

THE FIRST BOOK OF MOSES

CALLED GENESIS.

GENESIS CHAPTER 2:1-10

1. Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

(Genesis 2:1-5)

2:1 “finished”...The strong emphasis in these verses on the completion of all of God’s creating and making activity is a clear refutation of both ancient evolutionary pantheism (*the teaching that identifies God and the universe as the same thing. Worship that allows and tolerates all gods.*) and modern evolutionary materialism, which seeks to explain the origin and development of all things in terms of natural processes and laws existing in or belonging to the universe. Creation is complete, not continuing. (*Except in the case of miracles.*)

2:2 “ended His work”...This statement of completed creation anticipates and creates the modern scientific laws of thermodynamics. The First Law states essentially the same truth: the universe is not now being created but is being conserved, with neither matter nor energy being created or destroyed. On the Second Law, (*the universal law of increasing disorder*) see Genesis 1:1 and Genesis 3:17.

2:3 “sanctified it”...God’s “rest” on the seventh day is not continuing; the verb is in the past tense—“rested” not “is resting.” His blessing and hallowing of

the seventh day could not apply to this present age of sin and death but, only to the “*very good*” world He had just completed.

Nevertheless, this “*hallowing*” of every seventh day was for man’s benefit, (*Mark 2:27*) and was obviously intended as a permanent human institution. And not controlled by the heavenly bodies which mark days, months, seasons, and years but, by the physical and spiritual need of all men for a weekly day of rest and worship, in thankfulness for God’s great gift of creation and *later* for His even greater gift of salvation. The Sabbath (*literally “rest”*) day was incorporated in the Mosaic Covenant with Israel in a special way but, its use preceded Israel and will continue eternally. (*Isaiah 66:23*) However, the emphasis is on a “*seventh*” day, not necessarily Saturday. Since Christ’s resurrection, in fact, most Christians have identified their weekly cycle as centering on the First Day of the Week. The age-long worldwide observation of the “*week*” is not contingent on the movements of the sun and moon (*like the day, the month and the year*) but rather is mute testimony to its primeval establishment as a memorial of God’s literal seven-day creation week.

2:4 “generations”...“Generations” (Hebrew...toledoth) is the word from which the Book of Genesis gets its name. In the **Septuagint** ([Septuagint, abbreviated as LXX, is the earliest extant Greek translation of the Old Testament from the original Hebrew](#)¹. [The Septuagint was presumably made for the Jewish community in Egypt when Greek was the common language throughout the region](#)¹. [The name "Septuagint" is derived from the Latin phrase versio septuaginta interpretum, which was derived from the Ancient Greek: Ἡ μετάφρασις τῶν Ἑβδομήκοντα, meaning 'The Translation of the Seventy'](#)²) It is rendered by the Greek **genesis**, which in Matthew 1:1 is translated “**generation.**” This is the first occurrence of the formula which marks the key subdivisions of the book: “**These are the generations of...**” The others are at **Genesis 5:1, 6:9, 10:1, 11:10, 27, 25:19, 36:1,9, 37:2.**

In all, except this first one, the name of a specific patriarch is attached. Parallels with the terminology of the ancient Babylonian tablets indicate that these names are actually the signatures of the original writers of the particular tablets. That is, each of these primeval patriarchs kept the narrative records of his own generations. Inscribing them on stone or clay tablets, then appending his name at the end, when he was ready to turn over the tablets and the task of writing the “*toledoth*” to the next in line. They eventually came down into Moses’s possession, who wrote the last section of Genesis, (*37:3 ff*) obtaining the information from “*the sons of Jacob,*” (*Exodus 1:1*) as well as organizing and editing all the rest under divine inspiration. So, the entire collection finally became, in effect, the first of the five

books of Moses. Since that first tablet (*1:1-2:4a*) tells of events prior to the existence of any witness to record them, God Himself either wrote this section directly or specifically revealed it to Adam. It describes the generations of no person, therefore but rather those of the cosmos itself.

