

Genesis 1:1-2:3 - Creation

Lesson #2

BASIC THEORIES OF ORIGINS:

A. EVOLUTION

1. **Atheistic Evolution** has three basic theories
 - a. **The Big Bang Theory** (eternally existing and tightly compressed atoms and molecules exploded)
 - b. **The Steady State Theory** also known as Uniformitarianism (matter is continually being created)
 - c. **The Eternal Oscillation Theory** (matter is eternal and oscillates from a compressed state to an expanding state.)
2. **Theistic Evolution** has three basic theories
 - a. **The Framework Hypothesis:** (Genesis is a poetic account which describes the sovereignty of God to a child-like people.)
 - b. **The Day Age Theory:** (Each day of creation was a geological age. They claim that a day is a long period of time such as the “Day of the Lord” and they try to support this with the fossil records with the sequence of creation events in the Bible.)
 - c. **The 24-hour Day Plus and Age Theory:** (This is similar to the Day Age Theory except they claim there were six literal twenty-four hour days, each followed by a period of development.)

B. CREATIONIST THEORIES OF ORIGIN

1. **The Gap Theory.**
 - a. It is based on Genesis 1:2. Holders of this theory translate “And the earth **was without form**” as . . .
“And the earth **became waste**” (*Tohu*), and void (*Bohu*).”
 - b. They see the opening verses of Genesis as follows:
 - i. Genesis 1:1 – “God created”
 - ii. Genesis 1:2 – “The earth **became waste**” (This translation allows them to imagine a *gap period* occurring between verse one and three.)

- iii. Genesis 1:3 – Creation is therefore restored when “God said, Let there be light: and there was light.”

c. **Their Reasoning:**

- i. God does not experiment but creates perfectly.
- ii. They point to the Hebrew word הָיָה translated in the KJV as “was” in Genesis 1:2 is the same Hebrew word translated “became” in Genesis 2:7; 19:26.
- iii. The Hebrew words “Waste” $\text{הוּ$ *Tohu* and “Void” בְּהוּ *Bohu* now proceed the word “became” implying a pre-Adamic desolation (*the earth became waste and void*) perhaps due to Satan’s fall (Jere. 4:23-26; Is. 24:1, 45:18)
- iv. They then point out that their new translation supports their interpretation of the passage.

D. PROBLEMS WITH THIS VIEW:

- i. This view incorrectly draws on vocabulary from Isaiah 34:11; Jeremiah 4:32. If the writer of Genesis wanted to show a movement of thought between Genesis 1:2-3 he would have used a different Hebrew word called a consecutive ‘*waw*’ $\text{וַ$ not a conjunction וְ (וַיְהִי “and the earth”)
- ii. They also create a theological problem. **They introduce death before the fall of Adam.**

2. The Six Solar Day Theory:

- a. The heavens and earth were created in six consecutive 24-hour days.

The present state of the earth, including fossil, geological strata, etc. are accounted for by the fall, the flood, and other global and local catastrophes.
- b. The universe has an appearance of age. For example, Adam was created as an adult. Trees were created as trees, not from seeds. Some riverbeds were created first for the water to flow, etc.
- c. Therefore: Genesis 1:1 is a summary statement of verses 2 and 3.

The summary statement: “In the beginning God created the heaven and the earth” (Gen. 1:1)

A momentary period in the creation process: “And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” (Gen. 1:2)

The Creation account: “And God said, . . .” (Gen. 1:3f)

d. Reasoning:

- i. The days are described as a period of light during which God performed specific creative acts, followed by an evening and a morning. The writer uses the usual terms referring to a 24-hour day – that is, one cycle of light and darkness.
- ii. During the third day the green world of botany was created. Their normal light cycle now is 24-hours. They will not survive without the cycle of light and darkness. This is quite different than the eon of light followed by an eon of darkness.
- iii. The Hebrew text implies instantaneousness of creation, not long development.
- iv. Moses understood the days to be normal 24-hour days. Compare Exodus 20:8–11 and substitute the term “day-age” to see the inconsistency it creates.

Ex. 20:8 – “Remember the sabbath day, to keep it holy. ⁹ Six days shalt thou labour, and do all thy work: ¹⁰ But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: ¹¹ **For in six days** the LORD made heaven and earth, the sea, and all that in them *is*, and **rested the seventh day**: wherefore the LORD blessed the sabbath day, and hallowed it.”

- v. The Hebrew word “day” – usually means a 24-hour day. It is used 1,249 times in the Old Testament of which 1,181 times it is translated “day” and 67 times it is translated as “time.” Once it is translated “weather,” “cold weather,” and literally “cold day.” The plural form is used 16 times to mean something other than “day”. Six times it is translated “age”; 10 times it is translated “year” or “years”.

However, whenever the Hebrew word “day” has a number associated with it (as in Genesis 1) it always refers to a literal 24-hour period. i.e. “the 17th day of the month,” or “the 7th day of the week,” or the 3rd day of a journey,” or “the 2nd day of a feast,” and in our case “in six days God created.”

- vi. **Adams age:** He was created on the 6th day, lived through the 7th day and many years beyond. His age would have been several hundred thousand years if each day was an age. But he lived only 930 years (Genesis 5:5).
- vii. There is no reason to accept the day-age view except to accommodate evolution. There is no need for this because the geological and fossil data are adequately explained by creation, the fall, the flood, and other global and local catastrophes.

