

The Creation of Genesis

by Robert

MacMillan

CHAPTER One

GENESIS 1:1: IN THE BEGINNING

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Genesis is God's book of origins: it gives us our roots. Modern philosophies leave us with no roots; therefore, we cannot answer the questions: Who am I? Where did I come from? Where am I going? Why do I exist? Does anyone care?

1. General introduction.

1.1. The author: Moses.

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John 5:45-47:

45 "Do not think that I shall accuse you to the Father; there is one who accuses you-- Moses, in whom you trust.

46 "For if you believed Moses, you would believe Me; for he wrote about Me.

47 "But if you do not believe his writings, how will you believe My words?"

Jesus tied His credibility to the credibility of the five books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. If you have information that Moses did not write Genesis, then you have information of which Jesus Himself was ignorant. If you know this information and Jesus didn't, that makes you greater than Him, and He stops being God at that point.

1.1.2. The method of authorship.

1.1.2.1. The views of the liberal critics.

Liberal higher critics believe that certain editors (called redactors) in the days of Ezra and Nehemiah gathered all of the bits and pieces of information about beginnings and collated them into a single document. In order to give credence to their new document (the Pentateuch), they ascribed authorship to Moses. They called these different schools of editors JEPD for Yahwist, Elohist, Priestly, and Deuteronomic. This was called the Documentary Hypothesis and was championed by Julius Wellhausen, a German semitic scholar. Although Herman Wouk, the author of The Caine Mutiny, Winds of War, and War and Rememberance (among many others), was instrumental in destroying this theory

Scholars have yet to find any other ancient near-eastern text to have been produced in the same manner.

This JEPD theory was disproven by Herman Wouk, the Orthodox Jewish **author**.

1.1.2.2. The oral transmission.

Adam, Noah, Abraham, and the other patriarchs told stories and passed on those stories about God's dealings with them. Moses took all of these oral stories and copied them down into one narrative.

Notice the problem with oral transmission: the story changes with each retelling.

One cannot diminish God's overall role in producing the Torah. There are three primary methods of transmission for the

narrative portions of the Torah:

1.1.2.3. The Holy Spirit dictated the information to Moses that he could not have known from any other source..

This is certainly possible, but Scripture shows no sign elsewhere of this sort of revelation.

1.1.2.4. Moses took written records produced by the Patriarchs and collated them, under the control of the Holy Spirit, into the five books of Moses.

The evidence for this method is found in the organization of Genesis.

1.2. The organization of Genesis.

Organized in Toledots:

Genesis 2:4

4 This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens,

Genesis 5:1

1 This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God.

Genesis 6:9

9 This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God.

Genesis 10:1

1 Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood.

Genesis 11:10:

10 This is the genealogy of Shem: Shem was one hundred years old, and begot Arphaxad two years after the flood.

Genesis 11:27:

27 This is the genealogy of Terah: Terah begot Abram, Nahor, and Haran. Haran begot Lot.

Genesis 25:12:

12 Now this is the genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham.

Genesis 25:19:

19 This is the genealogy of Isaac, Abraham's son. Abraham begot Isaac.

Genesis 36:1:

1 Now this is the genealogy of Esau, who is Edom.

Genesis 37:2:

2 This is the history of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father.

Note Ruth 4:18:

18 Now this is the genealogy of Perez: Perez begot Hezron;

Note Matthew 1:1:

1 The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

1.3. The date of composition: early after the arrival at Sinai.

Exodus 17:14:Then the LORD said to Moses, "Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven."

At the time of the events of this verse, the Bible was complete to Exodus 17:7:

7 So he called the name of the place Massah and Meribah, because of the contention of the children of Israel, and because they tempted the LORD, saying, "Is the LORD among us or not?"

Note Exodus 17:8:

8 Now Amalek came and fought with Israel in Rephidim.

1.4. The character of Genesis.

1.4.1. Artless description.

There is no agenda behind the descriptions of people, geography, etc.

1.4.2. Flora and fauna of Egypt, not Palestine.

Genesis 13:10

10 And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before the LORD destroyed Sodom and Gomorrah) like the garden of the LORD, like the land of Egypt as you go toward Zoar.

1.4.3. Detailed as only an eyewitness could do.

Genesis 14:1-10:

1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations,

2 that they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).

3 All these joined together in the Valley of Siddim [Valley of Fields] (that is, the Salt Sea) [in Moses' day, it was known as the Salt Sea since it had salted up in the five-hundred years since Abraham].

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 In the fourteenth year Chedorlaomer and the kings that were with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim,

6 and the Horites in their mountain of Seir, as far as El Paran, which is by the wilderness.

7 Then they turned back and came to En Mishpat (that is, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar.

8 And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and joined together in battle in the Valley of Siddim

9 against Chedorlaomer king of Elam, Tidal king of nations, Amraphel king of Shinar, and Arioch king of Ellasar--four kings against five.

10 Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains.

1.5. The flow of Genesis.

The story begins with the Creation and Fall and goes to the downward slide of men until God chooses and separates a single man, that man becomes a separated family, that family becomes a separated people, and that people (in Exodus) become God's holy nation.

2. The God of Genesis.

2.1. The triunity of the creation.

The Universe is composed of space, time, and mass. All three are mandated by physics--you cannot have any without all three.

This alone would disprove the Big Bang theory if astrophysicists would consider the issue objectively.

2.2. The Triune Godhead of creation.

2.2.1. The Father decreed.

1 Corinthians 8:6 yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.

2.2.2.The Son carried out the decree.

John 1:3 All things were made through Him, and
without Him nothing was made that was made.

2.2.3.The Holy Spirit preserves and oversees the creation.

Genesis 1:2 The earth was without form, and void; and
darkness was on the face of the deep. And the Spirit of God was
hovering over the face of the waters.

2.3. God's sovereignty in creation.

2.3.1.God is outside of creation.

2.3.2.God is self-sufficient (He does not need creation).

"God was under no constraint, no obligation, no necessity
to creat. That he chose to do so was purely a sovereign act on
his part, caused by nothing outside himself, determined by
nothing but his own mere good pleasure; for he 'worketh all
things after the counsel fo his own good will' (Ephesians.
1:11). That he did create was simply for his maifestative
glory." Arthur Pink, The Attributes of God.

We have value, not because He needs us but simply because
He grants us value.

2.3.3.God is eternal.

Genesis 21:34 And Abraham stayed in the land of the
Philistines many days.

Because He is outside the finite limits of the tim-mass-
space continuum, two things can be understood about Him.

2.3.3.1. He can be trusted not to change.

Malachi 3:6 "For I am the LORD, I do not change;
therefore you are not consumed, O sons of Jacob.

