

25-0907p Transcript

25-0907p - Genesis 2:4-6, Scott Reynolds

Bible Reader: Scott Reynolds

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Genesis 2:4-6 - Generations of Creation

Scripture Readings

1st Reading: Scott Reynolds Psalms 104:24-30 (NASB) (0:04) Psalm 104, verses 24 through 30. (0:10) O Lord, how manifold are your works! (0:13) In wisdom you have made them all. (0:16) The earth is full of your possessions, (0:19) this great and wide sea, (0:22) in which are innumerable teeming things, (0:25) living things, both small and great. (0:28) There the ships sail about. (0:30) There is that Leviathan which you have made to play there.	<i>continued</i> (0:36) These all wait for you, (0:38) that you may give them their food in due season. (0:42) What you give them, they gather in. (0:45) You open your hand, and they are filled with good. (0:48) You hide your face, and they are troubled. (0:52) You take away their breath, they die, (0:55) and return to their dust. (0:56) You send forth your spirit, they are created, (1:01) and you renew the face of the earth. (1:04)
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Transcript (0:04 - 24:15)

Preacher: Scott Reynolds

(1:09) Okay, we're doing a series through Genesis chapters 1 through 11.

(1:19) As we immerse ourselves in the internal truths of Genesis, (1:24) we turn now to Genesis chapter 2, verses 4 through 6. (1:29) A concise yet profound passage (1:32) that shifts from the grand panorama of creation in chapter 1 (1:38) to the tender intricacies of God's handiwork. (1:42) From a young earth creationist perspective (1:46) rooted in the literary interpretation of the scripture (1:49) and the foundational principles of the Christian restoration movement, (1:54) the Churches of Christ, (1:55) this text unveils God's miraculous oversight (1:59) in a freshly minted world. (2:01) Let's open our Bibles and our hearts (2:04) to behold this bedrock of truth. (2:08) So we're transitioning to detail (2:11) from the panorama we saw in Genesis chapter 1. (2:16) Genesis chapter 2, verse 4 proclaims, (2:20) These are the generations of the heavens and the earth (2:24) when they were created, (2:25) in the day that the Lord God made the earth and the heavens.

(2:32) This isn't launching a separate creation account, (2:36) but a focused recap, a summation and elaboration of chapter 1. (2:43) Honing in on day 6 of the literal 6-day creation week, (2:49) the term in the day resonates with God's swift supernatural feats (2:53) bolstering a young earth timeline (2:57) of roughly 6,000 to 10,000 years (3:01) as derived from biblical genealogies. (3:06) Nobody was there in the creation. (3:12) There was nobody other than God himself (3:16) at the very beginning (3:18) when he brought the spiritual realm into being, (3:22) the first of day one.

(3:25) Nobody was there but him, (3:29) the Godhead in the creation. (3:32) So we don't know empirically speaking, (3:37) scientifically speaking, (3:40) we don't know unless we can observe

something. (3:44) And there was nobody there except God to observe.

(3:48) So we don't know if it was billions or trillions of years (3:52) or gazillions of years (3:55) or 6 days that it took for God to create it (3:59) except we are told by the single entity (4:07) that is able to tell us that information, (4:12) who witnessed it because he made it (4:16) and he brought the supernatural into being first, (4:22) we have seen. (4:24) So there are no vast epics or evolutionary mechanisms (4:28) that are hinted at in the text. (4:30) It's a unified account from inspired scripture (4:34) inviting us to embrace the straightforward truths (4:38) valued by our restoration pioneers.

(4:43) The phrase, these are the generations of, (4:48) recurs 10 times in the book of Genesis (4:52) in the King James Version. (4:54) The Hebrew word is rendered as generations account (4:58) or genealogy in the various translations. (5:01) It functions as a pivotal structure and theological signpost (5:06) segmenting Genesis into coherent units (5:11) and charting God's covenantal blueprint, (5:15) his blueprint of his covenant with his people.

(5:18) Its appearances include Genesis 2-4. (5:23) These are the generations of the heavens and the earth (5:27) when they were created (5:28) and this is the first time that's stated. (5:32) Genesis 5-1.

(5:34) This is the book of the generation of Adam. (5:38) Genesis 6-9. (5:39) These are the generations of Noah.

(5:43) Genesis 10-1. (6:45) These are the generations of the sons of Noah, (6:48) Shem, Ham, and Japheth. (5:51) Genesis 11-10.

