

From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



From God's Creation to God's Nation

Faithlife Small Group

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From God's Creation to God's Nation

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From God's Creation to God's Nation (Adult Sunday School Lesson Winter 2015)

January 26, 2015 / 0 Comments / in [Resources](#), [Sunday School](#) / by [Gabriel Morris](#)

From God's Creation to God's Nation, a Sunday School Lesson, taught by Ed Alsteadt, covering Genesis 1 through Exodus 17. It covers the first four dispensations found in the Bible, as well as the key characters that would eventually establish the Nation of Israel. It also reveals the great and eternal attributes of the God of the Bible.

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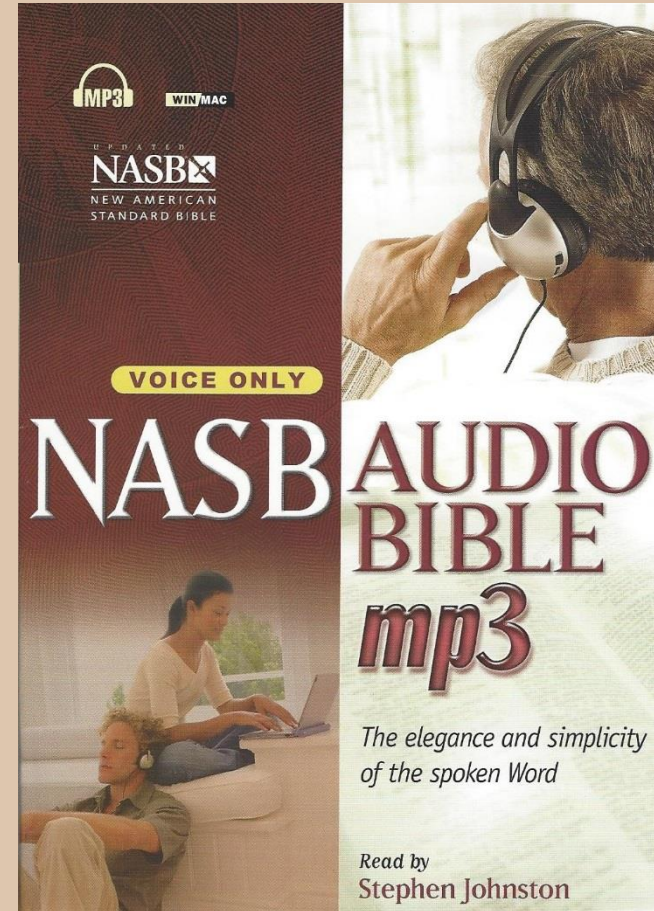
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From God's Creation to God's Nation

Part One: Section One

GENESIS 2



From God's Creation to God's Nation

Part One: Section One

SECTION OUTLINE ONE (GENESIS 1–2)

I. GOD'S WORKING SCHEDULE (1:1–2:19)

f. Sixth day: creation of land animals and people (1:24–31; 2:7–20)

i. The brute creatures: livestock and all wild beasts (1:24–25)

ii. The blessed creature, who is given two things:

1. The image of God (1:26–27)

2. **The instructions from God (1:26–31; 2:15–19)**

a. People are to rule over all nature (1:26, 28),

b. to fill the earth with their own kind (1:28),

c. to cultivate and care for their beautiful home, the Garden of Eden (2:15),

d. **to eat from any tree except the tree of the knowledge of good and evil (2:16–17),**

e. and to provide names for all the other creatures(2:19–20).



From God's Creation to God's Nation

Part One: Section One

To eat from any tree except the tree of the knowledge of good and evil

“It may further be observed that incidentally the verse also teaches us that it is not good for man to acquire the habit of indulging all his desires without restraint, and that it is proper for him to discipline himself according to Heaven's precept, and thereby accustom himself to conquer his evil inclination and abstain, when necessary, from temptation. This is the first time that the verb to command appears in the Torah; the first commandment in connection with forbidden food is enjoined here, serving as a symbol of, and introduction to, similar injunctions that were to be given to Israel in the future.”



