

CREATION STUDY

Summer – 2020

In putting these notes together, I want to thank those men whose studies on creation have brought about revival to this great and important subject: Henry M. Morris (founder of *Institute for Creation Research*), Ken Ham (founder of *Answers In Genesis*), Frontier School of the Bible teacher Michael Mysenburg for his notes on *Genesis*, and Thomas Purifoy Jr. (Director and Writer of *Is Genesis History?*)

General Outline

- I. REASONS TO STUDY THE DOCTRINE OF CREATION – (pg. 1)

- II. THE GENESIS ACCOUNT OF CREATION – (pg. 11)
 - A. Introduction to Genesis – (pg. 11)
 - B. The Summary Statement of Creation (1:1) – (pg. 14)
 - C. The Seven Day of Creation. (1:2-2:3) – (pg. 19)

- III. THE BEGINNING OF MAN – (pg. 34)
 - A. The More-Personal Account of Man’s Creation – (pg. 34)
 - B. The Garden of Eden – (pg. 36)
 - C. The First Marriage – (pg. 39)

- IV. RELATED ARTICLES – (pg. 42)

I. REASONS TO STUDY CREATION

A. Reason #1 – Creation brings glory to God, the Creator.

There's a joke tells about two scientists who approached God and told Him that they could create a better human than He could. God said, "Okay, let's see what you've got." Immediately, the scientists reached down to pick up some dirt and God stopped them, saying, "Whoa, whoa, whoa.... Get your own dirt!". When man creates something, he does it with pre-created material. God, however, created the material!

The reality about everything as we know it, is that it wouldn't exist if God hadn't brought it into existence. That's what we mean when we talk about creation. According to the book *'Is Genesis History?'*, the doctrine of creation refers to, "**God's act of creating the heavens and the earth out of nothing, then forming everything that exists in the span of six days.**" To create is to do something that is active. It means "to do" or "to make" or "to cause something to happen". Everything we see is a result of God's doing or making – His workmanship – His artistry. There was a moment where God said, "I'm going to create," and then He did. And just the very fact that everything was made by Him and through Him and from by Him, brings glory to Him, because it was made for Him.

- Psalm 19 says, "The heavens declare the glory of God; the skies proclaim the work of His hands."
- Colossians 1:16-18 says, "For by Him all things were created.... All things were created through Him and for Him."
- Revelation 4:11 says, "Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed and were created."
- John 1:3 says, "All things came into being through Him, and apart from Him nothing came into being that has come into being."

Since God is the primary cause of everything that exists, He gets glory for it all.

B. Reason #2 – Creation helps us understand and worship God.

Man can know nothing about God unless God chooses to reveal Himself to man. The two main ways God has revealed Himself to man are through General Revelation and Special Revelation. **Special Revelation is the written Scriptures and General Revelation is Creation.** There is a lot about creation that actually teaches us about God Himself.

Romans 1:18-20 says, "The wrath of God is being revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.”

So through creation, man is made more aware of God’s existence. Romans says it’s evident – it’s clear – it’s obvious – it’s plain. And man is without excuse because of it. Creation doesn’t just teach us about the mere existence of God but actually instills within a man an inner awareness of who He is and what He is like. Romans 1 specifically mentions His attributes, which part of who God is.

➤ *Question:* Can you think of any **attributes** of God that see you in creation?

Illustration: Our solar system in comparison to the Milky Way, would be like comparing a quarter cent piece to the entire North American continent (Louie Giglio). And beyond that, there are at least 100 billion galaxies in the universe that we know of. This is just mind-boggling. When we were kids we used to sing, “He’s got the whole world in His hands.” According to Isaiah 40:12, He actually has the entire universe in one hand. He has marked off the heavens by the span of His hand. This speaks of God’s **immensity** (not limited by space – can’t put Him in a box) and **infinity** (zero limitations in time and space). Doesn’t that make you more worshipful?

❖ **Creation is critical to a life of worship.** (Ps. 65; Jer. 32:17)
(See 33-34 of *IGH*)

A life of worship is not complete without reflecting on and enjoying God’s creation. When we admire His attributes through it and it enjoy it as a gift from God in His goodness, we are worshipping Him. It’s important to get out and enjoy creation!

Illustration: Now think more minutely: Think for a moment about the eyeball and how complex it is. This reveals to use the **power** of God to be able to create something so fine and complex, but also the **omniscience** of God to know how to create it in the first place.

Even Darwin, founder of evolution, said of the eyeball himself:

“To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the highest degree.”

- Crocodile – adapt to twilight and nighttime. (nightvision)
- Penguins – see underwater
- Dragonflies – thousands of thousands hexagons; near 360 degree vision
- Goat – 330 degrees of vision (humans, only 185)
- Gecko – transparent eyelids
- Owls/hawks – see far away in low light
- Octopus – binocular vision

- Camels – three eyelids and can see when they are closed
- Lemurs – can see when it’s pitch black
- Parrot – ultraviolet vision helps it see maturation of fruit
- Horses – monocular vision allows them to use eyes separately

This world, even the eyeball alone, is far too complex and constant to be a product of random explosions or chance because the conditions that allow life in this universe are incredibly slim. This universe has an intricate and order and design that only an intelligent and powerful Designer could bring it about.

C. Reason # 3 – Creation proves the existence of God.

There are several arguments that prove the existence of God and one of them is the **teleological argument**. Telos = design. It is the most engaging and expansive argument that says since this world has order and intricacy, it must be designed.

- **Beauty of Creation**

The ideal color scheme in sunrises, sunsets, lush green valleys, blue skies, snowy mountains. Explosions wouldn’t create organized colorizations like this – it would create random colorizations. Why not just a bunch of grays? Because God designed it to be aesthetically pleasing. It’s not just functional, but it is pleasurable.

Therese of Lisieux said,

“I was between six and seven when I saw the sea for the first time. I could not turn away my eyes; it’s majesty, the roaring of the waves, the whole vast spectacle impressed me deeply and spoke to my soul of God’s power and greatness.”

- **Order of Creation**

There is an unfailing consistency in creation that if lost for even a moment, could result in complete disaster for all life. Days, season, years, orbits, and laws of nature like gravity are incredibly consistent.

Rapper Mac Miller, who died at age 26 in 2018, said shortly before his death, “This planet has a certain gravity, man – it rises in the morning, it sets at night, and I never really followed that. But now I go to sleep at night and wake up in the day, and that’s been a beautiful balance in my life...” (Fox News, 9/7/18)

Evolution teaches that things go from a state of disorder to a state of order. But in so doing, they ignore the **2nd Law of Thermodynamics**, which teaches that everything, like energy, moves from a state of order to a state of disorder. There is not an improvement of things, but of degradation (think: Newton’s cradle). Things are not evolving, but devolving, from a state of order to disorder.

- **Diversity of Creation**

Environments, climates, human (races), animals (large and small), fish, insects (flying, crawling), plants (foods, trees, grasses, flowers).

I've always been amazed by the diversity of the looks of people, especially while waiting in an international airport. How can there so many different looking people? We are all unique.

- **Harmony of Creation**

You design something if you have a purpose and you typically do it from the top down – which means you start with a blueprint or a plan of action – like when building a car or bicycle. It wouldn't make sense to create different parts to a car or different parts to a bicycle if you didn't first have the car or bicycle in mind first. In creation, everything works together like parts to a pre-established whole. It wouldn't work or function if it came into existence through steps. God has the whole thing in mind when He created different parts. This is why He created it in the order that He did – man was created last because it wasn't habitable for man until it was complete.

Dr. Lewis Sperry Chafer said,

“The hull of a ship, masts, sails, anchors, rudder, compass, chart, have no necessary connection, and in relation to their physical causalities are heterogeneous phenomena. The future use of a ship is not contained in any one of them, but is possible through their combination. This combination in the fully equipped ship has no interpretation in our rational intelligence except in the previous existence of its use in human thought and purpose. The use of the ship, therefore, is not the mere result of its existence, but the final cause of its construction.”

(Systematic Theology, Vol. 1, 125)

Illustration: Finding a pocket watch in the woods.

- **Geometry of Creation – To understand this just think of a flower.**

Things are balanced. Humans have two arms, two legs, two ears, two eyes, etc. Animals have tails for balance. Tree branches grow outwardly, equally so that they balance themselves. Flowers have geometrical patterns.

Atheist, Dr. William Cooke came to believe in God as he read the words from Plato, “God geometrizes,” as he studied yellow, star-shaped flowers around him that were all in the same pattern.

- **Complexity of Creation**

Think about the eye again or the various instincts of animals (knowing when to fly north or south); one single organ and its connection to another (irreducible complexity); a part of a single cell (flagellin motor).

Think about the human body systems:

- Muscular system
- Skeletal system
- Nervous system
- Circulatory system
- Respiratory system
- Digestive system
- Reproductive system

Created beings like humans are irreducibly complex. Creationists refer to this philosophical concept as **irreducible complexity**, which considers that if any vital part of a living organism is removed, the system loses all function. If you remove one system from our bodies, or in most cases even one part, life ceases.

Chafer said,

“Man really originates nothing, and his most cherished feat of devising is never more than a discovery and utilizing of provisions and forces which were already wrought into the creation which God has affected.” (Systematic Theology, Vol. 1, 150)

To those who propose this world was created by chance, William Paley writes, “By what art would they make a seed? And which way would they inspire it with a seminal form? And they that think this whole globe of the earth was compacted by the causal (or fatal) coalition of particles of matter, by what magic would they conjure up so many to come together as to make one clod? We vainly hunt with a lingering mind after miracles; if we did not more vainly mean by them nothing else but novelties, we are encompassed about with such: and the greatest miracle is, that we see them not. You with whom the daily productions of nature (as you call it) are so cheap, see if you can do the like. Try your skill upon a rose. Yea, but you must have pre-existent matter? But can you ever prove the Maker of the world has so, or even defend the possibility of uncreated matter? And suppose they had the free grant of all the matter between the crown or their head and the moon, could they tell what to do with it, or how to manage it, so as to make it yield them one single flower, that they might glory in as their own production?”

