

GOOD HOPE BAPTIST CHURCH | CROSS+WALK MINISTRY

The Light Who Made the World Entered the World

Genesis 1:1-5 | Psalm 8 | John 1:1-18 | Hebrews 2:5-10



ADULT BIBLE EXPOSITION STUDY GUIDE

Creation, human dignity, incarnation, and restoration
through the canon of Scripture

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Good Hope Baptist Church | Cross+Walk Ministry

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Scripture quotations are from the English Standard Version (ESV), unless otherwise noted.

Source Use Note
Ancient Near Eastern comparisons are used for background and contrast. They are not treated as Scripture, nor are they used to control the meaning of Genesis. Scripture interprets Scripture, and Genesis is read within the canon that reaches its fulfillment in Christ.

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How the Contents Are Organized

This guide moves from orientation to exposition, then to doctrinal guardrails and teaching helps. It is designed for a one-session adult Bible study, but it can also be divided across multiple classes.

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How to Use This Study

This study is designed to be read with an open Bible. Do not rush from Genesis to John as though the earlier passages were only background information. Work through the biblical movement step by step. Read Genesis 1:1-5, Psalm 8, John 1:1-18, and Hebrews 2:5-10 aloud. Observe each passage in its own setting, and then follow how Scripture develops the theme of creation, humanity, light, darkness, incarnation, and restoration in Christ.

The goal is not only to understand a theme. The goal is to learn how careful canonical exposition keeps the church under the authority of the text. Genesis establishes God as Creator. Psalm 8 turns human dignity into worship. Genesis 3 exposes the fall as distrust that becomes self-rule. John reveals the eternal Word made flesh. Hebrews shows true humanity fulfilled in Jesus.

Teaching Aim
By the end of this study, learners should be able to explain how Genesis 1, Psalm 8, John 1, and Hebrews 2 together teach creation by God's word, human dignity under God, the incarnation of the eternal Word, and the restoration of humanity in Jesus Christ.

Recommended One-Session Flow

Opening prayer and Bible reading - 5 min Begin under the authority of the text.	Ancient question and Genesis 1 - 15 min Contrast biblical creation with creation by struggle, rivalry, or divine need.
Psalm 8 and human dignity - 12 min Show humanity as crowned by God, not self-crowned.	John 1 and the Light - 18 min Reveal the eternal Word as Creator, life, light, and the Word made flesh.
Hebrews 2 and restoration - 12 min Show Psalm 8 fulfilled in Jesus, the true Man crowned through suffering and death.	Doctrine, questions, and prayer - 23 min Protect doctrine, press application, and call people to receive Christ.

Purpose and Primary Texts

This study traces a single biblical theme across the canon: God created all things by His word, crowned humanity with glory and honor, and then the eternal Word became flesh to bring life and light to fallen humanity.

Central Claim
The God who spoke light into creation has come as the Light of the world in Jesus Christ, so that fallen humanity may receive life and be restored to the glory for which God made us.

The primary passages are Genesis 1:1-5, Psalm 8, John 1:1-18, and Hebrews 2:5-10. Genesis answers where the world came from. Psalm 8 asks why God cares for humanity in such a vast creation. John 1 reveals that the

Word through whom all things were made has entered the world as Jesus Christ. Hebrews 2 shows that Psalm 8's vision of crowned humanity is fulfilled in Jesus, the true Man, who suffered death and was crowned with glory and honor.

MOVEMENT

Creation and Human Dignity

Genesis 1 and Psalm 8

Movement Purpose

Genesis teaches that God created the whole heavens-and-earth reality by His word. Psalm 8 takes that truth and turns it into worship, showing that humanity has real dignity because God crowned human beings with glory and honor.

1. Opening the Ancient Question

Every religion, philosophy, and worldview must answer basic questions: Where did the world come from? Why is there order instead of chaos? What are human beings? Why do people matter? What went wrong with the world? How can life be restored? These are not modern questions. They are ancient questions.

Ancient people looked at the sky, sea, storms, harvests, kings, temples, war, birth, death, and human weakness. They knew the world was large and mysterious. They knew human beings were both wonderful and fragile. They knew there was beauty in the world, but also violence, disorder, suffering, and death.

Many ancient creation stories answered these questions through divine struggle, rivalry, conquest, and servitude. In the Babylonian Enuma Elish, creation is connected to conflict among the gods, especially Marduk's defeat of Tiamat. Humanity is made for the service of the gods. In the Atrahasis Epic, human beings are created after the lesser gods complain about exhausting labor, so humanity is made to bear the work.

