

Hovering, Designing, and Creating Life

Genesis 1:1-5, 2:7; Job 34:14-15

The Holy Spirit is one of the three persons of the Trinity, alongside the Father and the Son (or Word).

- As the invisible, personal presence of the creator God, the Holy Spirit brings about and sustains all creation, embodying God's active presence in the world.

Genesis 1:1-5 NASB

¹ In the beginning God created the heavens and the earth. ² And the earth was a formless and desolate emptiness, and darkness was over the surface of the deep, 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 God saw that the light was good; and God separated the light from the darkness. ⁵ God called the light “day,” and the darkness He called “night.” And there was evening and there was morning, one day.

Consider

- In Genesis 1:2, the earth is covered with water, which is a symbol of chaos in the ancient world.
 - God's Spirit hovers over the waters, He's preparing to bring order out of the chaos.
 - For the Spirit, chaos presents not a threat but an opportunity.
 - God simply speaks, and light emerges from the darkness, land from the water, and creatures from the ground (ref Gen. 1:6-31).
- Through his Spirit, God creates a beautiful world that's teeming with life.

Genesis 2:7 NASB

⁷ Then the LORD God formed the man of dust from the ground, and breathed into his nostrils the breath of life; and the man became a living person.

Job 34:14-15 NASB

¹⁴ If He were to determine to do so, If He were to gather His spirit and His breath to Himself,

¹⁵ Humanity would perish together, And mankind would return to dust.

Consider

- The Hebrew word for “spirit” is *ruakh*.
 - It refers to an invisible energy that can take the form of “wind” (Gen. 3:8), “breath” (Job 27:3), or “spirit”—that is, the personal presence of God (Ezek. 37:1) or of a person (Ps. 32:2).
- When God forms a human from the dust, he breathes into him “the breath of life” (Gen. 2:7).
 - Although the Hebrew word in this case is *neshamah*, Job 34:14-15 uses *ruakh* and *neshamah* as synonyms to describe the life-force God gives humans.
- In other words, God’s *ruakh* animates people and is the source of all life.

Reflect

- Based on what God's Spirit does in Genesis 1:1-5, what does this tell us about how the Spirit approaches situations of chaos?
- Based on what God's Spirit does in Genesis 2:7 and what Job 34:14-15 says, what does this tell us about the Holy Spirit?

More Relevant Scripture References

- Psalms 33:6
- Psalms 104:29-30

Website questions:

Q: Stop for a moment: When you hear the words Holy Spirit, what is the first word or image that comes to mind?

Q: After reading Genesis 1:1-5 would you describe the Holy Spirit as: hovering over the waters like a bird? Or maybe like a helicopter? He simply speaks creation into existence?

Q: After reading Genesis 1:1-5 would you say Holy Spirit's nature is bringing order out of chaos? Looking for opportunities?

Q: After reading Genesis 1:1-5 would you say the Holy Spirit desires a relationship with us by bringing order out of chaos? Looking for opportunities?

Website questions (Continued):

Q: After reading Genesis 2:7 what strikes you about God personally bending down and breathing life into Adam — rather than simply speaking us into existence from a distance?

Q: After reading Job 34:14-15 and considering what we learned last week about the Hebrew words for energy, this passage uses both ruakh and neshamah as synonyms for the life-force God gives us. Do you believe that if God were to withdraw that breath, your life would return to dust.

Next week:

Empowering Humans

Genesis 41:37-40, 2:7; Exodus 31:1-5; Judges 3:9-10;
Micah 3:8