

BIBLICAL CREATIONISM

WHAT EACH BOOK
OF THE BIBLE
TEACHES ABOUT
CREATION AND
THE FLOOD

HENRY M. MORRIS

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Foreword

It is not often that a son is privileged to write the foreword for a book written by his father, especially when the father has become recognized as the foremost author in his field. I am, therefore, deeply grateful and immensely pleased to be able to share my comments relative to this compendium of all the creation passages in God's Word, as well as the passages dealing with the Flood and the other great events in the first 11 chapters of Genesis.

The biblical doctrine of creation has come under much attack, by friends as well as enemies, during the past three decades, in reaction to a widespread modern revival of true creationism. Apparently, the issues touch nerves deep inside the soul. Evidently, the credibility of the scientific case for creation has embarrassed those who have embraced or compromised with evolutionary theories. Thousands are becoming aware of the empty claims of evolutionism and are flocking to creation seminars being held all over the world.

The Scriptures clearly emphasize a recent, direct, fiat creation of the universe by an omnipotent and omniscient God. Books by my father and other creationist scientists have also convinced many people that this plain teaching of Scripture is supported by all true facts of science. No book has as yet, however, identified and discussed every passage in Scripture on creation, the Flood, and other primeval events. That is the unique contribution of this book. It also analyzes corresponding material in other ancient books.

In addition, this book gives exegesis of all the more difficult sections, furnishes deep expository dividends, and yields rich spiritual insights. It should prove to be a classic for generations to come, should the Lord delay His coming, and will become a resource for pastors, teachers, and lay leaders throughout the Christian family.

The gospel without the promise of the coming eternal kingdom has no hope (Mark 1:14–15). The gospel without the fact of Christ’s substitutionary atonement and bodily resurrection has no power (1 Cor. 15:3–4). The gospel without the assurance of a Creator-God has no foundation (Rev. 4:11, 14:6–7). This book will embolden those whose faith has been undermined by evolutionary dogma and will enrich those who have not yet been exposed to the preaching of “all the counsel of God” (Acts 20:27).

May God add His own blessing to *Biblical Creationism*, a book that seeks to expound and magnify that act of God which speaks most eloquently of his “invisible things . . . even his eternal power and Godhead” (Rom. 1:20).

— Henry Morris III

Introduction

The purpose of this book is to make a complete survey of all the biblical passages that mention the creation or other events of primeval world history, in order to develop a comprehensive understanding of this foundational doctrine. Although it is often misinterpreted, and more often ignored, there is no doctrine more important, for creation is the basis of all reality. That is why God placed it first in the Bible: “In the beginning God created the heaven and the earth” (Gen. 1:1).

I also have a personal reason for doing this. When I was a young Christian engineer, struggling with the dogma of evolution versus biblical revelation, I kept trying to find some means of harmonizing the creation account with the day-age theory (with the days of creation representing the geological ages), then the gap theory (with the ages of geology pigeonholed between Genesis 1:1 and Genesis 1:2), or some other theory, but none of these compromise systems seemed to work for either science or Scripture.

I had become convinced that the Bible was the Word of God, inspired and inerrant in every word. That being the case, it seemed that such a vital doctrine as creation should be clearly set forth in Scripture, leaving no doubt whatever as to its nature and meaning. I proceeded then to go through the Bible verse by verse, to record and organize every verse dealing with creation and related topics. The conclusion from this study was that not one of the compromise theories was biblical. The Bible taught clearly and explicitly that all things were made by God in a six-day week of natural days. There was no room for evolution or the long geological ages at all. Furthermore, the flood was worldwide in extent and cataclysmic in effect, destroying all men and land animals except those in Noah’s ark. This also should be clearly evident from the data of science and history, if

true. This literal “interpretation” is the only one that satisfies all the biblical data, and therefore is the only one presented in this book and advocated by scientists of the Institute for Creation Research.