James 1:17 Every good gift and every perfect gift is
from above, and comes down from the Father of lights, with whom
there is no variation or shadow of turning.

2.3.3.2. He is inescapable.

If He were a mer man, we could ignore Him, hoping He would
go away, change, or die. We will all someday face Him and answer
to Him; we can ignore Him now, but someday we must reckon with
Him.

3. The origins of Genesis.

3.1. The origin of the Universe.

3.2. The origin of man.

3.3. The origins of the family (including marriage).

3.4. The origins of government.

3.5. The origin of evil.

4. The four theories about the Creation in Genesis.

4.1. The gap theory.

- First formulated in 19th century by George Pember .
- It accounts for apparent geologic evolution and so-called fossil evidences.
- It is merely an accomodation of evolution.
- Fall of Satn sent creation into chaotic state (note asteroid belt, space debris, collapsed stars).
- Popularized in the Scofield Reference Bible.

- Biblical support:

Jeremiah 4:23-26

23 I beheld the earth, and indeed it was without form, and void; and the heavens, they had no light.

24 I beheld the mountains, and indeed they trembled, and all the hills moved back and forth.

25 I beheld, and indeed there was no man, and all the birds of the heavens had fled.

26 I beheld, and indeed the fruitful land was a wilderness, and all its cities were broken down at the presence of the LORD, by His fierce anger.

Isaiah 24:1 Behold, the LORD makes the earth empty and makes it waste, Distorts its surface and scatters abroad its inhabitants.

Note that these verses refer to future judgment, not previous creation. These verses were dug up by gap-theorists after the fact in order to support their theory.

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4.2. The day-age theory.

Each day refers to an unspecified, but very lengthy age.

The problem with this theory is obvious. All of the plants

were created on the third day-age. The sun, moon, and stars were not created until the fourth day-age. Where did the plants get the sunlight to photosynthesize?

The insects, including bees, were not created until the sixth day-age. How did the trees and flowers pollinate during the billions of years between the third and sixth day-ages?

4.3. The pictorial-day theory.

This refers to six revelatory days in which Moses received the revelation of creation from God But see:

Exodus 20:11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

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The Universe was created in six literal days within the last twelve-thousand years.

The unregenerate soul is like the first step of creation, without order, without life, without light, but not without God near.

How do we know ultimately that God created in six literal days as Genesis states?

Hebrews 11:1-3

1 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good testimony.

3 By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

CHAPTER THREE

Chapter Subtitle

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#

GENESIS 1:26-31: MAN, GOD'S SUPREME CREATION

The creation of man was the supreme act of the creation of God.

The biblical account of the Creation shows us the intrinsic value even as the Cross shows us the value that God extrinsically places upon us.

I. How man was created.

There are two basic views of man's creation.

A. The evolutionary view.

Darwin (Origin of Specie by Natural Selection; Or, The Preservation of the Favored Race in the Struggle for Life) has nothing to say regarding the origin of life, only the speciation within living things. What Darwin did, which evolutionists continue to do is use Gregor Mendel's conclusions regarding breeding (micro-evolution) and attempt to prove macro-evolution with it.

Realize that Charles Darwin was ignorant of DNA (deoxyribonucleic acid), the strings of instructions in the heart of every cell, that tells us how that cell is to be built and what it is designed to accomplish.

It was Thomas Henry Huxley who extended Darwinian evolution to the initiation of life. This was a natural conclusion.

Julian Huxley: "In the evolutionary pattern of thought there is no longer need or room for the supernatural. The earth was not created: it evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul as well as brain and body. So did religion."

In the theoretically perfect laboratory environment, the crudent macromolecular building blocks (amino acids and polypeptides) can be created, but their deterioration is so nearly instantaneous as to render doubtful their existing long enough to evolve into a life form (statistically it is impossible).

There are four major evolutionary views:

1. Darwinian evolution.

Definition: evolution by gradual changes over millions of years through the process of natural selection (dumb luck).

Biogenetic Law.

This is the evolution of one specie into another, not just changes within a specie.

2. Punctuated equilibrium.

Stephen J. Gould of Harvard University, an avowed Marxist and atheist, has claimed this is the method by which evolution took place since there is such a poverty of fossil evidence for Darwinian evolution.

Quantum leap in evolution.

For example, vertebrate fish quickly evolved in a few steps into a dolphin.

Another fish evolved into a cow and later evolved into a whale.

3. Extraterrestrial evolution.

Sir Fred Hoyle (held to steady-state universe), astronomer.
Chandra Wickramasinghe, astrophysicist.

They hold to this view because, as Hoyle states in his book (Evolution from Space), "The evolutionary record leaks like a sieve."

Definition: genetic material came to earth via meteorite from far away.

Hoyle states that the concept of a personal God is ridiculous and illogical, he therefore states that the Universe is God and it is the Universe that is evolving.

4. Theistic evolution.

a) The definition.

God allowed hominids to evolve, then He breathed His spirit into the most advanced (named Adam in the Bible).

b) The problem.

We were created in God's image.

If we are still evolving, then we today are superior to God to the extent of our evolving beyond Adam. This makes God no more than some slope-jawed, knuckle-walker with an overabundance of body hair.

c) The choice of Adam.

He was chosen from among homo erectus.

Genesis 2:7 And the LORD God formed man of the dust [homo erectus] of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Genesis 3:17-18

17 Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, `You shall not eat of it': "Cursed is the ground for your sake; in toil you shall eat of it all the days of your life.

18 Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field.

But, in Genesis 3:17, 18, the dust of the ground is cursed on account of the man and will produce thorns and thistles. Would homo erectus produce thorns and thistles? Did God, in reality, say, "I am going to make things hard for all the monkeys on earth because of Adam"?

Genesis 3:19 In the sweat of your face you shall eat bread till you return to the ground, for out of it you were

taken; for dust you are, and to dust you shall return."

Does man become a monkey, or even a monkey's uncle, at the time of death?

5. The biblical account.

Genesis 1:26-28

26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

27 So God created man in His own image; in the image of God He created him; male and female He created them.

28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

Genesis 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 being.

II. In what ways was man's creation unque?

Eight unique characteristics of man's creation.

A. He was a special creation of God.

- 1. He was created at the climax of the creative week.**
- 2. He was formed lovingly and intimately.**

God did not merely speak man into existence, He formed him by direct action.

The Hebrew word for formed (Genesis 2:7) is yasar, used of a potter with clay.

**3. He was created from the dust of the ground,
not ex nihilo.**

Note that this is the only characteristic of man with which science is competent to deal.

He was a unique creation, not to be confused with other animal life, including the primates.

B. He was created in the image of God.

1. Personality.

This personality expresses itself in the development of culture and the varieties of responses people exhibit under similar situations.

