worship the unholy trinity of me, my, and mine. And as you read, you're going to hear and see pride and power and death. Death is the theme of this section. Because entropy is now contaminating every created thing—everything. Every atom, every thought is approaching chaos. Chapters 4 through 11 are about man off his leash.

Let me prove it to you. The first man born of a woman commits premeditated murder against his brother. And listen, the way this story is written, it spirals down from there. Twenty-five percent of the humans at that time are murderers. And it gets worse. It goes on with some genealogies of Cain's family, and the next person that's talked about with a pause and zoom-in is Lamech. And the first thing it says about Lamech is that he had two wives. And do you know why he has two wives? Do you know why he's the first person to be a polygamist? Because he can. That's why. Because in the rules of the fall, might makes right.

Genesis 4:23

One day Lamech said to his wives, “Adah and Zillah, hear my voice; listen to me, you wives of Lamech. I have killed a man who attacked me, a teenager who bruised me. ²⁴ If someone who kills Cain is punished seven times, then the one who kills me will be punished seventy-seven times!”

And he wants to make sure everyone knows that he's the strongest and has the biggest bat—so much so that he writes a song for his two wives to sing. Sing this if you're at a bridge meeting, ladies. Genesis 4:23 says, “One day Lamech said to his wives, ‘Adah and Zillah, hear

my voice; listen to me, you wives of Lamech. I have killed a man who attacked me, a teenager who bruised me. If someone kills Cain is punished seven times, then the one who kills me will be punished seventy-seven times!” *Do you know who I am? I’m the most violent person there is.*

And so, in the expression of how deep the fall is, this is the answer. The history of man is the history of death. That’s what the author wants us to know as we zoom in on this.

Genesis 6:5

The LORD observed the extent of human wickedness on the earth, and He saw that everything they thought or imagined was consistently and totally evil. ⁶ So the LORD regretted He had ever made them and put them on the earth, and it grieved God to His heart.

And this is setting us up for the third movement in the first eleven chapters. And it’s the flood. And how do we get here? We get here in chapters 4, 5, and 6. Look at this: “And the Lord observed the extent of human wickedness on the earth, and He saw that everything they thought or imagined was consistently and totally evil.”

This is who we are off our leash. We live in a horror movie. And here’s the part that’s scary. There is no boogie man; there’s just man. That’s how bad things are. Everything—every single thought, everything we even imagine in our heads—is it some little bit of good, some little bit of bad? No, it’s totally evil. The point the author is trying to make here is that he wants us to shout at the pages of this book and say, “For the love of God and all things holy, put a stop to this carnage and violence! Stop! Start all over again.”

And what’s wonderful is that you can’t read the flood story without reading the heart of God. Look at what the heart of God is going through. “The Lord observed the extent of human wickedness on the earth, and He saw that everything they thought or imagined was consistently and totally evil. So the Lord regretted He had ever made them and put them on the earth, and it grieved God to His heart.”

In Hebrew that means that means bitter anguish. The point is that we are supposed to be looking at God and learning about His heart. He is a sorrow-filled lover. He’s a parent watching His children destroy one another. And in that destruction, they’re destroying their own souls.

The history of man is the history of death.

The history of man is the tears of God.

The history of man is the history of death. It's interesting that a philosophy professor at Yale University wrote this: "The history of man is the tears of God." That's the mood. When we read about the flood, we need to feel the anguish and the tears of God. Earth and all of mankind are crying out with birth pangs, "We can't help ourselves. Stop this!"

And so, the flood story ... when you read it, read it like we read Genesis 1:2. It is an anti-creation story. It's going back to verse 2 of chapter 1 where it said it was formless and void over the depths of the sea. Well, the flood brings us back to that chaos in the depths of the sea. Again, that weighs heavy on us, and we're starting over. Because the flood story is not an anti-creation story alone; it's a recreation story. And so, when you read that the flood subsides and waters go down, you start seeing there's a whole new creation that's taking place.