2:4 “in the day”...As per the ancient Babylonian practice, the next tablet, beginning at **2:4b**, keys in to the previous one by a phrase which both associates with the proceeding histories and initiates the new narrative. The “**day**” of this verse does not necessarily refer to the entire creation week, as day-age theory advocates claim. It more likely refers to the first day of that week, when God created the earth and the heavens, just as stated in *Genesis 2:4a*, then proceeded also to “**make**” them through the rest of the six days.

2:5 “before it grew”...This statement clearly teaches the fact of a mature creation, or creation of apparent age. The first plants did not grow from seeds but, were created full grown.

2:5 “rain upon the earth”...The primeval water cycle was from underground rather than from the atmosphere, (*see Genesis 1:7*) the absence of rain being a consequence of the water vapor above the firmament and the uniformed temperature which it maintained over the earth. Rain today is dependent on the global circulation of the atmosphere, transporting water evaporated from the ocean inland to condense and precipitate on the lands. This circulation is driven by worldwide temperature differences in the atmosphere and would be impossible with the global warmth sustained by the canopy.

⁶ But there went up a mist from the earth, and watered the whole face of the ground.

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

⁸ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

⁹ And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

¹⁰ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

(Genesis 2:6-10)

2:6 “mist”...The “*mist*” was not a river, as some writers think. The Hebrew word simply means water vapor, (*compare Job 36:27*) it refers merely to the local daily cycle of evaporation and condensation brought about by the day/night temperature cycle.

2:7 “dust of the ground”...Man’s body was formed out of the “*elements of the earth*,” the same materials (*carbon, hydrogen, oxygen, etc.*) from which both plants and the bodies of animals had been formed. (*Genesis 1:12, 24*) This unity of physical composition is a fact of modern science thus long anticipated by Scripture.

2:7 “breath of life”...Though animals also possess the “*breath*” (*Hebrew...Neshama—7:22*) and the “*soul*,” (*Hebrew...nephesh—1:24*) man’s breath (*same word as “spirit”*) and soul were imparted to him by God directly, rather than indirectly, as imparted to the animals.

2:7 “living soul”...Evolution again is refuted at this point. If a man’s body had been derived from an animals body by any kind of evolutionary process, he would already have possessed the *nephesh*, rather than “*becoming a living soul*” when God gave him the breath of life.

2:8 “Eden”...Eden was evidently a region somewhere east of where Adam first received consciousness, so that he could watch as God “*planted*” a beautiful garden there for his home. Though this was to be his base, he was actually instructed to “*subdue*” and “*rule*” the whole earth. (*Genesis 1:26-28*) This verse is a summary, with *Genesis 2:9-14* going back to give more details concerning Adam’s home.

2:9 “tree of life”...The “*tree of life*” was an actual tree, with real fruit (*Genesis 3:22, Revelation 22:2*) whose properties would have enabled even mortal men to live indefinitely. Though modern scientist may have difficulty in determining the nature of such a remarkable food, they also have been unable so far even to determine the basic physiological cause of aging and death. Thus it is impossible to say scientifically that no chemical substance could exist which might stabilize all metabolic processes and thereby prevent aging.

2:9 “tree of knowledge”...The same cautions apply to any discussions of the fruit of the tree of knowledge of good and evil, which likewise was genuinely physical. It is conceivable that the fruit contained substances capable of catalyzing

physiological decay processes in the body, perhaps affecting even the genetic system. Whether or not this was the case, a “*knowledge*” of evil would necessarily follow its eating since evil is fundamentally merely rejection of God’s Word. Man had abundant knowledge of good already, since everything God had made was “*very good*” (*Genesis 1:31*) but, disobedience would itself constitute an experimental knowledge of evil.

2:10 “out of Eden”...The geography described in these verses obviously corresponds to nothing in the present world, although some of the names sound familiar. The Flood of Noah was so cataclysmic in its effects (*See 2 Peter 3:6*) that the original geography was obliterated, with the post-flood continents and oceans completely different.

The similarity of certain names (*Ethiopia, Euphrates*) is best explained in terms of the ascription by Noah or his sons of these names to post-flood features which reminded them of pre-flood geographic features, just as the explorers of America often gave European names to American sites.