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Part One: Section One

To eat from any tree except the tree of the knowledge of good and evil

“Among all the lovely shrubs and trees of the garden were two specially important and beautiful trees. In particular, a tree called the “tree of life” was planted right in the center of the garden. The fruit of this tree would, if eaten regularly, have enabled even mortal, dying men to live forever (Genesis 3:22). It is noteworthy that this tree will be growing in profusion in the New Jerusalem (Revelation 22:2), for the “health” of the nations.”



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Part One: Section One

To eat from any tree except the tree of the knowledge of good and evil

“Exactly how a physical fruit could be of such rich nourishment as to halt the aging process in a human body is not within our limited understanding at this time. A very active field of modern scientific research is gerontology, the study of the phenomena of aging. As yet, gerontologists have no significant scientific understanding of the aging process at all, and therefore no real understanding of what systems of chemicals might be able to stop the process. Since God is the giver of life, He can give it either directly or indirectly, through whatever secondary agency He might choose. In the absence of any contextual indication that this “tree of life” was a mere symbol of something, and in the current absence of any scientific understanding of what causes aging and death at all, there is no reason not to think of this tree as a literal tree.”



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Part One: Section One

To eat from any tree except the tree of the knowledge of good and evil

“The same applies to the “tree of knowledge of good and evil,” which also had been planted somewhere in the garden. The fruit of this tree also was “good for food and ... pleasant to the eyes” (Genesis 3:6). Whether this fruit had some kind of toxic substance which would penetrate the blood stream and even the genetic system, upsetting the finely balanced structure which otherwise would forever have kept both the individual and the race from decay and death, may be arguable. It does seem doubtful that God would have created anything really harmful, since He pronounced everything “very good” (Genesis 1:31).

Whether there was anything harmful in the fruit itself or not, it would certainly become a tree of “knowing” evil, as soon as man disobeyed God's word concerning it. He would know evil experimentally (he already knew “good”), and the breaking of fellowship with God would cut him or anyone off from the life that has its source only in God.”



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Part One: Section One

To provide names for all the other creatures

“The text does not mean that Adam named every individual animal. He apparently gave names to the different kinds God brought before him. This exercise demonstrated Adam’s authority over the animals and the dissimilarity between humans and animals. He became aware of his own need for a companion as he named the animals.”



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Part One: Section One

To provide names for all the other creatures

“having stated that what man needs is a helper corresponding to him, rather than proceeding with the creation of the woman, God did something else first in 2:19–20. What God had Adam do is name the animals of the animal kingdom in verses 19–20a. There are three things to note here: First is the source of the animal kingdom: And out of the ground Jehovah God formed every beast of the field. The source of the animal kingdom and the source of man is the same: Both man and the animal kingdom were created out of the ground. Second, the animal kingdom was sovereignly brought to man: and brought them unto the man to see what he would call them...



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Part One: Section One

To provide names for all the other creatures

“Third, the naming was the first exercise of man’s dominion: and whatsoever the man called every living creature, that was the name thereof. Man begins exercising his dominion over the animal kingdom with the act of naming the animals. The ability to name or rename is the exercise of dominion and authority. In Numbers 32:37–38, the Reubenites exercised lordship by naming and renaming cities in captured territories. In II Kings 23:34, Pharaoh-necho used his dominion over Judah to change the name of King Eliakim to King Jehoiakim. In II Kings 24:17, the King of Babylon used his dominion over Judah to change the name of King Mattaniah to King Zedekiah. So Adam’s naming of the animals was the exercise of man’s authority over the animal kingdom, and so it was: And the man gave names to three categories of animals, which is the fulfillment of man’s dominion over the animal kingdom.”



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Part One: Section One

SECTION OUTLINE ONE (GENESIS 1–2)

II. GOD'S WEDDING SCHEDULE (2:20–25)

- a. The making of Eve (2:20–22): Eve, the first woman, is formed from the flesh and bone of Adam's side.
- b. The marriage of Eve (2:23–25): Eve is returned to Adam's side. "This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one." This marks history's first marriage.



From God's Creation to God's Nation

Part One: Section One

The making and marriage of Eve

“An examination of certain considerations in Genesis 1–3 {Gen 3} contributes to a proper view of a hierarchical distinction between male and female. Genesis 1 primarily emphasizes the relationship of spiritual equality. Genesis 2 focuses upon the positional distinction in the area of function. Contrary to the feminist position, several indications reveal that a hierarchical relationship exists prior to the fall of mankind. The New Testament consistently upholds this same relationship between male and female.”



