

THE SECOND ACCOUNT OF CREATION

Genesis 2

REVIEW OF GENESIS ONE

Date: 1400 - 1500 BC

Author: Moses

Genre: Historic narrative

Recipients: Israelites

INITIAL VERSES (1:1-2)

God alone exists.

God creates ex-nihilo

God creates a chaos of heaven and earth, without form and void.

Big Question: Was all of this done on Day 1 or before Day 1?

DAY ONE (1:3-5)

God speaks light into being – separating light from darkness – and naming these two entities.

God's light is not from the sun, moon or stars. (Mystery)

DAY TWO (1:6-8)

God separated the waters on the earth from those above the earth thus making a sky or atmosphere.

DAY THREE (1:9-13)

God separated the waters on the earth making dry land appear.

God names these entities "earth" and "sea".

God gardens his earth creating plants, bushes and trees.

DAY FOUR (1:14-19)

God creates and names the luminaries in the sky: sun, moon and stars.

God ordains their purpose – to mark time.

DAY FIVE (1:20-23)

God created water animals and fish for the seas.

God created birds for the air.

God blessed them with the ability to recreate.

DAY SIX (1:24-31)

God created land animals.

God created man and woman – plurally – in the image of God.

God proclaims and shows forth man's dominion.

God blessed them with the ability to recreate.

DAY SEVEN (2:1-3)

God ceases from his creative activity.

God blesses or “hallows” this particular day.

GENESIS 2:4-25

These are the generations of (account of) the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.⁵ When no bush of the field was yet in the land and no small plant of the field had yet sprung up- for the LORD God had not caused it to rain on the land, and there was no man to work the ground,⁶ and a mist was going up from the land and was watering the whole face of the ground-⁷ then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.⁸ And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed.⁹ And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. (¹⁰ A river flowed out of Eden to water the garden, and there it divided and became four rivers.¹¹ The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold.¹² And the gold of that land is good; bdellium and onyx stone are there.¹³ The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush.¹⁴ And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.¹⁵) The LORD God took the man and put him in the garden of Eden to work it and keep it.¹⁶ And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden,¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."¹⁸ Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."¹⁹ So out of the ground the LORD God formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name.²⁰ The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him.²¹ So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh.²² And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.²³ Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."²⁴ Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.²⁵ And the man and his wife were both naked and were not ashamed.

CHAPTER TWO IS NOT A CONTRADICTIONARY ACCOUNT OF CREATION.

Liberals have seen this as proof of two different authors.

JEPD Theory (Jehovahist, Elohimist, Priestly, Deuteronomical)

Someone has come along and compiled the writings of various men over centuries into what we now see as Genesis.

However, whoever compiled this information presents it as the work of one author.

And surely, if there had been a combination of numerous sources together into one account, the author would have made them agree where there were contradictions.

Our doctrine of the inerrancy of Scripture will not allow you to see Genesis 1 and Genesis 2 in conflict.

CHAPTER TWO IS NOT A SECOND ACT OF CREATION.

Some, especially those who hold to the traditional “Gap Theory” see a second creation here.

There are not two creations according to Jesus interpretation of these passages.

Look at how Jesus viewed Genesis 1 and 2

Matthew 19:4-5 He answered, "Have you not read that he who created them from the beginning made them male and female,⁵ and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh'?"

Jesus here quotes from Genesis 1:27 and Genesis 2:24, showing that both of the events happened at the same time, in or from the beginning.

Here is another line of evidence for a young earth

Does Christ, in Matthew 19:4 and Mark 10:6 suggest that man was created at the beginning of time and creation?

CHAPTER TWO IS A NEW AND DISTINCT SECTION OF SCRIPTURE.

This phrase, "These are the generations..." is a formula used by Moses 10 times throughout Genesis.

It is not a restatement of what has previously been said.

It is an introductory statement showing a new section or line of thought, or a new emphasis.

Genesis 5:1 This is the book of the generations of Adam. When God created man, he made him in the likeness of God.

Genesis 6:9 These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.

Genesis 10:1 These are the generations of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood.