Carl Sagan once said, “In our obscurity, in all this vastness, there is no hint that help will come from elsewhere to save us from ourselves.” Carl Sagan was dead wrong and on a mission to cover up anything that had to do with God. There are so many hints all around us that God is real and working and we’re not in obscurity, but divinely cared for, provided for, and loved.

This world is like a fine-tuned engine with a firing order. All cylinders have a firing order and if they don't have a firing order or get out of order, you won't be going anywhere fast or at all and will backfire! It's incredible to think that man can look at something man designed or invented like a building or a painting or a car and be amazed at such craftsmanship, such technical design and such engineering... but then turn around and look at something even more complex like a seed or a human body or a butterfly, or even the overall complexity of this world and say, "Clearly it had no designer. It's all just some convenient product of an accidental explosion and evolution."

- **Mobility/Life of Creation**

Neither scientists nor theologians really know how to define life. Though we all see and know what each other means it, it has been described as fleeting and mysterious. Life is seen in our ability to move independently, to metabolize, to grow or to reproduce. Think about the parts of you that are moving right now that you don't control and don't think about (digestive system, heart-beat, breathing).

Evolution has to teach, however, that life has come from non-life. That a primordial soup of non-living chemicals in just the right circumstances spontaneously combusted life. But with every experiment ever tried and with every law of nature, it is clear that life does not come from non-life. Life has never been created in a lab. In fact, Fred Hoyle said, "The chance that higher life forms might have emerged this way is comparable with the chance that a tornado sweeping through a junkyard might assemble a Boeing 747 from the materials therein." ('Hoyle on Evolution' Nature, November 12, 1981)

The Bible teaches that life only comes from life, according to its kind, and that the source of life – this mobile, undefined mystery that it is – actually comes from the breath of God (*nephesh*). This means that God created fully functioning and living organisms with the ability to reproduce life after them. Basically, the chicken did come before the egg.

D. Reason #4 – Creation is influential in salvation.

Creation has a significant influence in many peoples' spiritual lives. There's something about creation – the complexity, the order, the grandeur, the beauty – that when people look at it, it makes them think about where it all came from and when they do that, they think about a Creator of it.

When we reflect on creation it stirs up questions like "Who am I? Why am I here? Where am I going?" and it helps to answer them.

Phillip Hawkins's story:

"Fortunately, God rescued me from my own rebellion and hopelessness. I was almost 21 when I decided to give up my addictions, but it wasn't until a few weeks later that a friend invited me to the High School and College group he pastored. I really had no intention of becoming a Christian, but I also wanted friends whom I could trust. So I went.

When I walked through the door, they had already started. There were a handful of musicians on stage, but my first thought was just how terrible they sounded. As I took a few steps down the center aisle, I could see their faces more clearly—heads slightly lifted, eyes closed, the light softening their features. I can still picture them. I thought they looked like drops of water from heaven. They were so genuine in their worship, and with that I was suddenly aware of the very tangible presence of God... I dropped my head and look at my hands, my wonderfully complex hands so intricately designed. I knew in that moment I was made. I said to myself, in that moment of knowing, "It's all real... everything I learned as a kid is real."

Of course, at the time I had no idea what the teleological argument was, but I can tell you now that I believe we all have a sense of design and of purpose (that's what telos means). We are created for a purpose."

➤ *Question:* What's your story?

E. Reason #6 – Creation is the foundation of all doctrine (teaching).

All other doctrines are derived from what is explained in the first few chapters of Genesis. As Dr. Del Tackett said, "*Nothing in the world makes sense except in light of Genesis.*" The Genesis account is our anchor for understanding life itself. This point means that you can't just believe some of the Bible and not all of it.

Think about it: Without an understanding of Genesis' account of the perfect state and the fall, Jesus dying for our sins doesn't make any sense. Without an understanding of Genesis's account of the creation of man and woman, we would lack clarity on how to have healthy, productive marital relationships because we wouldn't understand how God designed relationships to work.

This is the reason the creation, and specifically Genesis 1-3 or 1-11, has been attacked so much by Satanic false teaching. If you can disprove the first accounts in the Bible, you can disprove the need for every other vital doctrine in the Bible like man's need for salvation and the rest of the Bible itself. Either it's all true or none of it's true.

Unlocking the Mysteries of Creation states,
“Satan desires to undermine God’s expressed account of creation. By denying creation it is easier to deny God’s plan of salvation and then the truth of all God’s Word. If God is subtly removed from people’s minds as their Creator, then it is simple for them to disregard Him as their Redeemer.” (Dennis Petersen, 13)

Jesus said, “If you do not believe Moses’ writings, how will you believe My words?” (Jn. 5:47)

“If they do not hear Moses and the prophets, neither will they be persuaded, though one rise from the dead.” (Lk. 16:31)

Once people deny creation, they begin to deny the rest of the Bible and buy into evolution, which teaches the exact opposite of creation on every point. For example, evolution teaches that what is in existence today is the product of an eons-long process and it had to develop. Creation, on the other hand, teaches that what is in existence today was created fairly recently (6,000-7,000 years) and simultaneously, ready and fully functioning.

F. Reason #5 – Creation doctrine helps us live skillfully.

It’s practical! There is a lot of teaching in the Bibles that uses the general revelation to teach spiritual truths for living. Jesus used creation to communicate with rural people, talking about sheep and crops and grape vines and soil. People could relate to that and understand that. People remember truth that way. He knew there are basic laws and principles in both realms that are similar because He designed it so! Creation teaches us spiritual truths, so to grasp one is often to grasp the other. This is important because without a grasp on truth, we don’t really know how to live practically speaking in reality. Creation is intensely practical for us.

- **Creation and marriage.**
When the Pharisees consulted with Jesus about divorce, He answered them by referring back to the first marriage – Adam and Eve (Matt. 19:3-6). Jesus looks at the creation and marriage of the first man and woman as the model and standard for all marriages after them. If the original marriage of Adam and Eve wasn’t real, then it doesn’t have any authority over marriages today (See *IGH*, 19)
- **Creation and racism.**
Genesis 1:26 teaches us that everyone is made in God’s image. Think of how that thought destroys any thoughts of superior races.
- **Genesis and stewardship of the Earth.**
Genesis 1:28 teaches us that man is to fill the earth, subdue it and rule over it. This means we have a responsibility to care for the earth in a way that represents God’s care for it well. But if we’re all just an accidental combustion of chemicals

from primordial soup and man evolved from that, as did plants (making plants our relative), then why would man have any authority over creation?

- **Creation and rest.**

If God doesn't wear out and get tired, but rested on the 7th day of creation as an example for us, who are we to think that we don't need rest? According to creation, rest is important – important enough to become a law in the Mosaic Covenant (Mark 2:27). The literal six days gives us a structure to live by.

➤ *Question:* What other practical doctrines can you think of that are tied to creation?

G. Reason #7 – Creation is crucial to a sense of purpose.

Our being Created by a wonderful God who loves us and wants a relationship with us is part of our identity! It's who we are. We get our sense of purpose from that and with it, things like joy and fulfillment.

The evolutionary lie that God didn't create us but that we evolved over eons of time is a destructive lie. If you believe you came from monkeys or you believe you came from a cosmic puddle of green goop that was struck by lightning millions of years ago, you're going to struggle with who you think you are and who you think others are. If evolution is the right, then you really are a mistake like Satan would have you believe or a product of a random chance process working its way together for no reason. You have no purpose in this life and you have no reason to even value your own life or somebody else's.

Evolution diminishes a respect for life (made in God's image) and for the Author of Life who designed us. Life is not a precious thing to the person who believes everyone is an accident, which is one reason why I believe we have so many school shootings these days. There's just a lack of appreciation for life. If there is no God who created them, then there is no authority to answer to when they do those horrific acts of violence.

Creation teaches us that God loves everyone and desires a relationship with everyone and everyone has a purpose (creative purpose).

Pastor Philip Hawkins writes,

“Yesterday I was reminded oh how important having faith and having hope is. A young man close to my church family in Colorado was found having committed suicide. His aunt, who is like a sister to me, had just had a conversation with him the other weekend. He made it very clear he didn't believe in God.” Reflecting on his own past, Philip says, “Of course, at the time I had no idea what the teleological argument was, but what I can tell you now that I believe we all have a sense of design and of purpose (that's what telos means). We are created for a purpose. My young family friend, tragically, heartbreakingly somehow lost sight of that. We

destroy that which no longer serves a purpose. Despair is a privation of that God-given sense of having been created in His image for a purpose.” (5/1/20)

As you can see, creation plays a very important role in our thinking. **It produces a sense of well-being in God’s people even in a fallen world.**

Atheistic scientist Carl Sagan once said,

“Who are we? We find that we live on an insignificant planet of a humdrum star lost in galaxy tucked away in some forgotten corner of a universe in which there are far more galaxies than people.”

Listen to his words: insignificant, humdrum, lost, forgotten corner... how depressing! That can make you look down on this world and feel like a lost cause. God’s Word says this world and humanity is very good (1:4, 12, 18, 21, 25, 31)! He created it and loves it. There is no other planet out there like ours that we know of, though they search desperately. This earth is amazing and unique.

We need not only a personal sense of purpose but we need the peace of knowing that there is a purpose in this world and that everything’s not an accident. This goes a long way in producing contentment, patience, peace, understanding, and an overall well-being in us.

George Grant said, “With the Bible, you have this notion that there is providence, a purposeful plan by God himself that is then worked out across time in a linear, understandable, traceable fashion,” (IGH?, 109).

II. THE GENESIS ACCOUNT OF CREATION

In order to study creation, we have to go to the main historical account recorded in the book of Genesis, the first book of the Bible.