This interpretation meant that the scientific data that supposedly had proved evolution and a great age for the earth had been badly misinterpreted. I soon came to realize that all the scientific data can, indeed, be understood better in terms of recent creation and the global deluge. That conviction remains firm today, almost 50 years later.

In this book, therefore, I want to go through all the Scriptures once again, setting forth chronologically the complete biblical doctrine of creation, with all its implications and applications. I hope such a study will convince Christians everywhere, as it did me long ago, that they must abandon all these compromise theories, and return to the simple Genesis record of supernatural, six-day creation. The only other honest alternative would seem to be to abandon our professed belief in biblical inspiration and authority altogether.

I will not try to deal with science in this book, only with Scripture. We can be confident that the scientific data will correlate with Scripture all right, because the same God who wrote the Word made the world! If Christians who believe the Bible will take the Word of God as it stands, determine once for all what it teaches on this most basic of all issues, and then set about to organize the scientific data in that context, they will find everything makes good sense, to both mind and heart. There are many books now available discussing the scientific evidence for creation and the Flood (see appendix C for a representative listing), but there is more than enough biblical evidence alone to fill this book. In addition to the many biblical passages dealing with creation and related events, appendix A summarizes the references to Genesis 1–11 that are found in the key extra-biblical books associated with the Bible.

In setting forth the biblical references to creation and the other great events of earth’s earliest ages, I have followed a chronological approach. This is the order in which these revelations were conveyed by God to man in His Word. In a sense, this will be like thinking God’s thoughts after Him, and so should be an effective — perhaps the optimum — way to develop a comprehensive biblical doctrine of creation. We shall try to understand each succeeding revelation in the sense that those to whom it was first given understood it. It was as essential for them as for us, and since they did not have (nor need) any modern scientific theories to help them understand what God was saying to them, then neither do we.

There are so many references throughout Scripture on these themes that it is impracticable to give detailed expositions of each. Many of them, in fact, are so clear that no exposition is necessary. I have, however, tried to discuss all the key passages, so as to set forth as clearly as possible the full biblical doctrine of creation and its major applications. I have tried never to interpolate in any way that would question or contradict the revealed Scriptures. My fundamental premise is the inerrant authority and perspicuity of the whole Bible, and my goal is to develop on that premise a comprehensive system of truly biblical creationism.

1

The Genesis Record of Creation

Genesis 1:1–2

The Book of Genesis (i.e., “Beginnings”) is the foundation book of the Bible, upon which all the rest is built. The most important chapter in Genesis is the first chapter, the basis of all the later chapters, and of all the 31 verses in this first chapter of Genesis, the very first verse is the one upon which all the others depend. “In the beginning God created the heaven and the earth” (Gen. 1:1).

This simple declarative statement can only have come by divine revelation. Its scope is comprehensively universal, embracing all space (heaven), all time (beginning), and all matter (earth) in our space/time/matter cosmos. It is the first and only statement of real creation in all the cosmogonies of all the nations of past or present. All other creation myths begin with the universe already in existence, in watery chaos, or in some other primordial form. Evidently man, with unaided reason, cannot conceive of true creation; he must begin with *something*. But Genesis 1:1 speaks of creation *ex nihilo*; only God could originate such a concept, and only an infinite, omnipotent God could create the universe.

This revelation was given initially by God Himself to the very first man and woman and has been transmitted down through the ages to all their children. God either wrote it down with His own finger on a table of stone, as He later did the tablets of the law (Exod. 31:18), or else He revealed it verbally to Adam, who recorded it. It was vital that Adam and Eve, along with their descendants,

should know about their own origin, as well as that of their earthly “dominion,” if they were to be responsible stewards thereof. The original transcriptions of later sections of Genesis are denoted by their *toledoth* subscripts (“These are the generations of . . .” followed by the writer’s name),¹ but the events of this incomparable first chapter could only have been known to God Himself. Therefore it is terminated with the subscript: “These are the generations of the heavens and of the earth when they were created” (Gen. 2:4). No human author is named, so it surely originated directly from the One by whom “they were created.” We should read and believe it exactly as it stands, without trying to “interpret” it to fit some theory of men.

