

Bible Class Study

Genesis

Chapters 1-4

רֵאשִׁית אֱלֹהִים

el-o-heem' ray-sheeth'

In the beginning God

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1. God created Adam in the Garden
2. The whole world was a perfect paradise before the Fall.
3. Adam and Eve lived in a Garden named Eden.
4. God created the animals to make a helper for Adam, and then had to create Eve when none was found.
5. Eve ate an apple from the Tree.
6. Adam came along later and Eve gave him an apple too.
7. You can't believe in the Bible and believe that the earth and universe are billions of years old.
8. The Bible proves that man has only been on earth for a few thousand years.
9. Noah worked on the ark for 120 years.
10. Noah only took two of every animal.
11. The Tower of Babel never actually existed.
12. Abraham was always filled with faith.
13. The story of Abraham's camels was added later because nobody in his day used them.
14. There's no proof of Sodom and Gomorrah today.
15. Nothing, no animals or other creatures, died before the Fall.
16. The stories from Genesis all came from old stories that people had heard and nothing was written down before Moses.
They're all false!

Common Assumptions for our Study:

1. The Bible is inspired. By this we mean that the words of the Bible were written by men under the inspiration and guidance of the Holy Spirit. It is not just another work of literature and cannot be treated as such.
2. The stories of the Bible, especially those of Genesis, are much older than their written form. This explains why there are similarities between Biblical stories and those of other cultures. We will assume that the stories are similar because they come from a common source, not because the Bible writers copied from those other cultures.
3. The Bible is without error. We will assume that we mean by this that the original manuscripts (autographs) were without error and were the true word of God.
4. There are errors in the Bible, but they are scribal errors that have crept in over the centuries usually due to a copying error affecting spelling and sometimes sentence order or placement, and there are none that affect any area of doctrine, belief or creed.
5. There are passages that we will not be able to give a definitive answer to. The Bible doesn't give all the answers, just the ones that are necessary to accomplish its purposes. There are multiple translations and interpretations, especially in the Old Testament because Hebrew, especially ancient Hebrew, is an easy language to miscopy or mistranslate, given that there were no vowels, no punctuation marks, and no spaces between the words. It is also complicated by the fact that it was a simple language with words that had multiple meanings, meanings that we sometimes simply do not have enough knowledge to choose between.
6. We will also assume that the words and even the individual letters and numbers held a rich and symbolic meaning for the original readers, a meaning that we will identify as much as possible to better understand the purpose and message of the story.
7. We will assume that the simplest explanation is usually the best and most likely correct one. We will take the Bible at its' word. If it says that a book or a Psalm was written by someone, then we will

8. Not everything in the Bible is meant to be taken literally or believed. The Bible may quote someone who says something that is not true. In that case, to believe that the Bible is inspired and inerrant does not require us to believe that the quote is inspired and inerrant, but that its recording is. An example would be the many speeches of the friends of Job. Other passages in the Bible are poetry and written in poetic style with poetic devices. Other passages are prayers or hopes expressed or general guidelines that our experience will not always permit us to hold as always true.

here are two accounts given of creation, but they differ not in details as is commonly held up as an example of the unreliability of the Bible, but they differ in their purpose.

9. However, there are certain things in the Bible that simply have to be true for other parts to be true. For example, if we reject the truth of the Fall in the Garden and original sin, then to be intellectually and theologically true we have to reject the doctrine of salvation. If we reject the role of God in creation then we will have to reject his intervention throughout the rest of history. If we reject the existence of Abraham and the covenant between him and God then we have rejected the cross.

10. When we are asked to believe something in the Bible that seems contrary to current scientific or popular intellectual thinking or our own understandings or feelings, then we will assume that the fault lies in those thinkings, understandings and feelings because we have already been warned by God that his ways are not our ways and his thoughts are not our thoughts and that we cannot begin to understand as much as we think we can.

11. We will also assume that the books in our Bible are not always in their original form or order. This does not mean that we reject their authorship or inspiration, merely that we recognize that there has been some editing of the texts over the ages. The Books of Moses we will accept as being written by Moses, but some parts, such as the one dealing with his death and burial, simply had to be added by a later writer. On the other hand, we will assume that old 18th century German theological divisions of the book of Genesis into those passages written by different people centuries apart (J,P, and E authorship) has been rejected by more modern scholarship.

12. We will also assume at least a partial acceptance of Dispensationalism. To boil this down, it means that we will accept that God has dealt differently with people throughout the ages covered in the Bible. We live in the age of grace, the unbelievers will suffer in the age of judgment, Israel lived under the age of the law, etc. It is wrong for us to take the ways that God dealt with people in other ages and assume that he will deal the same way with us. It is equally wrong for us to take promises and prophecies made to those in a different age, such as the nation of Israel, and automatically assume that they apply to us today. This theory can be taken to extremes, but we will not do so.

13. We will remember that although the Bible has a timeless and universal appeal and message, that it was originally given to a specific people in a specific culture and time. In order to fully understand the message for us, we will have to understand the Bible in its historical and cultural context.

14. We will remember that the book of Genesis is not in a strictly linear or historical format. The people of that day simply did not think of history as we do. Just because something was written in a particular place in the story does not mean that it took place at that time in the story.

15. We must also remember that they would have seen no conflict between versions if they were given multiple versions of the same story, each with their own particular details. They would have simply seen it as truthful variations giving different details or points of view. They would not have

16. We will assume that the stories we will be studying are true and that they happened and are recorded for our benefit and instruction. They are not just Bible stories to be recited in Sunday School or as bedtime stories, but they are the revealed Truth of God.

17. We must also assume that much of what we learned about these stories in Sunday School or that we think that we learned may be proven incorrect on a closer and more mature reading of them. We will try to avoid the four dangerous words of an in depth and spiritual study: “Well, I always thought.....” or “Well, I always heard....”

18. We will also not assume that an explanation that denies the historicity or accuracy of the Bible is to be automatically believed because it was given on a TV program or by someone purporting to be an educated expert.

Ge 1:1 ¶ In the beginning God created the heaven and the earth.

The word used here for created is “bara” which means to create or fashion from nothing. We can create stuff, but only God can bara.

It may or may not be of significance that God only bara's three times in the creation account:

1. He bara's the heaven and the earth
2. He bara's the first life in the sea, great monsters and other animals and the birds
3. He bara's Adam

In Ezekiel He also bara'ed Lucifer.

For the other acts of creation, the words used mean to create or to cause or to accomplish, so if you wish to allow for a time of God-directed evolution, there is nothing in the text to prevent that belief.

From the very first verse we have a difference of opinion from most of the ancients, who believed that the universe was eternal and that the gods themselves had been created and then created the earth through their fighting or dying...

The first account is the more detailed as you're presented with a general overview of the entire creation saga. It is important to note that in the initial account, the emphasis is on “God,” or Elohim. This name for God emphasizes his King-like and all-powerful nature.

The second account opens with one of our key phrases in the book: “These are the generations of...” Whenever you see this you know that another portion of the story is about to begin. The second account also uses the name Yehovah Elohim, which is translated as LORD GOD.

Yehovah Elohim is the name used for God that emphasizes his covenant relationship with an individual or people, so the second account is a recounting of the first creation tale that emphasizes the creation of humans and their relationship with God, so the details of creation are compressed and skimmed over but are not the important part of this story.

The 2(?) Creation Accounts

First of all, we must remember that this is not a scientific textbook. It is a literary work to present both topical and universal truth and as such may take certain literary liberties. The first account of creation is the story of creation and is organized according to days or times. Its purpose is to emphasize the power of God in creation and to explain the concept of the Sabbath. This account runs from chapter 1, verse 1 through chapter 2, verse 3.

The second account is the story of the creation of the first Adam, his relationship with God, the fall of man and the beginnings of the new Covenant or “Proto-Gospel”, and the results of that fall on mankind and civilization. It is related in a series of facts. Its purpose is to relate the relationship between mankind and the Covenant God.

The creation story is given just as a recap or introduction to Adam and this account continues from

The primary purpose of this section is not to be a second or separate account of creation any more than Genesis 5:1-2 is meant to be a third and separate account.

“Account 1”

Prior to Day 1 – angels, heavens, earth created

Day 1 – light divided from darkness

Day 2 – waters divided in atmosphere and heavens

Day 3 – shallow seas recede and dry land appears, plant life appears in increasing complexity

Day 4 – sun, moon and stars “appointed” to divide time and seasons

Day 5 – masses of minute sea life appear, giving rise to great monsters of sea and land, and finally birds.

Day 6 – mammals and reptiles, Adam and Eve created

Day 7 – Creation is completed

“Account 2”

Fact 1 – God created heavens and earth

Fact 2 – at first, nothing grew on earth

Fact 3 – there was a mist coming up that watered earth (implied: allowing plants to grow, perhaps they’re not mentioned because author wants emphasis to be on Garden?)

Fact 4 – God created Adam

Fact 5 – God planted a garden with good things to eat and some forbidden ones and put Adam in there.

Fact 6 – Location of the garden is given.

Fact 7a – God had created animals and birds and Fact 7b - part of Adam’s job was to observe and learn about them and name them accordingly.

Facts 8a on – Eve was created (things went downhill from there, because the story continues until Enoch’s time)

The Two Together

Prior to Day 1 – Fact 1

Prior to Day 1-Day 2 – Fact 2

Day 3 – Fact 3

Day 5 – Fact 7a

Day 6 – Facts 4,5,6,7b, and 8a

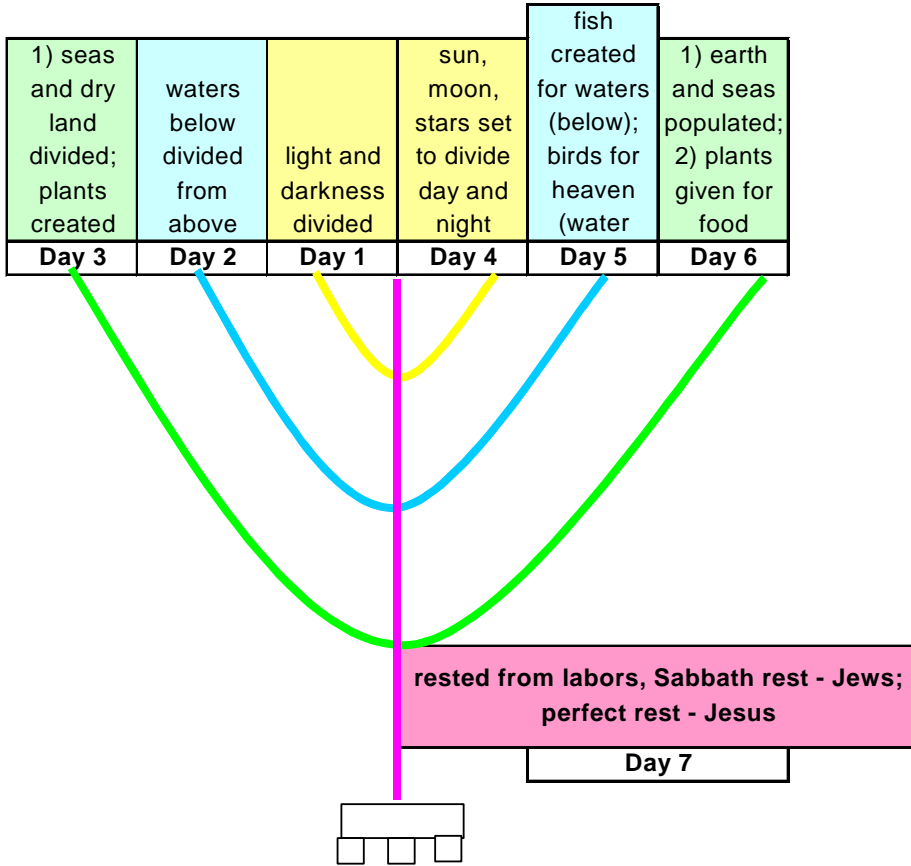
Day 7 or After Day 7 – everything else, depending on how long you believe Day 7 to continue.