Overview of Genesis, Chapter 1

A. Primeval Creation – Genesis 1:1-2

1. **The time:** In the beginning

2. Key Hebrew terms:

- The Hebrew word for create: **בָּרָא** – BARA
A primitive root; (absolutely) to create – *ex-nihilo* out of nothing. The root **בָּרָא** has the basic meaning “to create.” It differs from **יָצַר** “to fashion” in that the latter primarily emphasizes the shaping of an object while **בָּרָא** emphasizes the initiation of the object.
- The Hebrew word for “without form” i.e. “Waste” **תֹּהוּ** *Tohu*
From an unused root meaning to lie waste; a desolation (of surface), i.e. desert; figuratively, a worthless thing; adverbially, in vain:—confusion, empty place, without form, nothing, (thing of) naught, vain, vanity, waste, wilderness.
- The Hebrew word for “Void” **בְּהוּ** *Bohu*
From an unused root (meaning to be empty); a vacuity, i.e. (superficially) an undistinguishable ruin:—emptiness, void.

3. **The act:** “to create,” “to make out of nothing.” **בָּרָא** – BARA,

Moses could have chosen other words for create, but they would have implied that matter was previously created. BARA implies creation *ex-nihilo*, out-of-nothing.

Day One: Light (Night & Day) – Genesis 1:3-5

“And God said, Let there be light: and there was light. 4 And God saw the light, that *it was* good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

1. God created a light source to illuminate the raw matter He created. Apparently, there was rotation for there was light and darkness. God named the light Day and the darkness night.
2. God created the heavens and the earth. “The heavens” refers to everything beyond the earth, outer space. The earth is made but not formed in any specific way, although water is present. God then speaks light into existence. He then separates the light from the dark and names the light “day” and the dark “night.” This creative work occurs from evening until morning – one day.
3. Note the accounting of time: evening and morning (v. 5). Hence the beginning of counting the days from evening to evening.

Day Two: Sky and Sea – Genesis 1:6-8

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. ⁷ And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. ⁸ And God called the firmament Heaven. And the evening and the morning were the second day.”

- God creates the sky. The sky forms a barrier between water upon the surface and the moisture in the air. At this point earth would have an atmosphere. This creative work occurs in one day.

Day Three: Dry Ground, Bodies of Water, and Plants – Genesis 1:9-13

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. ¹⁰ And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good. ¹¹ And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. ¹² And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. ¹³ And the evening and the morning were the third day.”

- God creates dry land. Continents and islands are above the water. The large bodies of water are named “seas” and the ground is named “land.” God declares that all this is good. God creates all plant life both large and small. He creates this life to be self-sustaining; plants have the ability to reproduce. The plants were created in great diversity (many “kinds”). The earth was green and teeming with plant life. God declares that this work is also good. This creative work takes one day.

Day Four: The Sun, Moon, Stars, and Planets – Gen 1:14-19

“And God said, ‘Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: ¹⁵ And let them be for lights in the firmament of the heaven to give light upon the earth:’ and it was so. ¹⁶ And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. ¹⁷ And God set them in the firmament of the heaven to give light upon the earth, ¹⁸ And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. ¹⁹ And the evening and the morning were the fourth day.”

- God creates all the stars and heavenly bodies. The movement of these will help man track time. Two great heavenly bodies are made in relation to the earth. The first is the sun which is the primary source of light and the moon which reflects the light of the sun. The movement of these bodies will distinguish day from night. This work is also declared to be good by God. This creative work takes one day.

Day Five: Fish and Birds – Genesis 1:20-23

“And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. ²¹ And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. ²² And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. ²³ And the evening and the morning were the fifth day.”

- God creates all life that lives in the water. Any life of any kind that lives in the water is made at this point. God also makes all the birds. The language allows that this may be the time God made flying insects as well (or, if not, they were made on day six). All of these creatures are made with the ability to perpetuate their species by reproduction. The creatures made on Day 5 are the first creatures blessed by God. God declares this work good, and it occurs in one day.

Day Six: Land Animal and Humans – Genesis 1:24-30; 2:7, 15-25

Living Creatures:

Gen. 1:24-25 – “And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. ²⁵ And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

Creation of Man and His Responsibilities:

Gen. 1:26-30 - ²⁶And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷ So God created man in his *own* image, in the image of God created he him; male and female created he them. ²⁸ And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. ²⁹And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. ³⁰ And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

Details on Man’s Creation:

Gen. 2:7, 15-25 – “And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. ¹⁵ And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. ¹⁶And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: ¹⁷But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

¹⁸And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. ¹⁹And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. ²⁰And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

Creation of Woman

²¹And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; ²²And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. ²³And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. ²⁴Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ²⁵And they were both naked, the man and his wife, and were not ashamed.”