(5:53) These are the generations of Shem. (5:56) Genesis 11-27. (5:58) Now these are the generations of Terah.

(6:01) Genesis 25-12. (6:04) Now these are the generations of Ishmael, Abraham's son. (6:09) Genesis 25-19.

(6:12) Now these are the generations of Isaac, Abraham's son. (6:17) Genesis 36-1-9. (6:20) Now these are the generations of Esau, who is Edom.

(6:25) Genesis 37-2. (6:27) These are the generation of Jacob, (6:30) which is the last reference to that phrase. (6:33) The significance of the phrase, (6:35) these are the generations of, (6:37) acts as a foundational literary and thematic anchor in Genesis, (6:43) fulfilling several key roles.

(6:46) Number one, in structural framework, (6:49) the phrase partitions Genesis into clear segments, (6:53) weaving genealogical and historical threads. (6:58) It serves as a narrative pivot, (7:01) bridging one major account to another. (7:06) It delivers a timeline progression, (7:08) following the ancestry of pivotal figures (7:12) from creations of the patriarch, (7:14) spotlighting God's unfolding strategy (7:18) through those chosen lineages.

(7:22) For theological purposes, (7:23) it accentuates God's covenantal bond with humankind, (7:28) especially the selected descent from Adam, Noah, Abraham, Isaac, and Jacob. (7:36) It stresses the enduring nature of God's pledges, (7:40) including land, offspring, and blessings. (7:44) Like Genesis 12-1-3 that Steve talked about, (7:49) the call of Abram.

(7:51) Through genealogies, it highlights the role of lineages (7:55) in God's scheme of salvation, (7:58) also known as the scheme of redemption, (8:01) leading to Israel and in Christian doctrine,

the Messiah. (8:07) The historical and cultural context, (8:11) ancient Near Eastern text employed genealogies for validation, (8:16) power, or heritage. (8:19) The Generations Hebrew phrase positions Genesis (8:24) in this social environment, (8:26) offering a trustworthy chronicle of God's people.

(8:30) It differentiates the blessed lineages, (8:33) like Seth, Shem, Isaac, and Jacob, (8:36) from others, for example, Cain, Ishmael, Esau, (8:41) illustrating how God's favor tracks a specific path (8:46) while recognizing humanity's wider scope. (8:51) It's used as a narrative transition. (8:54) It frequently heralds a fresh segment (8:56) elaborating on the named person's offspring or account.

(9:01) For instance, Genesis 5-11 launches Adam's lineage, (9:07) while Genesis 37-2 pivots to Jacob's household, (9:40) focusing on Joseph. (9:42) Occasionally, it recaps or wraps up a portion of Scripture, (9:46) like the one we started with, Genesis 2-4, (9:50) pondering creation before advancing to the specifics of Day 6. (9:57) It contrasts between lines. (9:59) The Hebrew phrase in Genesis often separates (10:03) covenantal branches from non-covenantal ones.

(10:08) The Generations of Ishmael 25-12 and Esau 36-1-9 (10:13) are concise, short, and sweet, (10:16) whereas Isaac and Jacob's receive deeper exploration, (10:21) signifying their centrality in God's design. (10:25) The broader implications is that it moves (10:29) from the universal to particular. (10:32) It shifts from the cosmic scope of the heavens and the earth (10:36) in 2-4 to intimate focus of Jacob's kin in 37-2, (10:43) zeroing in on Israel's elect.

(10:47) It shows God's sovereignty. (10:49) Its repetition affirms God's dominion over history, (10:53) molding fates of people and peoples across the eras. (10:59) Literary unity, its steady usage implies (11:02) Genesis' cohesive authorship, (11:05) blending varied accounts into one tradition.

(11:08) In essence, the phrase, (11:11) These are the generations of, occurs ten times in Genesis, (11:15) serving as an essential literary and theological tool. (11:19) It structures the book, illuminates God's covenantal agenda, (11:24) and maps His chosen lineage, (11:27) infusing the narrative with order and depth. (11:31) Moving on to Genesis 2, 5 and 6, (11:35) A World Without Rain.

