



SESSION 2
CREATION
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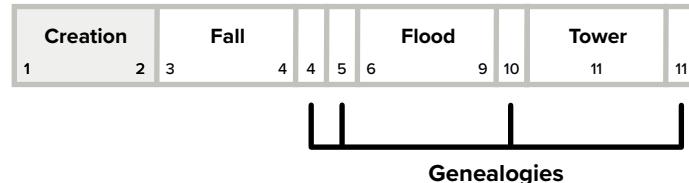
I. PRAYER / REVIEW

Reproduce the Expanded Timeline for Movement #1: "Prologue."

Prologue:

II. PROLOGUE

A. Horizontal Chart (Genesis 1-11)



B. Major Purposes (Genesis 1-11)

1. To connect the covenant-making God of Abraham/Isaac/Jacob (Genesis 12-50) to the Creator God of all (Genesis 1-11).
2. To connect the chosen nation (descendants of Abraham) to the whole of all humanity.
3. To introduce many foundational doctrines that find their beginnings in Genesis 1-11 (e.g. creation, man, fall of man into sin, sacrifice/worship, judgment, restoration, so forth).
4. To provide a "prologue" to the Book of Genesis which in itself is a prologue to the Pentateuch (Gen-Ex-Lev-Num-Deut).
5. To begin to trace the important "seed of the woman" (Genesis 3) throughout the Old Testament to the New.

III. EXPOSITION OF GENESIS 2

A. The First Sabbath

GENESIS 2:1-3

Thus the heavens and the earth were completed in all their vast array.

² By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. ³ Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Important Observations:

1. God worked six days, then established a day of rest (not because God was tired or weary but because He completed what He set out to do).
2. God made the Sabbath “holy” (i.e. set it apart from other days). It becomes a “temporal” shrine whereby God’s people can rest from their labors and contemplate (worship) Him.
3. The fourth of the Ten Commandments deals with the Sabbath.

EXODUS 20:8-11

“Remember the Sabbath day by keeping it holy.⁹ Six days you shall labor and do all your work,¹⁰ but the seventh day is a sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns.¹¹ For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.”

4. The Sabbath was the “sign” of the Mosaic Covenant (even as circumcision was the sign of the Abrahamic Covenant).

EXODUS 31:12-13

Then the LORD said to Moses,¹³ “Say to the Israelites, ‘You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy.’”

- a. Christ observed the Sabbath (born under the Law—Gal. 4:4) but did not follow man-made rules about the Sabbath (Mk. 2:23-28).
- b. At best, the “principle” of the Sabbath applies to believers, but not to a specific, required day as under Mosaic legislation. Man was not designed for non-stop labor or work; a time of rest and reflection (upon God and His works) was also needed.

◆ COMMANDMENTS

Note that the fourth commandment both connects the first three (pertaining to God) with the last six (pertaining to man). It forms a bridge between law obligations to God and man.

Additional Observations on the “Sabbath”

1. Upon completion of God’s creating (and fashioning) work, the text records significantly that God rested (ceased activity).
2. God’s Sabbath-rest theologically establishes a memorial event. Creation establishes God’s sovereignty over all He has created; the Sabbath memorializes the day of reflection/contemplation of that decisive work.
3. The Sabbath in Genesis 2 anticipates the commandment of Exodus 20. It will be linked to covenant faithfulness and covenant loyalty.
4. The Sabbath rest will effectively be a memorial observance acknowledging God’s sovereignty over all.

5. Practically, the Sabbath observance blesses man and animals with a required period of rest from labor.
6. The Sabbath as Mosaic legislation (Ex 20:8-11) is not binding on NT believers—

COLOSSIANS 2:16

“Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.”

7. The principle (timeless truth) of the Sabbath has application to our eschatological (future) rest (Heb 4:1-11). Further, it reminds us to “be still and know that I am God” (Ps 46:10 KJV). And, most importantly, it establishes a regularity to rest, contemplation, and worship of the Creator-God.

B. The First Garden

1. The creation of the first man

GENESIS 2:7 MSG

“God formed Man out of dirt from the ground and blew into his nostrils the breath of life. The Man came alive—a living soul!”

