

IN THE BEGINNING GOD

Genesis 1-3

In
The Bible Notebook Series

*You should have no problem with Gen. 1-3
- if you spell God with a capital "G"*

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I. GOD CREATES THE WORLD, 1:1-2:25.

A. The Beginning of God's Creation Activities, 1:1-2.

1:1 - IN THE BEGINNING. This refers to the absolute beginning of created things.

GOD. The Hebrew word "Elohim"(translated "God") has the plural ending which allows this writer's opinion that the very first verse of the Bible holds before us the work of the Trinity. Wiersbe writes:

No scientist or historian can improve upon, "In the beginning God . . ." This simple statement refutes the atheist, who says there is no God; the agnostic, who claims we cannot know God; the polytheist who worships many gods; the pantheist, who says that "all nature is God"; the materialist, who claims that matter is eternal and not created; and the fatalist, who teaches that there is no divine plan behind creation and history.

We can draw certain conclusions:

- (1). He exists.
- (2). God is self-existent. He exists of himself. No one caused God.
- (3). God is the Cause of all that exists, the uncaused Cause of all that exists.

CREATED. The Hebrew word (*bara*) means to bring something into existence from nothing.

THE HEAVENS. The Hebrew word (*shamayim*) denotes "heavens," or "spacial expansion." "The heavens" point to all creation beyond (above) the earth.

AND EARTH. The focal point of God's creative work was planet earth - not Mother Earth, just planet earth. On the first day God created the material and then He created light, both essential for everything that would follow.

1:2 - FORMLESS AND VOID. God began by creating a mass that was formless and void. This does not denote chaos, however.

AND DARKNESS WAS ON THE FACE OF THE DEEP. Darkness denotes a total absence of light. "The deep" denotes that which was under the darkness.

THE SPIRIT OF GOD. "The Spirit of God was moving over the surface of the waters." "Moving" seems more the activity of "wind" than hovering. The Spirit of God is the Holy Spirit.

B. Six Days of Creation, 1:3-2:3.

1. Day One.

NOTE. The pattern for each of the days of Creation is set in this verse. “There is (a) the creative word, (b) the report of its effect, (c) God’s evaluation of it as ‘good,’ (d) at times the sovereign naming, and (e) the numbering of each day” [BKC].

1:3 - GOD SAID. This is creation by fiat - creation by divine decree, the Word of God. God said it and it happened. I spell my God’s name with a capital “G”, which means that I have no problem with anything I read in the first eleven chapters of Genesis.

LET THERE BE LIGHT. God’s very first creative word produced light. This is not the sun (which was created on the fourth day, vs. 16), but some fixed light source that illuminated the earth.

1:4 - GOD SAW. God saw “that the light was good.” This is the first of seven occurrences of this phrase in the chapter.

SEPARATED THE LIGHT FROM THE DARKNESS. This denotes “the alternation or succession of the one to the other, produced by the daily revolution of the earth round its axis” [NCWB]. How could God separate the light from the darkness when there was no sun? It is possible that there was a specific external light source and the earth was rotating in such a way that the earth was in the light for half of the time in darkness the other half of the time.

1:5 - GOD CALLED. The designation of night and day denotes “a natural day, as the mention of its two parts clearly determines; “and Moses reckons, according to Oriental usage, from sunset to sunset, saying not ‘day’ and ‘night’ as we do, but ‘evening’ and ‘morning’” [NCWB].

Throughout the Old Testament, yom with a numerical qualifier consistently means a normal, 24-hour day. There are other Hebrew words that God could have used in Genesis 1 if He wanted to convey the idea of indefinite, long periods of time.

Adam lived 930 years (Gen. 5:5). Assuming that Adam lived more than one half of the sixth day, all of the night between the sixth and seventh days, and all of the seventh day, how old was Adam when he died? If those days are one billion years each, Adam would have been 1, 600, 000, 930 years old [MARTIN: PP 18-19] (Martin, Jobe, the Creation Book, LifeWay, Nashville, 2001).

2. Day Two.

1:6 - GOD SAID. God spoke it and it was so - this is creation by fiat, by order or command.
AN EXPANSE. The word literally means “to beat out and spread out. The KJV has “Firmament,” which refers to the atmospheric “expanse” (NAS) immediately surrounding the earth.

SEPARATE THE WATERS FROM THE WATERS. God separated “the atmospheric waters from the terrestrial waters by an arching **expanse**, the **sky**. This suggests that previously there had been a dense moisture enshrouding the earth. God’s work involves making divisions and distinctions” [BKC]. The “expanse” (firmament, KJV) is a name given to the atmosphere

1:7 - THE WATERS ABOVE. Creation scientists believe God suspended a vast water canopy in vapor form over the earth, thus creating conditions in which the entire earth resembled the inside of a greenhouse. This interpretation is based in part on this verse, but also on the reference to the “waters above” in the account of the Flood. The water canopy might well have filtered out the ultraviolet rays of the sun, permitting people to live for several hundred years without being covered with skin cancers.

1:8 - HEAVEN. Here the word “heaven” denotes the “expanse” of verse 6. The expanse is remarkable if we consider only the expanse “above” us at any given time. Early man could only look up and think of the expanse as being “above” the earth (vs. 7), but we know today that the expanse surrounds the earth.

SECOND DAY. Might this not allow a long period of time, perhaps millions of years? Or billions of years? After all, does 2 Peter 3:8 not teach that a day with the Lord is as a thousand years and a thousand years as a day? Yes, but Peter is talking, not about the beginning of the world, but the end of it, the Day of the Lord. Why would God take billions of years to do what he could do in an “evening and morning”? If your god could not do that you have the wrong god. Before we compromise with the day/age evolutionists, let us consider the fact that when in the Old Testament there is a reference to a morning and evening or a day and night, it denotes a twenty four hour day.

3. Day Three.

1:9 - THE WATERS BELOW. Leaving the waters “above,” we now look to the waters on planet earth. The next step in creation was the separation of the waters from the land. “Below” denotes the earth, the focal point of God’s creative work as far as humankind is concerned.

1:10 - GOD CALLED. “The act of naming this and other parts of the creation was, in the Semitic world, an evidence of lordship (cf. 2 Kings 23:34)” [RSB].

THE DRY LAND. The “dry land” denotes the continents, or the land rising above sea level.

SEAS. The waters were gathered together in deep gorges and God called them seas. This term covers the oceans and seas of the earth. During the Flood there were many changes on the earth, and some of the changes included the seas.

IT WAS GOOD. This points to conditions before the Fall, and to the earth’s surface before the Flood. The earth is filled with beauty today, but it was far more beautiful in its original state.

1:11 - THEN GOD SAID. “Then God said.” Are you getting the message? This is the story of Creation. God said it and it was so. That is why I spell God with a capital “G”!

VEGETATION. “Vegetation” denotes more than grass - *“plants yielding seed, and fruit trees on the earth bearing fruit.”* When God speaks the earth responds. The first three days represent God’s forming of heaven, sea, and earth. The next three days see God filling these three aspects of nature in the same order as days one through three” [NCWB].