Genesis gives a very different answer. Genesis does not begin with divine war, rival gods, matter existing beside God, or exhausted gods needing servants. Genesis begins, "In the beginning God created the heavens and the earth" (Genesis 1:1). That sentence changes everything.

2. Genesis 1 - God Creates by His Word

Genesis 1:1 says, "In the beginning God created the heavens and the earth." In Hebrew, the sentence reads: bereshit bara elohim et hashamayim we'et ha'arets. The word et appears before "the heavens" and before "the earth." This word is not normally translated into English because it functions as a direct object marker. It marks "the heavens" and "the earth" as what God created.

That matters because Genesis 1:1 presents God as the acting subject, "created" as the action, and "the heavens and the earth" as the object of that action. God created the whole heavens-and-earth reality. The verse does not present God as one being inside an already existing world. It does not say God found eternal matter and then improved it.

We should say this carefully. The direct object marker itself is not a secret theological code. It marks the object of God's creating. The full doctrine that no created thing exists independently beside God is taught by Genesis 1:1 read in its canonical context and confirmed by the rest of Scripture. Genesis 1:2 describes the condition of the earth after God created and before He ordered and filled it through His spoken word. Genesis 1:2 does not introduce material that exists independently from God. Genesis 1:1 already answered where the material came from.

Then Genesis 1:3 says, "And God said, "Let there be light," and there was light." God speaks, and light comes. There is no battle, negotiation, rival power, chaos monster equal to God, or struggle before creation can exist. God speaks, and creation obeys.

Teaching Summary

Genesis 1 teaches that Yahweh is the sovereign Creator who brings all things into being and orders all things by His word. He does not fight for the right to create. He does not depend on preexisting matter. He speaks, and creation responds.

3. Humanity as the Crown of Earthly Creation

Genesis 1 does not end with light, land, vegetation, sun, moon, stars, fish, birds, or animals. The chapter moves toward the creation of humanity. Genesis 1:26-27 says that God made humanity in His image, male and female, and gave them dominion under His authority.

Humanity is not presented as an accident. Human beings are not divine slave labor. Man and woman are not merely animals with religious instincts. Human beings are made in the image of God. This does not mean humanity is divine. It does not mean humanity is independent. It does not mean human beings may define good and evil for themselves. Humanity is high, but not highest. Humanity is crowned, but not self-crowned. Humanity rules, but only under God.

The final purpose of creation is God's glory, God's presence, God's rule, and God's goodness displayed in what He has made. But within the created order, humanity has a unique place. The animals are not called the image of God. The sun, moon, and stars are not called the image of God. Mountains, rivers, seas, and trees are good, but they are not called the image of God. Man and woman are.

This means human dignity is not based on usefulness, age, intelligence, strength, beauty, health, productivity, social value, or personal achievement. A child matters before that child can contribute anything. The elderly matter when the world treats them as burdens. The disabled matter when society measures worth by productivity. The poor matter when power ignores them. The unborn matter before anyone has seen their face. The weak matter because God made human beings in His image.

Expositional Guardrail

Genesis gives humanity dignity, but it also gives humanity dependence. We were made to live under God's word, not apart from it.

4. Psalm 8 - Genesis 1 Turned into Worship

Psalm 8 takes the truth of Genesis 1 and turns it into worship. David begins, "O LORD, our Lord, how majestic is Your name in all the earth!" Then he looks at creation: "When I look at Your heavens, the work of Your fingers, the moon and the stars, which You have set in place, what is man that You are mindful of him, and the son of man that You care for him?" (Psalm 8:3-4).

David looks at the heavens and feels the smallness of man. The sky is vast. The moon and stars are beyond human control. Creation displays the greatness of God. Then David asks the question every worldview must answer: What is man?

Psalm 8 does not answer by saying humanity is nothing. It also does not answer by saying humanity is everything. It says humanity has been made a little lower than the heavenly beings and crowned with glory and honor. God has given humanity dominion over the works of His hands and put all things under human feet.

This is Genesis 1 in praise form. Genesis 1 states the doctrine: humanity is made in God's image and given dominion. Psalm 8 sings the wonder: the Maker of the heavens cares for man and crowns him with glory and honor.