- a. The imagery is of Potter and clay (“formed”; Job 10:8-12).
- b. “Man” in Hebrew is *adam* and ground in Hebrew is *adama*; word play in the original language.
- c. “Living soul” is the Hebrew *nephesh*; it speaks of a passionate vitality for life as well as for God (Ps 42:1-2); it also speaks of moral capacity:

JOB 32:8

“But it is the spirit in a person, the breath of the Almighty, that gives them understanding.”

2. The creation of the first garden

GENESIS 2:8-9

Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed.

⁹ The LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

Four “Gardens” of the Scriptures

Eden	Where sin entered
Gethsemane	Where Jesus prayed (“cup”)
Golgotha	Where Jesus died and was buried (Jn 19:41-42)
New Paradise	Where God will dwell with men in eternity (Rev 21:1-1)

3. The creation of “special trees”

a. Tree of life (Gen 2:9)

Suggests a tree that produces life (or perhaps, “sustains” life).

GENESIS 3:22 (after the first sin)

And the LORD God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.”

REVELATION 22:1-2

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb ² down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

b. Tree of knowledge of good and evil (Gen 2:9)

Suggests a tree that produces ethical awareness. “Good and evil” is a merism that speaks of total or complete knowledge, the ability or power to decide for oneself what is best or what is not (regardless of God’s revealed will). As the first sin works itself out, it is demonstrated that “the primary quest of man is power, not life” (Waltke, 86).

◆ **N.B.**

The great theological question of the Bible was first posed by Lucifer/Satan (Isa 14:12-14) and will be the downfall of the first humans. “Who has the right to rule (or reign or choose)?”

C. **The First Law** (Commandment)

GENESIS 2:15-17

The LORD God took the man and put him in the Garden of Eden to work it and take care of it. ¹⁶And the LORD God commanded the man, “You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”

1. Man will be expected to work (to exercise rule and dominion over creation yet under God’s authority—see Gen 1:26-28).
2. Man will be expected to obey (moral freedom to choose).
3. Man will pay the penalty for disobedience (death).

ROMANS 5:12 NASB

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned...

Comparison of Several Aspects of Sin

Aspect	Scripture	Transmission	Principal Consequence	Remedy
Inherited Sin	Ephesians 2:3	Generation to Generation	Spiritual Death	Redemption and the Gift of the Holy Spirit
Imputed Sin	Romans 5:12	Direct from Adam to Me	Physical Death	Imputed Righteousness
Personal Sin	Romans 3:23; 1 John 1:9	None	Loss of Fellowship	Forgiveness (cleansing)

D. The First Woman

GENESIS 2:18-23

The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.”

¹⁹ Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. ²⁰ So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found. ²¹ So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and then closed up the place with flesh. ²² Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

²³ The man said,

“This is now bone of my bones
and flesh of my flesh;
she shall be called ‘woman,’
for she was taken out of man.”

- a. God declares “aloneness” to not be good (isolation vs. companionship).
- b. God brings animals to Adam for him to “name” (signifying authority, rule), thus highlighting no helper suitable or corresponding to Adam.
- c. God fashioned the woman from the man (“not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved” – Matthew Henry).
- d. God brought the woman to the man (the first giving away of the bride... continuing theological significance?).

ADDITIONAL INSIGHTS: CREATION OF THE WOMAN

Surprisingly, ancient Near Eastern texts have no account of the creation of the woman. However, the Scriptures describe the creation of the man in one verse (Gen 2:7) and the creation of the woman in six (Gen 2:18, 21-25)!

The creation of the woman brings the whole of creation to completeness or wholeness. The man is no longer alone; a divinely ordained “community” has been established which will eventually bring forth others (note the parallel: God exists in triune community and brought forth a heavenly court—angels; now the man and woman will bring forth children).

The woman is designated as a “helper” to the man. This does not suggest inferiority. The biblical word is used 16 of the 19 times of God in the Old Testament. In the NT the word “helper” speaks of the Holy Spirit (Jn 14:16, 26; 15:26; 16:7). The emphasis is upon the woman’s contribution not her status. However, the word does suggest man’s governmental priority (responsibility), yet both are to be mutually dependent upon each other (cf. 1 Tim 2:13).