AFTER THEIR KIND. There is room in the Creation story for adaptation, which occurs, but there is no room in Scripture for a godless evolution from one “kind” to another. Adaption occurs, evolution does not.

1:12 - THE EARTH BROUGHT FORTH. The earth function in the manner for which it was created. All functioned in the manner for which they were created.

1:13 - THE THIRD DAY. *“There was evening and there was morning, a third day.”* Once again, we find the specific designation, “evening and morning”, which allows the interpretation of a literal earth day. The sun “day” had not been created, but there was light and there was a separation of light and darkness as the earth rotated on its axis.

4. Day Four.

1:14 - LET THERE BE LIGHTS. How did the sun, the planets and their moons, and the stars get there? God said, “Let there be...and it was so” (vs. 15). Creation declares His existence. Everyone who knows anything about the universe is aware of the design behind it. How can there be a design without a Designer?

SEPARATE THE DAY FROM THE NIGHT. God had already furnished an external light source for earth, and as the earth turned on its axis there were times of light and times of darkness. Now God creates a permanent light source for the day and a permanent light source for the night. At this time the Designer created a design by which we would have days, years, and seasons - as the earth orbits the sun, it spins and tilts to give us days and seasons.

SIGNS. The sun, moon and stars are a constant reminder of God’s (1) creative power, (2) His incredible design for the universe, (3) His provision for the earth and its inhabitants, and (4) His protection.

SEASONS. The sun, moon and stars are not only signs of God’s power and His provisions, they are also given for seasons - they are essential in marking units of measurement of time.

1:15 - LIGHT ON THE EARTH. Lights were created in the expanse surrounding the earth to give light on the earth. There is light on Mars, Venus, and Jupiter, but the focal point in the Creation story is earth. Why is the earth so important, or better yet, why is the earth more important than any other planet? Earth is where God would put the one creation created in His Own Image. This is where He would send His “only begotten Son” to die for the one creation

he created a living soul.

1:16 - GOD MADE. God is the One who made the “the two great lights,” the sun and the moon. If it is here, God made it (John 1:1f). There are countless solar systems, with countless suns, moons, and stars, but those that concern us are the ones that impact earth.

STARS. It is now estimated that there are fifty billion stars in the Milky Way Galaxy, and that for every star in our galaxy there is another galaxy.

1:17 - GOD PLACED THEM. What they are, they are because God made them so, and where they are, they are because God placed them in their place in the expanse. Their purpose is to provide light for the one planet on which He had created plant life, and would create animal life, and then man. There are many galaxies, countless suns and moons, and more stars that we can comprehend, but the focus here is planet earth.

1:18 - TO GOVERN. The sun and the moon control (govern) the day and the night, separating night from day. As everyone knows, the moon reflects the light of the sun back on the earth.

GOD SAW THAT IT WAS GOOD. The sun, moon, and stars were good because they served the purpose for which they were created and they brought Him pleasure.

1:19 - A FOURTH DAY. Once again, we have “there was evening and there was morning” which implies a literal twenty four hour day.

5. Day Five.

NOTE: On the fifth day God filled both the waters and the air with “living things.”

1:20 - LIVING CREATURES. Not only were there living creatures in the waters, the waters were teeming with them. Instantly, the rivers, seas, and oceans were filled with “living creature.” The “waters” had been created for a purpose, and now we know the purpose for which they were created. Evolutionists deny special Creation, but Christians should consider two things. First, if there is a design there must be a designer. When you consider the amazing design of the universe you know there must be a Designer behind it. Second, Why would a God, Whom they believe to be omniscient, omnipresent, and omnipotent create and sustain all He created in such an inefficient manner?

LET THE BIRDS. All the egg laying animals, fish and birds, were created on the fifth day of Creation. God created the birds both for His pleasure and for man’s pleasure and use.

1:21 - THE GREAT SEA MONSTERS. Sea monsters? What sea monsters? Dinosaurs,

sharks, and whales! Dinosaurs! While Adam named all the animals on the earth, he did not name this particular “great sea monster” a dinosaur. That name was given much more recently to some creature - probably a creature that had formerly been called a dragon. The name means “terrible lizard.” I will not try to defend my position in the space here, but I will simply state some conclusions I have reached.

(1) God created the dinosaurs along with all the other “great sea monsters,” which include the great white shark, the giant squid, and the killer whale. “Monsters” denotes size and strength, not something sinister.

(2) They were created in one day - full grown, all organs fully functioning.

(3) The dinosaur and other monsters of the deep inhabited the earth along with Adam and Eve and their descendants.

(4) Most of the dinosaurs were apparently destroyed in the Flood.

(5) Not all dinosaurs perished in the Flood.

(6) The Behemoth and the Leviathan mentioned in Job 40 could not have been the hippopotamus and the crocodile, as many commentators have claimed in the past. As the host of *The Crocodile Hunter* has demonstrated time after time, men do catch crocodiles. What Zoo is complete without a crocodile and a hippopotamus? Read the description from Job 40:15-41:2.

(7) Some dinosaurs survived and probably existed on earth for centuries.

(8) Some dinosaurs may exist today. Many people have seen Nessie, the Loch Ness Monster, and a number of those witnesses have photographed it - or parts that appeared above the surface. Similar sightings have been reported in a lake in Canada and other places.

(9) I have never seen a dinosaur and do not expect to see one.

(10) Considering the fascination dinosaurs hold for children, there is a tremendous opportunity for Christians to teach their children about Creation and the Creator.

EVERY WINGED BIRD. All the birds were created to fly through the air (the expanse), and they function as they were created to function. They also reproduce their own kind. They may adapt to new environments, but they do not evolve into a different kind.

AFTER THEIR KIND. Whatever we might say about the dinosaur, they might have become extinct, but they did not evolve into an different life form. The same applies to all the other fish and “sea monsters” that inhabit the waters of the earth.

1:22 - GOD BLESSED THEM, SAYING. To bless here is to express His desire for them and to equip them to serve their purpose.

LET THE BIRDS MULTIPLY. God blessed the fish of the sea and the birds of the air with an environment in which they could multiply and He created them with the capacity to be fruitful and multiply.

1:23 - FIFTH DAY. For the fifth time we have read that God created certain things in an evening and a morning. God could have created things and let them evolve over a period of billions of years, but that would have been a very inefficient way for Him to work. The specifics we have just read do not point to an inefficient God, but to a very efficient Creator.

6. Day Six.

1:24 - THEN GOD SAID. Literally, He spoke, or willed all things into existence, and every person who questions that will have an opportunity to stand before the judgment bar of God and explain his doubt. At that time there will be no atheists, nor agnostics, and all shall understand why the first chapter of Romans explains that rejection of God and His mighty works, is not because of ignorance, but iniquity.

LET THE EARTH BRING FORTH. The great Designer/Creator had created the heavens and the earth, created light and separated darkness and light, separated the land from the sea, filled the earth with vegetation, the air with birds and the sea with all sorts of fish and sea animals. Every thing is now prepared for higher animal life.