Teaching Summary

Psalm 8 teaches that humanity's dignity is both real and received. Human beings are crowned with glory and honor, but the crown comes from God. Humanity's role is royal, but it is royal under God's authority.

MOVEMENT

The Problem and the Light

Genesis 3 and John 1

Movement Purpose

Psalm 8 celebrates humanity's intended dignity, but the world does not look like Psalm 8. Genesis 3 explains the darkness, and John 1 reveals the eternal Word who enters that darkness as life and light.

5. The Problem Psalm 8 Raises

Psalm 8 celebrates humanity's intended dignity and dominion, but it also raises a question. If humanity was made to rule under God, why is the world the way it is? Why do human beings use dominion to destroy? Why do we turn blessing into selfishness? Why do people made in God's image dehumanize one another? Why do those crowned with glory and honor hide from God?

Genesis 3 answers the question. Humanity rejected God's word. The serpent did not merely tempt the man and the woman to break a rule. He called God's goodness into question. He suggested that God was withholding life from them, that God could not be trusted, and that human beings could become like God by taking the knowledge of good and evil on their own terms. The issue at the root of the fall was not appetite alone. It was distrust that became self-rule.

This is why Genesis 3 belongs between Psalm 8 and John 1. Psalm 8 shows what humanity was made to be. Genesis 3 shows why humanity no longer lives that calling faithfully. Fallen humanity wants the dignity of Genesis 1 without the dependence of Genesis 1. We want the crown without the Creator, dominion without obedience, and life without receiving life from God.

John 1 shows why humanity does not merely need advice, education, morality, or religious inspiration. Fallen humanity needs life from the Creator. The world is not only confused; it is darkened. Human beings are not only small; they are estranged. The Light must enter the darkness because the darkness cannot heal itself.

In Genesis 1, darkness is not evil. Darkness is part of the unformed condition that God orders by His word. But after sin, darkness becomes a moral and spiritual reality. Darkness becomes rebellion, blindness, death, unbelief, hiding, and rejection of God. Humanity was made for light, but fallen humanity hides in darkness.

Pastoral Connection

The biblical problem is deeper than human weakness. The problem is that humanity wants the dignity of Genesis 1 without the dependence of Genesis 1.

6. John 1 - The Word Behind the Word

John begins his Gospel by taking us back to Genesis. Genesis begins, "In the beginning God created the heavens and the earth." John begins, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). John wants us to hear Genesis, but he also goes behind the beginning of creation.

Genesis tells us what happened when creation began. John tells us who was already there when creation began. John does not say, "In the beginning the Word came into being." He says, "In the beginning was the Word." When creation began, the Word already was.

That means Jesus did not begin at Bethlehem. The Son did not come into existence when Mary conceived. The Word is not part of the created order. John continues, "He was in the beginning with God. All things were made through Him, and without Him was not any thing made that was made" (John 1:2-3).

John leaves no category of created reality outside the work of the Word. If something came into being, it came into being through Him. Therefore the Word Himself did not come into being. Jesus is not the highest creature, the first thing God made, an angelic being, merely a prophet, or one holy teacher among many. He stands on the Creator side of the Creator-creature distinction.

Genesis 1 says God created the heavens and the earth by His word. John 1 reveals that the Word through whom all things were made is personal, eternal, divine, and has now been made known in Jesus Christ. John is not building his doctrine of Christ from a hidden meaning in the Hebrew word *et*. John's claim is much stronger. He takes the full creation theology of Genesis and identifies Jesus as the eternal Word through whom creation came into being.

7. John's Light Analogy

John continues, "In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it" (John 1:4-5). This is the center of the study.

John is not using light merely as a pleasant religious symbol. He is using light canonically. Light is tied to creation, life, order, revelation, holiness, salvation, and new creation. In Genesis, God says, "Let there be light." Light is the first visible sign that creation is under God's command. God speaks, and light enters the darkness. In John, the Light is personal.

John does not merely say Jesus gives light. John says, "In Him was life, and the life was the light of men." Humanity needs light because humanity needs life from the Creator. Jesus is not one lamp among many. He is not merely a teacher who helps people see better. He is not simply an example of spiritual insight. He is the source of the life and light humanity was made to receive.

Darkness is real, but it is not ultimate. Darkness is active, but it is not equal. Darkness can reject the Light, but it cannot master Him. John's Gospel shows this. People misunderstand Jesus. Religious leaders resist Him. Judas betrays Him. Pilate condemns Him. Soldiers crucify Him. Darkness appears to have won. But on the first day of the week, the tomb is empty. The Light was not conquered by the darkness. The Light entered the darkness and overcame it from within.