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Part One: Section One

The making and marriage of Eve

“Genesis 3 indicates that the sexes reversed their respective roles with their fall into sin. An aspect of the curse that is subsequently placed upon the woman is Genesis 3:16b, which indicates that sin affected the hierarchical relationship, but did not disannul it. The “desire” of the woman provides a reminder to all women that the subordinate role still remains as her correct posture. As a consequence of sin, man will often abuse his headship, exercising his “rule” harshly over the woman. Together, the first 3 chapters of Genesis {Gen 1-Gen 3} consistently argue for a continuing hierarchical order between male and female.”



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Part One: Section One

The making and marriage of Eve

“Four things should be observed:

First: Jehovah God caused a deep sleep to fall upon the man, and he slept. The Hebrew word for deep sleep is tardeimah. It is a unique word describing a deep sleep imposed by God.

Second: God performs an operation or the first surgery. As most texts read: And he took one of his ribs. Although this is the common translation, the Hebrew word does not really mean “rib.” The Hebrew word is tzeila, which refers to Adam’s “side.” God took out of his side.

Third: God created Eve. As with Adam, Eve was also created out of something: and the rib, which Jehovah God had taken from the man, meaning that God created Eve from Adam’s side, from something that was taken and that included both bone and flesh.



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Part One: Section One

The making and marriage of Eve

“Four things should be observed:

Fourth: and brought her unto the man. Eve was God's gift to Adam, and this was the helper meet for him.

Genesis 2:23 records Adam's response: And the man said. This is Adam's immediate response, and it is the first recorded statement of man. In his first statement, there is a recognition of woman's source: This is now bone of my bones, and flesh of my flesh. This is used as a covenantal formula in II Samuel 5:1, where the ten tribes pledge loyalty to David. This is a covenantal marriage statement, a statement of commitment. Adam recognized that she is his complement and he is incomplete without her.”



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Part One: Section One

The making and marriage of Eve

Signs of headship:

First, v 7 stipulates that man was created prior to the woman.



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Part One: Section One

The making and marriage of Eve

Signs of headship:

Second, the man was designated as “Adam” (Gen 2:20) which was also the term used to describe the entire race. That the man was given this name and not the woman suggests that he occupies the position as head of the relationship.

A glass globe on a wooden surface next to a pocket watch.

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Part One: Section One

The making and marriage of Eve

Signs of headship:

Third, the events of the narrative reveal that Adam was invested with his position of leadership, responsibility, and authority prior to the creation of Eve (Gen 2:15). He was commanded to “cultivate” and “keep” the garden. He was also restricted from eating of the tree of the knowledge of good and evil.



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The making and marriage of Eve

Signs of headship:

Fourth, Adam immediately began to exercise his authority by naming the animals (Gen 2:10). Motyer notes that, "To give a name is the prerogative of a superior, as when Adam exercised his dominion over the animals"



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The making and marriage of Eve

Signs of headship:

Fifth, Adam's leadership role is designated by his need of a helper (Gen 2:18, 20) The expression used to describe the type of person Adam needed is "a helper suitable for him" (Gen 2:18, 20)

The most consistent and harmonious answer is found when the helper proposed for man is understood as positionally subordinate in function to man. Until this time, all of man's help was superior. However, man had a specific need for a human helper. The divine helper supplied this need by designing for him a subordinate human helper who would aid him in obeying the commands. This woman, who was to be voluntarily submissive to man in function, would "correspond to" or be "suitable to him" spiritually, physically, mentally, and in ability.



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The making and marriage of Eve

Signs of headship:

Sixth, man's headship is unveiled when he names his wife "woman" (Gen 2:23). Prior to this point man gave names to all the birds and cattle. Now the dominion that God gave to Adam comes to expression again as he exercises authority in designating his helper's name. In conjunction with this name, Adam also titles his wife (Gen 3:20), and specifies her function as "the mother of all living." These actions give further evidence of his authority.