LIVING CREATURES AFTER THEIR KIND. Everything was prepared for the animals that would inhabit the earth - light, air, water, dry land, and vegetation. “The earth, which on the third day had been decked with flora in preparation for faunal life, is ready for its inhabitants on the corresponding sixth day” [NCWB. The various species of “creatures” are divided into classes:

- (1) “Cattle” denotes the domestic animals, herbivorous animals capable of labor and bearing a load.
- (2) “Creeping thing” includes everything from the snail to the dinosaur.
- (3) “Beasts of the earth” connotes the wild animals, herbivorous at first, but equipped to eat flesh.

From the smallest animal to the greatest, God created them with the capability of reproducing within their own species. Again, change and adaptation happens as God determined it would. Few would question that evolution within a “kind” or species happens, evolution from one kind to another does not happen.

By now we should understand that creation was neither a matter of random chance, or random creation. First, the earth was created as a part of a vast galaxy. Then came light, water, and vegetation, and thus the stage was set for the creation of animal life - fish of the sea, birds of the air, and the animals that live on dry land. Just as there is a reason for the repetition, there is a reason for the order. Both animals and man would breathe air, drink water, and eat vegetables.

1:25 - GOD MADE THE BEASTS. The “beasts” are mentioned in vs. 24, along with cattle and “creeping things.” The word probably denotes the larger non-domesticated animals. This would include both the carnivorous and herbivorous animals, though creationists are convinced that all animals ate vegetation before the Fall.

AFTER THEIR KIND. The repetition here is obvious and while that may not be desirable in

secular literature, when we find it in the Bible we should pay special attention to it. God created every living creature after its kind, which means that it would reproduce its own kind.

THE CATTLE. This denotes the domesticated animals; cows, sheep, goats, horses and other animals whose fur and milk would clothe and feed early man.

The stage is now set for the crowning act of creation, the one creature created in the image of God. But before going on to the creation of man, let us consider two things. First, all things that have been created have been created with man in mind. He would need those things created prior to his creation, and he would need them fully grown, fully functioning. Second, consider the Subject of creation, the act of Creation, and the result:

God said - God made - God saw - It was good.

What God said happened. What God desired, God made. What God made pleased Him. All His creation worked as He intended it to work. It was good, even by His standards.

1:26 - LET US MAKE MAN. The stage is set, everything has been prepared, and now on day six we are introduced to the crowning act of Creation. Man is a new and special species, essentially different from all other “kinds” on the earth.

That this divine address is in the plural, allowing for the understanding of the Trinity, even if many disagree. This writer still maintains that while the plural form may not force a trinitarian position, it does not preclude it. First, we are made in God’s image, not the image of angels. Second, “let us” cannot mean that man was created by angels. Third, the fact that the OT does not attempt to “explain the meaning for over a millennium” is not conclusive. The OT does not try to prove the existence of God through systematic theology. It simply declares Him.

IN OUR IMAGE. The word “image” is used figuratively here, for God does not have a human form. “Being in God’s image means that humans share, though imperfectly and finitely, in God’s nature, that is, in His communicable attributes (life, personality, truth, wisdom, love, holiness, justice), and so have the capacity for spiritual fellowship with Him [BKC].

LET THEM RULE. To New Age environmentalists, man is a blight on nature, the greatest threat to Mother Earth. From positions of power, they continually try to save the earth from men whom they see as bent on destroying nature. The Bible is our authority everything to which it speaks, and on this subject it is not silent: man was created to rule over the plants and animals of the earth. However, as in all things, he is accountable to God for what he does.

1:27 - GOD CREATED MAN. In 1:1 the Hebrew word (*bara*) means creation *ex nihilo* - creation out of nothing. Here we see that man was made of the dust of the earth. The origin of man is God. Any compromise on this basic doctrine opens the door to countless errors in theory and practice. “Man” here is used in the generic sense of “male and female.” The Bible is not a sexist book, nor is God a sexist God. He is, however, the eternal Absolute and the Bible is His inerrant Word. He places equal value on men and women here on earth, and in heaven there will

be no sexual distinctions (no male and female distinctions). However, here on earth God established roles for both men and women and those who reject God's plan are courting disaster for themselves and their families..

IN HIS OWN IMAGE. This can be said of no other creation. What does it mean to be created in God's image? We are created in His image because God is Spirit and man is a spirit in possession of a body. "Being in God's image means that humans share, though imperfectly and finitely, in God's nature, that is, in His communicable attributes (life, personality, truth, wisdom, love, holiness, justice), and so have the capacity for spiritual fellowship with Him" [BKC].

Man is unique, and his uniqueness is not seen only in his ability to reason or to grasp things with his fingers and thumb, or to walk on two legs. He is unique in that God created him a living soul - a living spirit. When considered in this context we might say that man is a soul and he possesses a body. In 1 Thes. 5. 23, Paul reveals a little more about the one creation created in the image of God:

Now may the God of peace Himself sanctify you entirely; and may your **spirit** and **soul** and **body** be preserved complete, without blame at the coming of our Lord Jesus Christ (emphasis added).

According to this revelation, a man is a trichotomous being who possess a body and a soul. He is a spirit. In this he is created in the image of God, capable of (and in need of) fellowship with the Creator. We have a soul - the "soulish" part of man centers around his intelligence, emotions, and volition. Lost people have a soul. They are alive in a soulish way, but dead spiritually. Jesus taught us how the Holy Spirit deals with the lost person in the area of the soul to reveal to them that they are dead spiritually and in need of a Savior.

MALE AND FEMALE. Men and women are of equal worth before God. God gave His Son (John 3:16) to die for "male and female". In Heaven there will be no sexual distinctions - just as there are none among the angels. However, on this earth God assigned different roles for males and females. The distinctions between those roles has been blurred in post-Christian Europe and Post-Christian America by fuzzy pop-psychology and - well, let us call it what it is, pop-theology. A church transformed by the world has brought into the church a worldliness that it either denies or does not recognize. Many churches have been functioning under worldly philosophies and methodologies so long that they think of it as spiritual.

1:28 - BE FRUITFUL AND MULTIPLY. In verse 27, the reference to "male and female" identifies human life as sexual, having different reproductive roles.

SUBDUE IT. God's purpose in creating human life in His image was functional: man is to **rule** or have dominion (1:26, 28).

RULE OVER. Whatever man subdues he is to rule over, according to this verse. That includes the domestic animals, and to some extent the non-domestic animals, birds, and fish. Evolutionists see man as sharing a common ancestor with all lower animal life; God not only

distinguishes man from lower animals, He commands him to rule over it.

1:29 - EVERY PLANT YIELDING SEED. Herein is the basis for agriculture, including edible plants; those harvested for fiber, like cotton; and those harvested for grain to feed domestic animals, like corn; and those harvested for oil, as in the soybeans, peanuts, and olive trees. While it is obvious that these fruits and nuts are edible, and are known for their health benefits (bananas, almonds), there may be more here than meets the eye. At the beginning, in the Garden of Eden, the diet of Adam and Eve would consist exclusively of plants and the fruits and nuts produced by them. While this may seem to be a very narrow view, it is consistent with the “no death before sin” concept discussed earlier.