There’s another way to look at this that we haven’t emphasized much yet but will do repeatedly: we must also remember that Genesis is not a modern textbook, it is an inspired work of literature. As a work of literature it uses literary devices and may arrange its facts and truth to accommodate both those devices and the larger purpose, which is to use the stories, lists, history poetry, prophecy and symbolic items to explain, illustrate and make sure we don’t miss the important universal Truths and Themes essential for our wellbeing, understanding and salvation.

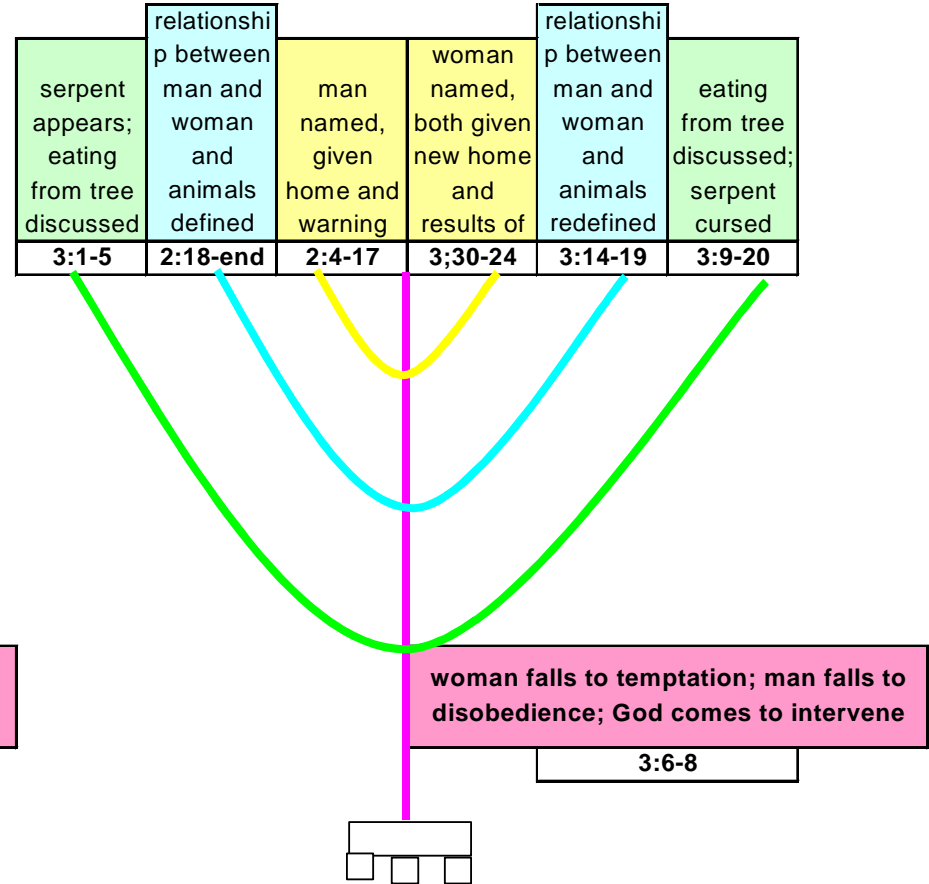
Most people have heard the number 7 is symbolic of perfection or God, but another version of this is 7 as 6+1. Six is the symbolic number for humanity and 1 is the symbolic number of God, so when you add them together you have 6+1 perfection as symbolic of Jesus, who is both man and God.

The literary structure of the two accounts of creation is composed of this 6+1 pattern. Any seeming conflicts in the accounts or with reality is because the author took his God-revealed truth and expressed it in his equally inspired literary form.

Basically, the creation accounts are written in the form of Menorahs, which are representative of the Light of the World, the Spirit of God, Jesus, the Torah, etc.. In the 6+1 structure of Menorah, the central light (straight line) is the main idea of the pattern and the other branches are connected as shown



If Day 7 is central or main theme of this account, then God was and is the center of this account and creation. The rest or Sabbath is central to our understanding of it. In this account everything is still very good or beautiful and the Jews were called into a Sabbath rest of faith, trust, worship and love of God. We are called into a perfect peace (rest) of faith, trust, worship and love of God through Jesus, who is the ultimate symbol of 7 when expressed through the 6+1 pattern.



In this account, all the creating is done not by God, Elohim, but by Elohim Yahweh, LORD GOD. This is the name used for God when the emphasis is on the relationship or covenant between God and a person, nation or mankind. Therefore, the central idea is not creation as perfect, but the fallen state of people and their need for a redeemer to restore the relationship. In this account, the structure is creation created perfect and perfect creation ruined, but with a promise of a future restoration of a new perfect creation, the promise we now to be Jesus, the new Adam who will name his Bride and bring her into a new heaven and new earth. Once again, the central theme is expressed by 6+1, perfection through Jesus.

Do the fact that two different tellings of one creation exist, written for completely different purposes and differing not in the information they present but only in the information the author chooses to emphasize or to use, prove that they aren't both true or that the Bible isn't reliable in this instance?

If that statement is true, then is it also true that the New Testament isn't reliable and that the life of Jesus we have recorded are lies because we have not two but four different accounts presenting the story in different styles and emphasizing different facts.

If we can only have one version of creation for it to be truth, then we can only have one Gospel.

Now that sounds a little harsh, so let's rephrase and continue.

To put the same idea in a gentler, less confrontational way, if our stumbling block of accepting either or both creation stories is the fact that the facts or truths of how things came to be, either from a scientific understanding or the facts presented in the stories themselves, or any combination therein, then what we're stumbling on is our own failure to see these stories as presenting both topical and universal truth in a literary fashion and not as a strict and literal chronological listing of facts. God had more important concepts in mind than just giving us a list of simple facts.

In other words, the Bible is God's Word and therefore is truth. However, that truth is two-fold: there is truth in facts and information about things that have happened or will happen and there is truth in eternal concepts, what today we'd call the big picture. The chronological order and small details of the historical truth is arranged to illustrate and present the eternal truth and message. Which would be of more value to us: a literal listing in order of every small fact or a clear presentation of the eternal truth we need for life, both today and in eternity?

Moses is not concerned in the first account with exactly how things occurred; his emphasis is on the fact that God alone was the creator of everything. That there was a beginning that was purposeful and guided.

Just this point of view is enough to point to a divine inspiration of the book because it went against all the education and training that he would have had as a prince of Egypt and also went against all the higher learning of his day.

There is a similar point to be taken from the sanitary, disease prevention and cleanliness given in the laws of the next few books. Everything in them went against the common and expert medical knowledge of the day, especially that of the Egyptians, who were considered the most advanced doctors of their time.

Ge 1:2 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.

Immediately we come to a point of contention: how much time, if any, elapsed between verses one and two? More specifically, during the "and" in "God created the heaven and the Earth"

There are those who believe that there was a large gap of time between the two verses, and within that circle of belief that are differences of opinion as to what happened during that gap.

Some believe that all of the early development of the universe and earth took place during this gap, accounting for the fossil record, the age of the earth, and anything else in modern scientific theory that they have difficulty fitting into the Genesis account.

Others believe that this was the billions of years necessary for the creation of the universe, sun and solar system, including the earth.

Those who hold this view see the love and care of God who takes all this time to create a world designed especially for us.

Others believe that the fall of Lucifer and the 1/3 of the angels took place during this time. They usually believe that Lucifer was in charge of the earth and that it was destroyed during this great battle and that's why everything was void and without form and God had to start over from

Still others think that the gap between the verses was when dinosaurs ruled and that verse two takes up the story after the meteor hit the earth, caused global winter and killed all the dinosaurs.

This last opinion would make sense if you looked at the creation account as if you were standing on the earth looking around at a post-collision planet, but any of these views could be correct, or none of them could be correct. (We'll be saying that a lot during these first few chapters)

Ge 1:2 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.

The Spirit of God moved (hovered, fluttered, brooded) over the waters of the creation – the image is that of a bird hovering or flying over a space...just like... at the baptism of Jesus, the Spirit of God descended from heaven. The image is the same: The beginnings of Jesus' ministry marks a new creation that will culminate with a new Adam to succeed where the first Adam failed.

Ge 1:3 ¶ And God said, Let there be light: and there was light.

What is this light?

Some believe it's the light of the universe created from the big bang. (remember, they didn't necessarily think chronologically as we do)

Others believe that it's the first glimmer of light shining through the clouds and dust of the planetary ice age.

Still others believe that it's symbolic of the Shekeniah glory of God shining on earth for the first time, the same glory that will later guide the Israelites through the dessert at night and will fill the temple until being deposited in each of us at Pentecost.

Still others believe that it is the light of Christ in His creative role (see 1st Chapter of John), in which case it is not that the light was created since Christ is not a created being, but that this is the first time the His light is revealed to the earth.

Ge 1:4 And God saw the light, that it was good: and God divided the light from the darkness.

Whatever it was, it's the first thing declared to be good and it's divided from the darkness.

Ge 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Well, it's as good a time as any to consider the term "Yom", translated here as day.

There are basically three positions one may take on Yom:

1. It means a literal 24-hour day and everything listed on that day was created instantly during those hours.
2. It means a span of time that may last thousands or even millions of years, the different yoms being like the peaks of mountains and our being told about the peaks and not about the valleys.
3. The days mentioned are actually the six days that God took to tell Moses about the creation.

and while we're at it, we might as well deal the theories on the creation of plants and animals and people.