1. God creates all the creatures that live on dry land. This includes every type of creature not included on previous days and man. God declares this work good. When God was creating man, He took counsel with Himself, “God said, ‘Let us make man in our image, in our likeness’” (Genesis 1:26). This is not an explicit revelation of the trinity but is part of the foundation for such, as God reveals an “us” within the Godhead. God makes man, and man is made in the image of God (men and women both bear this image) and is special above all other creatures. To emphasize this, God places man in authority over the earth and over all the other creatures. God blesses man and commands him to reproduce, fill the earth and subdue it (bring it under the rightful stewardship of man as authorized by God). God announces that man and all other creatures are to eat plants alone. God will not rescind this dietary restriction until Genesis 9:3-4.
2. God’s creative work is complete at the end of the sixth day. The entire universe in all its beauty and perfection was fully formed in six literal, consecutive, 24-hour days. At the completion of His creation, God announces that it is very good.

Day Seven: God rests from His work – Genesis 2:1-3

“Thus, the heavens and the earth were finished, and all the host of them. ²And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. ³And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made.”

- God rests. This in no way indicates He was weary from His creative efforts but denotes that the creation is complete.

Before we leave the pre-fall era, we need to explore ten additional features found in our text. Each have theological or practical relevance today. They are found in the following phases, terms, or subjects: (1) after his/its kind, (2) it was good, (3) dominion, (4) naming of the animals, (5) woman made from Adam's rib, (6) nakedness, (7) rest, (8) the Garden of Eden, (9) Tree of life, (10) Tree of good and evil.

**1. "AFTER ITS KIND" – Gen. 1:11, 12, 21, 24-25 VS
"AFTER OUR LIKENESS" – Gen. 1:26**

This phrase is repeated ten times in the first chapter of Genesis and may bring significant insights to the contemporary issues on creation vs evolution and provide limits on certain types of genetic engineering.

"After Its Kind" and Evolution:

Genetic studies have recently investigated the subject of species development. It appears to disprove the evolutionary theory that all life and life forms come from the mutation of a single cell, thus supporting the biblical phrase "after its kind." Life forms and mutations within these life forms are limited to specific groups or "species" as the bible indicates. It is not within the scope of this writing to fully address this topic, however articles like, "*Are Mutations Part of the "Engine" of Evolution?*" By Bodie Hodge on February 18, 2010 and others too numerous to list can be found on this subject.

Therefore, from the creation account, it is clear that all living beings were created in clearly separate groups—each according to its kind. This concise formulation has some important results which totally repudiate the evolutionary view:

- Man, as well as all the kinds of plants and animals were created separately. This excludes the possibility of phylogenetic relationships.
- The great number of reproductive mechanisms did not evolve but were created at the beginning: "... seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds" (*Gen. 1:11*).
- Life did not begin as a single primordial cell from which all other life-forms developed.
- The kinds form closed, complete groups. And there was also no primitive tree, no protofish, no first bird, and no primitive humanoids.
- The "*kinds*" mentioned in Genesis (Hebrew מִיָּדָם *min*; used only in singular!) could best be described as being similar to the basic types defined above. God created the original kinds with the ability to diversify into races.

"After Its Kind" and Genetic Engineering:

Because genetic engineering was unknown at the time that the Bible was written, it is difficult to establish definitive references on that topic alone. In order to determine the Christian view of genetic engineering, we need to establish a grid of principles through which to view genetic engineering.

The element of greatest concern with genetic engineering involves **how much liberty mankind can take in its responsibility to care for the human body and the rest of creation**. It is possible to conclude that, as caretakers of creation, humans have an obligation to “fix” the effects of the sin curse and attempt to bring things into a better alignment, using any means possible. Therefore, the thinking goes, any scientific advance can be used for the betterment of the creation. However, there are concerns regarding the use of genetic engineering to accomplish this good.

There is a concern that genetic engineering **will take on a role beyond that which God has given to us as stewards of His creation**. The Bible states that all things were created by God and for Him (Colossians 1:16). God designed all living things to reproduce after certain “kinds” (Genesis 1:11-25). Too much manipulation of the genetics (altering species) could be tampering with things reserved for the Designer.

There is a concern of genetic engineering **attempting to preclude God’s plan for the restoration of creation**. As already stated, the creation was affected by the events recorded in Genesis 3 (mankind’s rebellion against God’s plan). Death entered the world, and man’s genetic make-up and that of the rest of creation began a change toward demise. In some instances, genetic engineering could be seen as an attempt to undo this result of sin called the “curse.” God has said that He has a remedy for this—redemption through Jesus Christ, as described in Romans 8 and 1 Corinthians 15. The creation anticipates newness associated with the culmination of God’s promise to restore things to an even better state than the original. To go “too far” to fight this process may compete with the responsibility of individuals to trust in Christ for restoration (Philippians 3:21).

There is a concern that genetic engineering **may interfere with the God-ordained process of life**. It seems evident from a general study of Scripture that God has a plan for the process of life. For example, Psalm 139 describes an intimate relationship between the psalmist and his Creator from the womb. Would the use of genetic manipulation to create life outside of God’s plan jeopardize the development of a God-conscious soul? Would interfering with the process of physical life affect the prospects of spiritual life? Romans 5:12 tells us that all humanity sins because Adam sinned. It is understood that this involved the transference of the sin nature from generation to generation so that all have sinned (Romans 3:23). Paul explains the hope of eternity through the conquering of Adam’s sin. If all that are in Adam (from his seed) die, and Christ died for those in such condition, could life created outside of that “seed” be redeemed? (1 Corinthians 15:22, 23).