A. INTRODUCTION TO GENESIS

1. The Name “Genesis”

The English is a transliteration of the Greek word γένεσις, which means “origin.” A transliteration is the letter equivalent of a word in another language rather than the meaning’s equivalent in translation.

The Hebrews title, translated “In the Beginning” comes from the first word in the book – *beresit*. It is also found throughout the book and means “account” or “generations”.

Genesis is the first book of a collection of five books called the Torah or the Pentateuch, including Genesis, Exodus, Leviticus, Numbers and Deuteronomy. It is important to look at the first five books of the Bible as a unit compiled by Moses. That’s how Jesus referred to it – “Moses and the prophets”.

2. The Author of Genesis

The author of Genesis is clearly and biblically, Moses.

- a. The Pentateuch affirms a Mosaic authorship.
(Ex. 17:14; 24:4, 7; 34:27; Num. 33:1-2; Deut. 31:9)
- b. Other Old Testament books attribute authorship to Moses.
(Josh. 1:7-8; 8:32; 34; 22:5; 1 Kings 2:3; 2 Kings 14:6; 21:8; Ezra 6:18; Dan. 9:11-13; Mal. 4:4)
- c. The New Testament, including Jesus, attributes authorship to Moses.
(Matt. 19:8; Mark 12:26; John 5:46-47; 7:19; Rom. 10:5)

In the New Testament, the Law and Prophets are referred to frequently. For example, in Luke 16:16, you see it written as Law and prophets; but in verses 29 and 31, it says Moses and the prophets. Also, in Luke 24:27, Moses and the prophets – but in 24:44, Law of Moses and the Prophets. “The indication is that the Law and Moses are to be understood as synonymous.” (Mike Mysenburg, Introduction to and Survey of Genesis notes)

- d. Moses has always been the accepted author of the Pentateuch among the Jews historically.
- e. The author's perspective expresses a participant in events and not just a later editor. (Ex. 15:27; Num. 2:1-31; 11:7-8)
- f. The author's detailed knowledge of events expresses a participant in them that a later editor would hardly know. Moses was educated in the schools of Egypt and fully equipped for the task. (Gen. 13:10; 16:1-3; 33:18; 41:43; Acts 7:22)

How did Moses receive information about creation? The obvious answer and the only answer that we need is that he received it as a direct revelation from God (maybe upon Mt Sinai). Moses is writing under the inspiration of the Holy Spirit, as with the rest of Scripture. If he used written documents (i.e. from Babylon) or any oral testimonies, they were gathered and superintended by the Holy Spirit in such a way that only what was necessary and accurate was recorded. Since most other ancient Near East accounts have slight perversions of the creative account and the flood and Babel, God may have faithfully guarded the true account of creation through preceding generations of Moses.

Charles Ryrie writes,

“Undoubtedly, Moses had both oral and written records of early history, which he used under the guidance of the Holy Spirit to write about events that antedated his own life.”

3. The Purpose of Genesis

Genesis is a book written about the beginning of several things like the world, man, sin, civilization, the nations and Israel. Because it is a book about the origin of everything, it acts as the foundation for the rest of the books of the Bible from which we learn faith and practice. It is written as a source of historical truth to the whole world.

Genesis also has some practical implications in mind:

Dr. Thomas Constable writes,

“The scope of the book progressively and consistently narrows. The selection of content included in Genesis points to the purpose of the divine author: to reveal the history of and basic principles involved in God’s relationship with people.”

He also writes,

“This book was perhaps originally intended to encourage the Israelites to trust their faithful, omnipotent God as they anticipated entrance into the Promised Land from Kadesh Barnea or from the Plains of Moab. Moses may have [even] written it earlier to prepare them for the Exodus.... He wanted to prepare the Israelites for the future by reminding them of the past. This is its function for us today too.... Moses’ main point was that the same God who

created Israel had created the universe. His word was the key instrument in creating both entities. As He had brought order, fullness, and rest to the material world, so He could do so for His chosen people. He is the sovereign of the universe, its ultimate authority. Therefore mankind should trust and obey God.”

4. The Date of Genesis

If Genesis was written by Moses, then it was written during his lifetime, between his calling and his death, ca. 1445-1405 B.C.

5. The Structure of Genesis

The structure of the book of Genesis can be clearly derived from the use of the Hebrew word “*toledot*” or in English, “account” or “generations”. The word is used in ten times to introduce a new section of the book.

- a. The generation of creation (1:1-2:3)
- b. The generations of heaven and earth (2:4-4:26)
- c. The generations of Adam (5:1-6:8)
- d. The generations of Noah (6:9-9:29)
- e. The generations of the sons of Noah (10:1-11:9)
- f. The generations of Shem (11:10-26)
- g. The generations of Terah (11:27-25:11)
- h. The generations of Ishmael (25:12-18)
- i. The generations of Isaac (25:19-35:29)
- j. The generations of Esau (36:1-43)
- k. The generations of Jacob (37:1-50:26)

B. THE SUMMARY STATEMENT OF CREATION – Genesis 1:1

“In the beginning God created the heavens and the earth.”

This 10-letter phrase is a summary statement of the six literal days of creation we will look at in the subsequent verses of Genesis 1. It acts as a general introduction for what is about to be described. Many have said that this is the most important verse in all the Bible because if this one statement is true, then everything that follows it (the rest of the Bible) comes with the authority of and purposes of God.

We will look at it in three parts: 1) In the beginning 2) God created 3) the heavens and the earth.

PART 1 – “In the beginning”

“In the beginning” is a time statement. It signifies that this is a historical record of creation. It is not the beginning of everything (i.e., God), but of creation.

- *Question:* Can you think of anything that existed before the world/time began?
(See pg. 17 of *Genesis in Space and Time* by Francis Schaeffer)

If you want to understand life in this world, you have to understand Genesis because Genesis is its history. It is not myth, science, poetry or man’s idea. It is a revelation from God that reveals the past in a historical, narrative, prose (natural/grammatical/sequential) format.

This is a MAJOR point we need to make:

❖ **Genesis is history.**

There are many who want to write off Genesis 1 as poetic and figurative instead of historical and literal. This is not a minor issue because for example: **1)** all other Bible authors like Paul, Peter and Jesus took the creation account literally as history, and **2)** Paul hangs the theology of our salvation in Christ upon the historicity of the Genesis record (Rom. 5:12-21). The psalmist points out in Psalm 136:1-21 that creation is as historically real as the history of the Jews and our present moment of time.

Schaeffer writes, “The early chapters of Genesis are to be viewed completely as history – just as much so, let us say, as records concerning Abraham, David, Solomon or Jesus Christ.” (Schaeffer, *Genesis in Space and Time*, 13-15).

- See article: “*Genesis Is History, Not Poetry: Exposing Hidden Assumptions about What Hebrew Poetry Is and Is Not*” by James Johnson.

- See article: “*Is Genesis poetry/figurative, a theological argument (polemic) and thus not history?*” by Batten, Catchpole, Sarfati, and Wieland.

Genesis tells us our origins and through that we understand how to interpret the present. If you want to understand the present, you must study the past. The past is the key to the present, and only the Bible accurately tells us the past – most importantly the very beginning of everything before human witness.

The Bible, particularly the first 11 chapters of it, wasn’t debated or doubted as much as it is today or like it is today until about 200 years ago when a group of men started the evolutionary lie (See article on this – *Evolutionary Hijackers of Science* by David Demick). Other than the evolutionary view, which unfortunately is the conventional view now, you have the Bible’s view. The **Evolutionary view** (paradigm) is more gradual and stretches the history of the earth over long eons of time (millions or billions of years) but the **Bible’s Creationist** view teaches a young earth shaped by catastrophic events, not long eons of time. Time is a major difference between these **two competing historical accounts**. The debate most of you are probably aware of is not a debate between religious people and scientists, though it is often portrayed that way. It is a debate between two competing views of history.

- **Evolution & Uniformitarianism** – everything present took millions or billions of years and slow, gradual changes.
- **Creation & Catastrophism** – everything present is the result of catastrophic events that happened quickly and the earth is young (approx. 6,000 years based on the genealogy from Adam to Abraham to Christ).

The Bible’s young earth view has always stayed the same and is constantly being reaffirmed by archaeology and geology and science(!), while the other view is constantly changing and constantly adding more time (from millions to billions, etc.) because it lacks evidence. Some Christians today who have bought into evolution and want to mix it with the Bible, but the rest takes it literally. It makes no sense to take only take the first 3 chapters as a non-literal, figurative account. There are no literary or linguistic reasons for doing so.

E. J. Young writes,

“What strikes one immediately upon reading such a statement is the low estimate of the Bible which it entails. Whenever ‘science’ and the Bible are in conflict, it is always the Bible that, in one manner or another, must give way. We are not told that ‘science’ should correct its answers in light of Scripture. Always it is the other way around. Yet this is really surprising, for the answers which scientists have provided have frequently changed with the passing of time. The ‘authoritative’ answers of pre-Copernican scientists are no longer acceptable; nor, for that matter, are many of the views of twenty-five years ago.”

Pastor David Thompson writes of times “*when science was wrong*”:

1. Neil Armstrong was told that when he stepped onto the moon, he would sink up to his knees in moon-powder dust. Science said, “Whoops! We were wrong.”
2. Columbus was told by the scientific minds of his day that he would sail right off the face of the earth. Science said, “Whoops! We were wrong.”
3. Not too long ago it was taught that the center of the earth was made of solid steel based on vibrations. Science said, “Whoops! We were wrong.”
4. Science once taught that the smallest particle was an atom. Now they’ve discovered 30 particles smaller than an atom. Science said, “Whoops! We were wrong.”

Moral of the story: question science, not the Bible. The Bible is actually incredibly scientific and if scientists study it, they learn more faster.

- See article: “*Young-Earth Creationist View Summarized and Defended* by Dr. Terry Mortenson, [<http://answersingenesis.org/bios/terry-mortenson/>] on February 16, 2011.
- See handout: *Science in the Bible* by Dr. Henry Morris (*Many Infallible Proofs*, pp. 241-243).