1:30 - I HAVE GIVEN EVERY GREEN PLANT. Not only did man abstain from eating animals at the beginning, the animals of the field and forest were herbivorous - no death before sin. God created many animals with the equipment to be carnivorous, but that does not mean that they were carnivorous before the Fall (no death before sin).

1:31 - GOD SAW...AND IT WAS VERY GOOD. *“God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.”* Here again, on the sixth day:

* God said * God Made * God saw * and this time, it was very good

God is in total charge and everything He made was good, or very good.. Only God can absolutely evaluate Himself. Only God is omniscient, only He is omnipresent. In its original state everything God created pleased Him.

THE SIXTH DAY. Again, the Scripture says, *“there was evening and there was morning, the sixth day.”* Creationists hold this to mean a literal twenty-four hour day, while many others believe this is speaking of a very long period of time - millions, even billions of years. I agree with the creationists - but then I spell God with a capital “G.”

7. The Seventh Day.

2:1 - THE HEAVENS AND THE EARTH WERE COMPLETED. With these simple words the story of creation is summarized. “Thus” holds before us all that happened in the first six days. “The heavens and the earth” denote planet earth and the “expanse” above it.

AND ALL THEIR HOSTS. “And all their hosts” includes all the Lord created on the earth - the fish of the sea, the birds of the air, the animals that creep on the earth, and man (in the generic sense of all humans, men and women); and it includes all that He placed in the “expanse”, including this galaxy and all the others.

2:2 - BY THE SEVENTH DAY. Leupold translated it, “And on the seventh day God declared His work on which He was engaged, finished, and He desisted on the seventh day from all the work on which He had been engaged.” The word “Sabbath” simply means “to cease.” God did not “rest” because He was tired - God does not become weary from His actions (Ps. 121:4). Rather, He ceased from His creative works because the task was now finished.

GOD COMPLETED. If we follow Leupold here, “And on the seventh day God declared His work on which He was engaged, finished,” we have the meaning and avoid a problem.

HE RESTED ON THE SEVENTH DAY. Literally, God desisted on the seventh day. On the seventh day He desisted from His creative activity. God ceased from His work “on” the seventh day. There was no more work to be done, so if God could become weary, there was no need to do so since His work was over. There was nothing else left to do.

2:3 - GOD BLESSED THE SEVENTH DAY. God set aside the seventh day as a special day for Himself. The Jewish Sabbath, instituted at a later date, set aside a holy day for man to acknowledge his Creator, Sustainer, and Redeemer. In honor of the Resurrection of Jesus Christ, Christians began observing the First Day of the week as a holy day during the New Testament period. Sunday is a holy day to those who embrace Jesus Christ as Savior and Lord. To fail to keep it holy is to rob God of something due Him just as surely as withholding the tithe is

SANCTIFIED IT. To sanctify something is to set it apart. To sanctify it is to make it holy, different from ordinary things. God had blessed the creatures (1:22) and man (1:28). Now He blessed the Sabbath by setting it apart as a special day. There is no commandment here for people to observe the Sabbath. In fact, since Adam was created on the sixth day, the Sabbath Day was actually the first day for him. The Sabbath does not appear again in the OT until Ex. 20:8-11, where God gave the Sabbath to Israel as His special covenant sign (Ex. 31:12-17).

C. The Creation of Man and Woman, 2:4-25

Leupold is guilty of no understatement when he writes, “Unfortunately, every inch of this chapter is a battleground” [HCL: 105]. It might help if we think of chapter one as a news release and chapter two as a history of how all things were created. Any contradictions between the Creation account in chapters 1 and 2 are forced. Chapter 1 gives the account in the simple outline form and Chapter 2 provides commentary on the first chapter, and in effect compliments it. Some believe Adam actually wrote the section from 2:4b-5:1, and that it represents his perspective on what happened. [HM: 83].

2:4 - THE ACCOUNT. This verse contains an appropriate title for the chapter: “The Story of the Heavens and the Earth When They Were Created..” Critics may point out that in this chapter the sequence seems to be: man (vs. 7), trees (vs. 9), beasts (vs. 19), and woman (vs. 22).

However, this chapter does not claim to be a complete Creation story.

IN THAT DAY. This section begins with a transitional word which ties together the simple Creation account of Chapter 1 with the section which follows. The word translated “day” (*toledoth*) here is the word for “generations,” not the word used in Chapter 1 (*yom* - morning and evening was the sixth day).

THE LORD GOD. Here for the first time we find a new word for God (*Elohim* in 1:1), LORD (*YAHWEH*, Jehovah in the ASV).

MADE EARTH AND HEAVEN. Along with “in that day” these words draw together the simple Creation account of the first chapter with the commentary which follows in this section.

2:5 - NO SHRUB. This verse describes the condition of the earth just prior to the creation of plants, animals, and man.

2:6 - A MIST. Leupold translated this, “So a mist kept rising from the earth and kept watering all the surface of the ground” [HCL: 113]. He used “so” to show how closely this verse is tied to the previous verse. “This verse aims to show how the deficiency of water mentioned in v. 5 was met” [HCL: 113].

2:7 - THE LORD GOD FORMED MAN. The narrative here skips days four and five and focuses on man. At the same time, this is not a repetition of the creation account of 1:27, but the revelation of the formation and the energizing of the human body. What we have here is some supplemental information about the creation of man.

The title “Yahweh Elohim” is used often in this chapter. By combining the two names for God the Scripture seems to be teaching us that this “was a work of God that significantly displayed the faithful mercy of Yahweh as well as His awe-inspiring power” [HCL: 115].

FORMED. The revelation of God’s creation of man is more detailed here. “Formed” is used elsewhere (Jer. 18:1-4) to describe the work of the potter “forming” a vessel. “

BREATHED INTO HIS NOSTRILS. This describes the transformation of the lifeless clay into a living being by the breath of Yahweh Elohim (the LORD God) Himself.

THE BREATH OF LIFE. Breath is from the same Hebrew (*ruach*) word as “spirit,” or “wind.” The “Breath of life” is the source of animation of all living creatures (1:30; 7:22). Creation scientist Henry Morris, commenting on the statement that God “Breathed into his nostrils.

A LIVING BEING. Here man is called “a living being,” meaning a living person, although the phrase is also used of animals (1:21, 24). Man is distinguished from animals by being

created in the image of God.

2:8 - THE LORD GOD. Once again we find the combination of YAHWEH (I AM - the self-existent One) and Elohim (the One with power to will all things into existence).

PLANTED A GARDEN. All of creation was pronounced “good” and placed under man’s dominion, but this garden was a special garden spot prepared by God for a home for man. Plants had been created on the third day, but now God planted a garden in Eden, complete with fruit trees laden with fruit and ready for man’s use.

TOWARD THE EAST, IN EDEN. Where was the Garden of Eden? Where was the birthplace of civilization? Just when was the garden planted? “Eden” is thought to derive from an ancient Sumerian word meaning “steppe” or “plain,” or from a Semitic root meaning pleasure, luxury, or delight.

Wiersbe has observed that Bible history can be summarized with four gardens:

- (1) Eden, where sin entered; (2) Gethsemane, where Christ yielded to death; (3) Calvary, where He died and was buried (see John 19:41-42); and (4) the heavenly “paradise garden” (Rev. 21:1ff).