There are basically 6 positions that you can take about the role of creation, God, and evolution.

1. Atheistic Evolution – nothing was created, it all just evolved naturally over billions and billions of years and it's just a big accident that it happened at all.

2. Theistic/Deistic Evolution – God created, but He did so by getting everything started and then He took off and let everything develop randomly by chance and He doesn't intervene. 10

3. Literal Creation – everything happened in six days just like the Bible says and if scientific evidence doesn't agree, then it's wrong.
4. Scientific Creation – everything happened in the six days just like the Bible says and if the scientific evidence doesn't agree, then there must be another interpretation made of the evidence.
5. Intelligent Design – there is no conflict between the Biblical account and scientific theory except that there is an Intelligent Designer who designed all of creation and the universe and who has helped the process along.
6. Christian Intelligent Design - there is no conflict between the Biblical account and scientific theory except that there is an Intelligent Designer who designed all of creation and the universe and who has helped the process along and who continues to intervene in our lives through Jesus and the Holy Spirit.

Before we choose our philosophy, there's one other choice for us to make: There are basically three main ways to look at the relationship between science and the Bible:

1. Literary Concordism – science and the Bible are not in conflict. They tell the same story, just in different ways and using different terms since the Bible is a literary work using literary devices and liberties and is more concerned with the universal Truths than with a strict listing of scientific truths.
2. Anti-Scientism – Currently accepted science is wrong, the Bible is right.
3. Fideism – Leave your brains at the church door. The Bible has nothing to do with scientific facts and science has nothing to reveal or say about the Bible. They're two completely separate things and should have nothing to do with each other.

So, Here's Your Choices
____ Atheistic Evolution (Fideism)
____ Theistic/Deistic Evolution (Fideism)
____ Literal Creation (antiscientism)
____ Scientific Creation (antiscientism)
____ Intelligent Design (literary concordism)
____ Christian Intelligent
Design (literary concordism)

Which view of creation you decided to believe will also affect your choice of which definition of Yom to accept and will also affect your beliefs on the gap theory.

All of this theory and views and beliefs are important and we're spending time on them because what we're ultimately talking about is your faith and how effectively you'll be able to share it. Peter told us to be ready always to give a reason for the hope (faith) in us. If we don't have things thought out and settled then we won't be able to give a reason or a defense and we'll be unconvincing when we face a skeptical or even hostile world.

If you had decided to believe in atheistic evolution or theistic/deistic evolution then you probably wouldn't be here in the first place.

The atheistic position denies, often with great passion and energy, the very existence of God and the theistic/deistic position admits the existence of God but denies any current intervention. If that's true, then Jesus was not God the Son sent by God the Father and is nothing more than a dead liar or a figment of somebody's imagination.

So, if you're going with a literal creation or scientific creation viewpoint, then you're pretty much forced into a 24-hour day, 6 day creation Yom and a young earth, young universe belief.

Now you've got a problem that we can sum up in two words: stars and fossils.

The light from the stars you see at night can only travel at the speed of light. Judging from how far away those stars and other universes are there can be no argument that they have to have existed for billions of years in order for that light to reach us. If you've decided to believe that creation isn't that old, how can you explain star light?

Sounds like you're back to a gap theory.

There can also be no denying that there are many layers of fossil life going back millions of years.

You're going to have to explain that. Some young earth people will say that all fossils were laid down during the Flood and will present all sorts of proof to that effect. The problem is that the evidence simply isn't there to support it. In Darwin's day the young earth people said that fossils were creations of Satan to deceive us. There is simply no Biblical evidence that Satan can create.

Sounds like you're back to a gap theory.

You could say that you simply don't believe the facts or that you just don't know about things like that.

The problem with that is if you reject plain and concrete facts, on what do you base your faith? Everything else you have faith in is based on fact and experience: faith in the sun coming up, faith in the paycheck arriving, faith in planting, faith in driving, faith in an airplane, faith in medicine, faith in your drinking water, faith in your friends and family, etc.

Do you have faith that you can jump out a window and fly?

Do you have faith that you can catch a bullet in your teeth?

Do you have faith that your car can stop a speeding locomotive?

Do you have faith that those sharks aren't interested in you?

Do you have faith that those Anthrax germs won't bother you?

We've all known people who've had faith like that. We call them "dead."

"Now faith is evidence of things hoped for, proof of things not seen..."

That doesn't mean the faith is blind and rooted in ignorance.

If we're going to influence and convince the world by our faith, then we've got to know what we believe and why and to be able to explain it in terms of knowledge and experience or nobody will believe us any more than they'll believe that we're able to jump out of a window and fly.

But we digress....back to the theories....

If you've decided to believe in Intelligent Design, and I'd assume more specifically, in what I've termed Christian Intelligent Design, then your view of Yom will have to be as times or epochs in creation, some of which may have lasted millions of years. You've also accepted a gap theory of billions of years from the big bang to the creation of the earth because if you've decided to believe that God used natural processes in creation then it will take that long to get everything ready for the rest of Genesis.

It should be safe to assume that everyone in here will be in one of two categories:

a 6-day yom young earth spontaneous creationist with either some large gap theories or a credibility problem

or

a Christian Intelligent Design old earth, older universe gradual creationist with yoms that are long periods of time and a universe creation gap.

It doesn't matter to me which view you accept; neither one will get you into heaven and neither one will keep you out. Both demand belief and faith and both will be ridiculed by an unbelieving world. Since we're a Bible-believing ruach hessed (loving kindness) congregation we still basically believe the same scriptures and differ only in how we've concluded to interpret current scientific evidence to reconcile it with those beliefs. When we get to heaven we can ask the only One who really knows the details.

For now we'll stand on the verse of the first: In the beginning God created the heaven and the earth. 12

Ge 1:6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

New topic. We can see a pattern in here that is repeated throughout the chapter. Each day/time is divided into four parts:

1. "And God said" – what will happen
2. what happened "and it was so."
3. commentary and 4. blessing
5. "evening and morning, day ___"

Ge 1:7 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.

There are many different theories about this firmament:

that it was a canopy protecting earth from harmful rays or making a new atmosphere helping things live longer;

that it was a cloud cover that burst to cause the Flood;

that it is the creation of the present atmosphere and some of the cosmic (heavenly) ice, etc.

Who Knows!

This type of debate is probably best left alone because:

1. nobody knows for sure;
2. any attempt to argue this in a scientific manner probably won't convince anybody because we don't know that much about it;
3. There's no proof left;
4. Whatever it was is gone now; and
5. There are far more important matters to concern ourselves with.

Ge 1:9 ¶ 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.

Might this be a mistake? There's many seas, not just one, right?

Take a closer look at a globe.

Earth is basically one ball of water divided in places by sections of land... a mistake? the ancients had no way of knowing this...a mistake? or another evidence of God's knowledge revealed since only God would have seen this view of the earth?

Ge 1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

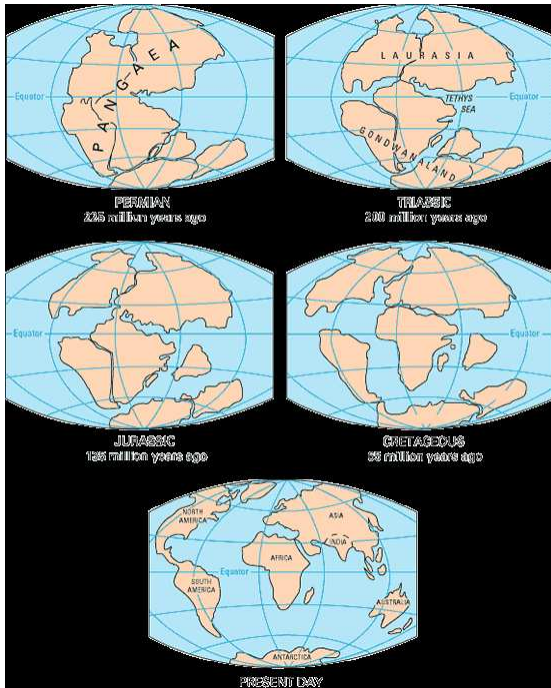
And notice the waters are referred to as seas, a plural. How many of the learned people of those days knew about more seas than the Mediterranean? But wait....the dry land called Earth is singular...aren't there more than one continent?

Could this be a mistake?

Once again, the Bible is ahead of us.

At one time, an idea that everybody laughed at was the theory that the continents had once all been together in one continent called Pangea and that they'd drifted apart over time and were still drifting. Fifty years later, the Continental Drift Theory and Plate Tectonics is considered as basic a fact as the

sky being blue. Some six thousand years before it was accepted as truth, the Bible says that 13 there was once one land (singular), surrounded by the seas. Granted, Pangea is the latest of the supercontinents that are supposed to have drifted apart and then back together over the last few billion years, but the general idea is still the same.



“Continental Drift” Theory timeline

Perhaps, before we’re too quick to dismiss some Biblical statement as contrary to scientific fact or common knowledge we should be patient and wait on our facts and knowledge to catch up with the Bible. It eventually does, whether the purveyors of those facts care to admit it or not. And while we’re considering the Earth, what is holding it up? Ancient wisdom had different theories: Some believed Atlas held it up; others thought it was on a turtle’s back, still others thought that it floated on a sea or was held up by pillars or elephants or frogs.....and the most ancient writings maintained that the earth was flat.... Once again, the Bible disagrees with the conventional wisdom of its day.

Isaiah wrote that God sits on the circle of the earth and the book of Job states that He hangs the earth upon nothing

Ge 1:11 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.

I’m no expert, but this sounds a lot like the accepted version of how plant life developed on earth, in a much condensed form, of course.

Ge 1:12 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.

Ge 1:14 ¶ 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:
This is the verse Great-grandpappy would quote to justify planting by the signs.

Ge 1:15 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.

Once again, just because the lights are here in the story, it does not necessarily mean that they were created now. There are no parenthesis in Hebrew, but that doesn’t mean that they don’t have parentheticals, which are statements or facts added in the middle of something to help provide some information or clarification.

You know about something being parenthetical because we use them all the time. Have you ever been hearing a story and then have it interrupted with some detail?

Best example I can think of is when Jed Clampett would be telling something about Jethro Bodine

and then stop the story to add, "That's my cousin Pearl's boy." and then continue with his tale. 14

**Ge 1:17 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.
Enjoy the sunset, tomorrow things start to get complicated

**Ge 1:20 ¶ 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.**

The word translated here as moving creature isn't animal in the usual sense, but is instead minute or microscopic creatures like Plankton and single cell life like we saw in the video about small things.

