

# Thought For The Week

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## Genesis 2:4-25

### God's Blueprint for Humanity

Last Sunday the speaker delivered a sermon on Genesis 2:4-25 as part of his series on Genesis 1–11. Preaching from a young earth creationist perspective and rooted in the Christian restoration movement's love for the Bible's plain truth, he showed us how this passage zooms in on day six of creation, revealing God's heart for humanity and relationships. The sermon started with two powerful scriptures. Kevin read Nehemiah 9:6, declaring God as the only Creator—making the heavens, the heaven of heavens, the earth, seas, and all life, while keeping it all going. John followed with Psalm 33:6-9, painting a picture of God creating the heavens with His word and breath, gathering the seas, and leaving the world in awe of His power. These verses set the stage: God's the ultimate Creator, and His word is where it all begins.

The speaker gave us some context, tying Genesis 2 to the creation week in Genesis 1. He shared something wild: for about 3,200 years, from Moses' time around 1500 BC until the late 1700s, people read Genesis 1 as a literal, historical account of a young earth created in six actual days. No one was talking about a gap theory (some long period between Genesis 1:1 and 1:2), long-age "days," or God guiding evolution. That all changed in the 1700s and 1800s when secular ideas challenged the Bible's account. The speaker's take? Let's ditch those modern lenses and read Genesis for what it says. He's all about a young earth creationist view, rooted in scripture, not today's cosmological trends. Genesis 1:1 tells us God made "heavens" (plural) on day one—both the spiritual heaven of heavens and the physical universe.

Diving deeper, the speaker explained the Bible's three heavens: the atmosphere (think sky, created on day two), the universe (outer space, with stars we see at night), and the heaven of heavens, a spiritual realm where God and angels reside. Both the universe and the heaven of heavens were made on day one, backed up by Nehemiah 9:6. Job 38:4-7 says angels shouted for joy watching God create the earth! Day one was packed: God made the earth's foundations, water (implied since it's there), darkness, light (to separate from darkness, per Isaiah 45:5-7), and time (evening and morning). Darkness, the speaker noted, only exists in the physical realm, not the spiritual one. Day two brought the atmosphere, a big job that might've spilled into day three since it's the only day without a "God saw that it was good" tag. This challenges the idea that God just made light on day one—He did so much more, and it was all instant.

To set up Genesis 2, the speaker recapped the creation week. Day three saw the waters covering the earth's foundation (made on day one) recede by the forming atmosphere exposing land and the first life: plants and trees. Day four brought the sun, moon, and stars, replacing that mysterious light from day one and acting as timekeepers and lights. Day five introduced sea creatures and birds, and day six brought land animals and humans, made in God's image. On day seven, God rested—not because He was tired (Isaiah 40:28 says He doesn't get weary), but to celebrate His "very good" creation and show us we need rest too, a pattern later set in the Mosaic law. This literal

six-day creation is the backbone of the young earth view the speaker's preaching.

Now, the heart of the sermon: Genesis 2:4-25, which the speaker calls a divine magnifying glass on day six. From a young earth perspective, tied to the restoration movement's call to stick to scripture's plain truth, this isn't myth—it's history. Verses 4-6 recap the heavens and earth, describing a pre-rain world where a mist watered the ground. No millions of years of erosion or death here—just a perfect, fresh creation, which shuts down old earth ideas that put death before Adam's sin. Verses 7-17 tell how God formed Adam from dust, a hands-on, miraculous act, breathing life into him. Adam's no evolved ape; he's God's image-bearer, unique (Romans 5:12 says sin and death came through him). God placed him in Eden, a real place with rivers like the Tigris and Euphrates, though later the flood changed the map. Eden was God's provision central—trees for food, beauty, and even the tree of life and the tree of knowledge of good and evil. Adam's job to work and keep the garden was a blessing, not a curse, and the rule not to eat from the forbidden tree brought in free will and responsibility. No death existed until disobedience.

Genesis 2:18-23 tackles companionship. God said it's "not good" for Adam to be alone—huge, since everything else was "very good." God made animals for Adam to name (still on day six, just organized topically), and Adam named the broader "kinds," not species, which fits a young earth timeline with post-flood diversity. No animal was a fit helper, proving humans aren't just advanced animals. So, God put Adam to sleep (first anesthesia!) and formed Eve from his rib—equal, complementary, from his side, not above or below (first surgery). Adam's "bone of my bones" reaction is pure excitement for God's perfect match.

The sermon wrapped up with Genesis 2:24-25, where God sets up marriage: one man, one woman, for life. This isn't a cultural idea—it's baked into creation. The speaker linked it to Ephesians 5:22-33, where marriage mirrors Christ's love for the church. He pointed to resources like Apologetics Press' article on gender, affirming that male and female are God's design, not society's invention. The nakedness without shame shows the pre-fall world's innocence and purity—no sin, no shame, just trust.

The speaker brought it home with some real talk. In a world pushing evolution and old earth ideas, we've got to hold fast to Genesis' literal truth. If death was around before Adam, why do we need Jesus to save us from sin's curse? We're called to live like Adam—stewarding creation, working diligently, and building godly relationships, especially in marriage. The speaker pointed us to Jesus, the "last Adam" (1 Corinthians 15:45), who fixes what sin broke. If you're wrestling with loneliness or purpose, Jesus is the answer. The sermon closed with an invitation to respond, with singing to seal the moment. Let's dig into God's word, live His design, and trust His plan!

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# Genesis 2:4-25

## God's Perfect Plan

This past Sunday, the speaker delivered a sermon on Genesis 2:4-25, continuing his series on the first 11 chapters of Genesis. He's preaching from a young earth creationist perspective, sticking to a literal reading of the Bible, just like the Christian restoration movement encourages. The sermon kicked off with two powerful scriptures. Kevin read Nehemiah 9:6, reminding us that God alone created the heavens, earth, seas—everything! John followed with Psalm 33:6-9, showing how God's word and breath brought it all into existence. Talk about setting the stage for God's creative power!

The speaker reminded us that for over 3,000 years, from Moses' time around 1500 BC, folks read Genesis 1 as a straight-up history of a young earth—six literal days, no evolution or long ages. That changed in the 1800s with secular ideas, but the speaker says let's stick to what the Bible says. Genesis 2:4-6 describes a brand-new world, no rain yet, just a mist watering the ground—no death or chaos, shutting down old earth ideas that sneak death in before Adam's sin.

Then we dove into Genesis 2:7-17, where God got His hands dirty, forming Adam from dust and breathing life into him. Adam's not an evolved creature; he's God's image-bearer, placed in the real-deal garden of Eden with rivers like the Tigris. His job? Tend the garden—a blessing, not a curse. God gave him free will with one rule: don't eat from the forbidden tree. In verses 18-23, God saw Adam needed a partner. Animals didn't cut it, so God crafted Eve from Adam's rib—equal, complementary, perfect. Adam's "bone of my bones" shout is pure joy!

Genesis 2:24-25 sets up marriage: one man, one woman, for life—God's design, not ours. The speaker tied this to Ephesians 5, showing marriage reflects Christ's love. The pre-fall innocence, no shame, is beautiful. The speaker challenged us to hold fast to Genesis' truth, reject evolutionary myths, and live as stewards, in godly relationships, trusting Jesus, the "last Adam," to fix what sin broke. Let's dig into God's word and live it out!

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