This concluding statement must refer to Genesis 1:1, for no other verse in this first chapter of Genesis mentions the creation of the heavens and the earth. This fact assures us that the mighty event of cosmic creation, as declared in Genesis 1:1, was included in the events of that unique first week of earth history as the very first act of the series of divine acts recounted in that chapter. Adam surely would have treasured and guarded that first precious creation tablet all the days of his life.

When God (Hebrew *Elohim*, actually a plural noun, suggesting already the uni-plural nature of the Godhead) first created the heaven and the earth, there were no stars or planets in the heaven (these came later, on the fourth day), nor was the “earth” material yet formed or ready for habitation. It was “without form, and void.” This “earthy” material was not yet energized, for “light” (i.e., the whole spectrum of electromagnetic energy, as we call it today) had not yet been activated. There was a watery matrix everywhere, with the “earth” (that is, the “dust of the earth,” as it is called later — or perhaps, in modern terminology, the particles that would function as “matter”) suspended therein.

This condition is summarized in Genesis 1:2. “And the earth was without form, and void; and darkness was upon the face of the deep [or, in the presence of the deep].” There is no suggestion there to Adam or to his descendants that this state had resulted from some kind of judgment of a previous world; it was simply the elemental state of the space/time/matter universe as it sprang into being from the omnipotent Word of its Creator.

But then “the Spirit of God moved upon the face of the waters.” The inference of uni-plurality drawn from the name of God (*Elohim*) is strengthened by this revelation that God is an energizing spirit as well as an omnipotent Creator. The word for “moved” refers to a back-and-forth motion, like wings fluttering

or vibrating. The Spirit's omnipresent vibrating movements, pervading the omnipresent waters, energized the created cosmos and prepared it for further divine organization. God is to be revealed next as speaking, as well as creating and moving. Thus He is the divine Word as well as infinite Creator and activating Spirit.

The Six Days of Creation

The tremendous events of creation week were undoubtedly first revealed by God to Adam in the Garden of Eden. They began with the *ex nihilo* creation of the universe by God on the first day and concluded with the creation of man and woman on the sixth day. The man and woman were then placed in charge over all the earth, as stewards under God's ownership (Gen. 1:26–28).

Adam surely would have noted the emphasis on the divine Word in God's account of creation week. At least 16 times he would have read of God speaking. God spoke to create, He spoke to identify, and He spoke to bless. Adam would have recognized also that the account was presented as an actual chronological history of the events of that wonderful week, with no hint whatever that God did not mean exactly what He said. Each verse in the account began with the conjunction of sequence — “and” (Hebrew *waw*). There was no suggestion of allegory, or overlap, or gap, or of anything except straightforward history. The conjunction “and,” indicating chronological sequence, actually was used some 60 times in the creation narrative.

The account was given in terms of the events of seven sequential days — six days of work, one day of rest. Adam surely knew what a “day” was, but if there might be any question, God defined the word for him. “God called the light Day, and the darkness he called Night. And the evening and the morning were the first day” (Gen. 1:5). The same terminology was used for each of the five days following, so there should be no uncertainty whatever that God intended the account to say that the creation of all things had taken place in six literal days. It would certainly have been so understood by Adam and his descendants in those early generations who first read the divine account. The fact that each day was bounded by an evening and morning, and each modified by an ordinal number, further stressed that these days were literal days. These usages would be carefully maintained by God in all the rest of Scripture.

The particular events of the six days involved three specific events of *ex nihilo* creation, marked by the use of the Hebrew word *bara* (“create”), a verb

never used to describe the work of anyone other than God the Creator. These three events were the creation of the physical universe, the creation of the entity of conscious life, and the creation of the spiritual nature (“the image of God”) in man: “In the beginning God created the heaven and the earth” (Gen. 1:1); “God created . . . every living creature that moveth” (Gen. 1:21); “God created man in his own image . . . male and female created he them” (Gen 1:27).