Genesis 11:10 These are the generations of Shem. When Shem was 100 years old, he fathered Arpachshad two years after the flood.

Genesis 11:27 Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot.

Genesis 25:12 These are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham.

Genesis 25:19 These are the generations of Isaac, Abraham's son: Abraham fathered Isaac,

Genesis 36:1 These are the generations of Esau (that is, Edom).

Genesis 36:9 These are the generations of Esau the father of the Edomites in the hill country of Seir.

Genesis 37:2 These are the generations of Jacob. Joseph, being seventeen years old, was pasturing the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. And Joseph brought a bad report of them to their father.

This initial clause will not allow one to see chapter two chronologically following chapter one.

We see a chapter 2 that begins with an introductory clause calling attention to a new theme or a different emphasis.

CHAPTER TWO IS NOT A CHRONOLOGICAL ACCOUNT OF CREATION:

We see this for two reasons:

CHAPTER TWO IS NOT CHRONOLOGICALLY PRECISE, NOR DOES IT PRESENT ITSELF TO BE SO.

The narrative order of the Genesis Two account, if taken as a chronological sequence, stands in contradiction to the narrative order of Genesis One, if that too is taken as a chronological sequence.¹

If one took chapter two as chronologically correct, this is what one would see:

1. God formed man. (7)
2. God planted a garden (8)
3. God brought forth fruit trees (9)
4. God put man in the garden (15)
5. God then thought of creating woman (18)
6. God then created animals (19)
7. Man then named animals (20)
8. God then created woman. (21)

CHAPTER TWO IS SOMEWHAT OF AN OVERALL SUMMARY DUE TO THE USAGE OF “YOM”.

Chapter two does not contain the chronological pointers or steps that were clearly seen in Genesis chapter one.

God is lumping all of creation together in one “day” or “one yom” or “one period of time” in order to show his divine intent.

The Hebrew “Yom” is being used as a summary term.

¹ GPTS, p 124, Mark Ross

WHAT IS A “YOM”?

A “YOM” CAN HAVE SEVERAL MEANINGS

YOM CAN MEAN 12 HOURS

Genesis 1:5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

YOM CAN MEAN 24 HOURS

Genesis 1:8 And God called the expanse Heaven. And there was evening and there was morning, the second day.

YOM CAN MEAN A PERIOD OF TIME

Genesis 2:4 These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

YOM CAN MEAN AN EVERLASTING PERIOD WITHOUT END

Genesis 2:2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. (No morning and evening)

A “YOM” IN GENESIS 1 ONLY HAS ONE MEANING

REASONING FROM THE USE OF “YOM” WITH NUMBERS OR ORDINALS

I.e. The “second day”

When an ordinal number is used with yom not one example of non-sequence can be found. In the Pentateuch, Moses uses ordinal numbers with the word yom well over one hundred times. Every use involves sequence and, with the possible exception of Genesis 2:1-3 all appear to be twenty-four hour days. In fact, in the entire Old Testament every use is sequential and with the possible exception of Hosea 6:2 ... all are twenty-four hour days.¹

REASONING FROM THE SELF-DESCRIPTION

God instructed Moses as to the duration of the “yom” in language that Moses would most clearly understand. The evening and the morning made up each of the days.

REASONING FROM THE OTHER TIME MARKERS

God mentions months, years and seasons. These are taken literally so why not days?

REASONING FROM THE USE OF “YOM” IN A NUMBERED SEQUENCE.

I.e. Day one ... two ... three ... four

The word day in a sequence or in a numbered series always refers to a normal day.

We see a numerable and chronological chapter with all the days clearly divided, defined, and flowing one after another.

Why do 1-6 “not teach sequence” when all agree that number 7 shows finality or completion? Daniel has portions which are historic narrative and portions which are apocalyptic literature

REASONING FROM VOCABULARY

The word “day” in the singular is probably never used in the Old Testament for a long period of time. Given the more than 2000 references, this is striking. It is the plural form “days” that is sometimes used with reference to a period of time².

The word “day” when used in “day of the Lord” is referring to not a length of time but a point in time.

REASONING FROM THE VAV CONSECUTIVE

The vav consecutive verbiage beginning in verse 3.