There is a concern that a bold pursuit of advances in genetic engineering **is motivated by a defiance of God**. Genesis 11:1-9 shows what happens when the creation attempts to exalt itself above the Creator. The people in Genesis 11 were unified, yet they were not submissive to God. As a result, God stopped their progress. God certainly recognized that there were some dangers involved with the direction in which the people were headed. We have a similar warning in Romans 1:18-32. There God describes individuals that have become so enamored with the creation (actually worshipping it instead of the Creator) that they were brought to destruction. The fear is that genetic engineering could foster similar motivations, and ultimately, similar results.

These are questions and issues for which we have no answers at present, but they are concerns, and they should be carefully considered by Christians attempting to adopt a view of genetic engineering.

2. “DOMINION” – Genesis 1:26; Psalm 8:6

The word *dominion* means “rule or power over.” God has sovereign power over His creation and has delegated the authority to mankind to have dominion over the animals (Genesis 1:26).

“And God said, ‘Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’”

King David reinforces this truth:

“Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet” (Psalm 8:6).

The man and woman were given a four-fold commission:

1. The **domination** over the rest of creation (Genesis 1:26, 28; cl. Ps. 8)
2. The **multiplication** of their kind, the propagation of the species (Genesis 1:28)
3. The **subjugation** of all creatures (Genesis 1:28) and
4. The **cultivation** of the earth for the maintenance of themselves and the lower creation (Genesis 1:28-30).

God made man the crowning point of creation (Genesis 1:27-28; 2:1-2; Psalm 8:5); The man and woman were created in such a way that they could know God (fellowship with Him) (Romans 11:33-36); and they are known by God (Psalm 139:17-19; Luke 12:7). God appointed human race to “subdue” the earth (Genesis 1:28)— and to hold a position of command over it. The man and woman were placed in a superior role and were to exercise control over the earth and its flora and fauna. They were set up as the ruler of this world. All else was subjugated to them.

Within God’s command to subdue the earth and the animal life implies that mankind is to have mastery over all of it. A true mastery (of anything) cannot be accomplished without an understanding of the thing mastered. In order for a musician to master the violin, he or she must truly understand the instrument. In order for mankind to attain mastery over the animal kingdom, we must understand the animals.

With the authority to rule comes the responsibility to rule well. There is an inherent accountability in the command to subdue the earth. Man has a duty to exercise his dominion under the authority of the One who delegated it. All authority is of God (Romans 13:1-5), and He delegates it to whomever He will (Daniel 4:17). The word *subdue* doesn’t have to imply violence or mistreatment. It can mean “to bring under cultivation.”

Man is to be the steward of the earth; he is to bring the material world and all of its varied elements into the service of God and the good of mankind. The command to subdue the

earth is actually part of God's blessing on mankind. Created in the image of God, Adam and Eve were to use the earth's vast resources in the service of both God and themselves. It would only make sense for God to decree this, since only humans were created in God's image.

When God gave humanity dominion over the animals, it was in order to care for, tend to, and use those animals to their fullest potential in a just manner. At the time that God gave mankind dominion over the animals, humans were not authorized to eat meat (Genesis 1:29). Eating meat did not begin until after the Flood (Genesis 9:1-3), and it was at that time that animals started to fear humans. However, although God changed the way we interact with animals, in that they are now "meat," we still bear a responsibility to treat animals humanely. Human rule over animals does not mean we have the right to mistreat or misuse those animals.

Having dominion over the animals should entail a humane management of them as the resource God has ordained them to be. We should consider that mankind was given the task (and blessing) of representing God in this world. We are the caretakers. We hold sway over all the earth, and we (bearing God's image) bear a responsibility to act as God would.

- Does God misuse His creation? No.
- Is God unwise in His management of resources? No.
- Is God ever cruel or selfish or wasteful? No.

Then neither should we be. Any misuse or mistreatment of God's creation is the result of sin, not the result of following God's original command. We must fulfill our duty to manage the earth wisely until that time when the wolf shall lie down with the lamb in the kingdom of Christ (Isaiah 11:6).

Unfortunately, our ability to mirror God's perfections has been severely compromised by the fall into sin. As we look all around, we see that man still follows the God-given drive to have dominion, but now he has perverted that intent from a reign of servant-leadership to tyranny (see Matt. 20:20-28). Men oppress women and women rebel against male leadership. Nations war against nations instead of working together to multiply and share resources. Passages like Genesis 1:28 are twisted to justify the abuse of the environment. This is not as it should be we are to reflect God's holiness as we subdue the earth for His glory.

God calls mankind, beginning with Adam and Eve, to exercise dominion over the earth, subdue it, and develop its latent potential. We are called to fill the earth with his glory through creating what we commonly call "culture."

The Hebrew word *radah* in this passage carries the idea of ruling, subduing, and exercising dominion. This command, often called the "cultural mandate," has never been nullified. It is still in effect and was confirmed and expanded to Noah after the Flood (see Gen. 9:6-7).

Dominion does not mean destruction, but responsibility. It is important to avoid flawed convictions about the right and power of humankind in relation to the rest of the natural world.