THERE HE PLACED MAN. We can only know for sure what is revealed, but that does not keep people from speculating. Some have inferred from the wording in this verse that Adam was created somewhere outside Eden, and that he was given the privilege of watching God plant the beautiful garden in Eden - somewhere to the east of where he was. In which case Adam would have been west of the Garden of Eden at the time it was “planted.” Others believe the garden was planted in preparation for man, and then Adam was “formed.”

2:9 - GOD CAUSED TO GROW. Verse 8 gives a brief summary of God’s activity, and now in verses 9-14 the writer fills in some of the details. “Out of the Ground” and “caused to grow” (or, “caused to spring forth”) denote the planting of the garden mentioned in verse 8.

PLEASING TO THE SIGHT. There were no defects, no diseased trees, no lightning scarred trees, no rotten hearts, and no blow-downs.

GOOD FOR FOOD. Not only was the garden with its various trees beautiful, the fruit was good for food. The Heavenly Father protects and provides for His children.

TREE OF LIFE. Now we come to the focal point of this supplemental chapter, with special attention centering upon two trees. The Tree of Life apparently received its name “from its symbolic character as a sign and seal of immortal life. It stood prominently ‘in the midst of the garden,’ where it must have been an object of daily observation and interest, and apparently was the source of man’s perpetual life (cf. Gen. 3:22) [NCWB]. Wiersbe rightly emphasizes the importance of the two trees:

The text in 3:22 suggests that the tree of life sustained life for humankind (see also Rev. 22:2). Had Adam eaten of the tree of life after he sinned, he could not have died, and then death would not have passed upon all men (Rom. 5:12ff) and Christ could not have died to redeem men. The tree of knowledge symbolized the authority of God; to eat of that tree meant to disobey God and incur the penalty of death. We do not know what these trees were, yet it is certain that Adam and Eve understood their importance [WIERSBE].

THE TREE OF KNOWLEDGE OF GOOD AND EVIL. An alternate translation might be, “a tree of knowing of good and evil.” The second tree was placed in the garden to give man the opportunity to exercise his freedom of choice.

2:10 - A RIVER. Dr. Henry Morris says, “The luscious garden in Eden would require an abundant of water, probably more than could be derived from the diurnal mist. This supply of water came from a river flowing through the garden area, which would of course maintain a sufficiently high water table in the vicinity to amply nourish the roots of the trees and other plants in the garden.

The source of the river was said to be in Eden, though presumably somewhere outside the garden itself. “

The water flow in the river of Eden must have been very large for, after traversing the garden, it separated into four “distributaries,” each of which was a large and long river. The rivers must eventually have reached one or more of the antediluvian seas, thus completing the cycle [HM: 88-89].

2:11 - PISHON. There is no modern river that immediately comes to mind as circling “the whole land of Havilah,” or any other country. Then, do we have a contradiction in Scripture? No. What we have is a antediluvian (pre-Flood) geological description and designation.

2:12 - THE GOLD. The land was rich in gold, minerals, and precious stones. Bdellium was a precious gum or resin, (likened to manna in Num. 11:7).

2:13 - GIHON...CUSH. There is no postdiluvian (after the Flood) river by that name, so we must conclude that either the river does not exist, or it exists by another name, even though some have held this to be the Nile. However, the Nile does not flow “around” any land. Cush is later associated both with the Ethiopia and with Arabia. In either case there is no river that “flows around the whole land” as the earth stands today. Rivers were formed, so rivers may have been lost during the cataclysm we know as the Flood.

2:14 - TIGRIS. Both the Tigris and the Euphrates are well known rivers today, both of which received a lot attention during Desert Storm (war with Iraq). The Tigris (Hiddekel in Assyrian records) today, however, does not flow “east of Assyria,” whereas the Tigris of postdiluvian history runs on the west side of Assyria.

EUPHRATES. The reference to the Tigris and to the Euphrates reminds us that we are

reading real history here - times, places, and events.

2:15 - THE LORD GOD TOOK THE MAN. Once again we have the two names, Yahweh and Elohim. God's revelation is such that there should never be any confusion as to the identity of the Creator. The identity of the Creator is essential to those who would understand origins.

CULTIVATE IT AND KEEP IT. Man's task in the garden is defined: he is to "cultivate it and keep it." Horticulture (farming or gardening) is the oldest profession on earth. It is the first kind of work on record,

2:16 - THE LORD GOD COMMANDED THE MAN. Leupold's commentary is again salient:

Everything preceding in this chapter has paved the way for this climax. The future of the race centers upon this single prohibition. Man is not to be confused by a multiplicity of issues. Only one divine ordinance must be kept in mind. By thus limiting the number of injunctions to one, Yahweh gives tokens of mercy. Besides, to indicate that this one commandment is not grievous, the Lord sets it against the background of a broad permission: "from any tree of the garden thou mayest freely eat" [HCL: 127].

2:17 - THE TREE OF KNOWLEDGE OF GOOD AND EVIL. As seen in verse 16, God intended for man to eat of all the trees in the garden except the one governed by a specific prohibition given here. A floodgate of speculations go up here and release a tidal wave of questions, spawning a whole plethora of responses - some of which actually make sense. Did God create evil? Did God know man would sin? Why did He not create man so he could not rebel against Him? Was God tempting Adam to sin by pointing out the tree of knowledge of good and evil? Was God not too severe in His punishment of Adam?

In the first place, God created Adam as He wanted Him. There was nothing wrong with Adam physically or psychologically. Second, God gave man a choice, not to condemn him or trap him, but as a blessing. Third, God gave Adam all the warning that was necessary to persuade him to resist temptation to sin. Fourth, God's plan also included the Tree of Life.

YOU WILL SURELY DIE. Death is associated with sin. If man sinned he would surely die. That raises the question, Why did not Adam and Eve die when they sinned? The answer is simple, though shocking. They did! And they would. They died spiritually, and they would die physically. Spiritual death is separation from God. So, Adam and Eve died spiritually. Sin is also responsible for the entrance of physical death into the human experience. They did die. It is important to note that death came as a result of sin. As surprising as that is to many, that is exactly what the Scripture teaches - no death before sin.

2:18 - IT IS NOT GOOD FOR MAN TO BE ALONE. This section, verses 18-25, records the creation of the first woman and the institution of marriage; "so it says much about the

mainstay of Israel's society. God intended husband and wife to be a spiritual, functional unity, walking in integrity, serving God, and keeping His commandments together. When this harmony is operative, society prospers under God's hand" [BKC].

"It was not good for man to be alone." This was God's assessment, not that of some modern day sociologist or post-modern psychologist. Everything in Creation was "very good" (1:31) except the loneliness of Adam. "It is not good for man to be alone" points to "the basis for marriage: (1) to provide companionship; (2) to carry on the race; (3) to help one another and bring out the best" [WIERSBE].

A HELPER SUITABLE FOR HIM. These words explain the rendering, "help meet" in the Authorized Version, denoting one who adequately meets his needs. That this "helper" was not to be found anywhere in animal creation, illustrates the great difference between lower animal life and human beings made in the image of God.