Key Connection

In Genesis, light is created by the Word. In John, the Word comes as the Light. In Genesis, darkness cannot resist God's speech. In John, darkness cannot overcome God's Son.

8. Jesus Must Be Received

John 1 also explains why Jesus cannot simply be placed beside the religious teachers of the world. Many religions are willing to say respectful things about Jesus. Some call Him a prophet. Some call Him a teacher. Some call Him a holy man. Some call Him enlightened. Some call Him an example.

John says more than that. John says all things were made through Him. John says in Him was life. John says the life was the light of men. John says the Word was God. John says the Word became flesh. A prophet points beyond himself to God's word. A teacher explains what he has received. A witness bears testimony to the truth. But John says Jesus is the eternal Word, the life of humanity, and the true Light. That means Jesus is not merely to be admired. He must be received.

John says, "He came to His own, and His own people did not receive Him. But to all who did receive Him, who believed in His name, He gave the right to become children of God" (John 1:11-12). Creation gives human beings dignity. Redemption gives sinners sonship.

Every human being matters because every human being is created through the Word and made in the image of God. But not every human being is automatically restored to God. John says those who receive Christ, those who believe in His name, are given the right to become children of God. That is not by bloodline, natural descent, family heritage, religious background, or human effort. John says they are born of God.

MOVEMENT

Incarnation and Restoration

John 1 and Hebrews 2

Movement Purpose

The Creator entered creation. The Word became flesh. Hebrews 2 shows that Psalm 8's vision of crowned humanity is fulfilled in Jesus, the true Man who suffered death and was crowned with glory and honor.

9. The Word Became Flesh and Dwelt Among Us

John 1:14 says, "And the Word became flesh and dwelt among us." This is one of the deepest statements in Scripture. The Creator entered creation. The One through whom humanity was made became human. The One who spoke light into darkness came into the darkness Himself. The One who crowned humanity with glory and honor took on the human nature we corrupted by sin.

John says He dwelt among us. The language carries tabernacle imagery. In the Old Testament, God dwelt among His people in the tabernacle and later the temple. Those places revealed God's desire to be with His people, but they also showed that access was limited because of sin. There were sacrifices, priests, curtains, holy places, and boundaries.

Now John says the presence of God has come in a Person. Jesus is not merely sent from God with information. He is God with us. He is the true temple. He is the meeting place between God and humanity. He is the presence of God in human flesh.

10. Hebrews 2 - Psalm 8 Fulfilled in Jesus

Hebrews 2 quotes Psalm 8 and applies its vision of humanity to Jesus. Psalm 8 says humanity was made a little lower than the heavenly beings and crowned with glory and honor. Hebrews 2 recognizes the tension: we do not yet see everything subjected to humanity as Psalm 8 describes.

Hebrews says, "At present, we do not yet see everything in subjection to him. But we see Him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death" (Hebrews 2:8-9). That phrase matters: But we see Jesus.

We do not yet see the world as it should be. We do not yet see humanity ruling creation in perfect faithfulness. We do not yet see death removed from human experience. We do not yet see all things restored. But we see Jesus.

Jesus is not merely an example of restored humanity. He is the representative true Man. He enters the human condition, takes on our flesh, tastes death, defeats the power of death, and brings many sons to glory. He fulfills what Adam failed to fulfill. He restores what sin ruined. He takes humanity's calling into Himself and brings it to its intended end.

That is why Hebrews 2 strengthens the whole study. The Word through whom all things were made became the Man who suffered death. The Creator did not restore humanity from a distance. The Son entered our weakness, bore our death, and was crowned with glory and honor so that the children of God may share in the glory for which humanity was made.

Expositional Summary

John 1 and Hebrews 2 belong together. As the Word, Jesus is Creator. As incarnate, Jesus is truly human. As crucified and risen, Jesus restores humanity. As exalted Lord, Jesus brings creation toward its final goal.

11. The Canonical Movement

The Bible's storyline is not a collection of disconnected religious thoughts. Genesis, Psalm 8, John, Hebrews, and Revelation belong to one theological movement. God creates by His word. Humanity is crowned under God. Sin darkens the world. The eternal Word becomes flesh. The true Man is crowned through suffering and death. New creation ends with God dwelling with His people, and the Lamb is its light.