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Part One: Section One

The making and marriage of Eve

Signs of headship:

Seventh, man's leadership is demonstrated by the fact that he is to leave his mother and father and cleave to his new wife (Gen 2:24). These acts are read by some as a point of weakness and inferiority on the part of the man. To read this as the man's weakness, however, is to overlook the major significance of the verse. This is not Adam's declaration but God's pronouncement (Matt 19:4–5) instituting the first marriage. The proper emphasis of leaving and cleaving is not headship as much as it is to demonstrate the complete identification of one personality with the other in a community of interests and pursuits. This new unity of Adam with his wife is to be closer than it would be with a father and mother. It is important to notice that God addresses the man and not the woman to accomplish this activity (Eph 5:21). He is placing the responsibility primarily upon Adam (and his male descendants) as he has done thus far with other commands. Rather than a sign of weakness this appears to be a sign of leadership on Adam's part.



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Part One: Section One

The making and marriage of Eve

Signs of headship:

The final indication of the headship of the man is found in Gen 3:9, 11. The Lord addresses and receives a response from the man, who is the spokesman for the relationship. This factor suggests strongly, if not conclusively, that the man was the head of the relationship.

The importance of Genesis 2 must not be underestimated. Revealed to man are the keys of creation order. A thorough analysis of its contents argues for a hierarchical relationship between the man and the woman.



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Part One: Section One

The making and marriage of Eve

“When Adam discovered that God had provided him with a partner like himself, not like one of the other animals, he rejoiced greatly. He received his mate as God’s good gift to him because he trusted in God’s wisdom, goodness, and integrity. Likewise it is essential for every husband and wife to thankfully receive the mate God has given us as His best provision for us. To do so we must know and trust God’s goodness. Our mate’s differences are good things God brings to us that He will use as tools to shape us into the people He wants us to be. Failure to accept one’s mate as a good gift from a loving God leads to many problems in marriage and frustrates God’s purpose and plan for marriage. It expresses rejection of God and His provision for one’s life. It also demonstrates unbelief, disobedience, and displeasure with God’s character. Your mate needs your unconditional acceptance. Adam was now beside himself! (Pardon the pun.)”



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The making and marriage of Eve

“The naked condition of Adam and Eve does not just describe their unclothed physical appearance. It also refers to the physical and psychological oneness and transparency that existed in their relationship. Physically they were naked; they shared their bodies with each other openly. Psychologically they were not ashamed; they hid nothing from each other. They were at ease with one another without any fear of exploitation for evil. Transparency should increase with trust, commitment, and friendship. It involves communicating what we know, think, feel, and are with the person or persons we choose. We should not be transparent with everyone, however, only with people who commit themselves to us. A transparent person is an open and vulnerable person.”

God's Creation Week


Day Six

Day Six
1:24-31
2:7-25

- God made the cattle (domesticated), creatures that creep on the ground, and beasts of the earth (non-domesticated).
- One creation account: Gen 1 overall account with man as the last of a series and Gen 2 where man is the center of interest.
- The female was formed from a part of the male thereby, the entire human race is from one man.

God's Creation Week

Day Six (cont)



Day Six
1:24-31
2:7-25

- God makes material man from the dust of the ground, and breathed into man the immaterial soul and spirit. This unity (material and immaterial) was made in the image and likeness of God, unlike any other of God's creatures.
- God gave man instructions and appointed them (male & female) to rule over the earth.
- All of God's creation was determined to be "very good".

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Part One: Section One

God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day. (Gen 1:31)

For we know that the whole creation groans and suffers the pains of childbirth together until now. (Rom 8:22)

Picture of a perfect creation?



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http://www.dailymail.co.uk/travel/travel_news/article-2870468/From-bloodied-polar-bear-intimate-African-portraits-Travel-Photographer-Awards-hail-world-s-glorious-gritty.html



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Genesis 2:1–6 (NASB95) — 1 Thus the heavens and the earth were completed, and all their hosts. 2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Exodus 20:8–11 (NASB95) — 8 “Remember the sabbath day, to keep it holy. 9 “Six days you shall labor and do all your work, 10 but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. 11 “For in six days the LORD made the heavens and the 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.