Noahitic Covenant

Genesis 8:21

And the LORD was pleased with the aroma of the sacrifice and said to Himself, "I will never again curse the ground because of the human race, even though everything they think or imagine is bent toward evil from childhood. I will never again destroy all living things."

Again, we have this high point, this emotional draw for what happens next. It ends with Noah getting off the boat, and the first thing he does is have this glorious sacrifice to God that gives God praise for what He's done. We're going to start all over again. God responds with what is called the Noahitic covenant. It's our second major covenant in this storyline. "And Yahweh was pleased with the aroma of the sacrifice and said to Himself, 'I will never again curse the ground because of the human race, even though everything they think or imagine is bent toward evil from childhood. I will never again destroy all living things.'"

And that makes us think, *Oh, this is so great.*

Genesis 9:1

Then God blessed Noah and his sons and told them, “Be fruitful and multiply. Fill the earth.”

And then following that in the very next chapter, chapter 9:1, He gives them a new re-creation command: “Then God blessed Noah and his sons and told them, ‘Be fruitful and multiply. Fill the earth.’” We know that sentence. That’s the Adam and Eve sentence. This is a do-over. This is Adam 2.0. This is going to work this time.

No, it doesn’t. There’s another garden. Noah’s gardening, and he builds a vineyard—not for grapes—for wine. He gets blitzed, blackout drunk. He passes out in his tent. His son does something terribly disrespectful, so much so that he’s cursed. The point is that he’s lying in his tent naked and ashamed. So, here we are with another garden and another naked and ashamed man. And we’re back to where we were. Because the theme is that we can’t fix this. We never fail to fail. It’s the easiest thing we do.

NATIONS

And so, from here, how about this new creation? There’s another zoom. This is chapter 9. We’re going to get to chapter 11. The new creation goes on. God tells the descendants of Noah to go be fruitful and multiply and scatter to the four corners of the world and form these new nations. And so, what do they do? They don’t scatter. They go to one place further east from where they were before. And they start a new city. And it’s a city called Babylon. It’s the first city mentioned in the Bible by name. It will end up all the way into Revelation as well. Because Babylon will become iconic for all things independent and rebellious against God.

Genesis 11:3b-4

**They used brick instead of stone, and tar for mortar.
4 Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth.”**

As a matter of fact, they have this technology that they’ve invented. Look how they go out of their way to make sure that you know. Genesis 11: “They used brick instead of stone, and tar instead of mortar. Then they said, ‘Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will have to do what God said and be scattered over the face of the earth.’” Babylon will be their city. We are independent of God. We can build this city in our own name and for our own glory.

And again, Babylon will mean throughout the Bible arrogance, independence, and rebellion. It’s the garden fall writ large. And so, God humbles them and confounds their language, and they babble. And they’re scattered to the four winds. And that’s why it’s called “Babylon.” And that’s the name that they built for themselves.

And so, the last movement is nations, where they’re all scattered. What happens next? God’s going to zoom in on one of those nations and fulfill the promises that He made to Adam. And that’s next week.

Genesis chapters 1 through 11—four words. What are they? Creation—Fall—Flood—Nations. Good for you guys. And what’s the theme? It starts off great. But the theme in the context of the fall is that we cannot fix this. And given every opportunity, we’ll decide on independence, and we’ll choose pride. And only if God were to send us a wounded warrior ... but how? Well, that’s a page turner. That’s why we keep reading. We’re seeing how God is going to get Himself out of the trouble He made when He made a promise to make us right with Him, to make us right with ourselves, to make us right with others, and even make us right with creation.

We’re studying the forest so that we can understand the trees and enjoy those in their fullness. This is a great series together. If you have friends that don’t go to church, or you have friends and they want to know the Bible, or you have friends who go to a church that doesn’t

teach the Bible, tell them to join us this summer. We're going to go through this, and by the end of our summertime together, they're going to know the big picture of the Old Testament and find out about who God is and what He's like. They're going to be able to tell people that they've been through seminary and know the big picture; that they know things seminary students usually don't know. (They just know the details—the trees, not the forest.)