Text	Main Question	Biblical Answer
Genesis 1	Where did the world come from?	God created the heavens and the earth by His word.
Genesis 1	What is humanity?	Humanity is made in God's image and given dominion under God.
Psalm 8	Why does humanity matter?	God crowned humanity with glory and honor.
Genesis 3	What went wrong?	Humanity rejected God's word, distrusted God's goodness, and chose self-rule.
John 1	Who is the Word?	The Word was with God, was God, created all things, and became flesh.
Hebrews 2	Where is true humanity fulfilled?	We see Jesus, crowned with glory and honor through suffering and death.
Revelation 21-22	Where is creation going?	God dwells with His people in new creation, and the Lamb is its light.

Doctrinal Guardrails

12. Doctrinal Truths to Protect

<p>God is the Creator of all things. Genesis presents God as Creator of the whole heavens-and-earth reality. Read canonically with the rest of Scripture, this leaves no room for matter, darkness, waters, or any created thing existing independently beside Him.</p>	<p>Jesus is not created. John 1:3 says all things that were made were made through Him. If all created things came into being through the Word, then the Word Himself is not part of the created order.</p>
<p>Humanity has real dignity. Genesis 1 and Psalm 8 teach that human beings are made in God's image and crowned with glory and honor. Human dignity is not earned or assigned by society. It is given by God.</p>	<p>Humanity is not ultimate. Humanity is crowned by God, not above God. Human beings are made to rule under God's authority, not to define good and evil for themselves.</p>
<p>Darkness is real but not equal to Christ. John does not deny sin, evil, death, unbelief, and rebellion. But darkness does not stand as an equal power beside the Light. Darkness cannot overcome Christ.</p>	<p>Creation and redemption belong together. Jesus is not only the Savior of souls. He is the Creator Word who became flesh to restore fallen humanity and bring creation to its final purpose.</p>

13. Errors and Poor Doctrine to Avoid

Treating Genesis 1 as if God merely shaped preexisting matter.

Genesis 1:1 presents God creating the heavens and the earth. Verse 2 describes the initial condition of the earth before God orders and fills it. The material is not independent of God.

Treating et as a hidden code for Jesus.

The Hebrew word et in Genesis 1:1 is a direct object marker. The doctrine of Christ as Creator comes clearly from the canonical witness, especially John 1:1-3, Colossians 1:15-17, Hebrews 1:1-3, and Revelation.

Saying humanity is the final purpose of creation.

Humanity is the crown of earthly creation, but God Himself is the final purpose. Creation exists for God's glory, presence, rule, and goodness.

Reducing Jesus to a teacher, prophet, or example.

John does not allow this. Jesus is the eternal Word, fully God, Creator of all things, life and light of humanity, and the Word made flesh.

Treating light as only information.

In John 1, light is not merely knowledge. The light is life in the Word. Humanity needs more than instruction. Humanity needs life from Christ.

Treating darkness as equal to Christ.

John says the darkness has not overcome the Light. Darkness is real, but it is not sovereign. Christ is not one force struggling against an equal opposite.

Treating all people as automatically saved because Christ created them.

Creation gives dignity. Redemption gives sonship. John 1:12 says those who receive Christ and believe in His name are given the right to become children of God.

14. Key Terms

<p>et Hebrew direct object marker. In Genesis 1:1 it marks "the heavens" and "the earth" as what God created.</p>	<p>Heavens and earth A totality phrase referring to the whole created realm.</p>
<p>Image of God Humanity's God-given identity and vocation to represent God's rule within creation.</p>	<p>Dominion Delegated human rule under God's authority. It is stewardship, not self-rule.</p>
<p>Word / Logos In John 1, the eternal divine Word who was with God, was God, and through whom all things were made.</p>	<p>Light In John, the life and revelation found in Christ; the true Light who enters fallen darkness.</p>
<p>Darkness Moral and spiritual blindness, sin, unbelief, rebellion, and death. It is real but not equal to Christ.</p>	<p>Dwelt John 1:14's language of God dwelling among His people, echoing tabernacle presence.</p>
<p>Canonical reading Reading each passage in light of the whole Bible's storyline and fulfillment in Christ.</p>	

Adult Teaching Helps

15. Adult Teaching Guide

Opening Question

Ask the group: When people today talk about human worth, what do they usually base it on? Let them answer. They may mention ability, usefulness, independence, success, intelligence, personality, social contribution, money, beauty, or popularity.

