

# Creation or Evolution?

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A detailed study of the Bible teaching on the origin  
of the world and all forms of life and vegetation.

This study results in the conclusion that the gap between  
science and the Bible is not so wide as it was once thought.

(Please Note that all bible quotations are taken from the NIV Bible ©2011 unless  
otherwise stated.)

## CREATION OR EVOLUTION?

### Introduction

One of the biggest, if not the biggest of questions that mankind is pondering at the present and has been for a long time is “where did the world and life come from?” or “how did it originate?” If it was always there then someone had to put it there and when or how was it done? Up until about a hundred and fifty years ago a literal account of the Bible account of creation was generally accepted by those who called themselves Christians. This literal account was understood to mean that everything in heaven and earth was created in six literal days about six thousand years ago. This Bible account is no longer accepted by the supposedly enlightened western world so the Bible is now seen as an old document written for the benefit of a primitive people and now hopelessly out of date in our enlightened age.

However our enlightenment has not solved the issue of how and when this world began although several claim they have provided the answer. The evolutionary theory with its several variations always admit that life began with something as opposed to nothing but they have not been able to say where this original something came from.

At this time one would get the impression from radio, television, books and the educational system that all experts in the field of geology, science and other related subjects are agreed that the evolutionary theory invented by Darwin about 1850 and improved on by others is trustworthy. On the contrary now there are a growing number of experts who maintain that there had to be a designer and creator. The idea that all smart educated people believe in evolution is a myth which the ordinary average everyday person is told, but is not true.

This writer does not claim to know anything worthwhile about science or geology but has been an earnest student of the Bible for sixty years. I am convinced that the Bible account of creation has been wrongly understood and it is partly for this reason that many have rejected it as not being credible. The principal reason for rejecting it of course is simple unbelief. I believe that “all Scripture is written by inspiration of God” and among many other things it tells us how the world and life on it began. This does not mean I agree with how it has been interpreted or understood.

The following study is an examination of those parts of the Bible which deal with the study of creation, primarily Genesis chapters one and two but also other statements scattered throughout the Scriptures. These statements will be critically examined and compared with old and modern theories of creation to see if they can be believed in view of what modern science has speculated or discovered.

No relevant statement of Scripture is deliberately avoided in this examination.

## GENESIS ONE VERSE ONE

*“In the beginning God created the heavens and the earth”* [Genesis 1:1 NIV]

Genesis is the book of beginnings so it is appropriate that the very first verse should bring us back to the very beginning. In the New Testament the book of John also starts with the beginning of time as we know it and in the first two verses also tells us of God and creation.

The first question that arises here is, “When was the beginning?” and to this there are at least three possible answers...

- [1] When God began,
- [2] When God first created something at an unspecified time in the past and
- [3] The time of the six day creation about 6000 years ago.

It is evident that it was not the first one because God had no beginning. If God had a beginning we would have to ask where He came from or who put Him there and in that case He would not be the creator God.

It has been generally accepted in the past by Bible believing Christians that the “*beginning*” in this first verse is the same as the time of the six-day creation in the verses that follow. However we are not bound to accept this just because most have believed it in the past, but only if the Bible supports it.

Most of the scientists and geologists are adamant that the earth is at least four billion years old and while they are known to have made mistakes and otherwise contradicted each other, we must also enquire if they might be right. This study takes the view that in the distant past God created the heavens, the seas and the earth and much later, about 6000 years ago, performed a formation or fashioning of the earth which took six days to accomplish. That leaves us with a gap of an unspecified time between verse 1 and 3 of this chapter in Genesis. For this reason this is known as the gap theory. The reasons for coming to this conclusion will be outlined in the verses that follow.

This verse as well as being the first is also the most important in the Bible. If it were not for this creation there could not have been the fall of Adam and if it were not for the fall of Adam there would have been no need of the gospel. Everything we read of in the Scriptures would be meaningless if God did not create everything in the beginning.

The word “*created*” above is from the Hebrew word “ba-ra” pronounced “baw-rah” and is not used again until we come to the creation of the fish and birds in verse 21. When this word is used it means either the object in question was created out of nothing or was not already in existence. The word is only used when God is said to create, which means that man is incapable of doing it. The word *made* from the Hebrew *Asah* is used in the greater part of the creation account and means to be formed or fashioned from something that was already in existence. Sometimes both words are used, as for example in the creating or making of mankind. This will be explained in due course.