From these three basic created entities, comprising the physical, biological, and spiritual components of the creation, God “made” and “formed” (Hebrew *asah* and *yatsar*) the many systems of the cosmos, as summarized below.

First day: Activating and energizing the newly created physical universe (Gen. 1:1–5).

Second day: Making the firmament (that is, the atmosphere) to form the great hydrosphere of the earth, divided into two great water masses, one above and one below the atmosphere (Gen. 1:6–8).

Third day: Forming the lithosphere and plant biosphere of the earth, massing the “earth” material created on day 1 into great continental rock systems, supporting and separating various interconnected “seas” and bodies of “dry land,” with a luscious blanket of plant material (which was also constructed of the “earth” elements, but with marvelously coded reproductive provisions — the “seed is in itself”) covering the lands and consisting of grasses, herbs, and trees (Gen. 1:9–13).

Fourth day: Constructing the vast astrosphere surrounding the earth (sun, moon, and stars) and placing these “lights” throughout the infinite space of heaven that had been created on day 1, these also being made of the same “earth” matter created on day 1, their purpose being to serve for measuring time (“for seasons and for days, and years”) and for “signs” (the meaning of which would be divulged later) (Gen. 1:14–19).

Fifth day: Forming multitudes of animals for the atmosphere and hydrosphere, each containing the newly created entity of conscious life (Gen. 1:20–23).

Sixth day: Forming animals for the lithosphere and plant biosphere, also made of the “earth” matter physically and “life” entity biologically, including “beasts of the earth,” “cattle,” and “creeping things,” plus human beings who, in addition, were implanted with the specially created “image of God” and then placed in dominion over all the rest of the works of God made in the six days (Gen. 1:24–31). Note that even the animals that have since become extinct — such as dinosaurs — were made on the fifth and sixth days of the creation week.

Seventh day: Acknowledging the completion of His work in creating and making all things, and therefore “resting,” “blessing,” and “sanctifying” this day in commemoration thereof (Gen. 2:1–4).

As Adam and Eve first heard (or read — assuming God had written it down for them on a tablet and had taught them to read as well as speak) the account of creation, they must have been awed by the vast complexity and majestic beauty of the creation over which they had been placed in charge. They would have noted that each reproducing entity (whether plant or animal) would be reproducing “after its kind,” for God used this phrase no less than ten times in His account. They also were instructed to “be fruitful, and multiply, and [fill] the earth” (Gen. 1:28), for they would need a large progeny to exercise their dominion effectively.

In order to “subdue” the earth, as they were directed, they would have to learn all about its systems and processes (thus developing what we now call science), then to organize and utilize this knowledge in productive ways that would both benefit others and honor their Creator (technology), and then to disseminate this information and its products to everyone (business, education, communication, transportation, etc.). God said five times that different aspects of His work were “good” and then finally, after it was all complete, pronounced it all “very good” (Gen. 1:31). This divine evaluation could be received and then detailed by man in works of music, art, and literature, glorifying and praising God for all He had done in creating and making all things.

There was an abundance of food for both men and animals provided by God in the fruits, herbs, and grasses of the plant biosphere (Gen. 1:29–30), so there would have been no need for any “struggle for existence.” Since everything was “good,” there was nothing evil — no disease, no competition, no lack of harmony, no deterioration, and, above all, *no death* of “living creatures.”

The grasses, herbs, and trees were capable of reproducing their own kinds, in order to provide food for men and animals, but these were not living creatures (Hebrew *chay nephesh*), and so could not “die” when used for food. Neither men nor animals were intended to die at all. Once they had “filled the earth,” as instructed by God, to its optimum capacity, it would be assumed that either they would cease reproducing or else (perhaps) be transported to other suitable “earths” to fill them as well. Adam would not have needed to speculate on such questions: his immediate mandate was to fill the earth and subdue it.