Then transition: Genesis 1 and Psalm 8 give a different answer. Human beings matter because God made them in His image and crowned them with glory and honor. John 1 then shows that the Creator of humanity entered humanity in Jesus Christ.

1. God created by His word.

Read Genesis 1:1-5. Explain that Genesis does not describe creation through struggle or divine conflict. God speaks, and creation obeys. Genesis 1:2 does not tell us where the material came from. Genesis 1:1 already answered that.

2. Humanity is crowned, but not ultimate.

Read Psalm 8. Explain that Psalm 8 is Genesis 1 turned into worship. Human dignity is real, but it is received from God. Humanity is high, but not highest.

3. The fall exposes our need for light.

Read Genesis 3:1-7 briefly. Explain that sin is distrust of God that becomes self-rule. Humanity needs more than instruction; we need life from God.

4. The Word became flesh.

Read John 1:1-18. Explain that John intentionally echoes Genesis. The Word was already there "in the beginning." All created things came through Him. Then the Word became flesh and dwelt among us.

5. Jesus fulfills true humanity.

Read Hebrews 2:5-10. Explain that Hebrews quotes Psalm 8 and says we do not yet see everything subjected to humanity. But we see Jesus, crowned with glory and honor through suffering and death.

16. One-Page Summary Handout

<p>Passages Genesis 1:1-5; Psalm 8; John 1:1-18; Hebrews 2:5-10</p>	<p>Main Question How does Scripture move from creation by God's word to the incarnate Word who restores fallen humanity?</p>
<p>Main Answer God created by His word, crowned humanity with glory and honor, and sent the eternal Word as the Light of the world to restore humanity in Christ.</p>	<p>Genesis 1 God creates all things and orders creation by His sovereign word.</p>
<p>Psalm 8 Human dignity is real, received, and under God's authority.</p>	<p>Genesis 3 Humanity rejects God's word, hides in darkness, and needs life from God.</p>
<p>John 1 The Word was with God, was God, created all things, became flesh, and came as life and light.</p>	<p>Hebrews 2 Psalm 8's vision of humanity is fulfilled in Jesus, the true Man crowned through suffering and death.</p>
<p>Main Doctrine Creation and redemption belong together because the Creator Word became flesh to restore fallen humanity.</p>	<p>Main Application Receive Christ as the Light, reject darkness, and treat every person as an image-bearer made for God.</p>
<p>Controlling Principle</p>	
<p>The God who spoke light into creation has come as the Light of the world in Jesus Christ.</p>	

17. Discussion and Reflection Questions

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| <ol style="list-style-type: none">1. In Genesis 1:1-5, what does God do, and how does creation respond?2. Why is it important that Genesis begins with God speaking rather than God fighting?3. What does Psalm 8 say about humanity's place in creation?4. Why is humanity's dignity stronger when it is grounded in God rather than in human ability or usefulness?5. What does Genesis 3 reveal about the difference between dependence and self-rule?6. What does John 1:1-3 say about the Word's relationship to creation?7. According to John 1:4-5, what is found "in Him"?8. What is the difference between saying Jesus "gives light" and saying Jesus "is the Light"? | <ol style="list-style-type: none">9. Why does John say people must receive Christ and believe in His name?10. How does Hebrews 2 use Psalm 8 to point us to Jesus?11. How does Jesus fulfill humanity's calling from Genesis 1 and Psalm 8?12. Where are people today tempted to seek dignity apart from God?13. What does it look like to want the dignity of Genesis 1 without the dependence of Genesis 1?14. What kinds of darkness do people hide in when they do not want Christ's light?15. How should this study shape the way Christians treat the weak, unborn, elderly, disabled, poor, and forgotten?16. What does it mean personally to receive Christ as the Light, not merely admire Him as a teacher? |
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18. Closing Exhortation

Genesis 1 declares that God created the heavens and the earth by His word. He did not create through struggle, conquest, or need. He spoke, and creation responded.

Psalm 8 marvels that this Creator cares for humanity. Though small beneath the heavens, human beings are crowned with glory and honor and given dominion over the works of God's hands.

Genesis 3 explains why the world does not look like Psalm 8. Humanity rejected God's word, distrusted God's goodness, and chose self-rule. The result is not only disorder around us but darkness within us.

John 1 reveals the deepest truth behind Genesis. The Word through whom all things were made was with God and was God. In Him was life, and that life was the light of men. The Word became flesh and dwelt among us.