Francis Schaeffer wrote on a right view of dominion:

“Fallen man has dominion over nature, but he uses it wrongly. The Christian is called upon to exhibit this dominion, but exhibit it rightly: treating the thing as having value itself, exercising dominion without being destructive.”

It is true that a false view of dominion has played a role in the mistreatment of creation, but a correct understanding of the concept can lead to service, responsibility, and stewardship.

Application of man’s stewardship role.

Man is to rule over the earth. Man was not made beneath or even equal with the animals, aquatic or vegetative life. He is the crown of creation, made in God’s image and set over the earth as stewards responsible for the conservation and protection of the earth. Therefore, part of man’s role is to provide biblical checks and balances when it comes to the environment and conservation. Man is to both subdue the earth, while at the same time provide checks and balances against greed and waste. His stewardship role gives credence to the modern-day environmental protection but at the same time speaks against the extremes found with animal right groups, and radical conservation and environmental advocates.

Adam was to rule but fell and disobeyed God’s command and lost much of his authority. Satan today is the “god of this world” (2 Cor. 4:4), “the prince of this world” (John 12:31; 14:30; 16:11) and is also called the “prince of the power of the air” (Eph. 2:2). The Last Adam will fulfill what Adam could not complete and restore all things (Hebrews 2 & Ps 8). More will be said on this point when we get to the subject of the fall. We (believers in Christ) will one day rule and reign with Him.

3. “IT WAS GOOD” – Genesis 1:4, 12, 18, 21, 25, 31

One of the most astonishing things that God has done is create the universe and takes great pleasure in it. Psalm 104 is a song to express the joy God has in his creation. The key verse for our purpose is verse 31:

“The glory of the LORD shall endure forever: the LORD shall rejoice in his works.”

Genesis 1 describes for us not only the fact of an ordered creation, but also God’s response to his creation. Five times God stands back, as it were, and takes stock of his creation. Each time the text says, “And God saw that it was good” (verses 4, 12, 18, 21, 25). And when all was finished and man and woman were created in his own image, it says, “And God saw everything that he had made, and behold, it was very good.” God was delighted with his work. When he looked at it, it gave him pleasure. He was pleased and happy with his creative effort. God rejoices in his works because his works are an expression of his glory.

This is what Psalm 19:1 makes very clear:

“The heavens declare the glory of God; and the firmament sheweth his handywork.”

So, the most basic reason that God delights in his creation is that in creation he sees the reflection of his own glory,

Furthermore, God rejoices in the works of creation because they praise him. In Psalm 148:3-5, 7 the psalmist calls on creation itself to praise the Lord:

Praise ye him, sun and moon: praise him, all ye stars of light.
Praise him, ye heavens of heavens, and ye waters that be above the heavens.
Let them praise the name of the LORD:
for he commanded, and they were created.
Praise the LORD from the earth, ye dragons, and all deeps

What does this mean? Well, we might say that sun and moon and stars praise God by testifying to us about God. Furthermore, creation praises God by simply being what it was created to be in all its incredible variety. And since most of the creation is beyond the awareness of mankind (in the reaches of space, and in the heights of mountains and at the bottom of the sea), it wasn't created merely to serve purposes that have to do with us. It was created for the enjoyment of God.

Theologian, John Piper wrote, "I sit . . . with my mouth open and I think God smiles and says, 'Yes, John, and I have been enjoying that little piece of art for 10,000 years before anybody on earth knew it existed. And if you only knew how many millions of other wonders there are beyond your sight that I behold with gladness everyday!'"

4. "NAMING OF THE ANIMALS" - Genesis 2:19-20

Excerpts are from <https://creation.com/naming-the-animals-all-in-a-day-s-work-for-adam>

Genesis chapter 1 says that the animals were created according to their kinds, rather than according to their species—the phrase 'after his/their kind' occurs 10 times in this chapter (referring to both plants and animals). Exactly what the term 'kind' (Hebrew *min*) corresponds to in terms of the modern Linnaean classification system is not clear, but it appears to indicate the limitations of variation. What is clear is that numerically there must have been fewer kinds in Adam's day than the number of species we count today.

Today we divide the animals into those we call tame (mostly herbivores), and those we call wild (both herbivores and carnivores), but this distinction did not apply before Adam sinned. Animals before the fall did not kill each other for food pre-Fall, and they had no reason to fear man. This means that we can regard them all as being tame at the time Adam named them. It also means that they would not have eaten each other, while taking part in any naming procession!

The animals which Adam named are specifically described in Genesis 2:20. They were the 'cattle', 'the fowl of the air' (birds), and 'every beast of the field'.

Adam was not required to name any of the sea creatures, or any of the creeping things. And as the beasts of the field were not specifically mentioned in the creation list, we can regard them as being a subdivision of the beasts of the earth. That is, Adam was required to name only some of the total land animal population of his own day.

Colliers Encyclopedia lists a total of 163 families of all living, fossil, and extinct birds.⁶ This means that if Adam named only one representing each such modern group, to which *the same 'general name'* could be applied, then there could have been fewer than a couple of hundred birds involved.

It is therefore completely inappropriate to talk of his having had to name the 6,000 species of reptiles or the 2,000 species of amphibians known today. Thus, even allowing for extinct types, it would seem more than generous to allow for counting of a thousand 'beasts of the field'—in reality, the figure may well have been in the low hundreds.