This is a great opportunity to bring friends and family. It will be a lot of fun to have together. That's where we are, chapter 1 through 11 in the Book of Genesis. And this is what we've learned so far.

But to end our time together today, I just thought it would be criminal to end with the fall, the flood, and nations. Let's go back to creation—to God be the glory, the God of wonders. We're going to end our time by reading Genesis 1. And then we're going to sing a wonderful song together, glorifying God for who He is and what He's done.

“In the beginning God created the heavens and the earth.” Listen for the symmetry. Listen for the repetition. Listen for the song. ² **“The earth was formless and void, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters. ³ Then God said, ‘Let there be light,’ and there was light. ⁴ And God saw that the light was good. Then He separated the light from the darkness. ⁵ God called the light “day” and the darkness “night.” And evening passed and morning came, marking the first day.**

⁶ **“Then God said, ‘Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth.’ ⁸ God called the space “sky.” And evening passed and morning came, making the second day.**

⁹ **“Then God said, ‘Let the waters beneath the sky flow together into one place, so dry ground may appear.’ ¹⁰ God called the dry ground ‘land’ and the waters ‘seas.’ And God saw that it was good.**

¹¹ **“Then God said, ‘Let the land sprout with vegetation==every sort of seed-bearing plant, and trees that grow seed-bearing fruit ... ¹² and God saw that it was good. ¹³ And evening passed and morning came, marking the third day.**

¹⁴ **“Then God said, ‘Let lights appear in the sky to separate the day from the night. Let them be signs to mark the season, days, and years.’ ¹⁶ God made two great lights—the**

larger one to govern the day, and the smaller one to govern the night ... ¹⁸ And God saw that it was good. ¹⁹ And evening passed and morning came, marking the fourth day.

²⁰ “Then God said, ‘Let the waters swarm with fish and other life. Let the skies be filled with bird of every kind.’ ... ²¹ And God saw that it was good. ²² Then God blessed them, saying, ‘Be fruitful and multiply.’ ²³ And evening passed and morning came, marking the fifth day.

²⁴ “Then God said, ‘Let the earth produce every sort of animal, each producing offspring of the same kind.’ ²⁵ And God saw that it was good.”

Here it is—the climax of the poem. ²⁶ “Then God said, ‘Let us make human beings in our image, to be like us. They will reign over the fish in the sea, the birds in the sky the livestock, all the wild animals on the earth, and the small animals that scurry along the ground.

²⁷ “So God created human beings in His own image. In the image of God He created them; male and female He created them.

³¹ “Then God looked over all He had made, and He saw that it was very good! And the evening passed and morning came, marking the sixth day.”

That’s the first page of the Bible. We should read all of it.

Lord Jesus, we’re grateful that You are a wounded Savior; that You would give Your life so that we could have a taste of Eden in this life. And we long for that Sabbath rest when we spend eternity ruling with You, co-regents enjoying Your presence and enjoying our purpose, enjoying our Yahweh likeness.

Lord, I’d ask that You would help us understand Your big picture so that we might understand how we get into that plotline. I’d ask that You would infuse Your Spirit, that He would speak to each and every person, and tell us, give us clues as to how You’ve made us and given us the experiences in our life so that we might play our part in Your storyline.

Lord, I’d ask that You would help us; that Your Spirit would console us when we doubt that the surrendered life is anything but an upgrade; that if we ever thought that You wouldn’t want what is best for us in all circumstances, that we would find ourselves realizing we’re quoting the devil and not You and what’s true. I ask that You would cause us to be strong and courageous and bold, knowing that You are a good, good Father. You are a God that glorifies.

Let us celebrate who You are and what You've done and all of Your creation. May we do that with a song. We love You, Lord, because You loved us. We pray this in Jesus' name. Amen.