PART 2 – “God created”

A. The word “God”

The word God is used 32 times in chapter 1 of the book of Genesis: *God* created, *God* made, *God* called, *God* said, *God* divided, *God* saw, *God* completed. This is all about what *God* has done. His existence is assumed and not questioned in the Bible. He portrayed as the primary cause of all things (Ps. 14:1). This takes us to the cosmological argument.

1. The cosmological argument

This scientific argument says that **every cause must have an effect**. Since the universe and all it contains is one monumental effect, something must have caused it. Basically, if something exists, it had to come from somewhere, so where did it come from and who made it? Newtons first law of motion illustrates this by saying that, “An object at rest stays at rest and an object in motion stays in motion unless acted upon by another force.” A domino won’t fall over unless something forces it to fall. Nothing happens without something else causing it to happen and it’s impossible to think of something happening that wasn’t caused. The reality is that time, space, and matter are finite effects, caused by an infinite God.

- *Question*: Can you think of any effects that didn’t have a cause?
- See handout: “*The Language of Science*”

2. The word used for God is “elohim”

Elohim is a word that is used for false gods, angels, men and judges but when used of God it is referring to God as powerful and majestic. It is a plural noun but when referring to the one, true God, is singular in meaning with added emphasis. Hebrew is the only ancient Semitic language that intensifies nouns and pronouns by making them plurals. The plurality signifies a plentitude of majesty or power, but also indicates and allows for a plurality to God (Father, Son and Holy Spirit) as in verse 26 by use of the word “Us”. In the Bible, creation is attributed to the Father (Acts 4:24), the Son (John 1:1-3; Col. 1:15-17), and the Holy Spirit (Ps. 104:30).

B. The word “created” = bara.

The word for created is the word “bara”. Bara means “to create” or “to make” or “to bring about”. It can be used to refer to creating something out of nothing or something out of something, as in Gen. 2:7, 22 with the creation of man from the dust. Here, it is not stated, but implied, as is elsewhere in Scripture that God created something out of nothing. He had no pre-existing material (Rom. 4:17; John 1:3; Col. 1:16; Heb. 11:3; Rev. 4:11; 5:13). The Latin term is *ex-nihilo*.

❖ God can create out of nothing.

Whenever He creates something from something, like man from the dust, it’s still from something that He originally created from nothing. Only God is described as “Bara-ing”.

Constable writes,

“Other Hebrew words [“asa”] are used to describe the creative activities of human beings.”

In more recent years, Christians have become somewhat thrilled about a Big Bang Theory in science that seems to favor Christianity, but really misses the point. Even if everything came from a Big Bang where everything in the universe was compressed into some small but heavy molecule that everything came from, you’d still have to answer where that molecule came from so there is no answer in it at all. There’s no answer to the source of that molecule or intelligent, loving and communicative life generated from it. (See 29 of Schaeffer, *Genesis in Space and Time*)

➤ *Question:* How does God creating everything out of nothing affect your relationship with God? (See IGH, 36)

Another point to be made is that:

❖ This creation account stands in contrast to many other accounts.

The Genesis account of Creation is a unique historical account that is immeasurably superior to all other creation/origin accounts. In fact, it appears to be written in such a way that it would discredit other ancient accounts of the time, on purpose! Against all of the such pagan myths and theories stands the teaching of the Bible. One God, unlimited and unhindered, created the entire ordered world with a plan and a purpose in six days. (Is. 45:18)

Gerhard F. Hasel writes,

“Contrary to the ancient Near Eastern mythologies, in which the earth had no beginning, and in contrast to the Greek philosophical thought, in which the existence of the world from eternity is a basic presupposition, the Genesis cosmology fixes by the use of the phrase ‘in the beginning’ (bere’sit) an absolute beginning for creation.”

- *Question:* Why is faith important to understanding creation? (See Heb. 11:3)
- *Question:* How is faith in God’s account different from faith in evolution? Which one requires *more* faith? Which would people rather believe and why?

PART 3 – “The heavens and the earth”

The Bible speaks of three different types of heaven. The *atmospherical heaven* of earth, where birds fly; the *stellar heaven* of the stars and planets in outer space; and lastly, the *Heaven* where God dwells. The plural word “heavens” here indicates that He created all of it. In heaven and on earth, He create it all. There is no word for universe in Hebrew so this phrase “The heavens and the earth” is a figure of speech for totality (Constable, 20). The fact that God created everything is taught all throughout the Bible. (Eccl. 11:5; Jer. 10:16; Heb. 1:2).

One man pointed out that this verse contradicts **six popular philosophies**:

1. Contrary to atheism (God doesn’t exist), this verse says God exists.
2. Contrary to pantheism (God is everything), this verse says God is distinct from creation.

Weirsbe writes, “*Had the Jewish people paid close attention to what Moses wrote, they would never have worshipped the idols of their pagan neighbors,*” (Wiersbe, 15).

3. Contrary to polytheism (There are multiple gods), this verse points to one God (created is in the singular).

“*If indeed God is before all things and made all things, how foolish it would be to have any other gods before Him! There were none.*” (Bible Knowledge Commentary, 27)

4. Contrary to radical materialism (the idea that matter is eternal), matter had an origin (beginning).
5. Contrary to naturalism (evolutionism), creation took place when someone outside of nature intervened (it was a decisive process).
6. Contrary to fatalism (that everything is the result of fate or destiny), a personal God freely chose to create.

C. THE SEVEN DAYS OF CREATION

DAY 1

Genesis 1:2-5

1. **The pre-formed earth (v. 2)**

The condition of the earth at this point is sort of like a lump of clay that a potter has before him but has yet to work with. The planet is without form and has not been filled with anything like living creatures yet.

The Holy Spirit was clearly involved in creation, brooding over the earth like a mother hen caring for its young fledglings (Fruchtenbaum, *Yeshua*: Vol. 1, 481). The point of this is to show us what kind of God, God is. He is a God who brings fullness and order and life where there is none. God dispels the darkness and chaos with light. Today, in the lives of people who yield to Him, the Holy Spirit brings light and order and life out of dark chaos. He fills the emptiness (Wiersbe, 14).

2. **God lights up the world (v. 3)**

Is this a reference to the sun? Many Bible students don't think so. The sun was created on the fourth day (v. 16) so this was some other light source outside the earth (Ryrie Study Bible, 3). It is possible that the light actually came directly from God, who is Light (John 1:5) and radiates light (Ps. 104:2). In the New Heaven and New Earth and New Jerusalem of eternity future, there will not be a need for the light of a sun, for God Himself will illuminate it (Rev. 21:23-25). When Jesus Christ comes back, the luminaries will dwindle but at evening it will still be light (Zech. 14:6-7). He is the true bright morning star (Rev. 22:16)

Modern science shows that light exists independent of its source and existed before our sun (Genesis, W. H. Griffith Thomas, 29). If this is what Genesis is saying, it is a striking blow to the sun-worship of Moses' day for God was the Light that divided the day from night before He even created the luminaries that people worship. People would see no reason to worship the sun if this is the case. If God created the sun and can replace it with Himself, why worship it?

Dr. Louis Berkhof said,

“This creation of light on the first day has been ridiculed in view of the fact that the sun was not created until the fourth day, but science itself silenced the ridicule by proving that light is not a substance emanating from the sun, but consists of ether waves produced by energetic electrons” (*Systematic Theology*, p. 155).

The Henry Morris study Bible says,

“The existence of visible light prior to the establishment of the sun, moon and stars (1:16) emphasizes the fact that light (energy) is more fundamental than light givers.

God could just as easily (perhaps more easily) have created waves of light energy as He could construct material bodies which generate light energy. The first is direct (since God is light!), the second indirect.

❖ **God's words have power.**

God creates by **fiat** (by decree; by commanding; by a verbal order). When He speaks, things happen. God said, "Let there be," and there was (Ps. 33:6, 9; 148:5). He didn't create from pre-existing materials but created everything from nothing. The idea that God created everything from nothing is repeated in Hebrews 11:3 – "By faith understand that the universe was created by the word of God, so that what is seen was not made out of the things that are visible." At the time the Hebrew writer wrote this, many believed that the world was created out of things that already existed so he is writing directly against this concept, as is Moses.

- *Question:* Can you think of anything in the future that God accomplishes by fiat? (See 2 Pet. 3:5-7; 2 Thess. 2:8)

3. God separates light from darkness (v. 4)

God makes a distinction between light and darkness – between night and day – and He calls the light "good". What is true of the creative world, is true of the spiritual. In the spiritual, light is associated with good, and darkness with evil. 2 Corinthians 4:6 says, "For God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of knowledge of the glory of God in the face of Jesus Christ." God has separated us from the kingdom of darkness and transferred us to the kingdom of light.

- *Question:* Why does God, in His Word, draw attention not just to what He did but to what He said? (See *IGH*, 115)

❖ **God's opinion of creation is that it is good! Even very good!**

(1:4, 12, 18, 21, 25, 31)

Those two words "very good" have really been to me a great blessing in life. Having been raised with an evolutionary mindset that life is an accident and this is just another planet in the universe, God's opinion of earth and life has torn down that depressing stronghold in my mind. Atheistic scientist Carl Sagan once said, "*Who are we? We find that we live on an insignificant planet of a humdrum star lost in galaxy tucked away in some forgotten corner of a universe in which there are far more galaxies than people.*" Listen to his words: insignificant, humdrum, lost, forgotten corner... how depressing! That can make you look down on this world and feel like a lost cause. God's Word says this world and humanity, the cherry on top, is very good! He created all of it and loves it, especially us, whom He created for a unique relationship with Himself.

4. **By separating light from darkness, God created a day. (v. 5)**

Here is the first, completed one day-cycle, including a day and night (24 hours). It indicates the beginning of time and earth's rotation.

