

Genesis 1:7

Authorized King James Version (KJV)

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

Analysis

And God made the firmament, and divided the waters which were under the firmament from the waters wh... This verse is part of the creation account that establishes God's sovereign power and purposeful design. The structured pattern of the seven days reveals divine order, intentionality, and progressive development from formless void to a world prepared for human habitation.

The recurring phrases "And God said," "and it was so," "And God saw that it was good" create a liturgical rhythm emphasizing:

1. creation by divine decree
2. immediate fulfillment of God's word,
3. divine evaluation of creation's goodness.

This pattern refutes both polytheistic chaos-and-conflict creation myths and modern materialistic chance-based origins.

Each stage builds toward the climax of human creation in God's image. The theological themes include divine transcendence and immanence, purposeful design, creation's inherent goodness, and humanity's unique role as God's image-bearers and stewards. The creation account provides the foundation for understanding work and rest (Sabbath), male and female relationships (marriage), human dominion (stewardship), and moral accountability to the Creator. These

opening chapters establish the worldview framework for all subsequent biblical revelation.

Historical Context

Genesis 1 stands in stark contrast to ancient Near Eastern creation accounts like the Babylonian Enuma Elish, Egyptian creation myths, and Ugaritic texts. While these portrayed creation resulting from conflicts between deities or sexual generation of gods, Genesis presents a sovereign monotheistic God who creates effortlessly by divine decree. This would have been revolutionary to ancient readers accustomed to polytheistic cosmogonies.

The Hebrew text's literary structure (seven days, recurring formulas) suggests careful composition as theological proclamation rather than primitive mythology. Archaeological discoveries of creation tablets from Mesopotamia (2000-1500 BCE) reveal that Genesis addresses similar questions but provides radically different answers about the nature of God, humanity, and the cosmos. The absence of theogony (origin of gods) and theomachy (conflict between gods) distinguishes Genesis from its ancient Near Eastern context.

For Israelites emerging from Egyptian bondage or later facing Babylonian captivity, this truth that Yahweh created everything would have been profoundly liberating and countercultural. The gods of Egypt and Babylon were mere creations, not creators. Genesis 1 establishes that Israel's God alone is supreme, rendering pagan deities powerless and their worship futile.

Related Passages

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

Study Questions

1. What theological truths about Creation emerge from this passage?

2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. How does this verse fit into the broader biblical story culminating in Christ?

Interlinear Text

made H6213	And God H430	אֱלֹהִים H853	אֶת H7549	לְבָקָעַ יְעַשֵּׂה H914	בְּנֵי H996	בְּנֵי H4325
						from the waters
which H834	were under H8478	מִתְּמַמָּתָה H7549	לְבָקָעַ יְעַשֵּׂה H996	בְּנֵי H4325	בְּנֵי H4325	which H834
						were above
the firmament H7549	וְיֹהִי H1961	לְבָקָעַ יְעַשֵּׂה H3651				

Additional Cross-References

Psalms 148:4 (Parallel theme): Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Matthew 8:27 (Parallel theme): But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!