

I. Summary of Creation – 1:1-2:3

In the first part of the creation account, very plain chronological markers are used to indicate the passage of time.

A. Day 1 – 1:1-1:5

1. Creation of heavens and earth in roughed-in form, from nothing.
2. Creation of light; division of day from night.

Question: What exactly was this light that was created?

B. Day 2 – 1:6-8

1. Creation of atmospheric “heaven,” with waters below and above.

Question: What were the waters above the firmament?

C. Day 3 – 1:9-13

1. Gathering of water into the seas; appearance of dry land.
2. Creation of grass, herbs, fruit trees.

Question: What does the phrase “according to its kind” mean?

D. Day 4 – 1:14-19

1. Creation of Sun, Moon, and stars.
2. Purposes of these lights: 1) divide day and night (their governing function); 2) chronological markers; 3) to give light on the earth.

Question: How does this relate to the division of day and night in 1:4-5?

Question: Did the stars shine on the earth immediately? What does your answer imply?

E. Day 5 – 1:20-23

1. Creation of sea creatures and birds.

F. Day 6 – 1:24-31

1. Creation of land animals.
2. Creation of humans.

Question: Does the Bible mention dinosaurs? (Job 40:15-41:10).

Question: What was God’s prescribed diet for man and animals?

Question: What does it mean to have dominion over all living things?

G. Day 7 – 2:1-3

1. God rested.
2. God blessed the seventh day. From this comes the pattern of the Hebrew week with the Sabbath (Saturday) as the last day of the week (see the 10 commandments). Our seven-day week derives from this.

Question: Do we have a Sabbath today? Why is Sunday the day of worship?

H. Notes

Note the refrain “it was good.” It occurs in 1:4, 10, 12, 18, 21, 25, 31. The damage due to sin in the created realm is not natural or inherent in creation. Humans and creation as they were intended to be are not sinful. While sin totally characterizes our present existence, it is not native to it.

Note also the word “multiply” occurs three times—in 1:22 and 1:28.

II. Detail of Creation of Humans – 2:4-25

In the second part of the creation account, more detailed information is given about the creation of mankind on day 6.

A. Introduction – 2:4-6

1. Partially completed state of creation as of day 3.
2. The lack of rain in the early earth and the mist that provided water.

Question: When did rain begin?

B. Creation of Man – 2:7

1. Creation of the physical body from dust (see Gen. 3:19).
2. Breath of God forms the spirit of man.
3. The man is a living being, the union of body and spirit.

C. Planting of the Garden of Eden – 2:8-14

1. Eden in the east.
2. Lush vegetation.
3. Rivers originating in Eden.

Question: What roughly was the location of Eden? Is it still there today?

D. Edenic Covenant – 2:15-17

1. Man told to work in the garden.
2. Man told not to eat of the tree of knowledge of good and evil, lest he suffer death.

Question: Is work only a post-fall thing? Will work be done in heaven?

Question: What was the tree of knowledge of good and evil?

E. Search for a Helper for Adam – 2:18-25

1. The naming of the animals reveals no suitable mate.
2. Creation of woman from man.
3. Institution of marriage.

Question: If someone names someone or something else, what does this imply?

III. Various Explanations of the Creation Account**A. Literal Days, Young Earth**

← **Our Position, The Correct One!**

The creation occurred in six 24-hour days around 10,000 years ago. Creation was made with an appearance of being older than it is. This is not deceptive, for the Bible tells us this is the case!

B. Literal Days, Gap Theory

← **Old Scofield Study Bible**

According to this view, the creation account has gap in it between 1:1 and 1:2 in which the geologic ages occurred, and a massive judgment of God was poured out on the earth. A variation of this view (the pre-creation chaos theory) is that 1:1 is a summary of 1:3-2:3, 1:2 describes the earth in a state of judgment before God started creating, and 1:3 is the first creative act.

Problem: Death before sin (Rom. 5:12). Pre-creation chaos: where did the earth in 1:2 come from? Did God create it?

C. Figurative Days, Theistic Evolution or Progressive Creation ← **Some Evangelicals**

According to this view, the creation account is meant to give a structure to creation which is ordered properly, but each day is actually millions of years in which naturalistic evolution occurred, or which was punctuated by various creative acts of God. Under this fits the day-age theory and the day+an age theory.

D. Figurative Days, Framework Hypothesis ← **Westminster Theological Seminary**

According to this view, the creation account is poetic and has no chronological significance. It could or could not be recent creation in six days, but it most certainly does not give things in the proper chronology. It covers the creation topically.

E. Myth

← Liberal Theory

This view says that the text tells us about creation in six 24-hour days, but that the whole account is just a myth or legend. Science is on the right track when it comes to explaining creation.

It is interesting that most dictionaries of Hebrew understand the “days” of Gen. 1 -2 to be literal 24-hour days—it doesn’t matter to them to admit this since they take the whole account as a myth. It is the evangelicals who seem to have a problem accepting the 24-hour day interpretation.

F. Intelligent Design Theory

← Some Christians, Darwin-Skeptical Scientists

According to this view, which is opposed to the atheistic big-bang and Darwinian evolution, there is a supreme being (the intelligent designer) out there somewhere. This is essentially the **teleological** argument, that a design has to have a designer (a watch implies a watchmaker). This designer could be the Christian God or not. ID folks also look to the **cosmological** argument, that is, that an effect must have a cause. Other legs of the argument include not just complexity and cause/effect, but also the finely tuned parameters of the universe and the information encoded in biological things which require intelligence.

The ID movement is commendable in that it does not immediately throw out the possibility of God creating the universe, as the naturalistic explanations do. They also challenge evolutionary thought and want its flaws to be revealed openly.

There are problems with the intelligent design idea. First is that it does not start with the God of the Bible. Second, evolutionists lump it together with Biblical creationism because sometimes creationists disguise themselves as ID folks (on the other hand, some ID folks say plainly that they are NOT creationists in our sense of the term). Third, they might just leave it at ID and not move forward to the actual truth that the Christian God and Jesus Christ created the world. In other words, they do not go far enough.

For more information on ID, see http://en.wikipedia.org/wiki/Intelligent_design and the trail of references from there.

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