2. Self-awareness.

Psalm 139:13-16:

13 For You formed my inward parts; you covered me in my mother's womb.

14 I will praise You, for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows very well.

15 My frame was not hidden from You, when I was made in secret, and skillfully wrought in the lowest parts of the earth.

16 Your eyes saw my substance, being yet unformed. And

in Your book they all were written, the days fashioned for me, when as yet there were none of them.

3. Emotions.

We have the same emotions God possesses. The one difference is that He exercises His emotions righteously, and we most often exercise ours carnally.

4. Speech.

We alone have the rational ability to speak. We speak about real things and we speak abstractly about things that have no existence in themselves.

This is not mere communication; even insects communicate (e.g. bees).

5. Decision-making ability.

We do not respond to our environment through instinct, but through rational evaluations and conscious decisions.

C. He was created to be creative.

Created in the image of the Creator.

MRA: Man Requires Art. No, man is artistic because he is made in the image of the Creator.

Why does man create art? Good music? Why does he want to leave his creative imprint on his environment?

D. He was created to bring and sustain order on the earth.

Genesis 1:28 Then God blessed them, and God said to

them, "Be fruitful and multiply; fill the earth **and subdue it;** have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

As man departs further from God, Chaos more and more reigns.

The more we legislate order (social, economic, moral, environmental) the more it evades us.

Order is "slip-sliding away,"

E. He was created a free moral agent.

He was given not only the freedom to act morally, he was given the responsibility to do so.

F. He was created a spiritual being.

Ecclesiastes 3:11 He has made everything beautiful in its time. **Also He has put eternity in their hearts,** except that no one can find out the work that God does from beginning to end.

Man, through sin, died spiritually. But the spiritual needs of man still are seen in our striving for spirituality.

G. He was created to have fellowship with God.

H. He was created to have dominion over all the earth.

Genesis 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that

creeps on the earth."

III. Why man was created.

Four purposes:

A. Man was created with an eternal purpose.

B. Man was created to fellowship with God.

Genesis 3:8 And they heard the sound 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 among the trees of the garden.

Sin destroyed this purpose and God initiated, through the blood of the cross, the solution.

C. Man was created to enjoy God.

D. Man was created to glorify God.

Exodus 9:15-16

15 "Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth.

16 "But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.

Psalm 139:14 I will praise You, for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows very well.

1. Glorify Him by our praise.

Psalm 148:1-14

1 Praise the LORD! Praise the LORD from the heavens;
praise Him in the heights!

2 Praise Him, all His angels; praise Him, all His
hosts!

3 Praise Him, sun and moon; praise Him, all you stars
of light!

4 Praise Him, you heavens of heavens, and you waters
above the heavens!

5 Let them praise the name of the LORD, for He
commanded and they were created.

6 He also established them forever and ever; he made a
decree which shall not pass away.

7 Praise the LORD from the earth, you great sea
creatures and all the depths;

8 Fire and hail, snow and clouds; Stormy wind,
fulfilling His word;

9 Mountains and all hills; fruitful trees and all
cedars;

10 Beasts and all cattle; creeping things and flying
fowl;

11 Kings of the earth and all peoples; princes and all
judges of the earth;

12 Both young men and maidens; old men and children.

13 Let them praise the name of the LORD, for His name
alone is exalted; his glory is above the earth and heaven.

14 And He has exalted the horn of His people, the praise of all His saints-- of the children of Israel, a people near to Him. Praise the LORD!

2. Glorify Him by bearing fruit.

John 15:16 "You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you."

3. Glorify Him by our spiritual unity.

John 17:20-23

20 "I do not pray for these alone, but also for those who will believe in Me through their word;

21 "that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

22 "And the glory which You gave Me I have given them, that they may be one just as We are one:

23 "I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

It is because man is spiritually dead that he must deny the obvious evidence that he was specially created by an intelligent Creator.

Increasing his rebellion against his Creator, man devises otherwise laughable theories to explain his existence without

reference to God.

The fundamental issue in the creation/evolution debate is not so much creation vs. Evolution but Creator vs. No Creator.

#

The first toledot of the Bible begins with Genesis 2:4.

1. The person in the paradise.

1.1. The perfections of Adam and Eve.

Some theologians believe that Adam and Eve were fated to sin in the Garden of Eden. I do not think so!

The tree of the knowledge of good and evil was a test to confirm them in righteousness.

1.1.1. Adam and Eve were capable of not sinning

(Augustine).

1.1.2. Adam and Eve were able to be confirmed to

**God's perfection by their refusal to eat of
the fruit of the tree of the knowledge of
good and evil.**

1.2. The dual nature of Adam and Eve.

1.2.1. They were made of common dust.

1.2.1.1. Dust is symbolic of commonness.

We would find our value, not in what we were made, but from the value God established in us from being made in His image.

1.2.1.2. Dust is a symbol in Hebrew for

frustration.

Genesis 3:14 So the LORD God said to the serpent:
"Because you have done this, you are cursed more than all
cattle, and more than every beast of the field; on your belly
you shall go, and you shall eat dust all the days of your life.

Dust in the mouth was a Hebrew figure of speech for defeat
and humiliation.

It was God's determination that we would not be humbled by
our physical nature.

1.2.1.3. Dust is a symbol of death (the ultimate
frustration).

Ecclesiastes 3:19-20:

19 For what happens to the sons of men also happens to
animals; one thing befalls them: as one dies, so dies the other.
Surely, they all have one breath; man has no advantage over
animals, for all is vanity.

20 All go to one place: all are from the dust, and all
return to dust.

Genesis 3:19 In the sweat of your face you shall eat
bread till you return to the ground, for out of it you were
taken; for dust you are, and to dust you shall return."

Job 7:21 Why then do You not pardon my
transgression, and take away my iniquity? For now I will lie
down in the dust, and You will seek me diligently, but I will no
longer be."

Although we are physically only dust, we are far more than that to God: Psalm 103:6-18:

6 The LORD executes righteousness and justice for all who are oppressed.

7 He made known His ways to Moses, his acts to the children of Israel.

8 The LORD is merciful and gracious, slow to anger, and abounding in mercy.

9 He will not always strive with us, nor will He keep His anger forever.

10 He has not dealt with us according to our sins, nor punished us according to our iniquities.

11 For as the heavens are high above the earth, so great is His mercy toward those who fear Him;

12 As far as the east is from the west, so far has He removed our transgressions from us.

13 As a father pities his children, so the LORD pities those who fear Him.

14 For He knows our frame; he remembers that we are dust.

15 As for man, his days are like grass; as a flower of the field, so he flourishes.

16 For the wind passes over it, and it is gone, and its place remembers it no more.

17 But the mercy of the LORD is from everlasting to

everlasting on those who fear Him, and His righteousness to children's children,

18 To such as keep His covenant, and to those who remember His commandments to do them.

1.2.2. Adam and Eve had a non-material essence.

They had a soul like any animal. Note: Animals are spoken of as having spirits:

Psalm 104:29 You hide Your face, they [animal life] are troubled; you take away their breath [ruach: spirit], they die and return to their dust.