From this Biblical statement of verse one, we must come to the conclusion that there was a time when no form of matter or liquid existed. The only explanation is that God, who always existed, created the earth, heaven and seas out of nothing. The only alternative is to say that all forms of matter and liquid came into existence by their own ingenuity and effort.

*“Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. [Genesis 1:2 NIV]*

A note in the NIV Bible states that the expression “*was formless*” could be “*became formless*”. Whether the earth was created formless and empty or became formless and empty does not matter once we accept it was once that way. One theory states that God created a perfect earth but Satan destroyed it when he was cast out of heaven leaving us with the situation as outlined in this verse.

It is clear from verse 2 above that before God started the creation of six days there were at least three objects in existence: These were the earth, the deep, and the waters.

This verse, without going any further, shows that God had created something before the six-day so called creation. These three objects were obviously part of the creation of verse one. This verse describes the condition of the earth in the interval between the creation of verse one and the six-day so-called creation of verses 3 to 27. There is no time limit given to this interval, which leaves us free to speculate. To say, as many do, that this verse means that there was nothing there, does not make sense and is contradicted in the verses that follow.

The *deep* mentioned above is underneath the surface of the earth and underneath the waters on the earth. This is made clear from a study of Genesis 7:11, 8:2, 49:25, Deuteronomy 33:13, and Job 38:30.

*<sup>3</sup> And God said, “Let there be light,” and there was light. <sup>4</sup> God saw that the light was good, and he separated the light from the darkness. <sup>5</sup> God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day. [Genesis 1:3-5 NIV]*

## GENESIS ONE VERSE FIVE

We must remember there are two ways of making light and two ways of dispelling darkness.

For example if we are in a dark room we could either light a lamp or open the door to light the room, assuming of course that there is light outside. If God created the heavens before this as we read in verse one, then there must be light up there so the second of the two options above, is more likely to be the right one and the earth must be dark, only because it is sealed off from the heavens where there are millions of lights.

It is obvious then that God removed something which prevented the light from getting through to the earth such as a heavy cloud and this was His way of causing light to come to the earth. Since the night and day which resulted was the same length of time as the nights and days which followed, this light must have come from the sun, although it was not yet visible. Those who believe that the light of the first day was not from the sun would also agree that there are two different ways of making light outlined in the Bible.

It is noticeable here [and in the three days of activity that follow] that the Scripture does not use the word “*created*” to describe the coming of light. We would expect it to do that if there was no light anywhere in the universe up to this time.

*<sup>6</sup> And God said, “Let there be a vault between the waters to separate water from water.” <sup>7</sup> So God made the vault and separated the water under the vault from the water above it. And it was so. <sup>8</sup> God called the vault “sky.” And there was evening, and there was morning—the second day. [Genesis 1:6-8 NIV]*

The word “*expanse*” here is translated as “*dome*”, “*firmament*” and “*vault*” in other translations and is explained to be the sky or heaven. The purpose of the heaven is to separate the water and this would imply that the water was not separated before this. Just as there are two ways of making light, so there are two ways of making the sky or heaven.

One way is to create this space with just the right amount of oxygen and nitrogen etc, necessary for life, and the other way is to remove the water from this space. In this case God removes the water and leaves us with a situation where the clouds, filled with water, are above, and below are the waters covering the earth. Since the heavens with the planets, stars, suns and moons were created in the creation of verse one, there was nothing left to do here except to remove the clouds which resulted in an apparently empty space. Here again as in the account of the first day, the Bible does not use the word create.

For example, if we had a room filled with rubbish of any description, we could make space by removing the rubbish elsewhere. In so doing we would be making space but not creating it.

It is repeated here on the second day of creation and in the following verse that the waters were in existence at this time. Those who say that everything was created in the six days would have a problem identifying which day the waters were created.

*<sup>9</sup> And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. <sup>10</sup> God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good. [Genesis 1:9-10 NIV]*

This is the third time in so many days that God carried on the work of making the light, sky and earth, by removing water or clouds from one place to another, if our theory is correct.