Hebrews 2 shows that the glory of Psalm 8 is fulfilled in Jesus. We do not yet see everything as it should be, but we see Jesus, crowned with glory and honor because of His suffering and death.

So the Bible's answer to the ancient question is not that order comes from violence or that humanity exists as divine slave labor. The biblical answer is better: God created by His word. Humanity was made for glory under His rule. Sin brought darkness. The eternal Word became flesh. The Light entered the darkness. And the darkness has not overcome Him.

Recommended Resources for Further Study

The following resources are suggested for teachers or leaders who want to go deeper. They are not required for the study, but they can strengthen preparation and help leaders compare historical, literary, and theological issues.

The Holy Bible, English Standard Version. Crossway, 2001.

Primary study text for the class and quoted Scripture unless otherwise noted.

Stephanie Dalley, Myths from Mesopotamia. Oxford University Press, 2000.

Useful for reading major ancient Near Eastern texts in translation and seeing how Genesis differs from surrounding traditions.

Alexander Heidel, The Babylonian Genesis. 2nd ed. University of Chicago Press, 1951.

Classic comparison of Genesis and Babylonian creation traditions.

W. G. Lambert, Babylonian Creation Myths. Eisenbrauns, 2013.

Technical resource for deeper work on Babylonian creation material.

John H. Walton, Genesis 1 as Ancient Cosmology. Eisenbrauns, 2011.

Important scholarly discussion of Genesis 1 in its ancient context; useful even where readers may evaluate some conclusions carefully.

G. K. Beale, The Temple and the Church's Mission. InterVarsity Press, 2004.

Helpful for tracing temple, presence, and new creation themes across Scripture.

D. A. Carson, The Gospel According to John. Pillar New Testament Commentary. Eerdmans, 1991.

Strong exegetical support for John 1 and John's theology of the Word, light, life, and belief.

Peter T. O'Brien, The Letter to the Hebrews. Pillar New Testament Commentary. Eerdmans, 2010.

Helpful for Hebrews 2 and the use of Psalm 8 in relation to Jesus and true humanity.

Scripture Index

Book	Key Texts
Genesis	1:1-5; 1:26-28; 3:1-7
Psalms	8:1-9
John	1:1-18; 8:12; 12:35-36; 20:1
Colossians	1:13; 1:15-17
Hebrews	1:1-3; 2:5-10
Revelation	21:1-5; 21:23; 22:1-5

About the Ministries

Good Hope Baptist Church exists to worship Christ, make disciples, serve the community, and proclaim the gospel with faithfulness. This resource is prepared for the strengthening of the church through careful Bible teaching and adult discipleship.

Cross+Walk Ministry produces Bible teaching resources that help believers read Scripture carefully, understand the biblical world, and follow Christ faithfully in everyday life.

Pastor Dr. G. Ryan Perry, PhD, serves as a pastor and Bible teacher committed to clear exposition, canonical theology, and church-centered discipleship. His teaching seeks to bring serious biblical study into the life of the local church without losing pastoral clarity.

Prepared for Local Church Formation

This guide is designed for adult Bible study, small groups, teacher preparation, discipleship training, and church-wide theological formation. It is meant to help serious laypeople read the Bible carefully, follow the canonical storyline, protect sound doctrine, and respond to Christ with faith and obedience.

Publication Standard

The study preserves a pastoral voice while maintaining theological precision. Its purpose is not merely to provide information, but to train the church to read Scripture under the authority of the text and to see all things fulfilled in Jesus Christ.

The Light Who Made the World Entered the World

Where did the world come from? Why do human beings matter? What went wrong with creation? Where do we see humanity restored?

This adult Bible exposition guide follows the biblical answer from Genesis 1 through Psalm 8, John 1, and Hebrews 2. Genesis declares that God created by His word. Psalm 8 marvels that the Creator crowned humanity with glory and honor. John reveals that the eternal Word through whom all things were made became flesh and entered the darkness as the Light of the world. Hebrews shows that true humanity is fulfilled in Jesus, crowned through suffering and death.

Written for adult Bible study, small groups, church leaders, and serious laypeople, this resource teaches readers to follow a theme across Scripture without flattening the distinct message of each passage.

CONTROLLING PRINCIPLE

**The God who spoke light into creation has come
as the Light of the world in Jesus Christ.**

Dr. G. Ryan Perry, PhD

Pastor, teacher, and Bible expositor

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