**Ge 1:21 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.**

The word translated here as whale is only called a whale one other place (and that's debatable), everywhere else it's translated as dragons or monsters or serpents and the word for living creature is different than the last verse and means an animal that crawls or creeps.

**Ge 1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the
seas, and let fowl multiply in the earth.**

So we have life beginning as simple creatures in the sea, then the giant dragons or serpents and larger animals that creep and crawl, filling the sea and then some of them presumably moving to the land, and finally birds come along.....

Ge 1:23 And the evening and the morning were the fifth day.

If you believe that the scientific evidence and fossil record requires the interjection of some part of the theory of evolution, then it looks like we've found a very easy place to put it in. On the other hand, if you're still uncomfortable with any mention of evolution because we've been so conditioned to look at this theory as the enemy, then take comfort that we're still denying the most basic evolutionary tenet: that of random, blind chance. We're still firmly believing that God is in control and charge and that everything that happened did so at His command.

What a day that Day 5 was!

If you're still with me and our extended yoms, then during yom 5 we just went through a few hundred million years to arrive at the creatures coming out of the waters, another 100 million years of dinosaurs and are well on our way up through the 65 million years that separate the end of the dinosaurs from the beginnings of us!

Who other than our God could look at some five hundred million years of work and declare it nothing more than just another good day's work?

And how can we look at it, even in this distilled summary, and declare anything less than "What a mighty God we serve!"

On the other hand, if you're a 24-hour literal yom, then we still stand amazed at a God who can squeeze into one day what would take nature with His help hundreds of millions of years to accomplish and who knows how long if ever without His help.

No matter how you look at it, how can you help but stand amazed?
And this is just the beginning of the story!

I see the stars, that you have made,
 I know you call, them each by name;
 to think Father God, whom heaven displays
 Is thinking of me in intimate ways.
 I stand amazed in all of Your glory;
 That You would die for me, I stand amazed!
 I stand amazed in all of Your glory;
 True love's sweetest story, I stand amazed.
 - Dennis Jernigan

Ge 1:24 ¶ 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.

Today, we're creating living creatures, i.e. ones that have a soul, that are here divided into domestic-type animals, reptiles, and everything else. The word for beast of the earth literally means "life on the earth"

Ge 1:25 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.

Notice that in this Day's work, it is declared good not at the end of the day but in the middle. Perhaps this is to separate all the rest of creation from that of mankind because we're a special and a crowning work, at least, we were supposed to be.

By using "soul", we're assuming an upcoming triune creation of body, soul and spirit: the earliest creatures just had a living body; the creatures of day 4 and 5 had a body and soul, which means that they have emotions even and social capabilities and reasoning power to different extents; nothing in creation yet may be said to have an eternal spirit....

Ge 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.

Us, who's them other people? Don't forget about the Trinity. Even the great declaration "Behold, O Israel, the Lord thy God is One" speaks of the Trinity since the word used for one is echad, which means one like one bunch of grapes.

There's also some question about whether or not there's a difference between "image" and "likeness". Some of the church fathers thought that there were but current thought tends to not make that much of a distinction between the two, so neither will we.

Ge 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

When a pagan made an idol, it was believed to be in the image of the god it represented. In other words, the idol possessed the very character, essence and spirit of that god.

If we're made in the image of God, that means that we are to be like God, to possess His character and His essence, to be his representative, acting in his name and for his sake.

Another concept of something being made in an image or likeness is the Roman Caesars a few thousand years in the future from this writing, but also earlier kings from other cultures would erect statues of themselves in distant cities or provinces where they were ruling. When you saw the image you were reminded that you were still in their territory and under their jurisdiction. In that

sense we're to be God's image for the rest of the world, reminding it of His presence by our 16 presence and actions.

Yet another idea we should have is a coin. When a ruler wanted a coin made, it would be made so that it had his image on it, the coin was molded or more often, pressed or struck so that his image was impressed on it.

Think ahead to the New Testament and Jesus being asked about paying taxes to Caesar. He asked in turn whose image was on the coin and was told Caesar. His reply was to give to Caesar what is Caesar's and to God what is God's. As we'll see in an upcoming video, the next question is whose image are we stamped with?

Ge 1:28 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.

To have dominion over something means that you're in charge of it and responsible for it. To subdue the earth means not to conquer it but to work it and care for it.

Ge 1:29 ¶ And 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.

Remember, just because something isn't mentioned simply means that it was not important to this particular story.....Just in case some of you are wondering why the Garden in Eden isn't mentioned or the Tree of Knowledge wasn't forbidden...

Ge 1:30 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.

Sounds like we all started out being vegetarians, doesn't it? That will change in a few chapters. The word "meat" simply means food.

Ge 1:31 ¶ And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

When everything is finished, it's not just good, it's very good!

Ge 2:1 ¶ Thus the heavens and the earth were finished, and all the host of them.

We all know that stars, planets and galaxies continue to be born and to die; that species go extinct; that variety within species continue to develop; and that things continue to change: but the bara creative work of God has been finished. But He won't get to rest for long before His new redemptive work will begin.

Ge 2:2 And 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.

To rest doesn't mean that God was tired, it means that he stopped working

Ge 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Notice that this day does not end. There is no morning and evening. There's a theological matter to take up here.

Since the Sabbath day never ended, then the man and woman were invited to share in this Sabbath rest. That's why the work they were given to do wasn't considered a burden or a curse, but part of their purpose and blessing. Also, since this day never ended but continued into the earthly time, there might a question for any literal 7-day of creation to people to wrestle with, but we will not do so here.

We will see in later chapters that the man and woman blew it and had to leave their Sabbath rest and get back in the cold, cruel world. According to some commentators, one of the ideas we're supposed to get from this is that of the 12 tribes also rejecting and then only entering with difficulty the rest promised them in the Promised Land...

In the New Testament, we're told that just as all humankind had to leave their land of Sabbath rest because of the actions of the first Adam, the Second Adam has restored that rest of God to us.

Since we have entered into that perfect rest of Christ, then we have no real need of the traditional Sabbath, which, like the legalistic elements of the law and the system of sacrifices, was just there as a type or illustration of the actual rest that we would one day be called into. Sorry, 7th Day Adventists, but I'm not making this up, check out the first few chapters of Hebrews....

Now, before we start talking about keeping the Sabbath holy and breaking the 10 Commandments, let us just point out that none of us observe the Sabbath because that commandment has nothing to do with Sundays. Paul did say that some people considered one day more special than another but other people considered them all alike and that there was nothing wrong with the viewpoint of either, but neither practice made either person better or more holy than another. (Check out Romans 14 or Colossians 2)

We don't mow our yards or play cards or work because Sunday is our day of rest...

That's what we've heard all our lives...

So, does all this mean that Sunday is not the Christian Sabbath?

According to Paul and the writer of Hebrews, who may or may not have been Paul,

No, Sunday is not the Christian version of the Jewish Sabbath and we are not commanded to rest on it.

So, does that mean that we're doing our Sundays all wrong?

Once again, no. There's nothing wrong with the way we traditionally observe Sundays, but...

Let's consider carefully what we're actually taught in the New Testament:

1) our Sabbath is the perfect rest promised by our assurance of our salvation. This is a spiritual rest of which the physical rest of Sabbaths was just a shadow or a type. It does not imply a lack of effort or work, it is the peace that passes understanding.

2) Sunday is never called or treated like a new Sabbath, that's how Paul and the other missionaries could go to the Jewish synagogue on Friday evening, observe the Jewish Sabbath if they so desired, and still be free to meet with the church on the Lord's Day.

The Lord's Day is not a day of rest, it's a day of action. Not ordinary work because it's not an ordinary day, but let's consider 11 things that happened on this day:

1) Jesus arose from the dead (Mark 16:9)

2) the women went to the tomb to anoint his body (Luke 24:7)

3) Jesus appeared to the women, who fell at his feet and worshipped (Matthew 28:9)

4) Jesus appeared to the two disciples on the road to Emmaus whose hearts were strangely warmed(Luke 24:13)

5) The two disciples returned the 7 miles to tell the others what had happened.

6) Jesus also appeared to Peter.

- 7) Jesus appeared to the disciples and they were glad and filled with joy but also questions (some worshipped but some doubted) (John 20:19) 18
- 8) The Holy Spirit was first given and the church was born with the first preaching (Acts 2)
- 9) The church was praying for and the rescue of Peter from Herod took place probably on Sunday (Acts 12:4-17)
- 10) Paul met with the believers who had gathered for fellowship and spoke until midnight (Acts 20:7)
- 11) the believers were to set aside something for a special collection (I Corinthians 16:2)
- 12) John was worshipping "in the Spirit" (Revelation 1:10)

The next section was deleted during editing -- please insert Appendix II

Now the first section of Genesis is finished. We have been given an account of the creation with a great deal of detail about everything except the creation of Adam and Eve.

Remember what we said about "These are the generations of..."

That means we're starting a new section of the text, possibly a new tablet of the accounts that were written down that Moses used, but at any rate, something new....

Ge 2:4 ¶ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,
Time for another one of our road trips.....

Here's another somewhat hidden "WOW!"

When our text talks about the generations of....

It generally doesn't concentrate on the person mentioned, it talks more about his notable descendants

You might, possibly might, even say that the main purpose of the generation given as the title is to give rise to the other generations since that's who the account usually tells most about.

If you can accept that premise, then it's not too much of a leap to realize that the main purpose of the billions of years required to create and universe and the earth and the life on it was to make life possible for us.

And since God sees us as one humankind and, generally speaking, doesn't love any of us more than any other, then you may reasonably conclude that the purpose of the formation of the universe and everything in it is something that was the result of random, blind chance.

Instead, it was the result of the purposeful creative acts of an all powerful God whose purpose was to create you.

When you see the stars at night, stop and think that they exist so that you may; for some reason that we'll never fully understand, they were necessary for you to be here.

If that seems just too far-fetched or egotistical or simply too much to imagine to you, then you're in good company.

A fellow named David found it hard to believe as well:

Psalm 8, vs. 1, 3-9

To the Chief Musician, on the harp. A Psalm of David. O Jehovah our Lord, how excellent is Your name in all the earth! You have set Your glory above the heavens!

When I look at Your heavens, the work of Your fingers, the moon and the stars which You have es-

established; what is man that You are mindful of him, and the son of man, that You visit him? 19
For You have made him a little lower than the angels, and have crowned him with glory and honor.

You made him rule over the works of Your hands; You have put all things under his feet: all sheep and oxen, yes, and the beasts of the field; the birds of the heavens, and the fish of the sea, and all that pass through the paths of the seas.

O Jehovah, our Lord, how excellent is Your name in all the earth!
(MKJV)

Before you let all this go to your head, remember that there have been, currently are and will be billions and billions of other people just as important as you.