Verse nine plainly states that the dry land was not created on the third day, but that it appeared when the water was removed from off it. In this case it states definitely that this was the method used to make the earth appear so it is highly likely that it was also the method used to make the light and the sky as we have already seen. The earth was created in the creation of verse one and this could have been any number of years before this.

*<sup>11</sup> Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. <sup>12</sup> The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup> And there was evening, and there was morning—the third day. [Genesis 1:11-13 NIV]*

God caused the land to produce vegetation of every kind on the same day that the water was removed from the earth. He could have made the trees and plants at any stage of development and it is obvious He made them mature because the birds were created on the fifth day and the animals on the sixth day and they all needed food and shelter immediately. Those who say that each of the seven days of Genesis one are thousands or millions of years long would not be able to explain why God would cause the earth to produce vegetation for birds and animals that did not appear for thousands or millions of years later.

If some scientists find trees that are supposed to be more than 6000 years old it would not prove that they were made before the third day, if made mature. However the fact that the word *created* is not used would suggest that this vegetation could have been there at some previous time before the waters covered it over. Since the Scriptures are silent on this we must leave it to the geologists to decide if this could have been the case.

## GENESIS ONE VERSE FOURTEEN

<sup>14</sup> *And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, <sup>15</sup> and let them be lights in the vault of the sky to give light on the earth.” And it was so. <sup>16</sup> God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. <sup>17</sup> God set them in the vault of the sky to give light on the earth, <sup>18</sup> to govern the day and the night, and to separate light from darkness. And God saw that it was good. <sup>19</sup> And there was evening, and there was morning—the fourth day. [Genesis 1:14-19 NIV]*

Here we find that God made the sun, moon and stars on the fourth day, which would give the impression that they did not exist until then and would upset the conclusions we have come to so far. However the word “*made*” [as already stated] does not come from the same word as “*created*” in verse one and elsewhere, and consequently must mean something different. The idea that God created the; sun, moon and stars, on the fourth day, [which the Bible does not say] after making the earth and vegetation, would support the idea that the earth is the center of the universe and the heavens with all its luminaries were only put there to serve the interests of the earth. This idea would be equivalent to the flat earth theory or the belief - generally held until 500 years ago - that the sun rotates around the earth. What these six verses are telling us is that God caused the sun, moon and stars to be visible to the earth, which is another way of saying that He made them. He made them visible or available by taking more of the clouds away, as He did on the previous three days. Another way of saying this is that it appeared to the earth that God made them on the fourth day. The word *made* [Asah] in verse 15 and elsewhere always implies that the object in question was in existence in some form beforehand and so it was in the case of the sun, moon and stars.

Many would object to this use of Bible language but it’s obvious that the Bible has many examples of using this language of appearances. For example, when Joshua told the sun to stand still in the heavens, he understood that to have taken place, [Joshua 10:13] but in fact what happened was either the sun changed its position or the earth ceased to rotate forward.

In Daniel eight there is a prophecy that a goat representing Alexander the Great “touched not the ground” when doing his conquests. In fact he gave the appearance of not touching the ground because of his exceptional speed.

In Leviticus eleven the rabbit is said to chew the cud, but it only gives the appearance of doing so. In these and many more instances the Bible speaks to man in a language they can understand, even though it may not be factual. If the Bible had been written in a purely scientific way, no one would have understood it until about two hundred years ago. In spite of all our enlightenment we still use the term *sun rising* and *sun setting* so why should the Bible writers not do the same when addressing an unenlightened people who would not understand if they were told it exactly as it was?

Some Bible students when they accept that parts of the Bible are not literal, go to the extreme of concluding that none of it can be taken literally so they say the six days are representative of long periods of time, even though the above statements say each of them consists of evening and morning. To come to this conclusion would mean that God, Abraham, Moses, David and Jesus were not literal people, that heaven and the coming new earth are not literal places, and that the forgiveness of sin is not a literal experience.

In that case the Bible would be the most misleading book ever written. God often uses symbolic language to teach a simple people that which they would not otherwise understand, but He does not invent a creation story which is false. We must always observe the rule that everything must be taken literally in the Scriptures unless there is some evidence to the contrary such as the statement “all the trees of the field shall clap their hands”. [Isaiah 55:12c]

Even though the Bible often uses these statements of appearances, it sometimes makes very scientific statements which would have been considered foolish until about 500 years ago, and were formerly used by sceptics to discredit the Bible. For example Job writing about 1500 BC stated “<sup>7</sup> *He spreads out the northern skies over empty space; he suspends the earth over nothing.*” [Job 26:7 NIV]

In Isaiah 40:22 we read “*He [God] sits enthroned above the circle of the earth*”. This was written about 700 BC, but there are still a few who believe the earth is flat. If the earth is a circle it must be round rather than flat.