2:19 - GOD FORMED EVERY BEAST. God created all things out of nothing, but here we find that all the animals are "formed" from elements that exist in our environment.

TO SEE WHAT HE WOULD CALL THEM. God brought many of the animals before Adam to see what he would call them.

2:20 - THE MAN GAVE NAMES. Clarke suggests that God appeared to have two things in mind by permitting man to name all the animals: 1. To show him with what comprehensive powers of mind his Maker had endued him; and 2. To show him that no creature yet formed could make him a suitable companion.

NO HELPER. God brought before Adam many of the animals of the earth and the birds of the sky so that he could observe them and name them, "but for Adam there was not found a helper suitable for him."

2:21 - THE LORD GOD CAUSED. When you read the words, "the LORD God," 448 times in the Bible (the first eleven are in this one chapter) you should give it special consideration. The "cause" of all things is the LORD God, the "uncaused Cause" of all that exists.

A DEEP SLEEP. This sleep was not induced by modern medicine. It may well have been "trance like that of the prophets, when they had visions and revelations of the Lord, for the whole scene was probably visible to the mental eye of Adam, and hence his rapturous exclamation" [NCWB]. However, it is possible that it means only what is stated, a deep sleep.

ONE OF HIS RIBS. God could have simply willed Eve into existence, but since He chose this method there must have been a reason for it. Men and women are of the same order, both are *homo-sapiens*. Men and women are of equal value before God, and have been since the Garden of Eden. They are assigned different roles, but not given a different value.

2:22 - THE LORD GOD FASHIONED. The word rendered "fashioned" (NKJV, "made")

is *banah*, which means “build” and not *bara* (to create, as in 1:1). “The fact that Eve was made from Adam shows the unity of the human race and the dignity of woman. It has been remarked that Eve was made, not from the man’s feet to be trampled by him, or from his head to rule over him, but from his side, to be near his heart and loved by him” [WIERSBE].

BROUGHT HER TO THE MAN. The woman was “fashioned” by God personally and “brought to the man” - presented to him as a divinely appointed provision. She was created for the man and she was compatible with the man.

2:23 - THE MAN SAID. The first man could, and did speak! After all, he had given names to many of the animals. Who has ever been quoted more often than Adam? Every time I have performed a wedding ceremony I have quoted Adam. Adam not only spoke, he “said a mouth full!”

WOMAN. Adam called the person God gave him “woman” because “she was taken out of man.” The word woman (Heb., *isha*) is similar to the word for man (*ish*), denoting the fact that woman was derived from man. Adam recognizes the uniqueness of the woman among all of God’s creatures as a perfect mate.

2:24 - FOR THIS REASON. This is a parenthetical statement was added by the author, not a part of Adam’s statement in the previous verse. Neither Adam nor Eve had left a father and mother to establish a new home, nor had they any experience in being a father or mother at this time. This parenthetical explanation was added by Moses as he was inspired by the Holy Spirit.

2:25 - THE MAN AND HIS WIFE. Eve was Adam’s wife, not his “significant other,” and not his “special friend.” It is God’s plan that two who live together in a heterosexual relationship should be husband and wife. They enter a covenant before God that this relationship will be a permanent one.

BOTH NAKED AND WERE NOT ASHAMED. The man and woman felt no shame until they sinned (3:7). There was no reason for shame in the Garden of Eden when the only people on the face of the earth were Adam and Eve.

II. THE SIN OF MAN, 3:1-24

A. The Temptation, 3:1-7

Now we come to the most tragic chapter in the entire Bible. As a matter of fact, this is the most tragic chapter in the history of literature. This chapter is an inspired account of how sin entered the world, and historical account of the Fall.

At the beginning of our study of the third chapter of Genesis we need to settle one

question, and that question has to do with whether this is a clever and skillfully woven allegory. Or shall we give credence to those who see this as “merely a pictorial representation intended to convey some general impressions” (Dods)? [HCL: 140]. It is the conviction of this writer that what we have here is an actual record of events and dialogues as they transpired. I base this conviction on the fact that it is a part of the Scripture, it is not presented as an allegory, and it is viewed as factual by the New Testament (2 Cor. 11:3; 2 Tim. 2:13).

3:1- THE SERPENT. Here we have a narrative account of Satan’s first contact with a human being. With the introduction of Satan in the form of a serpent our minds conceive of a wide range of questions:

1. Where did Satan come from?
2. Who is he in relation to God?
3. Is this to be taken literally or is this a myth?
4. Did God create evil?
5. Why a snake? Did Satan enter a serpent God had created or did he take on that form?
6. Could not God have prevented this encounter?
7. Is he real, or just the personification of evil?
8. How much power does Satan have?
9. What motivated Satan in this deception?
10. Is there any defense against Satan?
11. How can we learn more about him?
12. What is his ultimate end?

In the first seven verses of chapter 4 we are provided with both the record of the historical Fall of man and the “archetypal temptation. This passage is a perfect case study of temptation, for sin cannot be blamed on environment or heredity” [BKC].

MORE CRAFTY. He was the most clever of all the beasts of the field. What we must remember here is that whatever word we use, it cannot imply evil in the animal world. It is Satan who is evil.

HE SAID TO THE WOMAN. The serpent actually spoke to Eve. This was not some impression Eve received as she observed the serpent. He knew exactly what God has told Adam, but by verbalizing it he might get her to look at the command of God in a negative way. There is no doubt that the tone and inflection of his voice would touch the right chord in her ego.

3:2 - THE WOMAN SAID. Eve actually carried on a conversation with the serpent. She was not only communicating with the devil, she was talking with him about God.

FROM THE FRUIT OF THE TREE. Eve’s first mistake was in listening to the devil, the second was in speaking to him. While many today may feel far more enlightened than Eve, we can still learn from her mistakes and profit from them. In the first place, Eve should not have “given place to the devil” (Eph. 4:27). Instead, she should have heeded God’s Word and resisted

him. She made her first error in handling God's Word by omitting "freely" (vs. 2). Then she added to the Word of God by adding "touch it" (v. 3). Next, she changed God's Word by making God's "you shall surely die" into "or you will die" (v. 3). It is dangerous to misquote or misuse Scripture.

3:3 - GOD HAS SAID. It is interesting that Eve repeated the privileges and restrictions almost perfectly. Does a failed memory lead to the omission, or is she letting her defenses down? What God had said in 2:16 was that they might eat the fruit of "all" the trees in the garden. She leaves out the word "all." It is possible that she is beginning at this point to "take her eyes off the boundless goodness of God. Apparently, there sin took its beginning; God's mercies are lost sight of" [HCL: 148].

YOU SHALL NOT EAT FROM IT OR TOUCH IT. If we are not careful here we may easily miss something significant. Eve, in her not so perfect defense, has left out the word "all" (see note above); now she adds something that God did not say. In 2:17, God said nothing about touching the tree or its fruit. On the surface this may seem like an insignificant oversight. People who add to, or take from Scripture may feel that they have been guilty of only a slight offense if any at all. Eve did not have the whole Levitical Law to memorize, just these basic restrictions. In doing so, she has veered from the path of truth.