The evolutionary mindset would try to impose on this word "day" (*yom*) a meaning of longevity that goes beyond your normal 24-hour day to include eons of time. But even James Barr, an Oxford Hebrew scholar who is hostile towards a literal-Creation view of Genesis, said, "probably, so far as I know, there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer(s) of Gen. 1-11 intended to convey to their readers the ideas that 1) creation took place in a series of six days which were the same as the days of 24 hours we now experience, 2) the figures contained in the Genesis genealogies provided by simple addition a chronology from the beginning of the world up to later stages in the biblical story, and 3) Noah's flood was understood to be world-wide and extinguish all human and animal life except for those on the ark," (*Is Genesis Poetry/figurative, a theological argument (polemic) and thus not history?* By Batten, Catchpole, Sarfati and Wieland, 30 Nov. 2007). He, along with the best Hebrew scholars in the world, understood what the Hebrew writer intended – this day refers to a 24-hour cycle. It is sad that this point even has to be discussed.

Is Genesis History said, "The only reason why you'd want *yom* [day] to mean a longer period of time is if you imposed an alien concept, a hermeneutical concept, to the text and say, 'Well I think that these are ages and therefore *yom* has to mean ages.' What we have to do is start with the text. If we start with the text, *Yom* means day," (*IGH*, 49).

The Bible Knowledge Commentary states, "the term *yom* with an ordinal (first, second, etc.) adjective means 24-hour days wherever this construction occurs in the Old Testament. Also the normal understanding of the fourth commandment (Ex. 20:11) would suggest this interpretation." (pg. 28)

- *Question:* Why is it important for us to understand creation as six literal days and a seventh day of rest? (See *IGH*, 37-38)

In verse 5, God began to name things. There is a neat point to be made from this that the people would've understood.

❖ **Naming something expresses authority.**

By naming of the light "day" and the darkness "night" God is expressing His sovereign authority over them. God has authority over all of creation and no one but Him is able to create a day. Naming something is a sign of authority in the Bible, as parents naming their kids demonstrates authority over them. Nebuchadnezzar renamed Daniel and his friends (Dan. 1); Kings renamed other conquered kings or lesser kings (2 Ki. 23:34; 24:17); and later in creation, God will ask Adam to name the beasts and birds as a sign of his authority over them (Gen. 2:19).

DAY 2

Genesis 1:6-8

1. A division of the waters to create the heavens.

God divided the waters in a below and above sense, creating an expanse we simply call earth's sky or atmosphere, where the clouds are. The waters below are clearly the oceans but the waters above are often debated as more than just the clouds that hold rain.

Many believe that before the Fall, there was a thicker canopy of water vapor over the earth that produced a green-house-like effect, kind of like a watery tent. This is called the Canopy Theory. It would make for more tropical conditions that protected man from the sun's ultraviolet rays, allowing him to live longer and accounts for the tremendous amount of water in the global flood. It would also explain why dinosaurs didn't prosper as much after the Flood because the conditions had changed.

Quotes from Constable's notes,

"Such a water canopy covers Venus. This canopy supposedly broke up when God sent the Flood (7:11). This is another of those theories that are impossible to prove or disprove conclusively." (pg. 63)

"God "separated the waters," so that some of them remained on the earth in a liquid state, and some were above the earth as moisture in the atmosphere, probably as clouds, but not as a celestial ocean of solid water above the earth. Before God made this division, there may have been a dense fog over the whole surface of the earth."

David Thompson writes,

"For years scientists have known that water exists in the atmosphere. What they have not been able to completely determine is where the water comes from. Scientists know that " clouds " are one source of moisture, something Scripture clearly affirms – Job 26:8; 36:27-29; 37:11; Psalm 77:17; Jeremiah 10:13; 51:16. However, the Bible also affirms from Psalm 148:4; Genesis 7:11-12, Amos 9:6 that apparently there is a vast liquid vault of water that exists above the clouds and the heavens."

Henry Morris's study Bible says,

"The water's above the firmament had apparently been transformed into a vapor state in order to be separated from the heavier materials and elevated above the atmosphere, where it could serve as a thermal blanket for the earth's inhabitants. Such a vapor canopy would undoubtedly have provided a highly efficient "greenhouse effect," assuring a perennial springlike climate for the entire earth. Water vapor both shields the earth against harmful radiations from space and also retains and spreads incoming solar heat. A vapor canopy would thus provide an ideal environment for abundant animal and plant life and for longevity and comfort in human life. Water vapor is invisible, and thus would be translucent, allowing the stars to be seen through it. This would not be the case with a liquid water or ice canopy."

Whatever the waters above the expanse may be, we know today that the expanse is incredible and proclaims the work of His hands and declares His glory.

➤ *Question:* The skies proclaim the work of His hands (Ps. 19:1). Do we?

DAY 3

Genesis 1:9-13

1. A division of the waters below to create land. (vv. 9-10)

God separates the waters on the face of the earth so that dry land appears. He did this to allow for dry footing of the creatures and plants that would live on it. It is apparent now that under the waters there is solid material such as rock. According to Psalm 104:6-9, dividing the waters was done through the raising of mountains and lowering of valleys to create a place for them. He called the dry land earth, which is now suitable to produce plant life which is created later that day.

God's ability to keep the oceans at bay is a great demonstration of His power. (Ps. 33:7-9). He sets the boundaries for the waters (Job 38:8; Prov. 8:29; Jer. 5:22).

Allen Ross, in The Bible Knowledge Commentary:

“While pagans believed in deities of the deep as forces to be reckoned with, this account shows that God controls the boundaries of the sea (cf. Job 38:8-11).”

God's dividing of the waters prepares our hearts for the other stories of Genesis of the Flood and of the Res Sea crossing. God is in control of the waters on this earth.

➤ *Question:* Jesus Christ rebuked the wind and surging waves in Luke 8:24-25. What does that say about Jesus Christ and how does that thought have an effect on our lives?

❖ God has now formed the earth that was at one point formless. Now that it is habitable, He will begin to fill it since it is still empty. (v. 2)

Isaiah 45:18 says, “For thus says the Lord, who created the heavens (He is God who formed the earth and made it, He established it and did not create it a waste place, but formed it to be inhabited.”

2. God brings forth vegetation out from the land. (vv. 11-13)

On the second day of good work (v. 12), God also brought forth trees and plants and grasses made to reproduce after their kind – “with seed in them”. They did not evolve into different types of plants but were created differently and ready to reproduce (the chicken before the egg; the plant before the seed). “After his kind” is repeated 9 times in the Genesis 1. The creation of plant life begins preparing the earth for the habitation of living creatures and man (Mysenburg, 2). Time, weather and agriculture are now in place (John Walton, The NIV Application Commentary, Genesis 114).

“Kinds” is a general reference to certain families of plants and trees that reproduce after themselves through seed bearing. There are reproductive limits in both the plant and animal world. Species do not evolve into other species over time. They stick within their limited kinds.

From David Thompspon’s notes,

“This is a unique structure of DNA restriction....Dr. Gregor J. Mendel, who has done extensive experiments in an attempt to prove variations has concluded: “..The range of variation possible within a species was strictly limited and afforded no progress whatsoever toward the development of a new species. Thus the individuals of a race of pure-bred tall peas might vary slightly in height, but the progeny of the tall ones was not on the average taller than the progeny of the short ones. It is true that by selective breeding, certain characteristics possible within a single species may be emphasized to form a special strain (as in the case of many different types of dog), but there is a strictly limited circle of possibilities beyond which no breeder can go. He is powerless, in other words, to develop a new species”

“Toward the end of his life Charles Darwin openly admitted in his book, My Life and Letters, Vol. 1, p. 210, these words: ‘Not one change of species into another is on record. We cannot prove that a single species has changed into another.’”

Evolutionists grossly teach that man is related to plants and animals (common ancestry).

The Henry Morris study Bible says,

“It should also be noted that plant life, in all its forms, was created before animal life, thus contradicting the order postulated by evolutionists. There are over 20 such contradictions between the order of creation in Genesis and that in evolutionary paleontology.”

One of these contradictions clearly has to be that vegetation was created before the luminaries were created. Plants could not survive millions of years without a sun.

DAY 4

Genesis 1:14-19

1. God creates the luminaries.

I had an apologetic-minded friend once ask me why the moon shines? And as any good student of science, I told him about how the sand on the moon reflects the light of the sun. He stopped me and said no, that's just a scientific observation about the how it does it. I asked you "why?" He said Genesis tells us why – God created the moon to shine to give us a light at night. And that's exactly what Genesis tells us. God created the moon to govern the night, knowing that man would need it. All the good work God does on the fourth day is to prepare it for man. The earth didn't need luminaries in the sky, but man did for light and charting seasons and signs (Mt. 24:29-30) and to navigate. Ancient man knew much more about the stars than we do today. The stars were practical.

Man was not created for the luminaries, but the luminaries were created for man to worship the Creator of the luminaries. In the religious observances of the Law, the Jews worshiped according to the times and seasons and years. They didn't have compasses and clocks. Here again, we see an intentional witness against the pagan worship of luminaries.

Allen Ross, The Bible Knowledge Commentary:

“In astrology unbelievers use stars and planets for [spiritual] guidance, but the Bible says they merely display God's handiwork. What folly to follow astrological charts of the Babylonians or worship the sun god in Egypt; rather, one should trust the One who made these objects in the heavens. However, many humans repeatedly reject the Creator to worship the Creation.” (pg. 29)

- *Question:* How do the stars testify for God? (Ps. 19:1; 136:4-9; 147:4; Jer. 31:35-37; Is. 40:26) What about the *light* in our lives?

DAY 5

Genesis 1:20-23

On the fifth day, God creates living creatures for the first time. They are made fully complete and did not have to evolve into what they are. There is zero room for evolution here.

Dr. Henry Morris says: “The first introduction of animal life was not a fragile blob of protoplasm that happens to come together in response to electrical discharges over a primeval ocean, as evolutionists believe” (Henry Morris, The Genesis Record, p. 68).