Each day's work was concluded with an "evening," and no more work was done until the next "morning" came. This would be man's pattern as well. He would work during the "day," or "light" period, then rest until the next morning. Similarly, since God had "rested" after six days of work, man also would "rest" every seventh day, for God had "sanctified" (or, "set apart") one day in seven for this purpose. This would be a *Sabbath* (literally, "rest") day — no doubt one devoted to communicating with God and honoring Him as Creator and Lord of all man's dominion.

It is particularly important to note that God's work of both "creating" and "making" all things had ceased; He would henceforth *conserve* and *sustain* what He had created and made, but these processes would be quite distinct from those He had used during creation week. In his work of exercising dominion over the earth, Adam would need to learn much about God's processes of maintenance, but these "natural" processes could never teach him about God's "supernatural" processes, for these had ceased. Adam was completely dependent on God for knowledge about the creation period, and *that* was what God told him about in what we now know as the first chapter of Genesis.

It would not be long before some of Adam's descendants would seek to displace God's record of supernatural creation in six days with some speculative theory of naturalistic creation over long ages, but they would inevitably be blocked by the impossibility of converting processes of conservation — such as now control the universe — into processes of creation that could produce a universe.

The Book of Adam

The first section of Genesis concludes with the unique statement: "These are the generations [Hebrew *toledoth*] of the heavens and of the earth when they were created" (Gen. 2:4). The second section is attached to it with the initial interlocking phrase, "in the day that the LORD God made the earth and the heavens" (Gen. 2:4). It then gives the main events in the lives of Adam and Eve and concludes with the second of the Genesis *toledoth* notations: "This is the book of the generations of Adam" (Gen. 5:1).

It seems certain that Adam knew how to write, for this section is called a "book," and no one but Adam could have known about all the events of this section. For him to be able to name the animals, as God commanded, and to subdue the earth, he must have had extraordinary intelligence and skill. He had

come directly from the Creator's hand and was "in his image" — thus surely capable of accurate, rapid analytical reasoning and precise verbal and written communication. Therefore, we can regard this "book of Adam" as being a precisely accurate account of the events it describes.

It was written from Adam's viewpoint, of course, reflecting both his experiences in the Garden of Eden and, later, outside of the garden, though still near it. Adam did not recount the earlier events of creation week, these having been outside of his own experience and already outlined by God in his previous account. Adam began by keying his record in to the conclusion of God's record, then gave a summary description of the environment into which he was "born" early on the sixth day of that creation week. He spoke of God almost exclusively as "the LORD God" (*Jehovah Elohim*), whereas the previous tablet spoke only of "God" (*Elohim*). There was no need to mention the animals until later, when the Lord brought them before him. He mentioned only that God had made and then planted the vegetation Himself, since there was no provision for either rain or humans to cultivate from seeds. Except for the special garden that God planted and then told Adam "to dress . . . and to keep" (Gen. 2:15), the earth's plant life must grow unattended by man until the human population could multiply to sufficient numbers.

Adam also described the primeval hydrologic system as typified by the river that "went out of Eden" and that, after leaving Eden, separated "into four heads" and then provided water for four different lands (Gen. 2:10–14). Since there was no "rain upon the earth" but only a daily "mist" that condensed upon "the whole face of the ground" (Gen. 2:6), it seems evident that such artesian-fed rivers existed at other points over the earth, emerging through "fountains" from a "great deep" of pressurized waters in great subterranean reservoirs. The latter must have been made by God on the second day of creation week, to receive the greater portion of the "waters under the firmament," the remainder constituting the network of "seas" on the surface of the earth. Presumably, the rivers flowed into the seas, whence they seeped back by some mechanism into the subcrustal waters again.

The production of rain could, it seems, only have been inhibited by a very stable atmosphere, with neither global circulation nor nuclei of condensation to translate evaporated waters from the seas aloft to the lands and then to cause condensation and precipitation. This situation could most likely have been maintained by the global canopy of "waters above the firmament," set there by

God on day 2 of creation week. Such a canopy, if at least partially in the vapor state, would have both permitted the stars to be seen on the earth and also served as a thermal blanket, maintaining a generally uniform, equable temperature everywhere, retaining and distributing incoming solar radiations throughout the atmosphere. In turn, the uniform temperatures would have precluded air mass movements from seas to lands or from equator to poles, as at present, so that water evaporated during the day would merely have condensed as mists in the same general regions each night. In some such way, the earth's "very good" climate was maintained at comfortable temperatures and humidities everywhere and throughout the year, supporting an abundance of plant life in every land.