So, even in the unlikely event that there were as many as a thousand animals paraded before Adam, how long would it have taken him to name them?

There are 3,600 seconds in an hour, so Adam could have completed his task in under an hour. If he did it in a more leisurely and contemplative fashion, it would have taken a few hours at the most (excluding time out for 'coffee breaks!'). Surely a pleasant day's work, leaving plenty of time for God to create Eve from Adam's side that same afternoon.

Adam had been given dominion over the animals (Genesis 1:28), and God now provided him with the opportunity to exercise this responsibility in a way which established his authority and supremacy—in ancient times, it was an act of authority to impose names (cf. Daniel 1:7) and an act of submission to receive them.

This exercise also shows that Adam as being essentially different from the animal world, because he had been created 'in the image of God' (Genesis 1:27). It displays his mental powers, reason, and capacity for articulate, grammatical, symbolic speech and portrays his God-given authority over creation.

God rejoices in the works of creation because they reveal his incomparable wisdom. Psalm 148:24 says, "O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Furthermore, God rejoices in the works of creation because they reveal his incomparable power. Isaiah looks up at the star-filled sky and writes, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isaiah 40:26).

God also rejoices in the works of creation because they point us beyond themselves to God himself. God means for us to be stunned and awed by his work of creation. But not for its own sake. He means for us always to look at his creation and say: If the work of his hands is so full of wisdom and power and grandeur and majesty and beauty, what must this God be like in himself?

These are but the backside of his glory seen through a glass darkly. What will it be to see the Creator himself! Not his works! Not even a billion galaxies will satisfy the human soul. God and God alone is the soul's end. And so Psalm 104:31-34 draws to a close with this statement,

“The glory of the LORD shall endure forever: the LORD shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the LORD.”

In the end, it will not be the seas or the mountains or the canyons or the clouds or the great galaxies that fill our hearts to breaking with wonder and fill our mouths with eternal praise. It will be God himself. Thus, “God saw everything that he had made, and, behold, it was very good” (Genesis 1:31).

5. “WOMAN MADE FROM ADAM’S RIB” – Genesis 1:18-24

The story of “Adam’s rib” is found in Genesis tells the well-known account of how God created the first woman, Eve, by removing a “rib” from Adam’s body and fashioning it into the woman. The creation account clearly indicates that God used Adam’s rib to create Eve instead of making her from the dust of the ground as He had done for Adam. The question also arises as to why God created woman out of Adam’s rib. God apparently had formed male and female animals separately, but the female human was originally part of man—Adam said, “She shall be called ‘woman,’ for she was taken out of man” (Genesis 2:23).

God used Adam’s rib to form Eve to show that they were actually the same created being, two halves of a whole. The female was not created as a separate being, second to the male. She was formed as part of the initial man, in order to be a “helper suitable” for the male (Genesis 2:18). While Adam was in a divinely induced sleep, God “took one of the man’s ribs and . . . made a woman” (Genesis 2:21–22). Eve was brought into being to strengthen and powerfully help Adam; she was made from the same “stuff,” and she was every bit as perfect a creation as man and every bit as patterned after God’s image and likeness (Genesis 1:27).

Together, Adam and Eve were something far stronger and more magnificent than either of them could have been alone. Adam had to lose a rib, but he gained so much more.

Why did God use Adam’s rib? A closer examination of the Hebrew also reveals another surprising element of the story. The Hebrew word translated “rib” in Genesis 2 is צֵלָה *tsela*. The only other instance of the English word *rib* in the Bible occurs in Daniel 7:5, but the Hebrew word used there is different.

“And behold another beast, a second, like to a bear, and it raised up itself on one side”

This raises the possibility that Eve could have been fashioned of more than just Adam’s rib. In the Genesis 2 passage, צֵלָה *tsela* could actually be translated as Adam’s “side,” rather than Adam’s “rib.” If the appropriate translation is that God removed Adam’s side, how much of his side did God remove? It is possible that Eve was constructed literally from half of Adam. This would bring added meaning to Adam’s declaration that Eve was “bone of my bones and flesh of my flesh” (Genesis 2:23).

Whether God created Eve from Adam's rib or from his whole side, He accomplished the act in such a way that showed the woman was to complement and complete man in the integral union of marriage. Woman was created to be "beside" man, not beneath or above him. In salvation, man is no more "worthy" and woman is no less a citizen of God's kingdom. "There is neither . . . male and female, for you are all one in Christ Jesus" (Galatians 3:28). They stand side-by-side as fellow "heirs . . . of the gracious gift of life" (1 Peter 3:7).

6. "NAKED" - Genesis 2:25

"Naked" is used as a descriptor 104 times in Scripture. Depending on the context, it can indicate innocence, purity, defenselessness, vulnerability, helplessness, humiliation, shame, guilt, and judgment. At times, it may indicate several of these qualities within a single context, so the context must be read carefully to grasp how it is specifically being used.

In Genesis 2:25, the nakedness indicates good qualities: purity of mind and conduct, innocence, and perhaps also vulnerability. It says that Adam and Eve were both originally naked, "but they were not ashamed." After they ate of the Tree of Knowledge, we are told that "the eyes of both of them were opened, and they knew that they were naked."