It is common place in Hebrew grammar that the vav consecutive is used primarily to indicated temporal sequence of events.³

The most obvious and frequent relation is naturally that of simple chronological succession.⁴

REASONING FROM THE SEVEN-DAY-WEEKLY-CYCLE

Where in General Revelation did the seven-day-weekly-cycle come from? Yom as 12 hours Yom as 24 hours

REASONING FROM EXODUS 20 AND THE SABBATH ROTATION

Exodus 20:11 For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and made it holy

We are to imitate what God did at creation. If God worked for an indefinite period of time and then rested, how are we to know when to work and when to rest. However, if God is shown to have worked six literal days and then rested on the seventh literal day, then we have an understandable model to follow.

REASONING FROM THE GENRE

It is historic narrative.

Look at the clear and plain reading

One man said, "If Genesis was not meant to be taken as a literal account, why was it written that way?"⁵

Think of all the ways Moses could have better presented a long period of time.

The burden of proof lies on those who would claim a meaning of "day" other than the literal one, especially in view of the uses of words elsewhere in the chapter ... The text should be interpreted literally unless there is good reason for moving in other directions.⁶

REASONING FROM THE LOOMING HERESY

One who views Genesis 1 and 2 as flowery theology has a literal problem in chapters 3 and following. Their hermeneutic practice is not consistent.

ARGUMENTS AGAINST A 24-HOUR “YOM”

The vav consecutive is also used in Genesis 2:18-19 and this cannot be taken as chronology.

The number of activities listed on day six.

The other uses of “yom” (12 hours, 24 hours, 6 days, Eternity)

Psalm 95 and Hebrews 4 teach that God's day of rest is eternal and never ending.

24 Hour Days Young Earth	24 Hour Days Old Earth	Gap Theory (Recreation)	Day Ages, Framework , Analogical, Accommodation, Instant or ???
<i>Calvin, Keil, Berkhof, Douglas Kelly, Leupold, Skinner, Young</i>	Ames, Newman, Eckelmann	Chalmers, Custance, Scofield	Augustine, Ansem, Aquinas, Hodge, Buswell, Harris, Warfield, Machen, Shedd, Delitzsch, Collins, Kiliine, Blocher, Waltke, Futato, Ross, Boice, Youngblood, Kline

CHAPTER TWO IS A NEW, DISTINCT, NON-CHRONOLOGICAL SECTION EMPHASIZING ...

CHAPTER TWO GIVES GREATER EMPHASIS TO THE EARTH

The order is reversed.

The heavens are largely neglected.

CHAPTER TWO GIVES A GREATER EMPHASIS TO MAN OVER ALL OF NATURE

MAN IS SPECIAL.

Remember the pausing and careful deliberation over the creation of man in chapter one.

GOD'S CREATION OF MAN

Man was created materially out of the dust of the ground. (Formed from nothing special – lowly)

Man was created spiritually out of the breath of God. (Formed from the most special – high and lofty)

There is some question as to whether or not this means “non-material-life” or “spiritual-everlasting-soul.” Keil and Delitzsch do not believe so because animals are described in this fashion in Genesis 7:22. I tend to think of this as a holy soul for this is what God does at regeneration in John 3.

Genesis 1 makes it very clear that man and woman were created in the image of God.

MAN IS MORE IMPORTANT THAN GARDEN

Man is not here to serve “Mother nature”. The earth is created for the usefulness and benefit of man.

There was no need to have a fruitful garden until there was a man to work the ground. (vs. 5-7)

Man was the recipient of a garden in which he was to thrive and enjoy. (vs. 8-14)

Eden was somewhere East of where Moses was writing – East of Sinai.

Custom-made “God placed” vs. 8

Beautiful “Pleasing to the eye” vs. 9

Resourceful “Good for food” vs. 9

MAN IS MORE IMPORTANT THAN ANIMAL

God brought the animals to Adam. (Probably just the primary species group)

God instructed Adam to name the animals.

God shows Adam that there was none created in God's image as he had been.

