

Those who attack the book of Genesis do not want to accept that the narrative is true and literal. But there is a lot of evidence that indicates that it is true and literal. Reading the Hebrew language itself we see from the grammar that there are no contradictions. And knowing the literary style of that day we see that it can be read literally.

2 Major issues

1. Progressive Creationism - day 7 continuing
A compromised view: accepts evolutionary time frame of millions of years while God intervenes and interjects. They believe that we are still living in Day 7.
2. Liberalism - Differences between Genesis 1 and 2... They see two creation accounts & at least 2 different authors. Deny Mosaic authorship.

I. The Primeval History 1:1-11:26 (12-end: the origin of Israel, introduction to what He is going to do through them)

- A. The History of the Creation 1:1-2:3**
1. The Creation of the Universe 1:1-2
 2. The 6 Days of Creation 1:3-31
 3. The **7th Day** - rest **2:1-3**

2.1 Thus the heavens and the earth were completed, and all their hosts.

A merism: two extremes to convey a totality. There is no word in Hebrew for 'universe', but likely this is the most remote and the nearest to us. 'All their hosts' might include the angels as well.

A phrase that 'the eve...and the day..' is not in this verse and is what they use to say that we are still in day 7. But the beginning is 'Thus' = And, = 'waw' the Hebrew word in historical narrative which shows sequence.

Completion

1. Historical sequence - the 'waw consecutive' with the imperfect in Hebrew
2. Universe completed - 2.1

2.2 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.

Completion

1. Historical sequence - the 'waw consecutive' with the imperfect in Hebrew
 2. Universe completed - 2.1
 3. Creation of new condition - 2.2 This goes against the idea of our still being in the 7th Day. The Piel form of the Hebrew verb has the idea of a new...
- 2.2 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.
'had done', emphasizes the completion of the work, a past tense.

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 4. 'He had done' - emphasis
- 2.2 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.

God didn't get tired. Shabbat = Sabbath. It is translated 'to cease' or 'desist' in terms of God.

Isa 40.28 *Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth Does not become weary or tired. His understanding is inscrutable.*

Ps 121.4 *Behold, He who keeps Israel Will neither slumber nor sleep.*

Exodus 20.8 *"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.*

This is the only commandment that is not repeated in the NT. It is the Mosaic Covenant, which was for Israel, not us. We do prefer to set aside a day for rest.

- 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.”*

The ‘rest’ sets a pattern for a work week for mankind.

Completion

1. Historical sequence - the ‘*waw* consecutive’ with the imperfect in Hebrew
2. Universe completed - 2.1
3. Creation of new condition - 2.2 This goes against the idea of our still being in the 7th Day. The Piel form of the Hebrew verb has the idea of a new condition
4. ‘He had done’ - emphasis
5. Rested - ceased & past tense suggest that the day ended.

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

Sanctification is to set something apart for a particular purpose. His doing this is reiterated in Exodus 20 and 30. In the 1st Century it had become a legalistic, burdensome thing. But God blessed it, so would have it as a blessing for man.

6. More sequences - 2.3 another *waw* consecutive: two more sequences of events—after the statement that God *completed* the creation.
- 2.3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had *created* and *made*.

Again ‘Shabbat’. And both words for create: *bara y asah*.

It was probably when Adam and Eve sinned, cuando sin entered from a spiritual point of view, that also nature fell—the whole universe. Little by little throughout the centuries we see that all is not perfect as it was before the Fall. Therefore we think that an change could have been with the 1st Lay of Thermodynamics.

1st Law of Thermodynamics

Law of Conservation of Energy:

‘Energy can neither created nor destroyed although it can be stored in various forms & can be transferred from one system to another.’
—Jones and Hawkins

We can also say (Einstein) that matter can be changed into energy.

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| I. The Primeval History | 1:1-11:26 |
| A. The History of the Creation | 1:1-2:3 |
| B. The Early History of Mankind | 2:4-3:24 |
| 1. The Creation of Mankind - in innocence | 2:4-25 |
| a. The Creation of the Man | 2:4-7 |
| 1) The Summary | 2:4 |

- 2.4 This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.

The account = *toledoth*. Some see this as a 2nd creation account.

In Génesis 1: God is *elohim*. Here: LORD God: Yahweh Elohim. The liberals say: this account is different, so 2 different authors, from early 1800’s, which continues to disperse yet today. Can we hold to Mosaic authorship? The differences can be explained:

Creation Accounts

1. Parallels in ancient Near East literature: first a summary, then focussing in the most important aspect with details that elaborate and coordinate with chapter 1. Chapter 2 is dealing with Ch. 6.
2. 2nd account assumes the 1st—we read and understood ch 1.
3. Absence of Elements: Suggests that Moses is prioritizing some elements and not repeating the others.
4. Harmonization of Contradictions
5. Complementary Contrasts: do not contradict

Moses is following the typical writing style of his age.

Toledoth

Translated as ‘these are the generation of...’ There are 10 in Genesis. Chapter 4, Chapter 5. Rather self-contained. May have been documents that Moses used (centuries after things happened)

1. Denial - of Mosaic authorship. liberal view: 9-10th C.
2. Dictation - supernatural, not eye-witness, so received by dictation
3. Mosaic - Conclusion from sources. Best view:

4. **Mosaic - Introduction, from sources. He was compiling as Luke did in interviews, etc. Noah could have carried some documents on the ark. So Moses is the editor. The documents are what the HS guided Moses to use, giving us an inspired version.**

Chapter 5, a change: The outcome of Adam, ie, descendants, and the flood.

Essence - 2nd creation explanation

1. Day 7 Sabbath rest
 2. Expansion of Day 6
 3. Pre-fall world (still the 'very good' creation)
- 2.4 This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.

The progressive creationists: here the 'day' *yom* includes all of the days. But the different construction: 'in the day' has an article making it a different construction. Can translate without 'in the day' which is a broader, indefinite timeframe sense. The word *yom* here is not in a 24-hr sense.

Now we look at conditions at creation:

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| a. The Creation of the Man | 2:4-7 |
| 1) The Summary | 2:4 |
| 2) The Conditions at Creation | 2:5-6 |
| a) The Vegetation | 2:5 |

- 2.5 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground.

Why are there no shrubs on day 6? They hadn't grown yet.

Terms

- 1.11 *desheh* = *vegetation in general*
esheb = *herbage*
ets = *fruit trees*
- 2.5 *shiach* - shrub (cultivated)

Probably referring to the special garden, things that man will have to cultivate. This harmonizes it.

b) The Reason for Conditions

Conditions

- > All 'very good' 1.31
- > Lack of cultivated shrubs 2.5
- > Lack of cultivated plants cucumbers, tomatoes, etc...
- > Lack of rain It's not clear. It may have not rained before flood
- > **Lack of Cultivator** There had to be a person to subdue and rule the earth

c) The Irrigation 2:6

- 2.6 But a mist used to rise from the earth and water the whole surface of the ground.

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| a. The Creation of the Man | 2:4-7 |
| 1) Creation Summary | 2:4 |
| 2) Conditions at Creation | 2:5-6 |
| 3) Creation Description | 2.7 |

- 2.7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

The word 'man' is Adam. The nature of man, how he is created.

Yastar creates the Adam from the adamah (ground)

- > Meaning - mold, shape
- > Usage - √ potter
- √ goldsmith
- √ God

b. The Environment for Man 2:8-14