The woman’s creation was described as “a helper suitable for him” (Gen 2:18). The meaning is “one who corresponds to”; the Hebrew word carries the idea of “equal and adequate.” Both man and woman are fully created in the image of God (cf. Gen. 1:27) and therefore are equal in standing before God.

The fact that the woman is fashioned from man foreshadows intimacy of relationship. Hebrew scholar U. Cassuto (Genesis, 1:134) comments, “Just as the rib is found at the side of man and is attached to him, even so the good wife, the ‘rib’ of her husband, stands at his side to be his helper—counterpart, and her soul is bound up in his.”

God “brought her to the man” (Gen 2:22). This is an act of divine grace. The man had done nothing to merit this gift (save being “alone”).

The man named the woman (*ishsha*) as she was taken from man (*ish*). Later, Adam names the woman “Eve” (Gen 3:20). Naming entails authority within the partnership—relationship—home. Thus far in the biblical story, God has named “light” day (Gen 1:5); Adam has named the animals (Gen 2:19). Naming suggests leadership over or responsibility for (cf. Num 30:6-8). This is a relationship established before the Fall, not as a consequence of the Fall. It does not abrogate the equality of personhood established in creation. It simply delineates role responsibility.

E. The First Marriage

GENESIS 2:24-25

That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

²⁵ Adam and his wife were both naked, and they felt no shame.

- a. “Leaving”: note the priority (greater importance) of the bond of marriage over the bond of family origin.
- b. “Uniting” (KJV “cleaving”): note the covenantal commitment of the bond of marriage; uniting is the weaving together to establish oneness of mind, heart, spirit, body.
- c. “Becoming one”: note the implied monogamy between the two—the man and the woman; in addition, there certainly is an intimacy of sexual expression and more.
- d. As God’s design for marriage and the home will be progressively revealed throughout Scripture, a practical question arises. How will the man and woman relate with respect to createdness and assigned “roles” in life?

Note three prominent views:

1. Hierarchical Relationship

This view emphasizes male leadership and downplays equality of personhood. Marital relationship is “top-down” authority, often in highly-structured “hierarchy” or chain of command. In practical outworkings, this view promotes husband-authority and female subordination.

2. Egalitarian Relationship

This view emphasizes the absolute “equality” of the man and the woman in marital relationship. Roles are flexible and unfixed in Scripture. Unique, biblically-determined roles likely were consequences of the Fall, which were then erased (eliminated) in NT salvation (Gal 3:28).

3. Complementarian Relationship

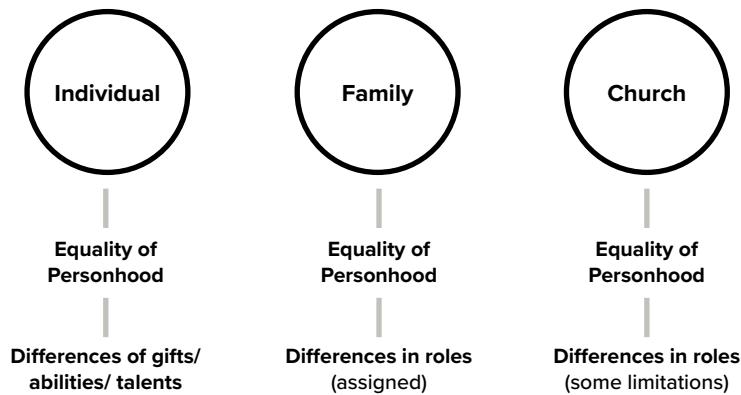
This view affirms the absolute equality of men and women as a result of creative intent by God. That is, men and women are created in the “image of God” fully and equally. The Fall does not change this equality of personhood. Further, this view embraces differentiation of biblically-defined roles. The husband has a primary “headship” role; the wife has a primary “helper” role (see page 31, “For Further Study” for an excellent resource on Complementarian Marital Relationship).

INSIGHT

“Biblical headship for the husband is the divine calling to take primary responsibility for Christlike, servant-leadership, protection, and provision for the home. Biblical submission for the wife is the divine calling to honor and affirm her husband’s leadership and help carry it through according to her gifts.”