2:10 “four heads”...The rivers described in this section could not have derived their waters from rainfall, (*Genesis 2:5*) and so must have been fed by artesian springs, or controlled fountains from the great deep. This implies a network of subterranean pressurized reservoirs and channels fed from the primeval seas and energized by the earth’s internal heat. (*Genesis 1:9-10*)

CREATION

Creation speaks to the eternal power and divine nature of God. The psalmist David wrote, “*The heavens declare the glory of God, and the sky above proclaims his handiwork*” (*Psalm 19:1*).

An account of God’s creation of the heavens and the earth is given in Genesis chapters 1 and 2, which cover the six days of creation.

According to Scripture, God created “*the heavens and the earth*” fully formed and functioning in six days, about 6,000 years ago (*around 4000 BC*). The context of Genesis 1, as well as other places in the Bible, make it clear that these days were ordinary, *24-hour days*. God’s original creation was perfect, with no death or suffering. Creation stands in stark contrast to *evolution* and unbelieving thought. In addition, biblical creation supports many vital concepts in Christian theology.

What Is Biblical Creation?

Biblical creation is based on the Bible where God created the universe and everything in it as described in Genesis (*Genesis 1:1-2:3* *is the specific creation week though commonly creation means Genesis 1-11*). The Creator did not need matter, large amounts of time, energy, or anything else. He created out of nothing in six literal normal-length days about six thousand years ago.

Biblical creation is not compatible with the belief that the world just happened through an extended, naturalistic, and chance process over many billions of years.

Biblical creation upholds the Bible as God's eyewitness account of actual creation events since God was the only one there to observe what happened at the very beginning.

In addition, biblical creationists do not view the Bible or the book of Genesis as a mythological or allegorical document. Instead, the Bible is rightly considered a historical document that records what actually happened and is the only true and real history.

The Bible Teaches Creation

The Bible teaches God created the universe. In multiple verses in both the Old and New Testaments, it is clear that God created everything that was made. Here is a small listing (*emphasis added*):

- *“In the beginning, God created the heavens and the earth” (Genesis 1:1).*
- *“For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy” (Exodus 20:11).*
- *“You are the LORD, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you. (Nehemiah 9:6)*
- *“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made” (John 1:1-3).*

- *“For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him” (Colossians 1:16).*
- *“Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created” (Revelation 4:11).*

Biblical revelation is the key for understanding this world—including how the world came to be. Opposing views are based on many presuppositions, each of which is diametrically opposed to biblical assumptions. But the Bible is the foundational, irreplaceable source of information about the creation of the universe.

Basic Assumptions of Biblical Creation

Biblical creation is based on the Bible being the absolute authority. Several biblical presuppositions are diametrically opposed to evolutionary and naturalistic beliefs, the competing religious origins narrative. Biblical creation entails:

- The Creator God of the Bible exists.
- The entire universe, heaven, created spiritual beings, and all life on earth originated at creation.
- God created all things in six normal-length days of approximately 24 hours.
- God began creating without the use of any previously existing matter.
- God’s creative activities cannot be explained merely in terms of natural laws; neither are they subject to the above limits.

- The Bible indicates that life has a purpose.
- The Bible reveals that the God of the Bible is the Designer of all things.
- There is a definite beginning point of time, per **Genesis 1:1**.
- The past is the key to the present.
- Death is the result of the sin of the first human couple.
- Creation was adversely affected by man's sin.
- The present geological structures of the earth's crust cannot be properly explained without **recourse to Noah's flood**.
- Life does not come from nonlife.
- The creation of living organisms (***original kinds***) was completed during creation week. Speciation and variations within created kinds have been ongoing since creation.



God Created the Universe

The first verse of the Bible tells us, “*In the beginning, God created the heavens and the earth*” (**Genesis 1:1**). No other entity made the world. God placed his stamp of ownership on the world in the first chapter of Genesis.

God’s glorious handiwork can be seen in what he made (**Psalm 19:1**) even though the creation and animals suffer under the cursed. He made the moon to orbit the earth about 240,000 miles away. He made the sun to be over 100 times larger than the diameter of the earth. He made the stars, the closest being Alpha Centauri, which is 25 trillion miles away from our planet. And he made our galaxy that contains over 100 billion stars, nebulae, and star clusters. And that’s not even considering the other hundreds of billions of galaxies of stars. The immensity of the universe is unimaginable—and **God made it all**.