

MY BOOK

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CHAPTER 1

DAY 1 GENESIS 1-3

Read Genesis 1-3

Knowing where you came from is important. Knowing the origin of all creation is everything—and a question most of us carry through life. If someone can explain how all of this began, then they can explain your present fears, desires, hopes, and challenges. Genesis chapters 1–3 tell the story of how God created all things, why He did so, and where it all went wrong

CHAPTER 1

God's Spirit hovers over the "waters." The Spirit animates, breathing life into all. And by God's Word, creation is spoken into reality. The six days of creation move from the most elemental—light—to the most sophisticated—humanity. Most of these days of creative work end with a word we'll return to again and again: "good", or *tov* in the original Hebrew. Simply put, "good" means excellent.

But it wasn't just that God created the right chemical bonds to form

H₂O, allowing us to have water. The deeper truth is that everything was in harmony—each element of creation playing its perfect part. In other words: paradise. Creator and creation in perfect union.

All of this leads to the creation of the human. The psalmist says humankind was “crowned with glory and honor.” We see in Genesis 1:26 what that means. Though we are like other creatures—formed from dust—God endows us with His image. We are not God, but we resemble Him in nature and character.

This resemblance is made clear in verses 28–30. We are given co-rulership over Earth—to take control and care for it. As God rules, so do we. But to rule well, we must “be fruitful and multiply” to meet the scale of the responsibility. It is only natural that God shares His kingdom with His image-bearers. Unfortunately, this sharing will lead to division, as we’ll see in chapter 3.

Creation starts with light and culminates in God’s image—the human. God gives a final review of everything and says, “*It is very good.*” Nothing needs to be added or subtracted. But of course, if anything defines human nature, it’s that we aren’t satisfied with what we have. This, too, foreshadows our fall.

CHAPTER 2

The original author continues the thread of God’s finished work. Because creation was “very good,” God rests. This is not a rest from exhaustion, but from satisfaction. The seventh day becomes the Sabbath. Later, God will command us to rest on the Sabbath as a reminder that all He made is enough.

In the garden, God plants two trees. The first is the Tree of Life, which represents all that God provides. He invites us to eat from it—it truly has everything we need for the good life. But He also plants the Tree of the Knowledge of Good and Evil, which He forbids Adam to eat from, explaining that it will lead to death. The phrase “*knowledge of*

good and evil,” according to many scholars, implies experiential knowledge—especially of evil.*

Interestingly, the next scenes in chapter two feel like a flashback. Man and woman were already created on the sixth day (Gen 1), but chapter 2 zooms in on the formation of the human family.

God first forms Adam, but then says something surprising: “It is not good that the man should be alone.” Out of all creation, this is the first “*not good*.” So God forms the woman—not from inferior stuff, but from the *side* (*tsela*) of the man. Some translations say “rib,” but the Hebrew word often means “side,” suggesting something fuller: that God split the human in two, forming man and woman.

This woman is called *ishah*—the female form of *ish* (man)—but the term “*ezer*” (helper) used in verse 18 means a strong ally, a vital support. It is the same word used for God’s help in the Psalms. She is not a subordinate, but a soldier-in-arms, a true life partner as they fulfill their role of subduing the Earth together.

This clear direction provides the foundation of the Edenic covenant—a theological term for God’s initial arrangement with humanity. God gives purpose (co-rule over Earth), provision (the Tree of Life), relationship (man and woman), and rest (Sabbath). In return, He asks us not to rebel—symbolized in the command regarding the Tree of the Knowledge of Good and Evil.

CHAPTER 3

Chapter 3 is the unraveling of every good thing we’ve just seen. A new character is introduced: the serpent, who we later come to understand as Satan (cf. Revelation 12:9; 20:2).

In a moment of temptation, the serpent speaks to Eve—undermining God’s command. While Adam is also present (Genesis 3:6), he remains silent. In verses 2–6, the serpent accuses God of deception. He argues the Tree of Life isn’t enough. If Eve eats from the forbidden tree,

* <https://www.thegospelcoalition.org/sermon/part-1-the-temptation-of-adam-and-eve-genesis-3/>

she won't die; instead, her eyes will be opened, and she'll be *more like God*.

The temptation here is subtle and powerful: discontent. "Not enough" becomes the core lie. God's harmony is not enough. His provision is not enough. His image in us is not enough. So Eve eats. And so does Adam.

According to the Edenic covenant, rebellion brings consequences. In verses 14–24, God curses the serpent and then outlines the judgments for Adam and Eve.

- The goodness of childbearing to "fill the Earth" becomes painful labor (v.16a).

- The good unity of marriage becomes marred by power struggle (v.16b).

- The good joy of work becomes toil and futility (vv.17–19).

These are not just punishments—they are distortions. The good gifts of creation (family, vocation, partnership) are now marked by suffering. Living as God's image-bearers in His kingdom becomes bitter and difficult.

We need a Savior.

In verse 15, God speaks to the serpent and hints at the hope to come:

*"I will put enmity between you and the woman,
and between your offspring and her offspring;
he shall bruise your head,
and you shall bruise his heel."*

In **Romans 16:20**, Paul echoes this hope:

"The God of peace will soon crush Satan under your feet."^{*}

Jesus is the One who bruises the head of the serpent. He defeats the one who defeated us. He reverses the curse and restores us to the good life—eternal life—with God.

REFLECTION:

* This is often called the **Protoevangelium**—the first gospel. It is a promise that one day, a child of the woman will crush the serpent's head.

MY BOOK

1. Take a moment to pray and reflect on the areas of your life that God has provided for you, but you still feel aren't "good enough". How can you find contentment in the "good" that God has already provided to you?

2. Think about the serpent's temptation in Genesis 3—to reach for what God had not given yet. Where do you find yourself grasping for more, rather than trusting in God's timing and boundaries? How could choosing trust over control with God today?

-KEVIN MCGILL