(11:38) Verses 5 and 6 portray the earth prior to full vegetation. (11:45) For the Lord God had not caused it to rain on the land, (11:49) and there was no man to work the ground, (11:52) but a mist was going up from the land (11:54) and was watering the whole face of the ground. (11:57) This glimpse of Day 6 reveals a rain-free setting (12:02) where God upheld creation via a mist, (12:06) perhaps a vapor or aquifer network.

(12:09) In a very good realm, untouched by mortality or severe elements, (12:14) rain emerged only with the flood in Genesis 7. (12:19) This counters old earth notions of eons of precipitation and withering. (12:24) Rather, it testifies to God's immediate sustenance in an impeccable creation. (12:31) So when did rain first appear on the earth? (12:34) And from a biblical young earth creationist standpoint, (12:38) anchored in a straightforward scriptural reading that's explored in our series, (12:43) rain's debut is pinpointed in Genesis 7, verses 4 through 12, (12:51) amid Noah's flood about 1,656 years post-creation, (12:56) after the creation, using Genesis 5 genealogies.

(13:01) So let's look at the scriptural foundation drawing (13:04) from young earth creationist insights and apologetics press resources (13:10) for biblical evidence for the first rain. (13:14) In Genesis 2, 5 and 6, we see a pre-rain earth. (13:20) We've read that before, but I'll read it again.

(13:23) Genesis 2, 5 and 6. (13:25) When no bush of the field was yet in the land, (13:28) and no small plant of the field had yet sprung up, (13:32) for the Lord God had not caused it to rain on the land, (13:35) and there was no man to work the ground, (13:39) and a mist was going up from the land and was watering the whole face of the ground. (13:46) So young earth creationists see this as depicting day six pre-Adam, (13:52) before vegetation's complete emergence. (13:57) You have a number of ideas there.

(14:01) Young earth creationists stress day six elaboration in chapter 2. (14:07) This could also include day three. (14:09) I don't see why it couldn't. (14:11) God created vegetation on day three.

(14:17) But you have there the first occurrence of God's command to His creation, (14:24) be fruitful and multiply. (14:27) So He doesn't make it where the vegetation has completely filled the earth. (14:34) That's a process that He commands His creation to do.

(14:39) So any growth from there is not a contradiction (14:45) if some of that growth occurs on day six, when Adam is born, (14:51) because the vegetation is going to observe God's command and obey. (14:57) It would be multiplying ever since day three. (15:02) So new plants propagating is not a contradiction.

(15:07) So it doesn't have to be just on day six. (15:10) The explicit phrase, had not caused it to rain, (15:15) implies rain's absence from the ecosystem. (15:19) A mist, likely a spring or fog, (15:23) irrigated instead showcasing God's extraordinary care in a flawless pre-fall state.

(15:31) And this is something interesting also. (15:35) Underscores the idea that there was no rain at that time (15:41) because there's an alternative. (15:44) God specifically mentions, the scripture specifically mentions here, (15:50) an alternative system of widening the earth.

(15:55) If rain was concurrent, you have a dual system. (16:00) It would not have been necessary for Him to even tell us that a mist was used (16:06) and give us a complete functional alternative to rain, a mist that comes up. (16:13) We're not told much about it, and it doesn't exist today.

(16:18) The apologetics press endorses the idea that there was no rain (16:23) and the mist was the system for watering, (16:27) highlighting Genesis 2.5's rainless phase as a distinctive pre-flood setup (16:34) without contemporary water cycles. (16:37) This fits a young earth creationist view of a young earth, 6,000 to 10,000 years, (16:44) and a death-free, very good creation until the fall. (16:51) And Genesis 7, 4 through 12, is the first mention of rain.

(16:58) Rain's initial clear reference in Genesis 7, 4, with God declaring to Noah, (17:06) which is five chapters later than chapter 2, (17:09) for in seven days I will send rain. (17:13) That's the first mention of the word since chapter 2. (17:18) For in seven days I will send rain on the earth, 40 days and 40 nights, (17:23) and every living thing that I have made I will blot out from the face of the ground. (17:28) Verse 12 adds, and rain fell upon the earth 40 days and 40 nights.

(17:33) So young earth creationists regard this as rain's historical onset during the worldwide flood. (17:40) The vivid phrasing, the windows of the heavens were opened, (17:44) implies something new, something novel, differing from Genesis 2, 5, and 6 missed. (17:53) Apologetics Press, in pieces like 21 Reasons to Believe in a Young Earth, (17:59) bolsters this with pre-flood climate variances, possibly a vapor canopy, (18:06) as we discussed in chapter 1, an ice canopy, (18:09) or unique atmosphere collapsing at the flood.