All of this had been designed and made by God on days 2, 3, and 4 of creation week. The world was created in a fully functional state from the beginning. The fruit trees were already bearing fruit, the grasses and shrubs were already blanketing the earth, the soils were filled with needed nutrients to maintain this growth, and the rocks were laced with deposits of gold, iron, and other metals, as well as precious stones (Gen. 2:12, 4:22). The light from the stars could already be seen on the earth, and Adam and Eve were created as a full-grown man and woman. Animals also were made full-grown, able immediately to begin to "multiply in the earth." To judge such a full-grown creation as impossible or unscientific is equivalent to saying God could not create, and this would be equivalent to atheism. The historical record (in fact, divinely inspired record) says that this was how it was, and that should be sufficient!

Adam also described how God formed his own body and, later, that of Eve. (This particular information, of course, must have been imparted to Adam by God in later discourse with Adam.) Adam's body was carefully and lovingly formed directly by God's own hands (not, like the animals, merely by the divine spoken Word) out of the "dust of the ground," the basic elements of earth matter from which all physical systems had been made (Gen. 2:7). Then Eve's body was formed by God out of the materials in Adam's side (not necessarily a "rib," as translators have assumed), probably both flesh and blood, as well as bone (Gen. 2:21–23). They were most certainly *not* formed by any evolutionary process from a population of hominids, as modern pseudo-intellectuals have deceived themselves into believing.

Before God formed Eve, however, He "introduced" Adam to the animals He had formed earlier in the day. Adam was to exercise dominion over them, so God told him to name them, giving each a name appropriate to the individual

characteristics of each. The animals brought to him by God included “all cattle . . . the fowl of the air, and . . . every beast of the field” (Gen. 2:20) — that is, those animals that would live near him and might be possible candidates for companionship or usefulness to man. Not included were the fish of the sea, the beasts of the earth, or the creeping things. Furthermore, only the created “kinds” of these animals were included, not the multitudes of genera, species, and varieties that later proliferated from them.

In view of the limited number of relevant kinds of cattle, field animals, and birds, and in view also of Adam’s giant intellect in comparison with our own, as well as divine guidance and instruction, this project would not have occupied more than about half a day. An additional purpose of the assignment was to show Adam that he needed a companion that would be like him, an “help meet for him” (Gen. 2:20). So God proceeded to form Eve from Adam’s side and then to give her to him as his wife.

The basic human institution of marriage, making “one flesh” of husband and wife in lifelong union, is thus directly founded on the special creation of the first man and woman, for each other and for God. This would be the pattern and norm for all the descendants of Adam and Eve as well.

God told Adam and Eve to “be fruitful, and multiply” (Gen. 1:28), and no doubt implanted genuine love for each other, in all its dimensions, in their minds and bodies, so it would not have been overly long before Eve conceived a child (Gen. 4:1). It was not to be the joyous occasion it could have been, however, for before the actual conception, the greatest tragedy of history intervened.

Adam told the sad story of his fall in simple, yet poignant, words. The temptation came through the serpent, the most “subtil” of the beasts of the field named by Adam. At this point in time, Adam and Eve had evidently not been informed about the invisible angelic creation, nor of the rebellion of their leader, Satan, who aspired to usurp God’s reign over His creation. He had been cast out of heaven to the earth, where he would be allowed to tempt Adam and Eve to also rebel against God. Being a powerful spirit being, he was able to possess and control the body of the brilliantly shining serpent.