In his book called Mere Creation, Malcolm Muggeridge wrote, “I myself am convinced that the theory of evolution, especially to the extent to which it has been applied, will be one of the greatest jokes in the history books of the future. Posterity will marvel that so

very flimsy and dubious a hypothesis could be accepted with the incredible credulity it has.”

1. The creation of sea life.

Up until this point the oceans were empty but God begins to fill them up! Notice that the oceans didn't gradually fill up through reproduction but went from empty to teeming with swarms of living creatures. Great schools of fish were created at once. Many of them would later provide food for man. The sea monsters (*tannin*) (v. 21) is a reference to the larger ocean creatures and as with the rest of the creative account, probably specifically mentioned to denounce much of the pagan religion that would deify them. They are created by God and not to be worshiped.

Henry Morris writes,

“The word translated “great whales” (Hebrew *tannin*) is elsewhere the regular word for “dragons,” and most probably refers to the great marine reptiles often called dinosaurs.”

Something to remember about dinosaurs is that word dinosaur wasn't used until 1841. The word dragon was used instead.

From David Thompson's notes,

“Drs. Keil and Delizsch say that this “expression applies not only to fishes, but to all water animals from the greatest to the least” (Vol. 1, p. 60). God in one command brought all living water creatures into existence. This fact is staggering when one considers that one drop of water from a ditch can hold 500 million microscopic creatures so small that, as Mr. John Phillips said, “...a teaspoonful of water would be to them what the Atlantic is to us. Half a billion infusoria can live comfortably in a single drop. They appear in a thousand species, some are herbivorous, some carnivorous, some have shells and some have none. They possess mouths, teeth, muscles, nerves, and glands. Some species have between one and two hundred sacks or stomachs, connected by an intestinal canal. The thickness of the membranes that line those stomachs have been estimated to be one fifty-millionth part of an inch” (p.44).”

2. The creation of flying life.

The life below the water is immediately balanced by life above the water in the air. There is an ecological balance created. The birds did not start out as fish, that evolved into land animals like dinosaurs, that evolved into birds. The land animals weren't created yet.

David Thompson writes,

“There are more than 9,000 types of birds that have been categorized and God ordained them all (John Phillips, p. 44).”

Henry Morris writes,

“It is significant that the word “create” (Hebrew *bara*) is applied to the introduction of animal life, but not plant life. Plants are highly complex replicating chemical systems, as are animals, with reproductive programs based in the remarkable DNA molecule in both cases. However, animals possess another entity – that of consciousness – which plants do not possess, and this required a second act of true creation (the first was in 1:1, the creation of the basic space/matter/time universe). Such “consciousness” is the essential meaning of the Hebrew word *nephesh*, commonly translated “soul,” but in Genesis 1:20 (its first occurrence) translated “life” and then in Genesis 1:21 “living creature.” In Genesis 2:7, referring to man, it is rendered “living soul.” Thus both men and animals possess the specially created *nephesh* or consciousness.”

3. God blesses the living creatures and give them instruction. (v. 22)

This is the first use of the word “bless” in the Bible and it is directed at living creatures. This indicates clearly that God makes a distinction between the creation and created things and can call them and cause them to do what He directs (Num. 22; 1 Ki. 17:4; Rev. 19:17). He blessing and instruction reveals His desire for the earth to be full of all sorts of living creatures.

Keil and Delitzsch in the *Commentary on the Old Testament* wrote,

“The word blessing was the actual communication [imparting] of the capacity to propagate and increase in numbers.”

- *Question:* How does God’s care for the birds and fish and plants affect your relationship with God?

(See Matthew 6:26; 28-29; 10:29)

DAY 6

Genesis 1:24-31

We have finally made it to the last day and climax of creation when God creates land-dwelling creatures and mankind!

1. The creation of land-dwelling creatures. (vv. 24-25)

The first thing to point out is that when it says, “Let the earth bring forth living creatures,” it is not the earth itself that has the power to do this. There is no inherent power in the earth. Animals were made from the materials of the earth like man by the power of God. All of the animals that God creates have the same restrictions in their DNA in that they are limited to reproducing within their kind (a more broad term than species).

The animals are divided into three categories: Cattle, beasts of the earth, and everything that creeps. Cattle refers to larger domesticated animals, beasts of the earth to large, non-domestics, and creepers to small animals that creep or crawl like lizards and insects.

Henry Morris writes,
“The phrase “after his kind” occurs repeatedly, stressing the reproductive integrity of each land animal kind.”

Mysenburgh writes,
“Israel has no reason to fear the false gods of other nations. Israel’s God created all things and creatures the other nations worship as gods. They are no gods at all. The nations worship the creature rather than the Creator. Romans 1:18-25.”

- *Question:* What do you see as fundamental differences between these categories of animals?

2. The creation of man. (vv. 26-31)

This portion of text is incredibly important for us to study because so much of our identity – who we are according to God and reality – is found right here. Satan loves to downplay humanity through the evolutionary lie that we’re just another beast that evolved without a purpose. In Genesis, however, we find that we are pinnacle of God’s creation. We were created by God and did not evolve, coming out on top of some evolutionary ladder.

a. Man is made in God’s Image as the product of divine counsel (vv. 26-27)

The Us and Our here are those plural forms of majesty found even back in 1:1 that allow for and point to a plurality in the Godhead. God is not consulting with angels but with Himself. It reveals the doctrine of the Trinity in germ or seed form (Mysenburgh). There are similar dialogues to this one in Genesis 3:22, Genesis 11:7 and Isaiah 6:8. The dialogue here is certainly new and surprising to the text.

H. C. Leupold writes,

“A divine counsel precedes the creation of man. By this means the singular dignity of man is very strongly stressed. From every point of view man is seen to be the crown and climax of God’s creation.” (*Exposition of Genesis*, pg. 85-86)

Wiersbe writes, “‘Let us make man in our image,’ sounds like the conclusion of a divine deliberation among the persons of the Godhead.”

- *Question:* What does it mean that we are made in God’s image?
- *Question:* How did the founding father’s of America understand man in 1776? (See the *Declaration of Independence*)

God is a person with mind, emotion, and will, and we are made in His image (being descendants of Adam and Eve). When it says we were created in the image of God, it means we were created in His communicable attributes – His natural and moral likeness (non-communicable attributes would be like omniscience and omnipotence). Unlike animals with instinct, we have a full personality of mind, emotion, will, along with a spiritual nature

that gives us the ability to have a relationship with Him. We are much more complex than animals. It is important to note that the Fall has marred God's image but not obliterated it.

Wiersbe writes in his commentary (pg. 16),

“No matter how intelligent some animals may appear to be, or how much they are taught, animals are not endowed with the “image of God” as are humans.”

Henry Morris writes,

“Plants possess a body, and animals a consciousness (of the created “soul”), but man was also to possess a third created entity, the image of God, an eternal spirit capable of communion and fellowship with his Creator.”

From Genesis 2:7 we find a more thorough account of this act of creation where God formed man from the dust of the ground and breathed into Adam's nostrils the breath of life. Eve was formed from one of Adam's ribs and not from an animal.

- *Question:* If society really believed that mankind was made in the image of God, what problems would that solve? What are the consequences of believing what evolution teaches, that we were made in the image of lesser animals? (See *IGH*, 62-63)

b. God makes a distinction and compliment between man and woman (v. 27)

“Male and female He created them.” Despite popular opinion these days, there is a distinction between man and woman here and there is no other option so there should be no confusion. You're either a man or a woman. There is no choosing which gender you want to be because God made you perfectly the way He wanted to make you. He determined that. At the same time, this first marriage (which will be explained in chapter 2) has God's blessing on it. God created man and woman to complement each other.

God's **blessing** of the man and woman was the actual imparting of the capacity to reproduce/procreate. He did not bless any other way so no other way is possible. Marriage between man and woman is the foundation for all civilization (*IGH*, 58). We will study this precious relationship more in chapter 2 of Genesis.

c. God makes a distinction between man and beast and plant (vv. 28-30)

The plants and animals are not above man nor equal to him, but subordinate to man. Man is made in the image of God. The animal is not and the plant is not. Man is told to fill the earth and subdue it and to rule over the fish and birds and everything that moves. He is told that the plants and their fruit are food for man (v. 29). (See Psalm 8:6-8; 115:16)

- *Question:* Is there any way to reconcile what the Bible teaches here and what evolution teaches, that we have “common ancestry”?

The only “common ancestry” man has with beast is that they were both created by God from the dust and with God’s breath (*nephesh*, soul or consciousness). There is no such thing as an “evolutionary tree of life”. We were all fully formed, each according to our kind (IGH, 60) and each kind, man or animal, reserves its integrity as more than an accident.

❖ **Man is the head of creation. (Psalm 8:3-9)**

He is the steward of creation that God has put in charge of it to take care of it for future generations. Maybe this is seen the clearest in the Mosaic Law where God gives laws that promote the sustainability and health of agriculture and the animals used in it.

Later on, Genesis reveals that Adam’s job was to name all of creatures. This was a sign of Adam’s authority over living creatures as God’s authority was demonstrated over the creation by naming it (1:5, 8).

Is Genesis History (pg. 58) states,

“In the Hebrew culture, a name reflected the essence of something or someone; he who was naming demonstrated control over that which was named. In this case, Adam has the God-given ability to perceive unique natures of the different kinds of animals and **identify the purposes for which they were designed**. It is therefore not surprising that people have relied on animals for work and mutual relationships throughout all of history.” [*emphasis mine*]

- *Question:* What does all this say about how we should be stewards?
(See *Wiersbe*, 17; *IGH*, 60-61)
- *Question:* How has this been impacted by the Fall of Genesis 3?
(See *Hebrews* 2:8)

d. God gives man instruction. (1:28; 2:15-17)

Man was created with divine instructions that give purpose and fulfillment to his life.