Prior to their sin, Adam and Eve knew good from bad, right from wrong, but they did not have evil inclinations. They could choose to do right and wrong, and were held responsible for their choices, but it seems the urge to do evil did not come from within. They were conditionally holy. The initial urge to sin came by way of the serpent—the tempter. They were "naturally" good, and their nakedness was innocent and in no way sinful.

Immediately after their sin: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." The earlier context offers no indication that their being naked before God and each other had caused even the slightest embarrassment. Once they sinned, they not only realized their nakedness, but with the realization they also felt a sense of shame. They knew they had committed something evil—sin. If there was no shame, why would they seek to cover themselves?

What was the immediate consequences from this one event?

First, their sin immediately changed their hearts. They did not have to wait around for somebody to be injured or offended. Sin instantly altered the purity of their thoughts, as shown by the actions they took to "protect" themselves.

Second, their sins damaged their relationship with God. The wrong kind of fear entered the relationship and began separating Him from them. God did not change, of course, but sin immediately marred the quality of the relationship.

Third, their sins distorted their relationship with each other. They could no longer look at each other with the pure innocence they had before, having shared in an evil deed and accused each other and Satan.

Fourth, their sins altered their views about themselves. They knew in their heart of hearts that they had done an evil thing. Their reaction was to justify themselves and shift the blame to others.

Fifth, death spiritually (they experienced broken fellowship with God). Physical death came upon all men. The time clock to their own physical death began. Both of which (spiritual and physical death) was pass on to all men.

Sixth, all creation suffers now because of sin (more on this later). Adam and Eve's choice was costly. Their disloyalty exposed their proclivity to sin on what seems to be their very first exposure to temptation, costing them a relationship with God.

Finally, their sins cost them the blessing of living in the Garden of Eden (more on this later).

7. REST – Genesis 2:1-3; Hebrews 3:11, 18, 4:1, 3, 8-11. (*And The First Sabbath*)

God did not merely “rest” on the seventh day; He “stopped creating.” It was a purposeful stop. Everything He desired to create had been made. He looked at His creation, declared it “very good” (Genesis 1:31) and ceased from His activity.

Heb. 3:11, 18 – “So I swear in my wrath, They shall not enter into my **rest**.) . . . ¹⁸ And to whom swore he that they should not enter into his **rest**, but to them that believed not?”

Heb. 4:1, 3-5, 8-11 – “Let us therefore fear, lest, a promise being left us of entering into his **rest**, any of you should seem to come short of it. . . ³ For we which have believed do enter into **rest**, as he said, As I have sworn in my wrath, if they shall enter into my **rest**: although the works were finished from the foundation of the world. ⁴ For he spake in a certain place of the seventh day on this wise, And God did **rest** the seventh day from all his works. ⁵ And in this place again, If they shall enter into my **rest**. . . ⁸ For if Jesus had given them **rest**, then would he not afterward have spoken of another day. ⁹ There remaineth therefore a **rest** to the people of God. ¹⁰ For he that is entered into his **rest**, he also hath ceased from his own works, as God did from his. ¹¹ Let us labour therefore to enter into that **rest**, lest any man fall after the same example of unbelief.

The repetition in this last section stresses the culmination of and the cessation from creation. The keyword here is the well-known rest שֶׁבֶת *sabat* or sabbath. The word actually means “cease,” more than “rest” as understood today. It is not a word that refers to remedying exhaustion after a tiring week of work. Rather, it describes the enjoyment of accomplishment, the celebration of completion. The New Testament uses the concept of Sabbath rest in a spiritual sense. Christ’s work is complete. He is the perfect sacrifice. He fully and completely satisfied the Father. True believers (those who have placed their trust in the Person and Work of Jesus Christ for their sins) are now to rest in His finished work (Hebrews 4).

8. THE GARDEN OF EDEN – Genesis 2:4-17

Eden means “delight.” The Hebrew term for “Heaven” or “Paradise” is in fact “Gan Eden” גַּן עֵדֶן – meaning the Garden of Eden.

The land area of Eden is marked by four rivers: Pishon, Gihon, Hiddekel and Parat (translated Euphrates) - Genesis 2:13-14. We don't exactly know where Eden was, but apparently it is where four rivers sprouted from an unnamed fountain head or delta. It is generally thought that this location would be somewhere around the modern rivers Tigris and Euphrates, but these two rivers come from different sources and combine, instead of the other way around. And there is also no trace of the two other rivers. To make matters confusing, the English translations lists these rivers as Hiddekel for Tigris and Parat for Euphrates. These names may even indicate two totally different rivers.

A major consideration that needs to be taken into account. The worldwide, catastrophic Flood of Noah's day would have destroyed the surface of the earth. If most of the sedimentary strata over the earth's surface (many thousands of feet thick in places) is the result of this global catastrophe as creationists believe, then we would have no idea where the Garden of Eden was originally located—the earth's surface totally changed as a result of the Flood.

Not only this, but underneath the region where the present Tigris and Euphrates Rivers are located there exists hundreds of feet of sedimentary strata—a significant amount of which is fossiliferous. Such fossil-bearing strata had to be laid down at the time of the Flood.