And before you let that go to your head as a member of humankind, remember that in just a few verses we're going to reject our special place and potential in favor of doing things our own way. Before we leave this 7-day verses gap theory or inserting billions of years in the account, let's ponder just a few more things:

There are several reasons why we've tried to not get too entangled in the literal seven days of creation versus the passage of time view:

- 1) nobody really knows for sure, so all our theorizing and ponderings are just that; we'll never be able to give a definitive answer because we have no real way of learning the exact answer.
- 2) This issue has long been used by people on all sides of the issue as a rallying point and a point to hold people of the opposing view up to ridicule and scorn, both inside and outside of the church. The conflict between science and religion on this point is often fueled and continued not by the issue or its importance but rather by the personality and personal agenda of the person stirring up the trouble. the issue as a rallying point and a point to hold people of the opposing view up to ridicule and scorn, both inside and outside of the church. The conflict between science and religion on this point is often fueled and continued not by the issue or its importance but rather by the personality and personal agenda of the person stirring up the trouble. the issue as a rallying point and a point to hold people of the opposing view up to ridicule and scorn, both inside and outside of the church. church.
- 3) The most important part of the creation days is the opening of each day showing that God is doing the creating and the guiding of whatever process He used.
- 4) The most educated person of our time or any other is far too ignorant and finite a creature to try to tell God what He may or may not do. It's easy to understand how an atheist, either educated or a homegrown fool, is denying God by denying His part in creation. We can do the same thing in our attempts to defend or protect God from that person.
If we demand that creation was a literal 7-day event or if we take pride in our knowledge and demand that creation had to be a process that took place over the eons, we're doing the same thing: we are limiting God by our own limited and flawed perspective.
We are judging God on the basis of our own wisdom and forcing Him to fit into our understanding. Who are we to tell God that He couldn't have done or can't do something simply because we can't believe it. Who are we to tell God that He had to create using this process or that simply because it seems to make sense to us. Remember our warning in Ecclesiastes that God is in heaven and we're on earth.
- 5) That brings us to something that's amazing, hard to comprehend, easy to ignore and forget, and scary all at the same time, like much of the character and nature of God. The final point is that there's very little point to our ongoing discussions to the time involved in creation simply because the only intelligent being(s) present at the time of creation exist outside of time itself. Like everything else, time is a creation of God and he is neither subject to it nor a part of it. Also like the rest of crea-

tion, it will one day be destroyed and time will be no more. Let's consider a few of the implications there: 20

1) what happens to us when we die? Sometimes we hear, backed up by scripture, that to be absent from the body is to be present with God and at funerals we're told that the deceased is already in heaven, walking around, looking things over. Other times we hear that when you're dead you're in the ground until the final trumpet call and in the meantime that we're asleep.

And sometimes we hear a hybrid of the two: our spirit goes on up and just floats around until it's reunited with the new glorified body. Setting aside the third option, let's just consider the first two seemingly contradictory views. Which one is correct? The simple answer is that they both are, depending on your point of view.

From our human time-oriented point of view, the dead person is gone: gone above, gone on ahead, gone before us, gone below: the key word there is still "GONE". Or we'll say that we "lost" this person or that. They were here and now they're not, from our viewpoint. We all know that honesty and funerals don't often go together, so we don't want to admit that the deceased is asleep in a grave or scattered and blowing around somewhere, so we say that they're with the Lord even though to our point of view they're scripturally asleep in the ground or wherever we left them.

From God's point of view they're not gone because where could they go to get away from Him, they're not lost because he knows where they're at, they have never ceased to exist.

From God's point of view, which becomes our point of view after time loses both its grip and its meaning on us, we go straight from life on earth to the final judgment call with nothing between. A few thousand years may have passed from earth's viewpoint, but we're no longer bound by the limitation.

2) There has never been a "time" when we did not exist or were not in the thoughts of God. We had a beginning on earth: we were made by our parents and then nine months later we were born on earth. From God's point of view, He's always known us, always loved us, always had us in mind as he planned out the universe and all creation.

When does life begin? Simply put, life begins when the destroying of that life becomes a murder. Those in favor of partial birth abortion would say that life begins when and if you're lucky enough to be born and be separated from your mother. Other pro-choice persons would say that life begins when your mother decides that you're not too much of a burden to keep. A pro-lifer would say that life begins at conception, when we're nothing much but a small speck of potential.

Others would say that life begins when we're developed enough to survive outside the womb. Still others would say that life begins when we're developed enough to look like tiny little people and can be used in heart-touching and guilt-invoking photographs.

Others would say that life begins when we become useful or productive members of society. For them, until we are useful in some way or after we have ceased to be useful, then we have no right to exist. Those people would have problem in killing a preborn baby or a postborn infant, nor would they blink an eye at killing someone who becomes disabled, feeble or old; survival of the fittest, after all. When does life begin in God's viewpoint? When have we not been a life in His eye?

3) Remember the episode of Andy Griffith where Opie and his friend printed up the newspapers filled with all the gossip that they'd heard from Andy, Barney and Aunt Bea? After they'd collected all the papers they could find, Andy told them that they'd just have to wait a few hours and if the living room didn't fill up with lawyers he'd reckoned they'd got away with it. You've also heard that "Time heals all wounds and wounds all heels"

That won't work with a God that transcends time. He exists timelessly throughout all of time, so everything is always fresh in His mind. We forget sins, at least of our own, if not of others, and over time they fade from memory and don't seem so bad. For God they're always there before him and always fresh and never faded. Everything that you've ever done, said, left undone or not said, every thought, every secret motive, every temper tantrum, every slip of tongue or thought, it's all still there as fresh and clear as the day it happened, and one day it will all come crashing down on you at once unless you make provision to have it covered beforehand.

Shall we, do we dare consider again why there are two accounts of creation given?

We've come this far,
why not?

As you'll recall, we've had a long time of discussion over the purpose of those two accounts and whether or not they're actually two accounts or one, for a review, check back in this booklet to pages 5-8
In addition to those former thoughts, here's a few more:

- 1) It is a common literary motif in ancient creation stories that you have a general overall creation version followed by a more specific one.
- 2) Our first account is creation from the viewpoint of God and the second is from the viewpoint of man.
- 3) This second account isn't a separate account of creation, it's the story of early mankind and the fall that begins with a recap of the creation already described.

Let's look at these first couple of verses carefully, and we'll notice that nothing is actually described as being created as it was in the first account.

Ge 2:4 ¶ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

Notice two things in this verse: 1) creation of the heavens and earth are just stated, not described; and 2) notice the comma, which means that we're not done with this thought.

Ge 2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

When you connect this verse with the last, you're told basically that....
The Lord God made...every plant in the field before it was in the earth and every herb of the field before it grew....

Could this possibly be another blow to our random, blind chance friends?
Could being made before it grew mean that all these things were in the "mind" and plan of God?

Once again, before you pooh-pooh that, let's look at some scripture:

Matthew 10:29a

"Are not two sparrows sold for a penny....

Luke 12:6a

"Are not five sparrows sold for 2 pennies...."

"And not one of them shall fall on the ground without your Father ('s will or knowledge)"
And not one of them is forgotten before God"

Let's do the math:
sparrows sell 2 for a penny or
5 for 2 pennies...

God doesn't even fail to notice the one that they throw in for free. (Greg Laurie)

Ge 2:6 But there went up a mist from the earth, and watered the whole face of the ground.

Ge 2:7 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.

Notice how this is different from the other creative acts. God doesn't call the man forth, he forms him; and he doesn't just give him the breath of life like he did to the other creatures with a soul. He breathed it into the man. You don't get much more personal than this face-to-face contact.

Ge 2:8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

This isn't about the creation of the plants and trees in the world; all it says is that God planted a garden in a certain place that will be narrowed down for the original hearers in the next few verses.

Ge 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

There's a reason why trees are mentioned here...and it has to do with the culture of the day.... In the culture of the patriarchs, when you bought or were given a piece of land from someone, the law said that you had to count the number of trees on it, and if you bought or were given the entire section of land, not just part of it, then you had certain legal obligations to perform some ongoing duties for the fellow you bought it from....

We'll see this again when Abraham tries to buy just a burial cave and winds up having to buy the whole field. Now you know why he didn't want the field and why the fellow wanted him to have it.

Since trees are mentioned, we may safely assume that God gave Adam, since he couldn't have bought it, the Garden in Eden, and since he was given possession of the entire plot of land, there would have been accompanying obligations on the part of Adam, namely, obedience.

Ge 2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

Ge 2:11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

Like the Garden in Eden and the location of Eden itself, this river is long gone and its location is not known. In fact, of the 4 rivers mentioned, the only one you can still find is the Euphrates

Ge 2:12 And the gold of that land is good: there is bdellium and the onyx stone.

These names must have meant something to the original hearers, either of Moses' day or to the original hearers of the stories he used as a basis for his writings.....

Obviously, somebody, either Moses or his original source, knew about this land

Ge 2:13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

Is this our present-day Ethiopia or some other land? The text literally says the land of Cush, whom we'll see was one of the sons of Ham and grandsons of Noah.

Ge 2:14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

One theory on the rivers that has been expounded is that the original rivers were destroyed in the flood or just over time and that people named new rivers after them, so this Euphrates River

Ge 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Once again, the implication is that the man first lived outside the garden where at least theoretically none of the perfect conditions of the garden may have been, so the idea is that he had a chance to see what life was like outside of God's blessing.

Ge 2:16 ¶ And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Perhaps trees are mentioned here because they grow without much human intervention (this is before our thousands of years of intervention and breeding have made many of them dependent on us for their success) and the rest of the herbs and plants given for food in the previous chapter are more dependent on man's cultivating and working in the garden.

Ge 2:17 But 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.

Was there death before the Fall? Some theologians and commentators believe so and others do not. A related question is whether the whole earth was a paradise before the fall or just the 7000 or so square mile Garden in Eden? If there were no death before the Fall, then how could Adam had comprehended what it meant to die?

Ge 2:18 ¶ And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

This doesn't imply a level of subordination or inferiority, the idea is that the man requires the woman to be complete, to be a whole person.

Which is not to imply or believe that the single among us are incomplete or less than whole people. Jesus said that some people were called to be single and if that is their calling then they find their completeness not in a mate or a help meet but in Him.

Ge 2:19 And 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.

Does this mean that the animals were only created now? That would be a conflict with our earlier account.....

Once again, we must remember that this culture didn't necessarily write or think chronologically as we do. The verse could just as easily be translated as "had created" and that is how the Jewish scribes and Christian theologians have understood it through the centuries. Their interpretation is often this:

God had created the animals and now they were brought before Adam to carefully observe, comprehend and then to name. This was to help Adam to see that unlike all of them he had no mate and that unlike them he was incomplete by himself.