Whether the serpent in the primeval creation was able to actually speak in human language is a matter of uncertainty. Eve did not appear to be surprised, but perhaps this was her first direct contact with one of the animals. Another reasonable interpretation would involve telepathic or hypnotic communication, with

Satan using the serpent as the object to induce a state of transfixed attention in the unsuspecting woman. To the naïve young bride, the evil spirit in the serpent could communicate in such a clear way that she would assume it was the serpent speaking. Similar demonic communications have occurred on various occasions throughout history. In any case, whatever the exact mechanism may have been, Eve reported it to Adam as an actual conversation with the serpent, and he then recorded it as such. The end result, of course, was that Adam and Eve both ate of the forbidden fruit of the tree of knowledge of good and evil, first doubting God's word and finally disobeying His explicit commandment. As God had warned (Gen. 2:10), they died as a result. They first died spiritually, in the sense that their fellowship with God was instantly broken. They also *began* to die physically, the law of decay starting to work in their bodies, and this process would finally take them back to the dust from which their bodies had been formed.

It was not only Adam and Eve who died. The principle of death that began to operate in their bodies had infected their reproductive systems, along with everything else, and has since been transmitted to all their descendants, so that "in Adam all die," as the Apostle Paul would acknowledge thousands of years later (1 Cor. 15:22). As a matter of fact, the curse of death affected everything in Adam's dominion. God said to Adam, "Cursed is the ground for thy sake" (Gen. 3:17). The very elements of the earth were brought under God's judgment. The serpent also was "cursed . . . above every beast of the field" (Gen. 3:14), indicating that all the animals also came under the Curse, as a part of Adam's dominion. Their bodies, like that of Adam, had been made out of the "dust of the ground." The very elements of matter — "the ground" — were thus included in God's Curse, thereby affecting everything in the physical universe. Because of Eve's key involvement, the process of reproduction was especially affected, so that what would have been a pleasant and painless experience would henceforth become an experience of unique travail and suffering (Gen. 3:16), not only for Eve but also for all her daughters in the times to come.

As for Adam, and all his sons, they must henceforth struggle against a resisting "ground," now under God's Curse, just to provide a living for their families. God's command to "subdue" the earth took on a new intensity of meaning, as "the whole creation" began to "groan and travail in pain together" under its "bondage of corruption" (Rom. 8:22, 21).

This principle of decay and death would eventually come to be recognized as a universal law of nature, with ramifications and applications in every area of

life and study. Its most important effect was the entrance of death into the world. There was no death in either human life or animal life until sin entered the world, a fact extremely important to remember in attempting to construct any kind of supposed pre-Adamic history of the earth.

Because their fellowship with God had been destroyed, Adam and Eve were banished from the beautiful paradise that had been planned as their home. Although the Garden still existed, at least for a time, people were no longer allowed to go there, where they might partake of its life-sustaining tree of life.

In spite of their awful loss, however, Adam and Eve left the Garden with God's gracious promise of a coming Savior in their minds and hearts. This promise, given even before the Curse, was addressed *to* the serpent (and to the malignant spirit using its body), but it was *for* Adam and Eve and their descendants. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

This primeval promise was faithfully recorded by Adam, even though he probably did not fully understand it. The "serpent" who had occasioned their fall would himself eventually be crushed by one of their human descendants, one who would uniquely be of the woman's "seed," rather than that of the man. This, in turn, would have to mean that although human, the promised "seed" must also be divine — the God/man, or God in human incarnation.

Although they could not understand fully, this time they *believed* God's word, and God responded to their faith by providing a covering for their nakedness before Him and before each other. This clothing entailed the very first *death* (physical death, that is) in the world. Innocent animals, probably two sheep, must be put to death, shedding their blood, so that God could make from their skins "coats" for the guilty pair. This was the very first "sacrifice," substituting the death of an innocent creature for the deserved death of a guilty sinner. Although Adam did not record anything more about it, God must have given him some such explanation, for it served as the type and pattern for multitudes of later sacrifices in human history.

This book of the generations of Adam also tells the sad story of Cain and Abel, the two oldest sons of what eventually would become a large number of sons and daughters (Gen. 5:4). Even before they left the garden, Adam had named his wife Eve (meaning "life giver"), because he was confident, by faith, that she would, indeed, be "the mother of all living" (Gen. 3:20).