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“Despite the fact that God never enjoined the Sabbath upon fallen mankind, but only upon the race before it fell into sin and broke His Sabbath rest, it is apparent that fallen man from Adam to Moses attempted to observe the seventh day without divine sanction. The seven-day week and the Sabbath are a very ancient Semitic institution, prominent in Assyrian-Babylonian civilization, antedating the time of Moses by many centuries. The so-called Pinches tablet lays restrictions upon the king on the 7th, 14th, 19th, 21st, and 28th days of the month (the 19th marking the Sabbath of weeks). However, apparently no restrictions were placed upon ordinary men, but only upon the king as divine, and the Sabbath being for replenishment.”



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“The oldest calendar of the Semitic peoples, in use long before the Mosaic era, was also based upon a seven-day week, with a secondary time unit of fifty days. It consisted of seven weeks, plus one additional day, celebrated as a festival of conclusion or termination of the fifty-day period. Agricultural in nature, this reckoning of time was made up of seven pentecontads (fifties) plus two festival periods of seven days (one week) with a concluding day of supremely sacred character, 365 days in all.”



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“Among pagan Semites this farm calendar was of course interwoven with idolatry. From it the ancient Babylonian Sabbath (shabattu) was derived. When the Lord redeemed Israel out of Egypt, and gave them the Mosaic laws, He employed existing time reckonings and customs, purifying and adapting them when possible to the special revelation of His redemptive truth to His chosen people Israel. This fact appears in the historical and archaeological backgrounds underlying Israel's festal calendar (Lev 23).”



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“After creating the heavens and the earth in six days, God “rested” on the seventh day (Gen 2:2). Therefore He blessed and hallowed the seventh day (Gen 2:3). The Hebrew word used in Gen 2:2 for “rested” is the verb shavath, “to rest.” Hence the name Sabbath means “rest,” and points to the rest day which commemorates Jehovah’s original rest from His activity of creation. There is no reason to suppose that this blessing of the seventh day did not occur at the chronological point at which it is located in the narrative.”



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“The supposition that Gen 2:3, “And God blessed the seventh day,...,” is a proleptical remark pointing solely to a later Sinaitic blessing is totally destitute of evidence or warrant! The vast majority of readers and commentators have seen the blessing of Gen 2:3 to be a part of the creation account chronological narrative. He created, He rested, and He blessed—that is the Biblical order. Thus the sabbath day was hallowed at creation, although Israel was not commanded to rest on this day until 1447 B.C.”



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Part One: Section One

Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“Noah’s sending forth the dove at seven day intervals suggests that antediluvian time was reckoned by seven day weeks. However, there is no record of Noah being commanded to keep the sabbath day holy either before or after the flood (Gen 6–9).

The week fulfilled by Jacob in Genesis 29 also points to a primitive seven day weekly time division. The “week” spoken of in verses 27 and 28, upon study, does not seem to be a week of years as many have thought, but a week of days. This is true because Jacob is seen as having already fulfilled the week and married Rachel as his second wife before he even begins to work off the additionally required seven years (Gen 29:27, 28, 30).

Thus, although Scripture does not explicitly tell us that God revealed His seven day week to the antediluvians or patriarchs, it is certain that this scheme could not be seen in nature without the aid of divine revelation.”



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“First, the Sabbath as a command was embodied as part of the Ten Commandments in Exodus 20:8–11 and Deuteronomy 5:12. The covenanted people were to keep the day holy, meaning they were to keep it as a special day separate from every other day, and dedicated to God. The main element involved in keeping it a holy day was cessation from work, including family members, servants, and domesticated animals. It should be noted that in neither version of the Ten Commandments is there any obligation to worship the Lord on that day.”



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“Second, the emphasis of the Sabbath was not as a day of corporate worship, but as a day of rest. According to Exodus 20:11, because God rested on the seventh day, Israel was now to rest on the seventh day. Only now is shabbat actually identified with the seventh day of Genesis 2:2–3 for the word was not used in the Genesis account. This does not imply that the seventh day of Genesis 2:2–3 was already set aside for humanity. The Hebrew, al-kein, as lexical studies show, means that the present command is based upon a previous event. It does not mean that the command itself was previously in force.”