1.2.2.1. The image of God and the spirit of man breathed into him by God allows communion with God and sets man completely apart from the animal kingdom.

1.3. The regency of Adam and Eve.

Man, given dominion over the creation by God, was to care for God's possession as stewards: Psalms 8:3-8:

3 When I consider Your heavens, the work of Your fingers,
The moon and the stars, which You have ordained,

4 What is man that You are mindful of him,
And the son of man that You visit him?

5 For You have made him a little lower than the angels,
And You have crowned him with glory and honor.

6 You have made him to have dominion over the works of Your

hands;

You have put all things under his feet,

7 All sheep and oxen --

Even the beasts of the field,

8 The birds of the air,

And the fish of the sea

That pass through the paths of the seas. NKJV

Man (male and female) were created to be dominion-havers, as one theologian put it. This verse alone gives us our reason for caring for the environment.

God has, since the Fall, involved Himself to restore man to his place of rule under Christ's kingship. In due time, God will restore the universe to its pristine function and beauty.

Revelation 21:1 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. NKJV

1.4. Adam and Eve as Dominion-havers.

Psalms 24:1 The earth is the LORD's, and all its fullness, The world and those who dwell therein. NKJV

As we look down upon all that has been subordinated to us by God, we must also look up to the One to whom we are subordinate. The problem with most of those who would subdue the world is two-fold: One: We have atomized the dominion-having to each individual ("Get all you can; can all you get; and sit on the can") grabbing all that he can for himself; and, two: we do

not look upwards to see ourselves under the dominion of God.

Leonard Verduin, a theologian of the previous generation, has stated in regard to the atomization of subduing the creation through each person acting only in his own interests and at the expense of other dominion-havers is stated as follows:

The fractional or piecemeal approach to dominion-having has led to many evils, evils from which we shall not soon escape. One of these evils the evil of stark individualism in the matter of dominion-having. In the individualistic view of the cultural mandate it is assumed that the individual man is the unit by which the subjugation is to take place. In this atomized view each individual man considers it his God-given business to subdue a tract (as large a tract as he can force his neighbors to abide by) and put a fence around.

2. The perfections of paradise.

In Roget's Thesaurus, the word, Eden, is found as a listing under imagination and listed with the following: utopia, paradise, heaven, Atlantis, Happy Valley, fairyland, cloudland, dreamland, Land of Promise, kingdom come. Obviously, not considered real because not considered a historical place name.

2.1. The location of the Garden of Eden.

2.1.1. Toward the east in Eden.

2.1.2. On a plain (eden: Sumerian=plain, steppe).

2.1.3. Watered by an unnamed river.

Four rivers flowed from that river. Two are present-day rivers (not necessarily the same rivers or riverbeds, but carryovers from Noah's antediluvian past (as are renaming of lands). Place names perhaps more traceable as topography of

lands less drastically altered than riverbeds by floods.

2.2. The nature of the Garden of Eden.

2.2.1. The Garden of Eden was not an oasis in an otherwise barren world.

The whole world, before the Fall, was beautiful beyond description and full of abundant life.

2.2.2. The Garden of Eden was a home within a paradise: v. 8b.

2.2.3. The Garden of Eden was an orchard: vs. 8-9.

2.2.4. The Garden of Eden was a place of pleasant labor: v. 15.

3. The problem in the paradise: vs. 16-17.

3.1. The position of Adam before God.

3.1.1. He was unconfirmed in righteousness.

Everyone's moment of accountability must come when he commits himself as to his allegiance.

Isaiah 7:14-16

14 "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

15 "Curds and honey He shall eat, that He may know to refuse the evil and choose the good.

16 "For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by

both her kings.

Romans 7:7-10

7 What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."

8 But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead.

9 I was alive once without the law, but when the commandment came, sin revived and I died.

10 And the commandment, which was to bring life, I found to bring death.

What is the moment of accountability? That time when you have the ability to understand the moral command God places upon you and when you are responsible for obedience.

God is always calling men to commitment to be accountable to His law:

Joshua 24:14-15

14 "Now therefore, fear the LORD, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the LORD!

15 "And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of

the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD."

1 Kings 18:20-21

20 So Ahab sent for all the children of Israel, and gathered the prophets together on Mount Carmel.

21 And Elijah came to all the people, and said, "How long will you falter between two opinions? If the LORD is God, follow Him; but if Baal, follow him." But the people answered him not a word.

3.1.2. Unproven in his ruling.

3.1.2.1. Good king.

Proverbs 29:4 The king establishes the land by justice, but he who receives bribes overthrows it.

Proverbs 29:14 The king who judges the poor with truth, his throne will be established forever.

3.1.2.2. Bad king.

Proverbs 28:15-16:

15 Like a roaring lion and a charging bear is a wicked ruler over poor people.

16 A ruler who lacks understanding is a great oppressor, but he who hates covetousness will prolong his days.

3.2. The covenant of obedience under which Adam obeyed God.

Every covenant has four elements: the parties involved, the promised reward for obedience, the parameters under which the

covenant will remain in effect, and the penalty for disobedience.

3.2.1. The parties: God and man (including his posterity). God is lawgiver; Adam is the law-observer.

3.2.2. The promise: life.

The tree of life was also in the Garden.

The tree of life will also be in the New Jerusalem:

Revelation 22:2 In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.

The tree could produce eternal physical life:

Genesis 3:22-23

22 Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"--

23 therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken.

3.2.3. The parameters: everything could be eaten but fruit from one tree.

3.2.4. The penalty: death: v. 17.

Romans 6:23 For the wages of sin is death, but the

gift of God is eternal life in Christ Jesus our Lord.

The Bible speaks of two Gardens, both of them closely related.

Adam entered the Garden of Eden to promised good.

Christ entered the Garden of Gethsemane to anticipated evil.

Adam entered his garden to rule.

Christ entered His to submit.

In the Garden of Eden, man decided to speak with Satan.

In the Garden of Gethsemane, Christ spoke with God, the Father.

In the Garden of Eden, Adam fell.

In the Garden of Gethsemane, Christ conquered.

Judgment and death followed Adam's transgression.

Justification and life come from Christ's gift.

#

We see here the tempter doing that which he does best. His method has been wildly successful and, therefore, he has not felt the need to change.