Therefore, no one can logically suggest that the area where the present Tigris and Euphrates Rivers are today is the location of the Garden of Eden, for this area is sitting on Flood strata containing billions of dead things (fossils). The perfect Garden of Eden can't be sitting on billions of dead things before sin entered the world! Where Was the Garden of Eden Located? By Ken Ham on August 20, 201. <https://answersingenesis.org/genesis/garden-of-eden/where-was-the-garden-of-eden-located/>

The description of the location of the rivers is also not very revealing: The Pishon flows in the land Havilah, which is according to Genesis 25:18 somewhere between Egypt and Assyria, but which may just as well denote the Indus river. The Gihon flows in Cush, which is usually associated with Nubia and Ethiopia. The Hiddekel flows east of Assyria, and of the Parat no location is given.

What we do learn is that Eden was quite large. The "garden" that God planted, and placed Adam and Eve in was someplace eastward in Eden. It was in this "garden" (in the eastern part of Eden) that God planted the tree of life and the tree of knowledge of good and evil.

We also learn from this account that the garden was abundant, but it wasn't yet expansive. Genesis 2:8 tells us that God instructed Adam and Eve to, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen 1:28). Clearly there was an expansion project in the works. As Adam and Eve worked and kept the garden, and as they were fruitful and multiplied, Eden would grow beyond its current boundaries, and the glory of Adam and Eve's royal rule would increase.

The garden was completely good, but it wasn't completely secure. It was vulnerable to evil, deception, and even death. This becomes obvious when we consider how the serpent was used to bring about death into the pristine garden. In Revelation 21, John

takes care to assure us that this will not happen in the greater garden to come. It will be utterly secure. "And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life." (Rev. 21:27).

Eden had a rhythm of work and then rest, but not yet unending rest. God did his work of creation, and then he rested. In his rest, God was setting before Adam something to look forward to when he accomplished his work of subduing the earth, exercising dominion over it, and filling it with image bearers. Had Adam faithfully finished the work, he and Eve and their offspring would have entered into a permanent Sabbath rest.

9. THE TREE OF LIFE – Genesis 2:9a

The tree of life, mentioned in the books of Genesis and Revelation, is a life-giving tree created to enhance and perpetually sustain the physical life of humanity. The tree was planted by God in the Garden of Eden: "The LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil" (Genesis 2:9). The centrally located tree of life would have been easily accessible to Adam and Eve from any point in the garden.

More details concerning the tree of life come after Adam and Eve's sin:

"And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Genesis 3:22).

In his disobedience, Adam lost his eternal life. The tree of life in Eden must have had some role to play in maintaining the life of Adam and Eve (and possibly the animals). Adam would "live forever," even in his fallen condition, if he had eaten the tree of life after his sin. God placed a sword-wielding cherub at the entrance to the garden specifically "to guard the way to the tree of life" (verse 24). It seems access to the tree of life would have prolonged Adam's physical life indefinitely, dooming him to an eternity in a cursed world.

It was a mercy that God kept us from the tree of life. By barring access to the tree of life, God showed compassion in His omniscience. Knowing that, because of sin, earthly life would be filled with sorrow and toil, God graciously limited the number of years men would live. To live eternally in a sinful state would mean endless agony for humanity, with no hope of the relief that comes with death. By limiting our lifespan, God gives us enough time to come to know Him and His provision for eternal life through Christ but spares us the misery of an endless existence in a sinful condition.

In His great love, God provided One who would redeem fallen mankind. Through one man, Adam, sin entered the world, but through another Man, Jesus Christ, redemption through the forgiveness of sin is available to all (Romans 5:17). Those who avail themselves of the sacrifice of Christ on the cross will be resurrected to see the tree of life again, for it stands in the middle of the Holy City, the New Jerusalem, where it bears "twelve crops of fruit,

yielding its fruit every month. And the leaves of the tree are for the healing of the nations” (Revelation 22:2). In the eternal state, the curse will be no more (verse 3), access to the tree of life will be reinstated, and darkness will be forever banished (verse 5). Eden will be restored. *Excerpts from <https://www.gotquestions.org/tree-of-life.html>*

10. THE TREE OF GOOD AND EVIL – Genesis 2:9b

God put the tree of knowledge of good and evil in the Garden of Eden to give Adam and Eve a choice to obey Him or disobey Him. Adam and Eve were free to do anything they wanted, except eat from the tree of knowledge of good and evil. If God had not given Adam and Eve the choice, they would have essentially been robots, simply doing what they were programmed to do. God created Adam and Eve to be “free” beings, able to make decisions, able to choose between good and evil. In order for Adam and Eve to truly be free, they had to have a choice.

Their sinful disobedience opened Adam’s and Eve’s eyes to evil. For the first time, they knew what it was to be evil, to feel shame, and to want to hide from God. Their sin of disobeying God brought corruption into their lives and into the world. Eating the fruit, as an act of disobedience against God, was what gave Adam and Eve the knowledge of evil—and the knowledge of their nakedness.

Concretely, *the tree represented for Adam the choice between submitting to God or pursuing moral autonomy: “The fear of the LORD is the beginning of knowledge” (Proverbs 1:7). Learning obedience would result in greater wisdom, maturity, and freedom.*