

On the seventh day (Gen.2:2-3) God ceased from His labors. This is given as an example for man in his life of six days of labor followed by one day of rest (Cf.Exod.20:11). No end to the seventh day is mentioned. As far as the Bible tells us, the cessation of God's creative activity still continues.

There is much discussion about the question of "evolution" in relation to creation, but the word "evolution" is used in many different ways. If taken in its historic sense, to indicate the theory that everything now existing has come into its present condition as a result of natural development, all of it having proceeded by natural causes from one rudimentary beginning, such a theory is sharply contradicted by the divine facts revealed in Gen.1-2. These chapters indicate a number of specific divine commands bringing new factors into existence. God's activity is indicated throughout the entire creation. It is explicitly stated several times that plants and animals are to reproduce "after their kind." Moses nowhere states how large a "kind" is, and there is no ground for equating it with any particular modern definition of "species." Yet it is clear that Genesis teaches that there are a number (perhaps a large number) of "kinds" of plants and of animals, which cannot reproduce in such a way as to evolve from one into the other. Nothing in the Bible denies the possibility of change and development within the limits of a particular "kind."

Moreover, the creation of man is sharply distinguished from the other parts of the creation, and the creation of woman is described as a distinct act of God. Gen.2:7 (in the Hebrew) clearly teaches that man did not exist as an animate being before he was a man, created after the image of God.

It is sometimes said that the Bible begins with two contradictory accounts of creation. To say that it begins with two creation accounts, is like saying that