YOU WILL DIE. What did Eve know about death? Did she understand the ramifications and consequences of eating of the fruit of the forbidden tree? We can be sure, that while she had never observed death, had never know the pain of losing a loved one, or the agony often associated with it, she had enough information to know that the consequences of disobedience to God would be severe.

3:4 - YOU SURELY WILL NOT DIE! The father of liars makes God out to be the liar! God says, "I AM;" and Satan responds, "There is no God." The angel proclaims, "He lives;" but Satan counters, "God is dead.." God says there is one God and Satan parades out many false deities.

3:5 - FOR GOD KNOWS. The father of liars continues to accuse the Father of Truth of lying. In the front of my most marked and highlighted Bible I wrote something I heard somewhere many years ago: "It is true because God said it. It is never enough to say that God said it because it is true." The point is that God is truth, just as Jesus declared Himself to be "the Way, the Truth, and the Life" in his Farewell Discourse in John 14.

YOU WILL BE LIKE GOD. This has been the promise of Satan ever since. This was the issue behind the Tower of Babel, and it is alive today in the New Age Movements (Postmodernism).

3:6 - WHEN THE WOMAN SAW. The serpent approached the woman, tempted her when and where she was most vulnerable, and Scripture tells us, she "saw" a number of things. At this point the woman has not openly sinned, but she is contemplating the act and anticipating the benefits.

SHE TOOK FROM ITS FRUIT AND ATE. Eve, after contemplation the beauty and desirability of the fruit, and in anticipation of both the pleasure and wisdom she was convinced she was about receive, took the fruit and ate it.

SHE GAVE IT TO HER HUSBAND...AND HE ATE. Misery loves company, and so does the sinner. Eve was certainly not the last sinner to tempt someone else to join in their sin. The Holy Spirit inspired Paul to write of those who “although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them” (Rom. 1:32).

3:7 - THE EYES OF BOTH OF THEM WERE OPENED. Sin can be an eye-opening experience, though in the end it blinds rather than enlightens, regardless of how smug some are in their knowledge of evil. First, there was the temptation, the contemplation, then the yielding to temptation, and with the yielding, sin openly manifested. The act of sin was now a completed action, the Fall a reality. This chapter is the saddest in human history. As one writer exclaimed, “ They eat, they expect marvelous results, they wait - and there grows on them the sense of shame” (Procksch) [HCL: 154].

THEY KNEW THAT THEY WERE NAKED. They saw that they were naked, and for the first time it bothered them. To shield themselves from each other’s gaze they made “loin coverings” or girdles from fig leaves. No particular importance should be placed on the fact that it was a fig tree. Apparently they used the leaves that were most available and that best served their purpose.

B. God’s Judgment, 3:8-24

3:8 - THEY HEARD THE SOUND OF THE LORD GOD. One can only hypothesize as to what Adam and Eve were thinking and what they were saying as they made for themselves girdles for a covering. Did they not expect God to confront them with their sin? Why did they not call on Him first? Of course, people never repent until they are convicted, and today that is the ministry of the Holy Spirit. At that time the Father confronts them with their sin.

SOUND. The word translated “sound” here (*qol*) may correctly be rendered sound, but in this context we should possibly translate it “voice.” In verse 10, the sound they heard was His voice, thus, some may conclude that the sound of His walking may not have been the sound of His footsteps, but His voice. On the other hand, if God appeared to Adam and Eve in a visible form they may have heard footsteps or the rustling of leaves as He walked.

WALKING. God was “taking a walk” (Leupold) in the garden, as was His custom. At a special time of the day He could enjoy His creation and have fellowship with the first two beings He had created in His image.

IN THE COOL OF THE DAY. Literally, it is “at the time if the breeze (*ru’ach* - wind) of the day.” Apparently a breeze sprang up in the early evening each day. “The article before ‘day’ is the article of absolute familiarity, for this phenomenon occurred daily” [HCL: 156].

HID THEMSELVES. This is interesting! They had been deceived by Satan. They were not as God, or they would have met Him on equal terms. From the moment of the Fall, sinners have been trying to hide themselves from God.

3:9 - THE LORD GOD CALLED TO THE MAN. God, the all-knowing, ever-present, all-powerful God of Creation. The LORD God was keenly aware of the first sin, and he responded appropriately. The Fall changed absolutely nothing about God, but it did provide an occasion for God to reveal something more about Himself. He has been revealed as Creator and Sustainer, now He will reveal Himself as Redeemer. It is not God Who is hiding, but fallen man. God has never tried to hide from man, but sinful man continually tires to hide from God.

WHERE ARE YOU. God’s question to Adam still sounds in the ear of every sinner: ‘Where art thou?’

It is a call of Divine *justice*, which cannot overlook sin.

It is a call of Divine *sorrow*, which grieves over the sinner.

It is a call of divine *love*, which offers redemption from sin.

3:10 - I WAS AFRAID. Adam here responds to the Lord’s question, “Where are you?” (V. 9). In so doing he answers the question about the “sound” they heard that motivated them to hide themselves. Adam answers God frankly. There is nothing to be gained by lying to Him now that He has confronted them. The consequence of sin was not god-like glory, wisdom, and power, but fear. Fear is an awful thing for any individual.

I WAS AFRAID. Say what you will, Adam was more of a man than most men who think of themselves as “a real man.” He was not afraid to say, “I was afraid.” In reality, fallen man lives in fear, and there are few things he fears more than letting that secret get out. Modern pop-psychology (and a lot of genuine Christian counseling) deal with various fears on a regular basis. Just as Francis Shaeffer connected the ills of society with the Fall, I would tie fear to the Fall. There is a relationship between fear and sin. Even those who do not fear God live with fear and anxiety. Even the bravest of men know the meaning of fear.

BECAUSE I WAS NAKED. In verse 7, we have seen that both Adam and Eve experienced shame immediately after them had sinned, and that this shame had to do with the fact that they were naked. Before the sin they had been naked, but without shame. In verse 7 we explored the

3:11 - WHO TOLD YOU. Two questions. First, “Who told you that you were naked?” Good question, but knowing the answer to that one, Yahweh God went directly to the issue: “have you eaten of the tree of which I commanded you not to eat?” Everything in their demeanor signaled guilt and since there had been but one specific prohibition that had to be it.

3:12 - THE WOMAN YOU GAVE ME. Fallen man has a problem that did not exist

before the Fall. The natural - make that FALLEN - man has a problem admitting his own guilt. He has no problem confessing someone else's guilt, but when it comes to his own he is likely to either deny it, blame someone else, or both.

3:13 - GOD SAID TO THE WOMAN. God turned from Adam to address Eve. Every single individual is accountable to God, no one hides behind someone else. He give her an opportunity to confess her sin: "What is this you have done?" Just like Adam, she blamed someone else for her sin: "The serpent deceived me, and I ate." Perhaps we should not overlook the fact that by this time Eve understood that she had been deceived.

3:14 - GOD SAID TO THE SERPENT. The serpent had deceived Adam and Eve but he had not deceived God.