These same people who insist that the sun, moon and stars were not in existence before the fourth-day and the earth before the third day must be embarrassed that the Scripture says nothing about the making or creation of the earth on the third day. Their interpretation of the Scripture is not any more literal than is used in this commentary.

<sup>20</sup> *And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.”* <sup>21</sup> *So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good.* <sup>22</sup> *God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.”* <sup>23</sup> *And there was evening, and there was morning—the fifth day.* [Genesis 1:20-23 NIV]

## GENESIS ONE VERSE TWENTY ONE

There is no reason to doubt that this took place exactly as it states and the birds certainly could not survive while the earth was under water. The life of a fish or a bird is very short so if the experts find a fish or bird that is reputed to be a million years old or more, they are badly mistaken. Perhaps there were fish and birds of a different kind in a previous creation, of which the Bible is silent, but those that we have now did not exist before the fifth day of creation.

This is the first time that the word ba-ra or “created” appears since verse one and is fittingly appropriate since there were no fish, birds, animals or mankind in existence before this time, unlike the water, light, sky, earth, sun, moon and stars.

*<sup>24</sup> And God said, “Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.” And it was so. <sup>25</sup> God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. [Genesis 1:24-25 NIV]*

As it was with the birds, the animals and creeping things could not survive without the dry land and vegetation so they could not have existed before this time. Some extinct species such as the dinosaurs may have been part of a previous creation. If however their fossils have been found alongside the fossils of present day creatures that would prove they existed at the same time as these creatures. Many would object that there could not have been death before Adam sinned [Romans 5:12] but we must remember that Satan sinned before man was created and the Bible message is only addressed to this world and to this present and future age. For example, the Bible tells us about the earth, sun, moon and stars but it does not mention the other planets, the other suns, much bigger than ours and the eight moons around the planet Saturn. This commentary is not saying there was or was not a previous animal creation, since the Bible is silent concerning it.

This verse like the creation of the fish and birds in verse 21 is a direct contradiction of the evolution theory which states that all living creatures, including mankind, came from one original source of life. Every species of creature can change in size, shape and colour over long periods of time but they cannot change into a different species. Here we are told that all species of life as we know it were made on the fifth and sixth days of Genesis one.

*<sup>26</sup> Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.”*

*<sup>27</sup> So God created mankind in his own image, in the image of God he created them; male and female he created them. [Genesis 1:26-27 NIV]*

Here we have the crowning act of God’s creation; the foundation of the human race. In these two verses we have the words “make” and “created”; two different words which are appropriate here. Mankind was created in the sense that it was not there before this time and

was made in the sense that they were made out of the soil, as it states in the following chapter. The life or soul of man was created and his body was made. This explains a difficulty where the animals and creeping things are not said to be created but obviously were created. An omission in Scripture or elsewhere must never be taken as a denial.

The apostle Paul about 4000 years after the creation said “*From one man he made all the nations, that they should inhabit the whole earth;*” [Acts 17:26 NIV]. Every person on the earth today is a descendant of Adam and Eve regardless of colour or size.

It is because of the above verse that we come to the conclusion that the six day event of Genesis one took place about six thousand years ago. Genesis chapters 5 and 11 give us a list of the patriarchs from Adam to Abraham with the age at which they begat the sons continuing this lineage.

When Abraham was 75 years old he was told that his descendants would live in a country not their own for four hundred years. [Genesis 15] This was fulfilled at the time of the Exodus from Egypt. [Exodus 12:40-41, Acts 7:6, Galatians 3:17] We are told in 1 Kings 1:1 that there were 480 years from the Exodus to the fourth year of Solomon when the temple began to be built. Scattered throughout the books of Kings and Chronicles we find a list of the kings of Judah and Israel with the number of years each of them reigned until the coming of Nebuchadnezzar, which all historians agree was 606-604 BC or 2600 years ago.