Knowing his plan and method aids us in developing a strong defense.

1. The tempter.

1.1. Who is the tempter?

1.1.1. The tempter was not just a talking snake.

2 Corinthians 11:13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ.

Satan and his demonic followers can disguise themselves as angels of light. It is no problem for a demon to possess a beast of the field.

Luke 8:33 Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.

Evolutionists maintain that snakes have vestigial limbs, implying that the snake once walked on legs as the Bible implies. (Not that we are to entrust ourselves to the speculation of those committed to evolution.)

1.1.2. The tempter is the enemy of God.

We are never tempted to do good by anyone, we are commanded! If we are tempted, it is to do evil and comes from the evil one.

Satan's temptings promise only good, happiness, blessing; Satan will never allow us to see the penalties of sin: if David had seen Uriah's murder and his child's premature death, would he have gone in to Bathsheba? If Achan had seen his family bleeding and dying from the stones that killed them and him, would he have taken those things under the ban at Jericho?

1.1.3. He is the devil.

The Hebrew word for serpent is nachash, which means shining one. Similar in meaning to Lucifer's name: hellel: morning star

(for its brightness).

Revelation 12:9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

1.2. Where did the tempter come from?

1.2.1. He was the wisest and most powerful of God's angelic host.

Ezekiel 28:12 "Son of man, take up a lamentation for the king of Tyre, and say to him, `Thus says the Lord GOD: "You were the seal of perfection, full of wisdom and perfect in beauty.

Notice verse one: a reference to the prince of Tyre. Who is the prince and who is the king?

1.2.2. He was the most beautiful of God's creations.

Ezekiel 28:13 You were in Eden, the garden of God; every precious stone was your covering: the sardius, topaz, and diamond, Beryl, onyx, and jasper, sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes was prepared for you on the day you were created.

Lucifer forgot that gems only shine with reflected light. Note verse 17: "Your heart was lifted up because of your beauty; you corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, that they might gaze at you.

1.2.3. He was the anointed cherub who covers.

Ezekiel 28:14 "You were the anointed cherub who covers; I established you; you were on the holy mountain of God; you walked back and forth in the midst of fiery stones.

What is the job description of the "anointed cherub who covers"?

1.2.4. He was in heaven with God.

Isaiah 14:12 "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations!

1.3. When did he fall?

At the end of the sixth day, God looked over all He created and saw that it was "very good." This included the angelic hosts!

On that sixth day, God created Adam and Eve and, possibly at that time informed the angels that they were to be ministering spirits.

Hebrews 1:14 Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

Could Lucifer have rebelled on the seventh day after he learned of his role in relationship to this new creature, man?

Satan, the deceiver, deceived himself first and foremost in thinking he was the equal of God.

1.4. What was Satan's plan?

1.4.1. He planned to exalt his will over God's.

Isaiah 14:13-15:

13 For you have said in your heart: `I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north;

14 I will ascend above the heights of the clouds, I will be like the Most High.'

15 Yet you shall be brought down to Sheol, to the lowest depths of the Pit.

These "I wills" bring us to the plan of Lucifer.

1.4.2. He planned to replace God as possessor of heaven and earth.

Isaiah 14:14 I will ascend above the heights of the clouds, I will be like the Most High.'

Most high: "El Elyon": a titled used of God in Genesis 14:18-19

18 Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High.

19 And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth;

This title is used of God as "Possessor of heaven and earth."

2. The method of temptation.

2.1. Implanting a doubt concerning God's goodness: v.

1.

Has God really said you shall not eat of every tree of the garden?

2.2. Suspicion of God's motives.

2.3. Doubt as to God's benevolence.

As soon as we are defensively apologetic for God's Word, our defeat is imminent.

Doubt is the father of sin, and skepticism its mother.

2.4. Judging.

2.4.1. Satan judged God's goodness to be suspect.

2.4.2. Satan judged God's wisdom to be defective.

2.5. Denying: vs. 4-5.

Satan implied that God told a lie.

2.6. Perverting.

2.6.1. The serpent perverted the truth.

Cultists add to God's word, liberals delete from God's word (e.g., Jesus Seminar). Both are evil actions.

God is to be trusted to say exactly, and only, what He means.

Deuteronomy 4:2 "You shall not add to the word which I command you, nor take anything from it, that you may keep the commandments of the LORD your God which I command you.

Proverbs 30:5-6:

5 Every word of God is pure;

He is a shield to those who put their trust in Him.

6 Do not add to His words,
Lest He rebuke you, and you be found a liar.

Adding to or deleting from God's word brings either divine reproof or death.

A caution to anyone who would teach God's word:

James 3:1 My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.

2.6.2. The serpent perverted knowledge.

In Genesis 3:5, Satan does not exalt man so much as he lowers God. God is like us, he says, merely having an inside track or monopoly on certain information which He jealously guards.

3. The way of victory.

3.1. Be aware.

3.1.1. Be aware of the nature of our warfare.

2 Corinthians 10:3-5

3 For though we walk in the flesh, we do not war according to the flesh.

4 For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,

5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

Satan begins his temptation by first altering God's word and then by denying it, calling God a liar.

"You shall be as gods" is the same temptation that led to Lucifer's downfall according to Isaiah 14:13-14.

Ephesians 6:16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.

Take the shield of faith (trust God and His word) so to extinguish the fiery darts of the evil one.

3.1.2. Be aware of our enemy.

1 Peter 5:8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

This verse does not state that Satan may be out there and may devour you. It states that he is out there and he will devour you if you wander away from the Shepherd and His protection.

3.1.3. Be aware of our weakness.

3.1.3.1. Jesus referred to the church as a "little flock."

Luke 12:32 "Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom.

In Acts 20:29, Paul warned the elders of the church at Ephesus: "For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

3.1.3.2. We have a built-in tendency to distort God's word.

Eve twisted God's word:

- * She dropped the superlatives of 2:16 (cf. 3:2).
- * She reduced the certainty of death of 2:17 (cf. 3:3). God said death would surely follow eating the fruit and Eve said death might follow eating the fruit. Eve implied that death might happen.
- * She added to God's word by including the arbitrariness of touching (3:3) to God's single ban on eating the fruit (2:17).

3.1.4. Be aware of the nature of debate.

Satan's deception was based upon an assumption often used today to shut Christians up: you cannot know about something unless you can experience it. You cannot speak about homosexuality unless you are one. You cannot speak about abortion unless you are a woman who has had an unwanted pregnancy. This logic breaks down when it comes to crime. You cannot judge a murderer or speak against violence unless you are a murderer or are otherwise violent.

Experience gives only an experience. It does not give wisdom, understanding, or any moral high ground.