CHAPTER TWO GIVES A GREATER EMPHASIS TO THE COVENANT

It does so in two ways

GOD EMPHASIZES THE COVENANT THROUGH HIS NAME

All through chapter one, GOD (Elohim) is used.

The word LORD (Jehovah) is used in chapter two for the first time.

This is the title given by God to Moses before he saved Israel out of Egyptian bondage.

The title "Jehovah" means _____.

Once again, liberals have seen this as proof of two different authors. (JEPD Theory)

However, God is used along with LORD throughout the text.

GOD EMPHASIZES THE COVENANT THROUGH HIS COMMUNING ACTION

God walks with man in the garden in sweet communion and fellowship

GOD EMPHASIZES THE COVENANT THROUGH HIS COMMAND AND DECREE

Do not eat of the Tree of the Knowledge of Good and Evil

CHAPTER TWO GIVES GREAT EMPHASIS TO THE INSTITUTION OF MARRIAGE

Man without woman is not good = Man without God is not good.

Notice that God has no problem creating an environment that "is not good" to create an environment that "is very good" at a later time. (Problem of the existence of evil)

Here we have "the equal image of God."

Here we have "the perfect woman."

Here we have "the perfect helper."

Here we have "the functionally subordinate."

Similar to the Trinity

Not a result of the fall

Made from a rib of Adam

Here we have "the divine gift of God."

Here we have the "first marriage."

Here we have “great physical and emotional intimacy.”

No shame

Nothing to hide

APPLICATION

REALIZE THE PARADISE LOST

The original reading audience was those in the desert wilderness.

REALIZE THE COMMUNION LOST

REALIZE THE GOODNESS OF GOD AND THE HORRIFIC NATURE OF SIN

REALIZE THE COVENANT OF GRACE

Satan lost his Eden forever.

Satan supposed God would treat man in the same manner as they would lose their Eden forever.

Satan supposed wrongly!

THE FRAMEWORK VIEW

A literary-theological structure ... Not historic narrative

Figurative, metaphorical, poetic, non-literal

The Framework view breaks down because the fish of day five do not match up with the seas of day two, and likewise the birds would match up with day three as well.

BASIC LOGICAL FOUNDATION

Scientists have at last climbed over the last great hill of knowledge and have found a bunch of theologians who have been there all along. (R. Laird Harris quoting Robert Jastrow in GPTS Book, p. 103)

SCIENCE AND SCRIPTURE ARE NOT AT ODDS.

General Revelation: "Let the world become our school if we desire rightly to know God."⁷

Special Revelation: "While General Revelation tells us of God, Special Revelation is needed to interpret what we see from God's General Revelation."

Not despising or neglecting either – for they are both of God.

Any conflict between Scripture and science is a matter of human mis-interpretation.

Science can tell us much, but not all. (i.e. Miraculous events)

The Christian is not anti-intellectual or anti-science. The believer is not scared that "the truth" might come out.

(Secularists love the anti-intellectual Christian. It helps them disprove the Bible and the key doctrines within God's Word.)

SCIENCE AND PHILOSOPHY ARE DIFFERENT.

BOTH GENERAL AND SPECIAL REVELATION ARE EQUAL REVELATION.

They both come without error from God.

They cannot contradict one another. The presence of a conflict is a sure indication of error somewhere.⁸

God's truth is one.

BOTH GENERAL AND SPECIAL REVELATION CAN BE MISINTERPRETED.

While Scripture is infallible, our interpretations of Scripture are not.

SCIENCE IS CONSTANTLY SHIFTING AND READJUSTING.

Today's accepted scientific "truth" might well turn out to be tomorrow's discarded theory.⁹

¹ Pipa, Did God Create in Six Days, 183

² Fretheim, Youngblood, The Genesis Debate, 17

³ Shaw, Did God Create in Six Days, 204

⁴ S.R. Driver, A Treatise on the Tenses in Hebrew, 80

⁵ Weeks, Did God Create in Six Days, 195

⁶ Fretheim, Youngblood, The Genesis Debate, 27-28

⁷ Calvin's Commentary

⁸ GPTS, 116, Mark Ross

⁹ GPTS, 115, Mark Ross