In this statement [verse 26] we have the words “*us*” and “*our*” describing God for the first, but not the only time in Scripture. In several instances the word *God* is translated from the Hebrew Elohim which is a plural or family name so we have the idea of the Trinity mentioned here, so early in the Bible. In chapter 1:1 we have God, in verse 2 we have the Spirit of God and in verse 3 we have the Word of God where we read that God said.

John’s gospel tells us that Jesus is the Word of God [John 1:1, 14] which is the same as God said. Those who are of the Arian or Unitarian school of thought would contend that God was referring to the angels when He said “*us*” and “*our*” but man was not created in the image of the angels and the angels are not said to be created in the image of God. In this and other instances God the Father was speaking to God the Son who later became Jesus and who is said to have created the world. [John 1:1-3 Colossians 1:16 Hebrews 1:2]

## GENESIS ONE VERSE TWENTY EIGHT

Man was placed in the enviable position as ruler over the whole earth and in command of the fish, birds, animals and creeping things. He had control over all of these at the beginning but later lost it when he disobeyed.

*<sup>28</sup> God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.” [Genesis 1:28 NIV]*

The earth was a big place for two people so it was important that they should increase in number and occupy the earth. If there had been no death through war, sickness or old age, this would have been accomplished fairly quickly, but as it happened it took almost 6000 years to be accomplished with the result that it is only now that the earth is fully populated.

*<sup>29</sup> Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. <sup>30</sup> And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so. [Genesis 1:29-30 NIV]*

This was the original diet for mankind and was planned to be their diet for ever. It consisted of grains, nuts and fruit and possibly vegetables. There are no meat, eggs or dairy products on this list, though it is known that these can maintain life and strength. God sent meat to Elijah and Jesus ate meat and dairy products so it cannot be wrong to eat these even though it was not planned from the beginning.

*<sup>31</sup> God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day. [Genesis 1:31 NIV]*

Everything that God made was perfect, so there is no room here for evolution or the survival of the fittest. The sixth day consisted of evening and morning just like the others and there is no evidence to suggest that the earth rotated any faster or slower than it does today, so each day consisted of 24 hours.

## GENESIS TWO VERSE ONE

“<sup>1</sup> Thus the heavens and the earth were completed in all their vast array.  
[Genesis2:1 NIV]

This verse sums up the six day events of Genesis one and makes it clear that the heavens and earth were not made gradually over long periods of time as is commonly believed today.

This six-day event is referred to in several other parts of Scripture. The first of these quotations were written, not only on a scroll, but also on tables of stone with God’s own finger as we read,-

*“For in six days the LORD made the heavens and the earth, the sea, and all that is in them,...”* [Exodus 20:11a NIV]

*“By the word of the LORD the heavens were made, their starry host by the breath of his mouth. [Psalm 33:6 NIV]*

*“For he spoke, and it came to be; he commanded, and it stood firm. [Psalm 33:9 NIV]*

*“The God who made the world and everything in it is the Lord of heaven and earth... [Acts 17:24 NIV]*

*“Worship him who made the heavens, the earth, the sea and the springs of water.” [Revelation 14:7b]*

None of these quotations use the word *created* to describe the formation of the world, so they are all referring to the six day event.

We cannot prove scientifically that all this took place and no one can be compelled to believe it by force of argument. We can choose to believe it firstly because God has said it in His Word and because Jesus [Matthew 19:24] and the Apostles believed what was written. The writer of Hebrews puts it this way in chapter 11 verse 3.

*By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible.*

If we choose to believe in God we must also believe in His book and vice versa.

Secondly we can believe it because there is no sensible alternative to it. Something does not mysteriously appear out of nothing so there has to be somebody who always existed and who was capable of making something out of nothing. The only person who makes this double claim is the one we call God and He left us a record of His achievements in the Bible. It does not take as much faith to believe in God as it does to believe that this wonderful world came into being through a series of preposterous accidents.

*“<sup>2</sup> By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. <sup>3</sup> Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.”* [Genesis 2:2-3 NIV]

God did three things with the seventh day:- He rested on it. He blessed it and He made it holy.

A study of other parts of the Bible will show that it was not only the first seventh day that was made special but each succeeding one as well. There is no Scriptural evidence that this special

blessing was ever removed from this recurring seventh day, and while there is no direct command to observe it at this point, Adam and his posterity have a duty and responsibility to treat holy what God has declared to be holy.