Ge 2:20 And 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.

A name means more in the middle eastern culture than in ours; it implies an intimate knowledge of and/or some sort of authority over the thing being named.

**Ge 2:21 ¶ And the LORD God caused a deep sleep to fall upon Adam, and he slept: 24
and he took one of his ribs, and closed up the flesh instead thereof;**

Isn't this inaccurate? After all, men and women have the same number of ribs, shouldn't men have one less?

Ge 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

And isn't this quite a bit to make from a single rib? You can't even make a good meal out of one rib. Don't believe that, just go to the Dixie Stampede.

Well, the word translated as rib occurs 34 times in the Old Testament. Twice in Genesis, where it's translated as a "rib". The other 32 times it is translated as a side or a side chamber or boards (as in from the side of a tree); so it would be more accurate to describe God taking a hunk out of Adam's side and using that to construct a woman for him.

At least, that's the way that Adam understood it, since he said:

Ge 2:23 And 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.

Ge. 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Doggies if I don't believe we've run into another one of those parantheticals

Yes, it is true that people in Bible times had more than one wife. The first fellow we'll see who did this is nobody we'd like to be like, and if you'll remember from your earlier Sunday School days, most of the people who took more than one wife wound up with mostly trouble between the wives, between the children, and sometimes between them and God.

Lamech had two wives, but he was quite willing to live outside of the will of God.

Abraham took a consort and had a child outside of the will of God and the descendants of his children have been at war ever since.

Esau had more than one wife, but he lived outside the will of God.

Jacob (Israel) had more than one wife, and there was constant strife between them and their children.

David had more than one wife, and those children didn't get along.

Solomon had hundreds of wives and they turned his heart away from God and into idol worship.

You can choose to live outside of the will of God and ignore His advice and warnings;

There is free will but there is also consequences, as we'll soon see.

Ge 2:25 And they were both naked, the man and his wife, and were not ashamed.

This doesn't mean that they didn't realize that they had different parts and what those parts could be used for; after all, Adam hadn't observed all those animals and not learned a thing or two...

Like the fellow said on Green Acres, "Just because I'm Eb's cousin doesn't mean that I'm stupid." and just because they'd not eaten of the tree of knowledge of good and evil yet didn't mean that they were stupid.

Hebrew scholars tell us that a more accurate translation of what Adam said when he saw Eve should begin with "Wow!"

They were not ashamed because they had nothing to be ashamed or self conscious of. They were in complete and perfect harmony and fellowship with each other, their environment, and their God

Ge 3:1 ¶ Now the serpent was more subtil than any beast of the field which the LORD

God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 25

Was this a snake or was this Lucifer or was this Lucifer possessing a snake? The text simply doesn't tell us, but we can know from the context of the rest of the scripture that this was conversation between Eve and Satan, in whatever form he appeared or took.

Ge 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Notice that his strategy is unchanged throughout history:
1) misquote, misapply, or take out of context the Word of God,

Ge 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

2) get the person confused in their answer so that they wind up doing the same thing to the Word of God;
and

Ge 3:4 And the serpent said unto the woman, Ye shall not surely die:

3) Deny the truth of the Word of God
and

Ge 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

4) Use that denial of the truth of the Word of God to lead into a distrust of the wisdom of the Word of God so that we think we're smarter and know what's best for us better than the Word of God; if it's forbidden, then it must be fun...

Ge 3:6 ¶ And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Notice that she saw the tree.....

Since they could see the tree that means they were hanging around the tree. They've got the whole wide garden to wander around and work in and where are they? Standing around the one thing that they can't have. Folks haven't changed much, have they?

Let's take this verse apart and see what happened then and what's still happening.

1) She "saw that the tree was good for food"

No, it's not good. Look back at the first two chapters. The only one to declare something good is God. She is now doubting the Word and wisdom of God and setting her own thinking about His by declaring something to be good that he has set off limits. If it were good, He would have said so. If it were good, He would have given it to them. You can choose to believe or not to believe. She chose not to.

2) She saw "that it was a delight to the eyes"

Appearances can be deceiving. We walk by faith, not by sight. She's gone from simply looking and making up her own mind to heading toward lusting. This are the same steps that David went through when he saw Bathsheba, when Ahab saw the vineyard of Naboth, when Amon saw Tamar, etc.

3) She saw that it was "a tree to be desired to make one wise"

The final straw. She saw what she declared to be good; she declared it to be attractive; and she decided that it was to be desired despite what God had said about it. You could substitute about any-

thing for the phrase “to make one wise”:

to make one happy
to make one rich
to make one popular
to make one famous

to make one whatever one wants to be that one thinks that God is trying to prevent because He’s an old poot.

4) Baby Step - “she took of the fruit thereof”

Remember, she’s working from a faulty knowledge of the Word of God because she said that if they even touched it they would die. Now she’s touched it and nothing has happened, so out of her ignorance of Truth she must have assumed the the serpent’s lie must instead be truth.

Your ignorance of the Word of God and your half-knowledge of the Word of God is a dangerous thing! It’s hard to fight a lie if you don’t know the truth and if you think you know it but don’t.

To your list of the things in life that should scare you, you should add the following phrase:

“Doesn’t it say in the Bible somewhere that....”

Whenever you hear yourself saying that you should be scared to death and ashamed because what you’re actually saying is:

I should know this but I don’t....

and

I don’t know what the Word of God actually says, but I think it says something like...

and

I’ll believe just about anything you tell me about this that sounds anything like what I think it should...

And it’s been my experience that whatever you’re about to quote from the Bible is either

1) not in the Bible

2) not intended to be used in the way you’re about to use it

3) and/or about to be quoted incorrectly or half-way right or less.

Our friends in the fields of apologetics and evangelism agree on these two related statements:

1) The church is the center of Biblical ignorance and

2) The biggest mission field with the greatest need of evangelism is within the walls of the church.

It’s hard to fight ignorance in the world when the church is just as ignorant about the Word of God and it’s hard to win the lost of the world when the church is filled with the lost who don’t even realize that they are....

We’ll have a moment of transition now while I climb down off my soap box and take the saddle off my high horse....

Anyway, where were we...

5) She “...did eat”

Taking the plunge after the baby step. It didn’t hurt when she touched it, so why not?

6) She “gave also unto her husband with her”

Look at those last two words – “with her” Where was Adam when she was being tempted? Where was Adam when she was being lied to?

Where was Adam when she was misquoting God’s words?

Where was Adam when she was staring at the tree and the fruit?

Where was Adam when she touched the fruit?

Where was Adam when she was going to taste the fruit?

Where was Adam during all of this?

He was right there with her!

Notice that the verse doesn't call him by name but calls him her husband. A good husband would have intervened, helped, corrected, prevented, slapped her hand, punched the serpent; a good husband would have done something and he's supposed to be a perfect husband and man....

And yet Eve gets all the blame.

I don't know about you, but if Adam is in heaven and we run into him, it seems like a good question for him would be "What the *&^ were you thinking, you weenie!"

I can think of nothing good to say about him right now; he may have been created perfect, but he still had free will and he used to free will to decide to be a moral coward. According to Paul, Adam wasn't deceived, but the woman was. That means that he didn't even believe what the serpent was saying, but he didn't try to stop anything either.

"and he did eat"

He wasn't deceived....

He wasn't tempted....

He didn't believe the serpent.....

He knew what God had told him.....

He just up and done it.

He chose to sin.

He chose to disobey.

He chose to use his free will to defy the God who'd given it to him...

To recap:

God wanted the best for them.

She didn't believe that and didn't trust Him

Lucifer wanted them destroyed.

She didn't believe that and trusted him.

Eve thought she knew more than God.

Adam knew better but just stood and watched.

Eve gave in to temptation and deception.

Adam gave in to willful disobedience.

Ge 3:7 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.

ערום ערום

This is the second time we've seen the word "naked," but if you'll look at the Hebrew above you can see that we're actually looking at two similar but different words. Since Hebrew is a language that places great importance on the meaning of individual letters and numbers, let's look a little closer....

The first time we encountered "naked" it was said in chapter 2 that they were naked but were not ashamed. The word translated as naked there simply means to not have any clothes on. ערום

In chapter 3, the word translated as naked means to be exposed or stripped of garments of rank

ערום

Despite what we've always heard, their being naked and trying to get clothes back on has nothing at all to do with sex or a lack thereof.

In chapter 2 they have no clothes on but have no shame because they are still dressed in the garments of righteousness (see the parable of the wedding feast)

In chapter 3 they are stripped by their sin of the garments of righteousness and they stand before each other and God, not naked as in no clothes on, but naked as in exposed in their sin and guilt.

ערום

ע – the eyes

ר – human reasoning

נ – living water or knowledge

in chapter 2, before the Fall, they are naked but not ashamed because the “yav” is still in place: the Word of God is being obeyed and “hooks” all things together as they should be, or “the eyes” of “human reasoning” are on “the Word of God” that hooks things together in perfect (sinless) “knowledge.”

עירב

ע the eyes

י – Spirit of God

ר – human reasoning

נ – living water or knowledge

but in chapter 3, the Word of God, the hook, has been broken, and instead of the eyes of human reasoning being on the word of God, now the humans are hiding from the eyes of the Spirit of God. “The eye” of the “Spirit of God” is looking on “human reasoning” as it searched for “knowledge” but found death.

I know that seems farfetched or absurd to those of you who pride yourselves on knowing more than I do, but I’m not just making this stuff up. This is the type of word and letter study that the Jewish and some Messianic scholars have been doing for thousands of years.

Anyway, the next few verses will help to illustrate these two different words for “naked.”

Ge 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Other versions translate this as the wind of God rushing through the garden

Ge 3:9 ¶ And the LORD God called unto Adam, and said unto him, Where art thou?

It wasn’t that God didn’t know where he was, he’s being given a chance for confession and repentance (which he blows).

Also note this verse, which some say has the first actual question of the Bible (they believe that the Serpent’s question is actually a demanding statement). This is what sets Judaism and Christianity apart from all the other worlds religions. All other religions are the stories of man’s search for God. Ours is the story of God’s search for man.

Ge 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

Notice how muddled and unclear Adam’s thinking has become. He was the same one able to observe and name all the animals, the same one who has walked in fellowship with God. Now, just a little while into a life of sin, he’s realized that that he’s naked and guilty before God and tried to cover up his loss of righteousness with his own efforts (sewing aprons of fig leaves). He’s seemingly forgotten that God knows and sees all and that he can’t hide from Him. He’s seemingly forgotten the love and parental nature of God and is now afraid of Him...

Ge 3:11 ¶ And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

Once again, he’s being given a chance to confess and repent....