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“In Scripture, the Sabbath is unique to Israel. The command is given only to Israel and is contextually linked to the exodus from Egypt, an event affecting only Israel: “You were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day” (Deut 5:15). As part of the Decalogue, the Sabbath is at the core of the LORD’S covenant with Israel at Sinai: “And he declared unto you His covenant, which He commanded you to perform, even ten commandments; and he wrote them upon two tables of stone” (Deut 4:10, cf. Eph 2:12).”



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“Indeed, it is the sign of the special relationship established by that covenant: “Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you” (Exod 31:13, cf. Ezek 20:12, 20). In Israel, keeping the Sabbath was more than an act of worship; it was a manifestation of loyalty. Breaking the Sabbath was tantamount to treason, a capital offense (Exod 31:14–15; Numb 15:32–35).”



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“Scripture is clear: the Sabbath belongs to Israel. Nonetheless, most covenant theologians insist that the Sabbath was instituted at creation. According to the Westminster Confession of Faith (21.7), it was imposed on all men:

As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment binding all men in all ages, He hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto Him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week.



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“Thus, the covenant belief is that the Lord established the Sabbath commandment when he sanctified the seventh day in Genesis 2:2–3.18 The facts of the passage, however, do not require this conclusion. Genesis 2 does report that God rested (or “ceased”); it does not command that man (in whole or in part) practice such a rest. Furthermore, if the Sabbath did begin in Eden, why is it not even mentioned again until Exodus 16? Arguments from silence are often weak, but as Feinberg demonstrated, this silence is deafening:

If the Sabbath did exist, then it is more than passing strange that, although we find accounts of the religious life and worship of the patriarchs, in which accounts mention is specifically made to the rite of circumcision, the sacrifices, the offering of the tithe, and the institution of marriage, we should find no mention of the great institution of the Sabbath.



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“Proponents also argue that the fourth commandment itself asserts jurisdiction over more than just Jews. At first glance, this does seem correct: “The seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates” (Exod 20:10, cf. Deut 5:14). The male and female servants here might be Hebrews, but the “stranger” clearly is not. The Hebrew term refers to a foreigner, a resident alien. Thus, the Sabbath commandment does govern more than Jews. It does not, however, govern more than Israel.”



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Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“The alien is one that resides “within your gates,” that is, in the cities of Israel. Pre-exilic Israel was a theocracy, and its law applied to the nation, not just to its Jewish or believing population. The alien had to observe the Sabbath while living in Israel for the same reason that an American motorist has to drive on the left while living in England—even though English traffic laws are not binding in the United States. Similarly, Sabbath law did not govern those outside of Israel, but it did govern all within it, even resident aliens.”



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Part One: Section One

Then God **blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made.

“Implication. The Sabbath then is distinctively Israelite, the sign of its covenant relationship with the Lord. As previously shown, however, it is not continued in the church which means that Israel and the church are different entities. This idea is fundamental to dispensationalism, but note its source. This conclusion is not imposed by the theological system; it flows naturally from the text of Scripture. It is beyond the scope of this study to offer detailed proof, but two examples should suffice. The most notable is 1 Corinthians 10:32: “Give no offense, either to the Jews or to the Greeks or to the church of God.” According to this text, Israel and the church are as distinct as Israel and the Gentiles. The rest of the New Testament maintains the same distinction. Thus, the book of Revelation specifically refers to the church twenty times in chapters 1–3, a portion addressed to the churches of Asia Minor, but not once in chapters 4–21, which portray the fulfillment of Old Testament prophecies given to Israel.”

God's Creation Week

Day Seven



- Following the six 24 hour days of creation, where God created the universe and all that is in it, He rested.
- Though not a command to mankind, it appears that mankind followed the example of the seven day week with one of those days for rest.
- 2,513 years later (1491 BC) God gave the newly established Nation of Israel The Law. Sabbath (Shabbat) was then identified with God resting on the seventh day of the week.

God's Creation Week

First Week



- Day One – Empty universe except for earth, special light
- Day Two – Atmospheric heaven (water canopy)
- Day Three – Land, vegetation, plants, and trees
- Day Four – Filled the universe with the sun, moon, and stars
- Day Five – Creatures to fill the sky and seas
- Day Six – Cattle, creeping things, and beasts. One man and one woman
- Day Seven – God rested