The seventh day was not made holy for the Jews alone because Abraham the father of the Jews did not come on the scene until 2000 years later. It is said of him that he kept God's requirements, commandments, decrees and laws, so the Ten Commandments, including the fourth one, must have been in existence in his day in an unwritten form. [Genesis 26:5, Romans 5:13-14]

The Sabbath is not specifically mentioned again for about 2500 years and this is recorded in Exodus chapter 16. There are three miracles and numerous warnings in this chapter to show that the Sabbath was to be observed and on which day. This is extra proof that Sabbath observance was in existence before the Ten Commandments were given on Sinai.

When the Ten Commandments were given to Moses in written form, the Sabbath commandment was one of them, and the reason God gave for observing it was because He had made the world in six days and rested on the seventh. Since the Sabbath is 24 hours long; the other days must also have been the same length. If however the other days were long periods of time; the reason for observing it would be non-existent and the millions who observed it for the past six thousand years would have done so for a wrong reason.

There are numerous references to the Sabbath and warnings to observe it during the Old Testament era from Moses onwards. From a reading of Jeremiah 17:17 and Nehemiah 13:15-18 we are told that the failure of the Jews to observe it resulted in the destruction of their city and temple and their dispersion to Babylon for 70 years. The blessings that come from Sabbath observance are outlined in Isaiah 56:2-7 and 58:13-14. Verses 6 and 8 of chapter 56 make it clear that these blessings are also for the Gentiles who join themselves to the Lord.

When we come to the New Testament we find that Jesus and his followers always observed the Sabbath by attending the synagogue and temple. They were accused of breaking it by the Pharisees who had added a long list of restrictions not found in any part of the Scriptures.

### GENESIS TWO VERSE THREE

If however Jesus had broken the Sabbath He would have broken the law of Ten Commandments and would therefore have sinned since “*sin is the transgression of the law*”. [1 John 3:4 KJV] When Jesus was crucified we read:-

<sup>55</sup> *The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it.* <sup>56</sup> *Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.* [Luke 23:55-56 NIV]

It is remarkable that the day Jesus rested in the tomb after his work of redemption was the same day that He rested from His work of creation. If an important institution like the Sabbath was to be abolished or changed, then the Scriptures give no indication of it, except that man would attempt to do it. [Daniel 7:25]

<sup>4</sup> *This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.*

<sup>5</sup> *Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground,* <sup>6</sup> *but streams came up from the earth and watered the whole surface of the ground.”* [Genesis 2:4-6 NIV]

This verse brings us back to the third day when the earth had appeared and before there was any vegetation or life. The remainder of this chapter from this point on gives a review of the creation week, adding some details that were not given the first time. Some who would like to discredit the accuracy of the creation account would see this as contradicting the first account, but this is not so.

<sup>7</sup> *Then the LORD God formed a man<sup>[c]</sup> from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”*[Genesis 2:7 NIV]

Here we have the details of how the human race began; physically, spiritually and mentally. His body was made up of the ingredients in the soil such as iron, copper, magnesium, zinc etc. He was then a perfectly formed human being but without any form of life. God then breathed into his nostrils the breath of life, whereupon he began to live. He was then a living being whereas he was a lifeless being before that.

The word *breath* above is the same as the word “*spirit*” or “*wind*” as all three are a translation of the Hebrew word “*ruach*”. This breath is obviously oxygen, but there must have been something else which only God could give. We know this because a person that has died for want of oxygen cannot be revived again by pumping oxygen into the system. This breath of life is the spiritual part of man.

The word “*being*” above from the Hebrew word “*nephesh*” is elsewhere translated as creature and soul; the latter especially in the KJV. It is noticeable here that man was not given a soul, or being, but that he became one when God breathed His Spirit into him. The great majority of Christians have maintained that every person is infused with an immortal soul, sometime between conception and birth, but this creation account does not say that. If mankind had an immortal soul, this soul would have always existed before birth as well as after death as the Mormons and the Buddhists teach. The Scripture is clear that man is mortal [Job 4:17] and the soul as well as the body can die. [Ezekiel 18:4, 20, Matthew 10:28]

In Ecclesiastes 12:7 we are given an account of what happens at death. The process of creation is reversed when “the dust returns to the ground it came from, and the spirit [breath] returns to God who gave it”. When this happens the person ceases to exist and the soul or being is dead, or more accurately asleep, until the resurrection. [Daniel 12:2, 13, John 5:28-29] There is no Scriptural evidence whatsoever that the spirit or soul continues to live independent of the body.