- i. Multiply and fill the earth.
- ii. Have dominion over beast and plant.
- iii. Tend the garden; cultivate it.
 - Work is good and is something created by God for man to enjoy.
- iv. Eat!
 - Enjoy the fruit of your labor and give thanks for it!
- v. Remain at peace with God by not eating of the tree of the knowledge of good and evil.
 - By saying no to the tree, they were saying yes to a relationship with God.

e. God's opinion of completed creation is that it is very good. (v. 31)

- i. After the second day when God creates the expanse called heaven – the sky – it says, 'it was so.'
- ii. After the third day where God created the sea and dry land and vegetation like plants and trees, it says, 'God saw that it was good.'
- iii. After the fourth day of creating sun and moon and stars, it says, 'God saw that it was good,' again.
- iv. After the fifth day of creation where God created the sea creatures and birds and then part of the sixth day when God created the land animals, God again, 'saw that it was good.'
- v. But when He finishes His labor of creation on the sixth day after He finishes creating man, God changes it up. It says, 'God saw all that He had made, and behold, it was **very good**.'

Mankind is actually the pinnacle of God's creation – the cherry on the sundae. A relationship with man is the reason he created it all. Man is the thing that makes God say, 'Behold, it is very good!' But there's one more thing that the Bible talks about that elevates mankind above anything else and it's the truth that **God Himself became a man**. The eternal Creator of the universe took on flesh and blood like us by being born of the Holy Spirit through the virgin Mary to pay the price for man's sin. He took on flesh forever. John 1:14 – "The Word became flesh and dwelt among us." This was also something planned by Him before the foundation of the world (1 Peter 1:20).

If Satan wants to keep you from knowing you were created by God, what else does he not want you to know? He also want to keep you from understanding who we are as **new creations**. If Satan can't keep you from becoming a Christian, he will try and keep you from knowing everything that being a Christian means. Chuck Swindoll said, "It is doubtful that anyone who has an unhealthy self-image can give to other (serve others) correctly or adequately."

- *Question:* In what ways does this world's religions and philosophies disregard God's opinion of creation, that it is very good?
(See Wiersbe commentary, pg. 17)

Atheist Carl Sagan calls earth,
"A mote of dust on suspended in a sunbeam," and, "the pale blue dot."

He called earth obscure and said,
"Our planet is a lonely speck in the great enveloping cosmic dark."

"We find that we live on an insignificant planet of a humdrum star lost in galaxy tucked away in some forgotten corner of a universe in which there are far more galaxies than people."

Carl's opinion of earth is quite different from God's and gives man a false impression of just how fantastic this earth really is. Sagan portrays earth as just

another speck in the universe but the reality is that he hasn't found another "speck" so incredibly beautiful and complex and ordered and able to sustain life.

DAY 7

Genesis 2:1-3

What we see in the final day is a picture of satisfaction. After a good week of hard work, there is a satisfying rest and enjoyment of one's labor by God.

1. The completion of creation.

God did not complete creation the seventh day but rested from its completion on the sixth. Two times the word 'completed' is used (vv. 1-2); one time the word 'done' (v. 2); all the verbs are in the past tense (completed, had done, blessed, sanctified, rested, created, had made). All of this signifies to us that there is no room here for evolution at all. The task was finished years ago and things are not evolving today. If anything, since the Fall, they are devolving.

Also notice that totality of this completion. It involves the heaven and the earth and all their hosts – he's including the entire universe has been completely created. There is nothing outside of our world that is evolving or being created. He created it the way it is and it stands as very good. (Neh. 9:6; Jer. 32:17)

2. The rest of God on the 7th day.

On the seventh day God ceased from His creative work and rested instead.

Ross writes,

"It is not a word that refers to remedying exhaustion after a tiring week of work. Rather it describes the enjoyment of accomplishment, the celebration of completion."

Ryrie writes (pg. 5),

"He ceased or desisted from His work. No weariness is implied. The Hebrew word is sabbath [*shabbat*], the name of the day that later was given to Israel as a time of cessation from normal activities (Ex. 16:29; 20:10-11; Deut. 5:15; Jer. 17:21; Amos 8:5)."

This is important for us practically to know and understand. If God, who is all powerful and never grows weary, rested, who is to think that they don't need rest? God did this to be an example for us. In the Law in Exodus 20:11, God's rest and blessing off the seventh day of the week is the reason for the commandment in the Law (which wouldn't make sense if it wasn't a literal seven days of creation). By resting on the seventh day, Israel would be markedly different from those restless pagan nations around them and it would

show to others that they trusted in the Lord to provide for them rather than having to constantly work (which was seen in His double portion of manna the day before the shabbat).

3. The **blessing of the 7th day.**

God rested but He didn't take a nap! He blessed the seventh day and sanctified it.

Wenham writes,

"... according to one Babylonian tradition, the seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of each month were regarded as unlucky: Genesis, however, declares the seventh day of every week to be holy, a day of rest consecrated to God (2:1-3)."

Wiersbe writes,

"Moses even mentioned the weekly rest needed by servants and farm animals (Ex. 23:12), so keeping the Sabbath was a humanitarian act as well as a religious duty." (pg. 19)

IGH writes,

God, "designed our ability to work and rest to fit into specific cycles that are good for us. If we do not pursue work and rest throughout the week, then we will be unhealthy; if we work seven days and do not rest, we will also be unhealthy. During the French Revolution, the government attempted to change the week to 10 days; it was an utter failure and they had to return to a normal seven day cycle of work and rest." (pg. 38)

It is, however, important to point out though that **we are no longer under the Law as believers in Christ** (Rom. 14:1-15:7; Col. 2:16-17; Gal. 4:1-11) and no longer worshiping on the 7th day of the week but on **'the Lord's day' – Sunday – the day Jesus rose from the dead** (Jn. 20:19, 26; Acts 2:46; 20:7; 1 Cor. 16:2; Rev. 1:10). The idea of a taking a Sabbath rest should not become so stern, as those of the Pharisees, that it becomes some sort of religious bondage. As Jesus said, "The Sabbath was made for man, not man for the Sabbath" (Mk. 2:27). Of all the 10 commandments, the only one not repeated in the NT is the requirement of Sabbath-keeping. According to Hebrews 4:1-11, Christians are to enjoy a Sabbath rest spiritually. When you trust in Christ, you are a new creation and discover a new rest from works.

III. THE BEGINNING OF MAN – Genesis 2

A. The More-Personal Account of Man’s Creation

As we come to chapter 2 of the creation account, it is important to note that this is not “another” creation account told by a different author that conflicts with what is found in chapter 1. It is a more detailed and personal look into the beginnings of mankind with many authorial similarities.

1. The personal account of the creation of heaven and earth. (v. 4)

This is the first of ten “account” or “generation” (*toledot*) sections that forms the structural outline of the book. The word is used ten times to introduce a new section of Genesis. (See page 13 of notes)

a. Use of the word “day” (v. 4)

The use of the word “day” here in verse 4 has been used to argue for a non-literal interpretation of the first seven days of the week. But to any Hebrew scholar, there is no mystery to it. The use of the word day is being used in a way that we sometimes use it – “Back in the day...” or “back in my day”. It is a general reference to an earlier moment and still normal use of language. Notice the difference by the lack of the reference to evening and morning and numerals as in verse 31.

b. Use of the name “Yahweh” (v. 4)

This is the first use of the name Yahweh/Jehovah (LORD) for God. It is the most significant and holy name for God in the OT. Elohim is a name of power and majesty, but Yahweh is more personal to the account and to the Jews. Israel needed to know that it was more intimately Yahweh who created man and so he includes it now. Moses is the first one to receive the name Yahweh from God as God’s name and it means “I am who I am,” which boils down to the thought of “I am the self-existent One that no one created.” The name will be repeated throughout the account (2:4-5, 7-9, 15-16, 18-19, 21-22)

From Constable’s notes, pg. 61:

	1:1—2:3	2:4-25
NAME OF GOD	Elohim (Strong One)	Yahweh (Covenant Keeping One)
PURPOSE	Facts of Creation	God’s Relationship with Man
EMPHASIS	The world generally	Humankind specifically

2. The condition of the earth before man. (vv. 5-6)

The earth at one point didn't have any vegetation on it because the Lord hadn't sent rain yet and because there wasn't anyone to cultivate it for Him. This seems out of order with chapter 1 but Moses is simply pointing out that the reason for God to provide any vegetation at all was for man. God needed a steward of the earth!

a. **Shrubs**

The text seems indicate that there was vegetation but not the kind that required cultivation like farming in the garden, but God sent those later when He had a man to care after them.

b. **Irrigation**

Before the flood, God may have watered the earth differently though a thick dew or subterranean irrigation (sub-irrigated land). If this isn't describing the rain water cycle of evaporation/transpiration, condensation and precipitation, then it may be similar but still not rain. The surface of the earth is described as fertile and workable, not like dry deserts we see today. Genesis 3:17-19 suggests that work for Adam became much more difficult. The ground was cursed so that he would only eat by toil, thorns and thistles began to grow and to eat bread (grow wheat) would require sweat from Adam's brow.

Edenic perfection with shrubs, plants, fertile soil, moisture and life is soon contrast with thorns, thistles, wilderness outside of Eden, blood (4:11), and death. Man goes from dust to dust.

"The mention of rain anticipates a coming flood.... Verse 6 shows how the deficiency of rainfall was remedied." (Mysenburg, pg. 6).

3. The formation of man. (v. 7)

Two things were involved in God's formation of man: the dust and the breath of life. The whole account is very personal.

a. **From the dust.**

The word "formed" indicates that though God is Spirit, He was personally forming man from the dust like clay in the hands of a potter. Mankind is a work of God's art, done sovereignly and with skillful hands.

(Is. 29:16; Jer. 18:4; Ps. 94:9; 139:13-16)

Scientifically it has been proven that our bodies are made of materials of the earth.

- Question: How should the thought of being made from the dust affect us spiritually? (Gen. 3:19; Ps. 103:13-14)

b. God-breathed into his nostrils the breath of life.