Ge 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of

the tree, and I did eat.

But why confess when you can blame the little woman? It was as good a fellow as Jed Clam-pett who once said, "Every man needs a wife. They's lots of things you can't blame on the government." But look closer. He's actually blaming God..

Ge 3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Just like Flip Wilson, "The Devil made me do it!" Another chance at confession and repentance lost. Would Eve have been forgiven and the Fall not happened if Adam hadn't disobeyed and eaten the fruit? Eve was deceived, but Adam chose disobedience. The New Adam chose obedience and has thus sanctified and redeemed the New Creation and specifically the New Eve, the bride of Christ, the church.

Ge 3:14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

Notice the serpent doesn't get a chance to blame anybody.

But this serpent just isn't a snake. You'll notice a pattern here (unless you've read too many liberal Biblical commentaries that no longer believe the Bible they're commenting on) where Lucifer or Satan is addressed through the instrument he's using at the time, such as the King of Babylon (Isaiah 14) or the Prince of Tyrus (Ezekiel 28)

Ge 3:15 And 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.

This is called the proto-evangelium, or the first hints of the Gospel of salvation through Christ (the seed of the woman)

Ge 3:16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

If you'll read closely, neither the woman nor the man are actually cursed. The serpent is and the ground is, but they're not.

Incidentally, the term "thy desire" has been interpreted in various ways:

some believe that it means that the wife will be the one who's hopelessly in love with and devoted to a husband who'll take that for granted and use it to rule over her;
others believe that it is more in keeping with the overall thought of the consequences of sin being a loss of harmony, balance and of the ability and will to follow the plan of God to see the phrase as meaning that the wife will desire to rule over the husband and the husband will instead rule over her and there will be conflict and turmoil instead of the peaceful and equal life intended when the first wife was taken from the side of the first man and used to make him complete.

Ge 3:17 ¶ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Now it's going to be more like work

Ge 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

Don't read this to mean that there weren't thorns and thistles before, the idea we're to get is that now creation is out of harmony and now when you plant the "herb of the field" you'll reap thorns and thistles instead of the intended crop. 30

Ge 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Remember the final stage of Eve's temptation and Adam's thought:
you shall be as God!

Here's a correction to that thought: no, you're just dust.

Ge 3:20 ¶ And Adam called his wife's name Eve; because she was the mother of all living.

Notice the change in the relationship? Adam couldn't give his wife a proper name before, just one based on observation, because to be able to name someone implies that you've been given a dominion over it. Isn't that just like a man? Wait until it's too late and then try to take charge.

Ge 3:21 ¶ Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Here's the first of many sacrifices used as an illustration: the sin of guilt can only be paid for by blood and will be redeemed by the promised seed. Until then the sacrificial system served as a type or example of the seed to come. You're redeemed not by the sacrifice itself, but by your faith in the seed that the sacrifice represents.

Ge 3:22 ¶ 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:

Bad translation of a difficult verse, at least according to some of the older commentaries. The verb is actually in the past tense, so the verse should read: "'Behold, what has become [by sin] of the man who was as one of us" – Jamieson-Fausset-Brown Commentary
"And the Lord God said, The man who WAS like one of us in purity and wisdom, is now fallen and robbed of his excellence; he has added, to the knowledge of the good, by his transgression the knowledge of the evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever in this miserable state, I will remove him, and guard the place lest he should re-enter. Therefore the Lord God sent him forth from the garden of Eden," Adam Clark Commentary

Ge 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

To put it in terms that follow our creative theme:

And God said, "Get out."

But notice the difference now:

until now when God said something in the form of a command (let there be light, let the earth bring forth, let us create, etc.) there wasn't any argument, it just happened (and it was so).

Now, God's creation is arguing back with the man and woman saying, "We're not going."

Ge 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Notice God had to drive them out and then put some armed guards to keep them out; but notice also it's that God's actions are guided by love, mercy, and wisdom: He doesn't want them to really mess up and live forever and miss out on the life to come that He's already planned for and had in place from the very first.

Let's look yet again at the difference between the first and second Adams to see how completely the second Adam took upon himself the curse. 31

(from A.W. Pink – Gleanings in Genesis)

- 1) the ground was cursed
- 2) in sorrow man is to eat of it all the days of his life
- 3) thorns and thistles it was to bring forth
- 4) in the sweat of his face man was to eat his bread
- 5) unto dust man was to return
- 6) a flaming sword barred his way to the tree of life
- 7) when man partook of the forbidden fruit he should surely die

•Christ was made a curse for us (Gal. 3:13)

- 2) He was acquainted with grief and was known as the man of sorrows (Isaiah 53:3)
- 3) He literally bore this curse to show how completely he bore the consequences of Adam's sin (John 19:5)
- 4) He not only worked out our salvation (the bread of life) with mere sweat but the sweat of blood (Luke 22:44)
- 5) He was brought in the dust of death (Psalm 22:15)
- 6) He was struck by the sword of God's justice (Zechariah 13:7)

7) He underwent spiritual death, the ultimate separation from God, on the cross (Matthew 27:46)
The Old Testament people and even the New Testament ones wondered when the promised seed would come and take away the Curse. They thought Cain or Seth or Noah, but they were wrong. It took the work of the cross to reverse the Fall and to bring the new life – “where sin abounded, grace did much more abound.”

Ge 4:1 ¶ And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Remember, just because this is the first time it's mentioned it doesn't mean that they weren't doing it before, just this time they got Cain out of the deal
Another possible translation of Eve's statement could also refer to an ongoing rebellion or a desire to be like God:

“I have created Man along with God”

Ge 4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And there must have been lots of other children, but they're simply not important for our new theme: which is the ongoing and progressive conflict between the Godly and the unGodly and the search for the promised Seed

Ge 4:3 ¶ And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Age-old question: why was Abel's offering accepted and Cain's rejected?

There've been many ideas:

- 1) God demanded a blood sacrifice and Cain brought fruit (the “If God asked for a hamburger would you bring him tofu” idea);
- 2) the story is symbolic of the ongoing conflict between herders (nomads) and farmers;

3) Abel brought better stuff than Cain

32

4) God liked Abel better than Cain

5) the condition of Cain's heart precluded him from being able to make an acceptable sacrifice (Cain was sportin' a 'ttude)

Let's reread the text carefully:

Notice that Abel brought the firstlings of his crop but it does not say that Cain brought the firstfruits of his crops. Blood is demanded as the penalty for sin, but crops, fruits, wheat, grains, wine, olive oil and even water were also acceptable offerings and it doesn't say here that they had brought a sin-offering.

God doesn't reject Cain but comes to him like He did Adam, questioning and pleading, sounding like the Father pleading with the older brother in the Prodigal Son parable. Cain's subsequent actions will show that he is not repentant, does not have the proper heart.

Looking back at our initial possibilities

(X) 1) God demanded a blood sacrifice and Cain brought fruit – different things were permissible for sacrifices

(X) 2) the story is symbolic of the ongoing conflict between herders (nomads) and farmers; - the conflict is between the Godly and unGodly, no matter what their occupations

(hmmm) 3) Abel brought better stuff than Cain

Proverbs 3:9 Honor the LORD with your substance, and with the firstfruits of all your increase

(X) 4) God liked Abel better than Cain – God dealt patiently and gently with Cain

(hmmm) 5) the condition of Cain's heart precluded him from being able to make an acceptable sacrifice – Ps. 51:16-17 For You do not desire sacrifice; or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise.

Ge 4:6 ¶ And the LORD said unto Cain, Why art thou wrath? and why is thy countenance fallen?

The next recorded time that God questions somebody and once again it's a chance for confession and repentance. To confess means "to say the same thing (as God)" about your sin and to repent means "to turn from one way and to head another." And of course, to sin is an archery term that means "to miss the mark"

Ge 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

1) "if you act properly and have the right faith, you'll be accepted" – so Cain has no reason to be mad at God

2) "if you don't, then sin is crouching and ready to pounce on you" – a warning

3) "You're still the older brother and you have his respect and the position of leadership" – so Cain has no reason to be mad at Abel

Ge 4:8 ¶ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

I don't think that Cain listened to God....

Ge 4:9 ¶ And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

Cain sounds a lot like Adam, doesn't he? He's trying to hide his actions from God and failing in his responsibilities. He was his brother's keeper, but he failed at being a brother as completely as Adam failed at being a husband. The failures of both, one due to his actions and other due to his lack of actions, each brought death to the one(s) they were responsible for.

Ge 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

Notice that Cain is the first person actually cursed. The only other “person” cursed to this point was Lucifer. Notice that while the actual curses are different, the results of the cursings are similar: both are to be wanderers, restless and without peace, comfort, satisfaction or contentment.

Ge 4:13 ¶ And Cain said unto the LORD, My punishment is greater than I can bear.

He’s not repenting, he’s just sorry that he got caught and feeling sorry for himself.

Ge 4:14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

Now he sounds a lot like Adam and Eve, doesn’t he? First, he’s denying his responsibility for his sin and blaming God for its consequences “This day have you...” just as Adam blamed God, “The woman that thou gavest to me...” Next, like Eve, he’s adding to what God has said and distorting it, when he adds that God will hide His face from him and then says that everyone will try to kill him.

Ge 4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

Even to such a one as Cain, God is willing to extend His protection and care, but....

Ge 4:16 ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

He’s also willing to let Cain’s impression of his punishment stand, as Cain leaves the presence of the Lord

There are two things to notice in this verse:

1) Cain’s leaving the presence of the Lord is spiritual, not geographic;

2) the story of mankind is the constant story of our symbolic journey east – every time somebody heads east in the Bible they’re heading away from God. There are two major times that come to mind when this is reversed: Abraham heads west when he is called out of the big city and into a wandering relationship with God and 2) the wise men seeking the newborn King come from the east (heading west)

Ge 4:17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Cain continues to live in defiance toward God. He does not wander as God said he would do in his punishment. He settles down and builds a city.

Somebody’s going to ask, so we might as well consider it now: where did Cain find his wife?

4 Possibilities

1) the whole story isn’t meant to be taken as true, it’s just a story, in other words, a lie.

If we believe that, then no wonder our children fall away from the faith as they grow up. In the real world (school, TV, friends) they learn facts and the truth; but in church all we have to give them are

stories that we often don't believe ourselves and advice on how to live that we often don't follow ourselves.

2) There were other people on Earth besides Adam and Eve. They hadn't been actually created in the literal sense but they had been either called or chosen or were spiritually evolved (mutated) so that they were placed in the Garden by God (or Space Aliens) as part of some divine or at least cosmic experiment that they later failed. Cain then married one of the just regular folks.