(J. Piper, Recovering Biblical Manhood and Womanhood, 52-53.)

Complementarian Diagram of Key Relationships



(Taken from We Believe: Survey of Theology, 112)

EXCURSIS

The Biblical Institution of Marriage

The origin (genesis) of the institution of marriage finds its root in the earliest chapters of Genesis. From the creation of man as male and female (Gen 1:26-30) to the first marriage relationship (Gen 2:18-25), at least seven primary observations can be made:

1. Marriage was instituted by God for mankind to complete them. It was not discovered; it did not develop. Marriage was designed by God.
2. Marriage was intended for one man and one woman. There is no biblical room for bigamy or polygamy. The fact that Lamech married two women is not endorsed in Scripture (Gen 4:19; cf. the original intent 2:24). The Scriptures will describe multiple wives in subsequent biblical history, but at no place is the practice commended. In the case of Lamech, this first instance illustrates the progressive hardening effects of sin.
3. Marriage was designed to be heterosexual. Later in the Genesis story (Gen 19) is the account of Sodom and Gomorrah. Lot resists the men of Sodom who desire to participate in homosexual gang rape (19:5). In light of God's design for marital relationship, one writer notes, "These men have degraded the intimacy of marriage to the lowest level of sexual intercourse; they know nothing of true, intimate commitment" (Waltke, 276). In later biblical revelation, homosexuality is a capital offense (Lev 18:22; 20:13; also note Judges 19 and Jude 7). The Apostle Paul traces the spiritual source of this perversion of God's original design to failure to acknowledge God (Rom 1:20-27). Homosexual lifestyle is not permitted in Scripture; same-sex unions are not acceptable within the parameters of the Bible.

4. Marriage was designed to bring both physical and spiritual union. This union was permanent and sure. This can be seen in Jesus' treatment of divorce in Matthew 19:1-12 (where He appeals to the original design of Gen 2:22).
5. Marriage was created to be a lasting partnership of two equally significant individuals, both created equally in the image of God. Yet due to the order of creation of man and woman (and other reasons), the individuals each assume different roles. The NT refers to this as the headship of Adam, for "Adam was formed first, then Eve" (1 Tim 2:13; see also 1 Cor 11:8-9).
6. Marriage would picture other significant truths: Yahweh's relationship to Israel (Hos 2:14-23) and Christ's relationship to the church (Eph 5:22-32). This is "covenant commitment" language. Thus, the first marriage is a "covenant commitment" as well—a contract between God and the couple, a covenant also between the man and woman.
7. Marriage would be a primary vehicle to fulfill the cultural mandate of subduing and ruling the earth with the accompanying command to be "fruitful and multiply" (Gen 1:28).

For Further Study:

The Training Center has an excellent resource for personal or group study. The study is titled, "Divine Portrait, Framing the Art of Marriage." This workshop seminar (recorded live) with workbook would be invaluable for practically living out a biblical understanding of marriage—marriage as God intended it to be. For further information, go to trainingcenternw.org/resources and scroll down to find the Divine Portrait card.

TAKEAWAYS

1. Genesis 1-11 is not only a prologue to the Book of Genesis but to the Pentateuch (Five Books of Moses) and the whole of Scriptures.
Application Point: Mastery of Genesis 1-11 is greatly important to the serious student of the Scriptures.
2. Genesis 2 provides many "firsts" in the Bible: First Sabbath, First Garden, First Woman, First Marriage.
Application Point: The beginning point of many doctrines often is traced to the early chapters of Genesis—this is our starting point for theology.
3. Genesis 1 and particularly Genesis 2 speaks to male-female relationships in marriage.
Application Point: My view of marriage needs to be built upon a biblical understanding of Genesis 1-2 and other relevant passages. Cultural views are constantly changing; biblical teaching is timeless.

FIVE PURPOSES OF MARRIAGE

1. Mirror God's Image
2. Multiply a Godly Heritage
3. Manage God's Realm
4. Mutually Complement One Another
5. Model Christ's Relationship to the Church