The breath of life is something incredible to think about. It is what imparted life to Adam and made him a conscious and independent, moving being. His breath is what keeps our heart beating and keeps us breathing. We don't run on a battery but on God's breath of life. Animals were created in the same way, with dust and breath, (1:21, 24) but not in the image of God which makes us distinct.

- The inner spirit of man and breath of God are linked in Scripture. (Job 32:8; 34:14-15; Jas. 4:5?)
- The written Word of God and the breath of God are linked together. (Ps. 33:6; 2 Timothy 3:16)

B. The Garden of Eden

1. The garden of Eden (vv. 8-14)

God chose a specific place called Eden (meaning *delight*) to plant a garden and to place Adam in. Eden is the name of the place where the garden was and not the garden. This garden was a delightful paradise that Adam would soon be kicked out of and is something we all long for still today. We want Eden back. It is described in verses 9-14.

a. Location

We don't know exactly where Eden was located but apparently it was east of where Moses had in mind which wouldn't be anything other than Israel, Sinai or Egypt. Ryrie suggest it may have been in Mesopotamia (modern Iraq) since two of the four rivers are in its vicinity and well-known. Since the flood has dramatically changed the surface of the earth, we can't know its location for certain.

b. The Trees

Eden was full of aesthetically eye-pleasing trees that bore taste-bud-pleasing fruit! He created "every tree." Two trees in particular are mentioned that will come up later: the tree of life and the tree of the knowledge of good and evil. These two trees are described as being "in the midst of the garden" probably in middle of it, which become the test for Adam and Eve and their relationship with God.

c. Rivers

There was one river in Eden that watered the garden and it divided into four rivers. If the geography of the area is the same today as it was before the Flood, then we would know for sure where two of these rivers are.

- **Pishon** – in the land of Havilah (known for its gold); possibly north central Arabia, east of Palestine.
- **Gihon** – the land of Cush; possibly Ethiopia or Mesopotamia or some have suggested Armenia (Turkey)
- **Tigris** – east of Assyria in northern Iraq (Babylonia) to Baghdad to Persian Gulf
- **Euphrates** – through central Syria and Iraq (Babylonia) to Baghdad area to Persian Gulf
(See *IGH*, 68)

In the immediate application of the writing of Genesis to the Israelites, they would see God’s Promised Land of Israel as the paradise they were looking for again.

2. The responsibility of man. (vv. 15-17)

Man had a two-fold responsibility: work the garden and don’t eat of the fruit of the tree of the knowledge of good and evil. This implies that Adam was a fully mature man with fully developed faculties. He had no excuse for his eventual disobedience. He had a moral nature, a tendency to do right. By free will, he chose to do evil.

a. The Positive Command: Work the garden.

After the curse, work became harder and in many minds, a bad thing. But before the curse of the Fall, work was nothing but good. By cultivating and keeping the garden, Adam was serving God.

Work is good. It’s an opportunity to experience the same well-pleased satisfaction that God experienced on the 7th day. A lot of people only think of asking God about what spiritual gifts they have that they can use for God’s good and glory, but we should also ask how He wants us to spend our lives working! Many Christians treat work like it’s a salt mine and it’s just to get by for the money, but work is something we should be using for good and glory just like spiritual gifts in the church!

Constable writes,

“Work is essentially a good gift from God, not a punishment for sin.” (67)

Ravi Zacharias said,

“None of us can separate our lives into sacred and secular, worship and work. We do not cease to worship the Lord when we work. We are called to do all things for the glory of God, including – perhaps especially – our work.”

- Question: Was there a time in your life when you just knew what God wanted you to do for work? Does your work overlap with your gifts?

b. The Negative Command: Don't eat of the tree of the knowledge of good and evil.

The knowledge of the tree of good and evil was more than head-knowledge – it would be existential/experiential. As soon as Adam and Eve disobeyed God by eating it, they entered a new experience – understanding they were naked and made coverings for themselves and hid from God.

➤ Question: Why would God test Adam and Eve like this?

God isn't interested in creating robots who are forced to love and obey Him. He gave man free will to choose to love God or not.

S. Lewis Johnson said,

“A fairer test, a test more compatible for man, could hardly be devised, for a maximum was allowed, and a minimum was forbidden. Doubtless that contributed to the wantonness and wickedness of the sin.” (4).

“The circumstances were such that God made it easy not to sin.”

➤ Question: What kind of death did they die?

The death that Adam was told he would die was spiritual and physical. We must be born again spiritually. (Rom. 5:12-21; Jn. 3:7)

Leon Morris writes,

"On the whole it seems probable that we should understand 'death' to mean a spiritual state, but a state aptly symbolized by physical death. When man sinned he passed into a new state, one dominated by, and at the same time symbolized by death. It is likely that spiritual death and physical death are not being thought of as separate, so that the one involves the other."

Wiersbe writes,

“When they disobeyed God, they became like Him in being able to discriminate between good and evil, but they became unlike Him in that they lost their sinlessness and eventually died.” (pg. 20)

Israel would certainly relate to God's positive and negative commands of blessing and cursing (Dt. 30:11-20), as well as their need for covering (atonement) of God's wrath through sacrifices (God made coverings for Adam and Eve).

➤ Question: Everything around Adam and Eve was good. They had so much positive and only one negative prohibition. Does Satan ever keep us from focusing on all the good and instead on the one negative?

C. The First Marriage

1. Creating the perfect companion for man. (vv. 18-22)

When God finished His creation of everything in Genesis chapter 1, God said it was very good. But in these next verses, we find that something was not good at one point – and it was that Adam was alone! God wanted to create the perfect help mate for Adam but before He did that, he wanted Adam to realize it. He had all the beasts and birds walk past Adam to see what Adam would call them and in doing so, Adam realized that there was no suitable helper for him. There was nothing like him that was made in God’s image. All the beasts and birds had mates to procreate but he didn’t and he realized it was not good either.

❖ **God is a God of relationships.**

From this we can note that God is a God of relationships. He is all about love and communication and fellowship. That is something that existed in the Trinity before the world even existed and something evolution can’t explain. The desire for love and communication are the direct result of the intrinsic breath of God and likeness of His image. Eve was not a slave but a helper of man who was to help Adam carry out the will of God (1 Cor. 11:7). It is not a derogatory term, but describes God as well as a Helper (Ps. 33:20; 70:5; 115:9; Jn 14:16, 26; 15:26; 16:7). The deficiency wasn’t in the woman, but in man being alone.

Matthew Henry wrote,

“She was not made out of Adam’s head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near to his heart to be beloved.”

Cassuto wrote,

"Just as the rib is found at the side of the man and is attached to him, even so the good wife, the rib of her husband, stands at his side to be his helper-counterpart, and her soul is bound up with him."

Constable writes,

“The ancient Near Eastern texts contain no account of the creation of woman. Moses, however, devoted six verses to her formation compared to only one for Adam (2:7).”

“Paul explained that the single state is perfectly acceptable to God (1 Cor. 7). This verse is saying that God regarded His creation of Adam ('the man' in view, not just any man) as "not good"”

❖ **Eve was created from Adam's rib.**

While Adam was put into a deep sleep by God, God did surgery on him by taking a rib out and sewing him back up. It's things like this that tell me the Bible is true because no one who was writing a book to intentionally deceive someone would include something like this. And this is something that the NT describes as actual and factual history (1 Cor. 11:8-9; 1 Tim. 2:13-14)(Ryrie Study Bible, pg. 6). She is bone of his bone and flesh of his flesh. The interesting thing about ribs, that many before us might not have known, that proves the inspiration of the Scriptures is that ribs grow back!

Carl Wieland writes,

“The rib periosteum has a remarkable ability to regenerate bone, perhaps more so than any other bone” (Creation.com, *Regenerating Ribs*)

Man – (Heb. *Ish*)

Woman – (Heb. *Ishah*)

For a speculative time frame of these events, see *IGH*, 70.

- Question: What does the order of Adam and Eve's creation reveal about God's design for the family? What did God design the family to reflect?

2. **The first marriage. (vv. 23-25)**

God presents Eve to Adam and he is impressed! She is bone of his bone and flesh of his flesh. It is a beautiful picture of the first marriage.

a. **Basics for a healthy marriage. (v. 24)**

There are two important factors mentioned by Moses here for a successful marriage today: **leaving and cleaving**. There are many spouses who want to bring their closest parent into every situation, decision and argument of their marriage. But Moses says early on that one must *leave* their father and mother in order to *cleave* to their spouse and create their own family. You let go of relying on your parents and embrace each other, to rely on each other, and work as a team.

Constable writes,

“A newly married couple is wise to establish relative independence from both sets of parents emotionally, physically, financially, and in other ways. The couple also needs to establish commitment to one another. "Cleaving" resembles weaving two threads into one new piece of cloth. The word suggests the ideas of passion and permanence. In marriage, a man's priorities change. Before, they were primarily to his parents, but now, they are primarily to his wife.... The bond of marriage (spouse) also takes priority over the bond of procreation (children).”

- See article, *Genesis & Marriage*

This verse emphasizes that God designed marriage to be monogamous and heterosexual. Jesus says that it is also to be permanent, or for a lifetime (Matt. 19:8; Mark 10:7-9).

- Question: In what ways is marriage a blessing to mankind?
(See *Wiersbe*, 21)

b. The scene of perfect sinlessness. (v. 25)

Genesis chapter 2 ends with perfect love and confidence and transparency and trust in God and in each other. It is a state of sinlessness.

❖ Ours longing for this perfect, sinless state will soon be satisfied.

It seems like a good way to end this study would be to reaffirm that God will once again create a perfect and sinless state where we will live with Him forever. Paradise that was lost will soon be found again, for those who trust in Jesus Christ as their Savior from sin. Revelation 21-22 describe a New Heaven and New Earth and New Jerusalem with the tree of life in it once again (22:19). There will be no end to this paradise.