3.2. Be restrictive.

3.2.1. Be restrictive of yourselves in regard to temptation.

Proverbs 7:6-10:

6 For at the window of my house I looked through my
lattice,

7 And saw among the simple, I perceived among the
youths, a young man devoid of understanding,

8 Passing along the street near her corner; and he took
the path to her house

9 In the twilight, in the evening, in the black and
dark night.

10 And there a woman met him, with the attire of a
harlot, and a crafty heart.

Proverbs 7:22-27:

22 Immediately he went after her, as an ox goes to the
slaughter, or as a fool to the correction of the stocks,

23 Till an arrow struck his liver. As a bird hastens to
the snare, he did not know it would cost his life.

24 Now therefore, listen to me, my children; pay attention
to the words of my mouth:

25 Do not let your heart turn aside to her ways, do not
stray into her paths;

26 For she has cast down many wounded, and all who were
slain by her were strong men.

27 Her house is the way to hell, descending to the
chambers of death.

We are not that strong that we can play games with sin and

expect to win.

2 Timothy 2:22 Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

3.2.2. Be restrictive of Satan's access to you.

James 4:7 Therefore submit to God. **Resist** the devil and he will flee from you.

1 Peter 5:9 **Resist** him [referring to the devil], steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

3.3. Be bold.

3.3.1. Be bold in your lifestyle as a child of God.

Joshua 24:14-15:

14 "Now therefore, fear the LORD, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the LORD!

15 "And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. **But as for me and my house, we will serve the LORD.**"

3.3.2. Be bold in your stand with the word of God.

Psalms 119:97 Oh, how I love Your law! It is my meditation all the day.

* Love it.

* Study it.

* Know it.

The whole armor of God is not found apart from the Word of God: Ephesians 6;10-17.

Equip yourselves with awareness and armor.

Parents, equip your children.

Children, defer to your parents wisdom and experience.

#

GENESIS 3:6-19: PARADISE LOST BUT HEAVEN PROMISED

There are two explanations for the condition of man other than this account: reincarnation and the eternal nature of evil.

The account of the Fall fully explains our situation. Even the suffering of innocents.

1. The Effects of the Fall: Genesis 2:16-17; 3:7-12.

The one, and only, curse on man was death, everything else that came as a consequence of the Fall was either a simple consequence or a protection.

1.1. The guilt of rebellion against God came from Adam, not Eve.

Romans 5:12-14:

12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned --

13 (For until the law sin was in the world, but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, NKJV

1 Corinthians 15:22 For as in Adam all die, even so in Christ all shall be made alive. NKJV

2. Curses

2.1. Upon the serpent: Genesis 3:14-15.

2.1.1. Cursed more than any other beast.

2.1.2. The implication is that all others beasts were also cursed; the serpent simply more than the others.

2.1.3. The serpent would crawl on his belly and eat dust.

This was an ancient-world expression of humiliation: Psalm 72:9: Those who dwell in the wilderness will bow before Him, And His enemies will lick the dust.

"Descent of Ishtar into the Nether World," from Assyrian mythology: the cursed live in a place where, "dust is their fare and clay is their food."

This curse was used as a sign to mankind through the serpent of God's curse: every time someone saw a snake, it would remind him of the curse after the Fall.

Snakes have vestigial hips and rear legs, implying that they once stood erect. Evolutionists point to this fact to demonstrate evolution.

2.2. Upon the woman: Genesis 3:16.

Most of these supposed curses are actually protections against further sins of the same kind, instructions concerning how to relate in the new dispensation of sinfulness, or natural consequences of rebellion against God.

2.2.1. Multiplied sorrow and conception.

This is not a punishment, since only death was the punishment.

2.2.2. Had there been no Fall, there would have been no pain in childbirth.

1 Timothy 2:15: Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

2.2.3. Although there would be pain in childbirth, the promise of salvation would be provided to all mankind through the bearing of the Christ child.

The Messiah was known as "The Desire of Women." Daniel 11:37 refers to something the Antichrist will despise: the Desire of Women, a probably reference to the Messiah of Israel, since Jewish women desired to be the mother of the coming

Messiah.

2.2.4. Desire to control her husband.

Not actually a curse, but a result of that first rebellion against God.

Eve "ruled over her husband" when she gave him the fruit of the tree of the knowledge of good and evil to eat. This instruction to Eve was a protection to her against developing the habit of controlling her husband.

Note the identical grammatical structure of Genesis 4:7: "If you [Cain] do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it."

The desire of sin was after Cain, but God told him to rule over that desire and not let it rule over him.

The desire of the woman was to rule over her husband as a further rebellion against God's hierarchy for the family and society. But God said that the husband would rule over her. Every society that allowed women to rule over their husbands (in other words, every society with a successful and aggressive feminist agenda) has been doomed to breakdown.

2.3. Upon the man: Genesis 3:17-19.

2.3.1. Cursed is the ground because of him.

2.3.2. He would have to toil to feed himself and his family.

Prior to this, there would have been labor (picking fruit)

but it would have been pleasant and devoid of struggle.

2.3.3. He would have to sweat for his bread.

2.3.4. He would be subject to physical death.

Obviously, this applied to men and women.

3. The enmity established.

Enmity is an established hatred against someone or something.

The enmity here is between four participants:

3.1. The enmity between the woman and the serpent.

There was, from that point on, an enmity between the woman and the serpent.

This enmity is a protective, healthy animosity between the godly seed of the woman and the spiritual seed of the serpent. It is a divinely created hatred.

3.2. The enmity between the woman's seed and the serpent's seed.

Who is or are the seed of the serpent?

Since Satan is a spiritual being, he can have no physical descendants. Therefore, his seed is composed of all those who actively and knowingly rebel against God.

Matthew 23:32-33:

32 "Fill up, then, the measure of your fathers' guilt.

33 "Serpents, brood of vipers! How can you escape the condemnation of hell?

John 8:44 "You are of your father the devil, and the

desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.

1 John 3:8 He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

The seed of the woman specifically is Christ; generally it is all those who receive Christ.

The seed of the serpent are those who follow Satan in rebellion to God.

Because we are aligned with the Seed of the woman, we participate in this enmity (the serpent hates us, and we hate him and his seed):

Psalm 139:21-22:

21 Do I not hate them, O LORD, who hate You? And do I not loathe those who rise up against You?

22 I hate them with perfect hatred; I count them my enemies.

Psalm 83:1-4:

1 Do not keep silent, O God! Do not hold Your peace, and do not be still, O God!

2 For behold, Your enemies make a tumult; and those who hate You have lifted up their head.

3 They have taken crafty counsel against Your people,

and consulted together against Your sheltered ones.