But Cain, her first son, eventually became the world's first murderer, and Abel, her second son, was the first martyr and the first person to experience physical death. This experience brought home to Adam and Eve in a very painful way the stark reality of sin and death that had entered God's "very good" world through their disobedience. The regular practice of substitutionary animal sacrifice, as illustrated by Abel's offering, had already made this point to Adam's family (by this time they probably had other sons and daughters in addition to Cain and Abel), but the tragic loss of the two oldest brothers must have been to them a bitter reminder. They must have longed for the coming of the promised Redeemer, and when Seth was born in place of Abel, there is some intimation that Eve may have hoped he would be the one (Gen. 4:25). In one sense he was, since he became the one in Adam's family through whom the promise would eventually be fulfilled.

Adam and Eve evidently kept in touch with Cain also, even after God banished him from their home in the land of Eden, for Adam's book records Cain's activities and his posterity to the sixth generation after Adam (i.e., Cain, Enoch, Irad, Mehujael, Methusael, and Lamech). The account mentions several significant innovations brought into human history by Cain and his descendants — including urbanization, agriculture, ranching, musical instruments, metallurgy, and metal-working. All of this presupposes ability in reading, writing, and arithmetic, at least, as well as construction, animal husbandry, and other skills (note Gen. 4:16–22). By no means were these early generations of people illiterate ape-men.

Both Cain and Seth had to marry one of their sisters, of course (or, possibly, nieces), for there was no other way for Adam's progeny to begin to fulfill God's command to multiply. Much later, as such close marriages became both unnecessary and harmful, they would be prohibited.

Adam had many sons and daughters (Gen. 5:4 — Josephus, the Jewish historian shortly after the time of Christ, cited a tradition that Adam had 30 sons), and evidently all lived hundreds of years, so the population did multiply rapidly. For some reason, Adam did not record the names of his descendants through Seth (except for Enos, Seth's son), leaving that for Noah to do in the next tablet of the series. Possibly Seth and Enos took care of that until they could turn the records over to Lamech, Noah's father.

It seems likely that Adam and his sons (as Cain and Abel had done) continued to meet with God occasionally (perhaps on each Sabbath day), through the

medium of sacrifice, at the entrance to the Garden of Eden. This privilege somehow ceased after a while, and they had to communicate with God thereafter only through prayer, along with the sacrifices. This is probably the meaning of the closing statement in Adam's tablet: "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD [i.e., Jehovah or Yahweh, the name of God associated more with self-revelation and redemption than with his mighty power in creation]. This is the book of the generations of Adam" (Gen. 4:26–5:1).

In this chapter I have summarized the chief events in the Genesis creation record, as contained in the first two *toledoth* tablets — "the generations of the heavens and of the earth" and "the book of the generations of Adam" (Gen. 2:4, 5:1). I have not attempted a verse-by-verse commentary on these foundational chapters of the Bible, since I have already done this in my complete commentary on the whole book, *The Genesis Record*.² I have tried to emphasize especially, however, those portions dealing directly with the creation and events related thereto, in light of their significance both for the people of Adam's generations (when they were first written) and for us today.

The Genesis creation record is real history, not some esoteric allegory. It is an account of real people, real places, and real events, at the very dawn of the history of God's created universe. This literal understanding of these primeval days is, as we shall see, completely supported by all later references to them in the Bible, God's revealed Word.

Notes

1. The archaeologist P.J. Wiseman was apparently the first to call attention to this "tablet theory" of the original writing of the records in Genesis that were eventually compiled and edited by Moses. A number of later Old Testament scholars (e.g., David L. Cooper, founder of the Biblical Research Society) have adopted it, and I consider it the only theory that fits all the facts. For a summary of the evidence for this theory, see my commentary, *The Genesis Record* (Grand Rapids, MI: Baker Book House, 1976), p. 22–30.
2. Morris, *The Genesis Record*.