*“<sup>8</sup> Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed.”* [Genesis 2:8 NIV]

It is generally understood by scholars that this garden was in what is now Iraq and we have no good reason to doubt this. We are told here that this garden was prepared before man was formed and this was three days earlier according to the record. As has been stated before, we see that God made vegetation fully developed on the third day of creation.

*“<sup>9</sup> The LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.* [Genesis 2:9 NIV]

This is an elaboration of what took place on the third day of creation. Two trees in particular are brought to our attention, namely the tree of knowledge of good and evil and the tree of life. The first was to represent the law in that it was to be a test or standard and the other the gospel in that it was the source of life so this fact is first brought to view in this Scripture. The first one was to become man's ruination, [Genesis 3:6-7] and the second is to become his restoration. [Revelation 22:1-2, 14] It is very significant that when Jesus paid the price for the redemption of man, he did it on a tree. [1 Peter 2:24] This tree or cross therefore represents both trees in the Garden of Eden since it is a symbol of both death and life.

## GENESIS TWO VERSE ELEVEN

*“<sup>11</sup> The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. <sup>12</sup> (The gold of that land is good; aromatic resin<sup>[d]</sup> and onyx are also there.)” [Genesis 2:11-12 NIV]*

The writer of Genesis is recording the situation as it was before the upheaval of the flood and this was very different to what it was in his day. There is no record of a river called the Pishon today though some scholars have thought it to be the Ganges or the Indus. There may have been two places named Havilah but one of them is mentioned in Genesis 25:18 and 1 Samuel 15:7.

In the first one it is stated to be the land of Edom, not far from Egypt and in the second it was the place from whence Saul chased the Amalekites to Shur which is close to Egypt.

*“<sup>13</sup> The name of the second river is the Gihon; it winds through the entire land of Cush.” [Genesis 2:13 NIV]*

There are five Bible references to a river or stream called “Gihon” in or near Jerusalem, but none of them are likely to be the same as the river in this verse. As we have seen, there was a big upheaval at the time of the flood when much of the land mass was changed. The land of Cush is present day Ethiopia and in that case it would be the Nile river that is referred to, but this too is unlikely since it would be flowing toward Eden rather than from it.

*“<sup>14</sup> The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.” [Genesis 2:14 NIV]*

At least it is possible to identify two of these rivers, and it is because of this identification that we believe the Garden of Eden or part of it was in northern Iraq.

*“<sup>15</sup> The LORD God took the man and put him in the Garden of Eden to work it and take care of it.” [Genesis 2:15 NIV]*

We do not know how big the Garden of Eden was, but it’s hard to imagine it to be as much as hundreds of acres if one man was to manage it. There were no weeds, thorns or thistles at this time and no marauding birds or animals so the work was much easier than it was to be later and we know that the man did not have to sweat at this time. This ideal situation for man was spoiled by sin but is to be restored in the earth made new. [Revelation 21:1]

*“<sup>16</sup> And the LORD God commanded the man, “You are free to eat from any tree in the garden; <sup>17</sup> but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.” [Genesis 2:16-17]*

The tree of the knowledge of good and evil of [verse 9] is here re-introduced. It was put here as a test for the man and woman to see if they freely wanted to serve God. For this reason we understand that this tree represented the law which was given later. The test was very simple because they wanted nothing that was for their good and they did not have the fallen nature or addiction at this time that we have to put up with.

The penalty for transgression announced here should have been a good deterrent. It did not mean they were to die immediately but they would be separated from God and this would lead to death eventually. We know this because this is what happened. The penalty for transgression announced here is quite the opposite to what is believed at the present time by the majority of Bible believing Christians. It is commonly understood that mankind is to live forever, either in heaven or hell but the Scripture says “*For the wages of sin is death,*” [Romans 6:23 KJV] and “*the soul that sinneth, it shall die*”. [Ezekiel 18:4 & 18:20 KJV]

*“<sup>18</sup> The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.””* [Genesis 2:18 NIV]

Here we are introduced for the first time to the creation of the first woman which is alluded to in verse 27 of the previous chapter.