4 They have said, "Come, and let us cut them off from being a nation, that the name of Israel may be remembered no more."

The final consummation of this great spiritual war with the complete destruction of Satan, our great enemy:

Romans 16:20: And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

4. The protections God instituted.

4.1. To the serpent: no protections were granted.

4.2. To the woman: her husband would rule over her.

This would protect her from further deterioration of her first rebellious act.

4.3. To the man: you shall eat of the herb of the field.

God would still be their provision, but it would through hard labor. This had a teaching effect to show humanity the struggles of works so that grace, when it was offered would be seen as the greatest kindness of love..

5. One hope: the seed of the woman will crush the serpent's head.

5.1. The Seed of the Woman.

The word, seed, is singular, so it does not necessarily refer to all of humanity, just to one Person out of humanity--

Messiah.

5.2. The Battle of the Seed of the Woman and the Serpent.

The serpent would bruise the heel of the Seed, and the Seed would bruise the head of the serpent. The more serious, indeed the mortal wound, would be the bruising of the head of the serpent.

Hebrews 2:14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil.

1 John 3: 8 He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

6. The condition in which we now find ourselves.

6.1. We are depraved due to our sinfulness.

Depravity does not necessarily mean that we are as bad as we can be; it simply means that, before God, we are in as bad a condition as we can be.

Romans 7:14 For we know that the law is spiritual, but I am carnal, sold under sin. NKJV

6.1.1. We are sinful in God's eyes.

Romans 3:10-18:

10 As it is written:

"There is none righteous, no, not one;

11 There is none who understands;

There is none who seeks after God.

12 They have all gone out of the way;
They have together become unprofitable;
There is none who does good, no, not one."

13 "Their throat is an open tomb;
With their tongues they have practiced deceit";
"The poison of asps is under their lips";

14 "Whose mouth is full of cursing and bitterness."

15 "Their feet are swift to shed blood;

16 "Destruction and misery are in their ways;

17 And the way of peace they have not known."

18 "There is no fear of God before their eyes."

6.1.1.1. Our character is evil: vs. 10-12.

6.1.1.2. Our conduct is evil: vs. 13-17.

6.1.1.3. The cause: v. 18: there is no fear of
God before our eyes.

6.1.2. In our eyes: we could be worse.

6.2. We have degenerated from God's creation of us.

6.2.1. We are without hope in our fallen state.

6.2.2. We are unfit to do good.

Jeremiah 17:9: "The heart is deceitful above all things,
And desperately wicked;
Who can know it?

6.2.3. We are unwilling to do good.

Romans 8:7: Because the carnal mind is enmity against God;

for it is not subject to the law of God, nor indeed can be.

6.2.4. We are unable to do good.

Romans 8:8: So then, those who are in the flesh cannot please God.

6.3. We are separated from God.

6.3.1. Fellowship with God is broken.

6.3.2. Rebellion against God has begun.

7. Is there any hope?

7.1. Yes, in God's preventing Adam and Eve from eating of the fruit of the tree of life: vs. 22-23.

If Adam and Eve could have eaten of that tree, they would have gained eternal life but that would have been a life lasting eternally with a sin nature and separated from God. The Bible calls that condition hell. To drive them out of the Garden, God was being gracious and anticipatory of the complete redemption He was preparing for those who would put their trust in Him.

7.2. Yes, in God's providing a covering from a sacrifice: v. 21.

The first physical death was to provide man with a covering (Hebrew word: atonement), a temporary covering for his sin-caused nakedness.

7.3. Yes, in the promise of the coming Seed of the woman.

This was an obvious prophecy of a virgin birth. Woman does

not provide the seed, the man does. The statement implies that the seed will not have an Adamic father. The sin nature is passed on by way of the father, not the mother.

This Seed would have no sin nature since a male descendant of Adam would not be the father.

#

This passage begins the narrowing of humanity to produce the lineage by which the Seed of the woman will come and redeem mankind by destroying the works of the serpent.

This history shows that man was unwilling and unable to unite around the promise of deliverance of the proto-evangelium of Genesis 3:15.

The bifurcation of the two religions and the two peoples (one godly and one wordly) begins with the ungodly line of Cain.

Although this lineage was completely wiped out at the flood, it is symptomatic of the nature of the ungodly lineage seen again after the flood with Nimrod and those who refused to disperse at Babel. And it can be seen in us, without Christ.

In spite of all of the religious labels and groups, there are only two religions in the world: Cain represents the man-made one and Abel, the God-approved one.

All religions believe salvation must be earned by the payment of a price. Christianity says that salvation was earned by the death of Christ at Calvary and in no other way. All other

religions believe that salvation is earned by one's good works and is therefore deserved.

Both religions, all religions, will bring you to God.

One is by way of the Cross and is a narrow road, leading to the mercy seat.

The other is by way of works and merit, is a broad way, and also leads to God, but God as He sits upon the Great White Throne to judge man for his wickedness.

God can be approached in two ways only: by way of the cross leading to salvation and heaven, and by way of Cain's sacrifice of works, leading to the judgment seat, condemnation, and hell.

So, if all you want is to get to God, both religions, all religions, will work adequately well.

1. The origins of the two religions.

Note: religion is a means by which man attempts to commune with God.

It is usually a pejorative for Christians since man, according to the Bible, never seeks out God. When used in a good sense, it means man accepts God's provision for our sins and rejoices in that gracious fact: this is true religion.

Before the Fall, man had no need to attempt to commune with God: God took the initiative and fellowshiped regularly with Adam and Eve and they delighted in it.

It was not until the Fall that some means had to be established to allow sinful man to fellowship iwth God until

such time as the sin problem could be removed.

1.1. The God-approved religion.

1.1.1. The first lesson: sin separates man from God.

Genesis 3:21 Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

1.1.1.1. Sin resulted in death.

1.1.1.2. Blood was necessary to atone for sin.

1.1.1.3. A sacrificial life was necessary to
remove sin.

Note: The repetitive nature of animal sacrifice proved that it could not remove sin.

1.1.1.4. Animal sacrifice was a temporary effort until the fulness of time when the Seed of the woman would remove sin by destroying thje works of the serpent.

1.1.2. The second lesson: it was a religion based upon faith.

1.1.2.1. The faith of Adam.

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

Believing that the woman would produce a Seed which would remove sin, Adam called his wife Eve, "life-spring" or life-giver."

1.1.2.2. The faith of Eve.

Genesis 4:1 Now Adam knew Eve his wife, and she

conceived and bore Cain, and said, "I have acquired a man from the LORD."

Although the grammar is difficult in this passage, it strongly implies that Eve saw this child as the Deliverer (the Seed) or as a sign encouraging faith that the Deliverer would come through the woman.