(18:15) Though canopy theory varies among young earth creationists, (18:20) rain's delay until Noah is standard. (18:25) The biblical chronology and the flood in Genesis 5 genealogies (18:30) tally 1656 years from Adam to the flood. (18:36) That's 10 generations with ages noted.

(18:41) This locates the flood and the rain start in a young earth time frame, (18:48) aligning with our Genesis 2, 4 through 25 discussions that we had earlier this morning. (18:56) Apologetics Press stresses the flood cataclysmic planet-wide impact, (19:01) revamping terrain and weather, instituting rain post-flood. (19:07) This echoes the Restorations Movement's literal scriptural fidelity (19:12) and supporting considerations of pre-flood environment, (19:16) Apologetics Press suggests, a balanced mild pre-flood climate (19:21) sustained by a canopy of deep fountains.

(19:25) Genesis 7, 11 notes fountains of the great deep that broke, (19:32) and Genesis 2, 5 through 6 mentions a mist backs this, (19:37) indicating rain is not necessary until the flood's disruption. (19:42) Post-flood changes in Genesis 9, 13 and 14 presents the rainbow post-flood, (19:50) which young earth creationists take as proof of rain and rainbows being new or novel. (19:59) Pre-existing rain would imply prior rainbows, but their debut supports rain's flood origin.

(20:07) What kind of a sign would a rainbow be if they occurred before the flood? (20:15) If it's a common, everyday occurrence, and God said, (20:19) I'm going to give you a sign that I'm not going to bring this flood around anymore, (20:24) was something that you saw before the flood. (20:28) What kind of a sign is that? (20:31) It doesn't work. (20:33) And the theological implications, rain's pre-flood absence highlights Genesis chapters 1 and 2's (20:40) very good creation without destructive forces.

(20:44) Rain's entry as judgment in Genesis 7 fits young earth creationist narrative (20:51) of the fall and flood transforming conditions, ushering in death and trials. (20:59) Addressing alternative views, the old earth interpretations, (21:03) some old earth or theistic evolution advocates claim pre-flood rain, (21:10) rain that occurred before the flood, viewing Genesis 2, 5 and 6 (21:15) as specific to Eden, a local occurrence. (21:20) Young earth creationists rebut this with the text pre-Adam, pre-vegetation context, (21:26) and the flood's first use of the word rain in the Bible as an indication of global rainlessness.

(21:35) The scientific challenges, mainstream science posits ancient rain from geological data. (21:43) YEC, or young earth creationists, backed by Apologetics Press, (21:47) attributes such strata to the flood's swift layering, not prolonged eras, (21:54) and questioning dating methods used in flood geology. (22:01) From a biblical young earth lens, rain came about during the flood in Genesis 7, 4 through 12, (22:10) 1,656 years after creation.

(22:15) Genesis 2, 5, 6 shows pre-flood mist irrigation, denoting a pristine pre-fall setup. (22:26) Apologetics Press upholds this liberal take, young earth and flood's climate shift. (22:33) For our series, this depicts God's blueprint, sin's toll, and Christ's renewal hope.

(22:41) So this passage imparts God's rule and tenderness. (22:44) He orchestrated creation's details meticulously, from a mist ascent to earth's hydration, and not by chance. (22:54) It was God who orchestrated that.

(22:57) It previews human stewardship, but stresses reliance on God first. (23:03) And young earth creationists view it as a rebuttal to evolutionary delusion, (23:09) and Scripture's direct sense calls for faith and a fresh, wondrous start. (23:16) So, what's the application? Trust God's provisioning.

(23:20) Today, Philippians 4, 19 assures us that, (23:24) My God will supply every need of yours according to his riches and the glory of Christ Jesus. (23:31) So admit doubt, cling to the Scripture's truth, and shun worldly fables. (23:36) And rely on the Creator hydrating your path.

(23:41) Thank God for his flawless provision and creation. (23:45) Let him guide you to trust his path, even and especially those paths differing from the world's. (23:52) And ask him for a renewed strength in his pure, unadulterated truths through Christ.

(23:58) And I'm going to say, may this help you recognize God's hand in all things. (24:07) So, we're going to extend the invitation. (24:11) And if you are subject to it, come forward while we sing.