Don't laugh yet. This is actually becoming a popular idea among the new age people and/or intellectuals seeking some non-traditional spiritual path. Just ask somebody like Shirley McLain.

3) Adam and Eve weren't the only human-type people around. There were other earlier human-types who weren't divinely created with a soul but who were on earth nonetheless. To put it in Geico Insurance terms, Cain married a cavewoman.

Once again, don't laugh yet. I don't make this stuff up. This is one of the serious attempts at explaining the evidence for early man as being something other than our direct ancestors, and there is some genetic evidence than could be cited for proof, the main one being that DNA testing has shown that we are more related to the apes than we are to Neantertals. So if there's one group of early men that we're not related to, who's to say there weren't others that people like Cain interbred with?

4) Adam and Eve had lots of other children and he married a sister, niece, great-niece, etc. Our genes were purer in those days so we didn't have to worry about defective offspring through in-breeding.

This is the traditional response. Simple, easy to understand, but with one major implication: some of these other children must have been like Cain, rebellious, proud, sinful, stubborn; otherwise, nobody would have been willing to marry him or to follow him, assuming that he was able to gather enough people with him, through either offspring or influence of both, but populate the city.

Ge 4:18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

Here's a format we'll run into the next few chapters. When we talk about a Godly line, there are ages and deaths given. When an unGodly line is given, they usually leave out these details.

Ge 4:19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

First mention of a fellow who had more than one wife...

Ge 4:20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

harp and organ – strings and reeds, literally. In other words, they too had their own Wind and String Quartets

Ge 4:22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

Sounds like Cain's line is doing well; they've got city builders and dwellers, people prosperous enough to be able afford two wives; there's a cattle baron and somebody else with the talent for making music and presumably the wealth and success to give people the time to listen to as well as to make music. And don't forget those who learned how to make and use brass and iron instruments. That's always a good way to acquire wealth and power.

And they're evidently equal opportunity people. Remember Naamah, sister of Tubalcain. Not only does her name mean lovely, but you'll see in Joshua 15 that she even has a town that she either built or was at least named after her.

But all's not well as it would appear.....

Ge 4:23 ¶ And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

This tale of Lamech shows not only that people were disregarding God's plan of one wife for one husband (and vice versa), but it also shows that Cain was right about the people he'd be around: they're violent, quick to anger and to avenge themselves, they're proud and think that they're better than and mightier than God (if Cain be avenged sevenfold, then Lamech seventyfold; in other words, he'll take worse vengeance that God would)

Meanwhile, back at the ranch....

Ge 4:25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

We've got to start another Godly line to look for and preserve the Promised Seed. It wasn't Cain and it couldn't have been Abel, so maybe Seth...We know that it wasn't Seth, but it was from his line....

Ge 4:26 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.

Another possible translation is that then began men to call themselves by the name of the Lord, but either way you look at it, it's still the same general idea: after the creation, the Fall, murder, sin and rebellion, there arose a Godly line who either called upon the name of the Lord or were known as the people of the Lord. This account ends where it started and with what it seemed to have lost: hope and faith.

There were several items of interest brought up last week that weren't adequately put to rest. There were: 1) what does it mean to be created in God's image, which brings up two sub-items: 1a) if man is created in God's physical image what about women and 1b) how stupid or primitive was Moses; and 2) if God is Father, where is the heavenly mother?

Let's tackle the easier one first:

2) - The heavenly mother

1) God is beyond our ability to describe or understand, so we have to make do with imperfect attempts. God is described as a father and addressed as He, but He also is described as having what we usually consider maternal characteristics. The first man was considered incomplete until the first woman was created to complement him. God needs no complement. God is complete, sovereign and without need of assistance from anyone. We are not. If we seek to create someone in our own image, then we need the assistance of a member of the opposite sex. To require a heavenly mother or queen would bring God down to our level of inability to create on His own.

2) Jesus is described as sitting at the right hand of God the Father. The right hand seat is the seat of the queen. If there is no queen then the honor goes to someone else. If there were a heavenly mother or a Queen of Heaven, then she would be at the right hand, not Jesus.

1b) Moses was described (not by me) as a primitive man, presumably incapable of anything other than primitive, simple thoughts and he would not have been able to come up with a complex thought of being created in God's image as being anything other than a physical image.

The first task is to define primitive - do we mean primitive as more primitive than we are, so we're assuming that we're smarter and more complex than the people of 4000 years ago;

or do we mean primitive as in more primitive than others of his time and culture?

If we mean that people were more primitive 4000 years ago and were incapable of advanced thinking, then how do explain their efforts at higher thought such as their religious and social systems, the pyramids, the sphinx, etc.; not to mention their symbolic language, artwork and efforts to portray their gods and the afterlife? The ancestors of Moses who lived 500 years before him had multistory houses, running water and indoor toilets. They were well-versed in several languages and built great cities and buildings without any of our modern tools. They could calculate the seasons, planetary movements and lived lives of relative ease and comfort except during times of particular hardship such as famine or war. How many of us can say that about our ancestors?

If we mean that the culture may have been somewhat advanced, but Moses belonged to a primitive culture or wasn't advanced as the other cultures, then we're saying that Moses was stupid and incapable of learning. Much exception was taken on Sunday when I dared disparage the level of medicine of the Egyptians. Yet last week the same disparagement was made concerning a prince of the Egyptians who was reared and educated in the court of Pharaoh, who was taught all the sciences, knowledge and magic of the Egyptians, who was a successful military leader and a possible successor to the throne. He was too primitive to have a symbolic thought?

There's another logical conclusion to be drawn from the statement that Moses was a primitive man and only thought in concrete ways. Question: where did the knowledge about the pre-human conversation of the trinity come from? There are only 4 possible answers to that:

1) Moses made it up

2) Moses took a story or legend from somewhere else and adapted it to its present form

3) Moses had it from an earlier source such as the hypothesized 10 tablets of Hebrew history that were saved through the ages, or

4) Moses was told it by God.

1) Moses made it up and 2) Moses took a story or legend from somewhere else and adapted it to its present form.

- To accept either of those is to deny the main proposition under discussion, that Moses was a primitive man and incapable of such thought.

- If the story is "made up" then it's not true and there's little point in wasting our time debating what it means. If it's not true then it can mean whatever we like because our interpretation is just as correct as any other because a made up story is a matter of opinion and conjecture.

3) Moses copied it from an earlier source.

- This is no answer to the debate because if Moses were a primitive man who just copied what an earlier ancestor had written, then that earlier ancestor must have been even more primitive than Moses, since we're assuming that we're much more intelligent and capable of higher thought than they, since we're much more advanced, both chronologically and technologically.

- If he did copy or adapt it from an earlier source then legally that would speak to its being more accurate, not less, because that would make it closer to being a primary source.

- but we're still left to wrestle with the final question of the original witness.

4) Moses was told it by God

- For something to be true, then it must be the report of an eyewitness. Anything else is considered hearsay and is not admissible. Therefore, if the conversation recorded between the members of the Trinity is to be considered true, then it had to be described by an eyewitness, either a party to the conversation or an observer.

- If Moses did copy it from an earlier source, then that earlier writer would have to have been told it by God or have been there in person.

- It is simply inescapable that if our record is true that at some point God would have had to give the account to the original writer.

- If that is an inescapable conclusion, then a refusal to accept a concept of higher or symbolic thought in our text can only be the result of two things:

- 1) either the text is a human invention without the inspiration or truth of God,
- or 2) God, like Moses, was too stupid for symbolic thought.

- it might be argued that God has to deal with people on their own level and that He knew that Moses and the others were too simple to deal with symbolic thought.

- that argument is weak because the Bible says that it was written for the benefit of us as well as for the original audience; therefore, if the symbolic thought isn't in there because the audience is too stupid to understand it, then we must also be too stupid.

If we're still unwilling to concede that the image of God is anything other than physical, then we'll have to deal with question 1b) and that leads up to a few questions:

1) If we're created in the physical image of God, then why do we have bodies since Jesus said that God was a spirit? Who is wrong, Jesus or Moses? If Moses was in error, then Jesus was also in error since he quoted Moses as an authority.

2) If we're created in the physical image of God, then which one of us does God look like since we all look different?

3) If we're created in the physical image of God, then is God a man or a woman and doesn't that mean that whichever sex He's not is inferior because it couldn't have been who God was talking about when someone was created in His image?

4) If we're created in the physical image of God, then what did we lose in the Fall?

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5) If we're created in the physical image of God, then why have all the other theologians and Biblical scholars, not to mention Jesus and Paul, been too stupid to see this as clearly as we do since they rejected that belief?

5a) If our contention is that we're more advanced and intelligent than our ancestors because we're further along in time than they, then how could they have expounded a more symbolic and creative or advanced concept of the image of God than we advanced people are willing to accept?

6) If we're willing to accept the inspiration of the scriptures and that the writers didn't use their own thoughts but wrote what God had them to write in the language and image of their day; then the God who inspired Moses to write that He had created man in his own image is the same God who wrote the Ten Commandments that forbid anyone from creating an image of God. Doesn't that make God an idolater and a breaker of His own Commandments?

7) Does our questioning and doubting of Moses' intelligence a reflection of our accurate knowledge of him and his culture and background or a reflection of our own pride in ourselves, our culture and our opinion of our own intellectual superiority?

Appendix II - Summary of the difference between our Sabbath Rest and the Lord's Day

To summarize, then, if you're ever challenged by someone on why we don't keep the traditional Sabbath or by what authority we have changed the Sabbath to mean Sunday or why we're doing some activity instead of resting on the Sabbath, here's what we can say:

We have been given the gift of a Sabbath rest by the work of Christ on the cross, so we live in and observe the Sabbath every day.

As far as observing Sundays as the day sanctified and set apart instead of Saturdays, we are following the example set forth by the original disciples and church, who observed the Jewish Sabbath as part of their traditions and so they could interact with the unconverted Jews and proselytes but also had their own church meetings on Sundays.

Scripturally, we've seen that far from being a day of rest in the sense of refraining from activity, our Sundays, the Lord's Day, is a day set apart from our usual work and labors so that we may do the following types of work instead:

- 1) Remembering the resurrection of our Lord;
- 2) serving Him;
- 3) worshipping Him;
- 4) feeling our hearts strangely warmed by His presence;
- 5) going the extra distance to share with others what we've seen and learned;
- 6) feeling and recognizing His love and forgiveness for the times we've betrayed Him;
- 7) facing our doubts.
- 8) being filled with the Holy Spirit and proclaiming to others
- 9) praying for and receiving miracles
- 10) meeting with believers in fellowship and learning
- 11) setting aside for special collections
- 12) worshipping in the Spirit

If we had all that going on, it sounds like we'd need a Sabbath after Sunday, not during it.

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