*“<sup>19</sup> Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. <sup>20</sup> So the man gave names to all the livestock, the birds in the sky and all the wild animals.*

*But for Adam no suitable helper was found. <sup>21</sup> So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and then closed up the place with flesh. <sup>22</sup> Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.”* [Genesis 2:19-22 NIV]

Adam is here introduced to the birds and animals to who he gave names as he thought fit. But while each of them had a female mate, he was quite alone. God then took a rib from him in what was the first operation and made a woman and introduced her to Adam to be his wife. It was God’s plan from the beginning that a man should have only one wife and a woman should have only one husband at the same time. This union was to be for life because Jesus said “What God has joined together, let man not separate.”

**GENESIS TWO VERSE TWENTY THREE**

*“<sup>23</sup> The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” <sup>24</sup> That is why a man leaves his father and mother and is united to his wife, and they become one flesh.”*  
[Genesis 2:23-24 NIV]

The bond between a man and woman should be closer than between the male and female of other species because only a woman was taken out of her male counter-part. She was taken from his rib because she was to stand beside him as an equal. If she had been taken from his head it would indicate she was to be lord over him and if from his feet it would indicate she was to be trampled on.

It is because of this union established so long ago that today a man grows up and leaves [or should leave] his father and mother and is joined to his wife. This links the customs of the present day with the first marriage in Eden and is a rebuke to those who say that the story of Adam and Eve in Genesis is fictitious. The custom adopted by many of a man bringing his wife to live in his parent’s home is not what God intended and has been the cause of much unhappiness.

*“<sup>25</sup> Adam and his wife were both naked, and they felt no shame.”* [Genesis 2:25 NIV]

The bodies which God gave to man and woman were not evil in any way and should not be the cause of embarrassment. It is only because we have now an evil adulterous mind and because of the cold weather that clothing is necessary. It was a man and woman who invented clothing, but only after the entrance of sin. This does not mean that nudity or anything close to it is to be recommended in our present situation.

In these two chapters we have the creation of the world, the doctrine of the Trinity, the nature of man and the gift of free will. We also have the institution of marriage and the Sabbath. Marriage is supposed to be the closest relationship between man and his fellow man [woman] and the Sabbath ought to be the closest relationship between man and his God. Both of these institutions are still with us and both are under strong attack to-day.

## QUESTIONS

### **For those who believe in evolution.**

1. If our present world evolved out of “something”, in the distant past, where did that original “something” come from?
2. How could our complex world develop from something very primitive through a series of accidents, since the chances against it is as remote as a Jumbo Jet coming from an explosion in a scrap yard or a dictionary developing from an accident in a printing press?
3. Since we cannot have a book without a writer or a house without a builder, how can we have a creation without a creator?

### **For those who believe that the six literal days of Genesis one represents a long period of time.**

1. Why would the Bible tell us “for in six days the Lord made heaven and earth” [Exodus 20:11] if such a statement was not true?
2. Why would God command us to keep the seventh day holy [Exodus 20:8] in memory of the six-day formation of the earth if in fact this event had not taken place?
3. If the 7<sup>th</sup> day is 24 hours long, must not the other 6 days be the same length?

### **For those who believe that everything was created in the six days of Genesis one.**

1. At what stage was the earth “formless and empty and darkness was over the surface of the deep”? [Genesis 1:2] Was this before the six-day creation, during it or after it?
  - a) If before it how could you reason that the earth was not in existence then?
  - b) If during it, how could you say “darkness was over the surface of the deep” since the light was created on the first day? [Genesis 1:3-5]
  - c) If after it, when was it?
2. If the earth was created on the third day then why should the Scripture only say it *appeared* after the water had been taken off it? [Genesis 1:9]
3. Since the waters were in existence on day 2, 3 and 5 and since they are not mentioned on day 1, on which day were the waters created?
4. Would it not be very strange that God would create the earth and every form of vegetation [Genesis 1:9-13] before He created any of the suns, planets, moons and stars? [Genesis 1:14-19]
5. Would it not be very strange that God, who always existed, would wait until 6 thousand years ago before He created anything?

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