Cain's name can be dynamically translated, "Here he is," or "I've gotten him," a reference to the hoped-for Deliverer. Verse one can be translated, "I have gotten a man, the Lord." She understood the Seed of the woman would also be the Lord God. Even at this early stage of revelatory history, her understanding of theology was remarkable.

That she realized later that he was not the Deliverer, nor the one through whom the Deliverer would come, is seen through the naming of her second son Abel ("vanity" or "nothingness").

1.2. The man-made religion.

1.2.1. The first effort.

Genesis 3:7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

Adam and Eve believed they could cover their nakedness (atone for their sins) by bloodless efforts (the leaves of fig trees).

God said the wages of sin is death and death requires the shedding of blood.

Leviticus 17:13-14

13 "Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be eaten, he shall pour out its blood and cover it with dust;

14 "for it is the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, `You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.'

Note: Adam still admitted to being naked in verse ten even after covering himself.

Man-made religion never meets the needs of man's religious desires nor does it satisfy God's holy requirements.

1.2.2. The faithlessness of the man-made religion.

1.2.2.1. It was not based on God's word.

1.2.2.2. It was a denial of God's word.

By hiding their nakedness, they tried to pretend that nothing was wrong with them, or that the problem was within their control.

They believed that the sin problem could be cared for by cosmetics and self-effort.

2. The sacrifices of the two religions.

The true nature of religion is seen in its sacrificial system.

2.1. The God-approved religion.

Genesis 4:4 Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering,

2.1.1. The sacrifices were with blood.

Hebrews 9:22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

Abel knew that an innocent and perfect animal must die to atone for his sin until the innocent and perfect Lamb of God, the Seed of the woman, died to remove it.

In true religion, the shedding of blood in sacrifice is an admission of the sinfulness of the one offering the sacrifice. This is not the case, however, in man-made religion.

2.1.2. The sacrifices were by faith.

Hebrews 11:4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

What is faith?

Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

What did Abel hope for? The removal of his sin by the promised Seed.

What did he not see? The fulfillment of his hope.

2.1.3. The sacrifices were offered in humility.

We often say that grace is the hand of a beggar reaching up to a king--this is wrong. Grace is the hand of a king reaching down to a beggar.

If God had so desired, no means of salvation would have been made available. He was under no compulsion to save mankind.

We must realize that even the opportunity offered to be saved is by the grace of God alone.

2.2. The man-made effort.

2.2.1. The sacrifices are self-effort: works and merit.

Cain brought the work of his hands, Abel offered the life of an animal (God gave the life to that animal).

Romans 4:5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

Cain came to God saying, "This is my best effort, you should be pleased!" Cain gave the best he had, assuming it was sufficient.

If Cain had first presented the animal sacrifice, thereby confessing he was a sinner, that sin requires death, that he was thankful to God for having shown that a substitute could die in his place and that he was coming before God on that basis--if he had done that prior to his thanksgiving offering, his offering would have been accepted.

God would not accept Cain until there was blood of an

innocent shed for his sins.

Isaiah 64:6 But we are all like an unclean thing, and all our righteousnesses are like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away.

Cain's way was right according to himself so he drew the tattered shreds of his own self-righteousness about him and spurned the a salvation based on the shedding of blood.

Blood sacrifices are common among pagan religions. You cannot, however, merely bring anything you want of any quality you choose as an offering to God. Cain believed that anything he offered would have to be accepted by God.

Malachi 1:7-8:

7 "You offer defiled food on My altar.

But you say,

'In what way have we defiled You?'

By saying,

'The table of the LORD is contemptible..'

8 And when you offer the blind as a sacrifice,

Is it not evil?

And when you offer the lame and sick,

Is it not evil?

Offer it then to your governor!

Would he be pleased with you?

Would he accept you favorably?"

Says the LORD of hosts.

Muslims worship the one true God but they worship Him in a way that He rejects as an abomination. They worship Him the way Cain worshipped Him. It is not enough to simply worship God. Remember the profane fire (incense) of Nadab and Abihu. God's demand for a perfect sacrifice was to teach of the need for a sinless Redeemer. Israel was to respond by obedient faith.

2.2.2. The sacrifices are offered in pride.

It is pride that lifts us (in our minds) to God's level apart from grace, through faith.

Satan's fall was due to this same pride.

"I will ascend above the throne of God."

3. The attitudes of the two religions.

3.1. Abel.

3.1.1. Humility.

He understood that he had no right to demand acceptance before God and it was due to his own sin.

3.1.2. Thanksgiving.

He was thankful not because his sin was forgiven by the sacrifice of the lamb, but because he believed that God would send the Redeemer who would remove his sin. In the meantime, Abel was thankful that he could temporarily cover his sin by the sacrifice of an animal.

3.1.3. Faith.

Because Abel knew the Seed would be sent by God to eradicate, not merely cover, his sin.

Hebrews 11:4: By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

Romans 10:17: So then faith comes by hearing, and hearing by the word of God.

Abel must have heard and his obedience demonstrated his willingness to submit to God's evaluation of his status as a sinner.

3.2. Cain.

3.2.1. Rebellion.

Character of rebellion seen in its refusal to admit to sin and guilt.

He was bringing a thanksgiving offering, which could only be offered to God after his sin was covered by blood. Cain thought himself sinless or that God would accept him just the way he was.

3.2.2. Animosity.

Genesis 4:9 Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?"

Most anti-religious activity in western civilization is against fundamental Christianity. The reason: the world knows God's righteous requirements and, deep down, they know we are right.

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

3.2.3. Denial.

The character of Cain's sin is that he would not admit to his guilt before God by bringing a blood sacrifice when he came to worship.

3.2.4. Animosity.

1 John 3:11-13:

11 For this is the message that you heard from the beginning, that we should love one another,

12 not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.

13 Do not marvel, my brethren, if the world hates you. Abel's blood becomes a witness before God of Cain's evil deed.

3.2.5. Rebellion.

Notice that, although cast out by God to wander, Cain continued in his rebellion and founded a city.

Genesis 4:17 And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son-- Enoch.

4. The destinies of the two religions.

4.1. God's plan: full restoration and more.

1 Corinthians 2:9 But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him."

Through Christ, we gain more than we lost through Adam.

4.2. Cain's way.

4.2.1. Slavery.

Genesis 4:7 "If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it."

4.2.2. Alienation.

Genesis 4:14 "Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me."

4.2.3. Death.

Which religion do you follow?

Are you trusting yourself?

Are you hoping that, by doing the best you can, you will be saved?

Or are you trusting no one else but Jesus Christ for your salvation and His finished work on the Cross?

Cain refused to be mastered by God and so he was enslaved by the devil and became the first seed of the serpent.