CURSED ARE YOU. The entire animal kingdom was affected by the Fall (Jer. 12:4; Rom. 8:20), but none so much as the serpent. He was made lower than all domestic animals and placed below all wild animals. The serpent/tempter is not asked why he tempted the woman, and there is no one for him to blame for his offence.

ON YOUR BELLY. Both the serpent's form and its movements were altered. How the form was changed we are not told, but when God announced, "*On your belly you will go,*" this points to a change. It had apparently not previously crawled, or slithered on its belly.

DUST YOU WILL EAT. The serpent was radically humbled. The analogy of eating dust is a symbol of humiliation, not an item of diet. In Micah 7:17, we read, "They will lick the dust like a serpent, Like reptiles of the earth. They will come trembling out of their fortresses; To the LORD our God they will come in dread And they will be afraid before You." In Isaiah 65:25, we find, "The wolf and the lamb shall feed together, The lion shall eat straw like the ox, And dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain,' Says the LORD."

3:15 - I WILL PUT ENMITY. . "Enmity" denotes deep-seated hostility that would exist between the tempter and the woman, but especially between his seed and her seed.

YOUR SEED AND HER SEED. "Your seed" refers to the "seed" of the serpent and includes all the followers of the devil (John 8:44).

HE SHALL BRUISE YOU ON THE HEAD. Yahweh God has just announced that there would enmity between the singular Seed of the woman and the collective seed of Satan. He then announced a personal warfare that would exist between Satan and the Seed of the woman, that is, between Satan and Christ. The Lord announces to the serpent that the Seed of the woman, Christ, would bruise him on the head.

YOU WILL BRUISE HIM ON THE HEEL. Satan would inflict a wound on the Seed of the woman, but her Seed would crush Satan's head.

3:16 - TO THE WOMAN. Even though the serpent is addressed first, Eve does not escape God's judgment. "The woman's judgment involved multiple conception and pain in childbirth. She was made subject to her husband. Note that Paul suggests that Christian women who marry unsaved men may have special dangers in bearing children (1 Tim. 2:8-15)" [WIERSBE].

PAIN IN CHILDBIRTH. "Pain" conveys better the meaning here than "sorrow" (KJV). When God said, "I will greatly multiply Your pain in childbirth," He was not saying that child birth was the curse. That was not in His plan before the Fall. Nor, was He saying that there would have been no pain associated with child birth had they not sinned, but we may infer that the pain in childbirth might well have been more intense than God had originally intended before sin. For those radical feminist who find discrimination everywhere, we might point out that the woman

YOUR DESIRE SHALL BE FOR YOUR HUSBAND. What does that mean? Does this carry a sexual connotation? It may simply mean that "the wife would have a deep attraction to her husband, perhaps to compensate for the sorrow of childbirth.

HE WILL RULE OVER YOU. Prior to the Fall, it seems that there had been a shared authority over all the other things God had created. Here, the idea of female subordination in marriage is introduced into the one-flesh relationship previously stated (Gen. 1-2).

3:17 - THEN TO ADAM. Eve sinned when she listened to the serpent (Satan), a supernatural personage with whom she had to this point never had any contact. She might argue that she was overwhelmed by the form and nature of the temptation. Adam could make no such claim. He sinned when Eve gave him the fruit.

BECAUSE. God announced the charge against Adam: "You have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it.'" No judgment of God is without reason, both in time and eternity.

YOU HAVE LISTENED TO THE VOICE OF YOUR WIFE. Adam had walked with God a little longer and had received specific instructions directly from the Lord. Eve had received her instructions in this matter from Adam.

CURSED IS THE GROUND. This may seem a little strange: the earth did not sin, Adam and Eve did. Yet, the ground is cursed! The word translated "ground" (*adamah*) is the word for dust, land, or earth. Because of sin, a curse was placed on the ground in such a way that the elements became subject to decay and disintegration.

3:18 - THORNS AND THISTLES. This verse does not tell us that God actually either created or "made" thorns and thistles at this time. Again, Creation scientist Henry Morris for some salient commentary:

The earth which had previously cooperated readily as man "tilled" and "dressed it" (Genesis 2:5, 15), now became reluctant to yield his food. Instead it began to yield thorns and noxious weeds, requiring toil and sweat and tears before man

could “eat of it.” And finally, in spite of all his struggle, death would triumph and man’s body would return to the dust from which it was taken [MORRIS: 125].

3:19 - BY THE SWEAT OF YOUR FACE. There was a marked and radical change in the way man worked to provide for himself food, shelter, and the other things after the Fall. He had lived in a literal utopia, now he was a fallen man in a fallen world. Changes in plants, animals, and eventually in the environment would place demands on man which had not been placed on him before the Fall.

TILL YOU RETURN TO THE GROUND. The name “Adam” comes to us directly from the Hebrew (*adam*), and the word translated ground is *adamah* (earth, ground, dust). Adam came from the dust of the earth and he would return to it. He did not die instantly when he sinned but his death was announced - and his death was the direct result of his sin against God.

Death entered the world through Adam (Rom. 5:12-14). Mankind experiences death as the normal way of terminating life in this world. This judgment was delayed by God’s mercy, but eventually impacted all the human race. However, through the Second Adam, Jesus Christ, death no longer tyrannizes those who believe (Rom. 5:14-16; 1 Cor. 15:22, 45).

3:20 - EVE. God named Adam, but permitted Adam to name Eve. The very names of our first parents indicate their human nature. Adam literally means “man” (or “mankind”), and Eve means “life” (or, producer of life). “Adam’s name distinguished him from the animals, reflecting his nature as belonging to a separate category. Originally created in God’s image, people have marred the image of God through their sin. But the human nature has remained. We are people, living people. Though we may act both demonic and beastly, we are still human. That makes us different from either animals or demons” [DSB].

3:21 - GARMENTS OF SKIN. Leupold explains that the words “The LORD God made” is “best understood not that He personally did the making, but that He gave such directions as man required to learn how to make appropriate skin garments” [HCL: 178]. However, the point is that God provided for the proper clothing. We must not miss the significance of this. First, it was “the LORD God” who made a covering for Adam and Eve. He is Elohim, the God Who has the power to create all things, and He is YAHWEH, the holy God, Whose holiness is tempered with mercy. The only One Who can deal with man’s sins is the LORD God. Adam’s solution, a covering of fig leaves was totally inadequate. The “garments of skin” were God way of making a provision for restoring Adam and Eve to fellowship with Himself. There is a clear implication that the slaying of an animal was essential in order to restore them.

3:22 - THE LORD GOD SAID. No Scripture is insignificant, nor is the repetition. Again we have the combination of the YAHWEH and Elohim. He is in charge; He is speaking with authority. If He could speak the world into existence He can speak to man with authority. But not only is He God omnipotent, He is the great I AM, the self-existent, Uncaused Cause of all that exists, and He is a merciful God, Who not only allows man to have a relationship with Him, but also provides a means for that relationship.

BEHOLD, THE MAN HAS BECOME AS ONE OF US. No more caustic remark has

ever been made! What irony! Satan had told them they would become as God, and they believed him. The full force of their sins and its consequences are now laid out before them.

KNOWING GOOD AND EVIL. This had been the lure that enticed them to eat the forbidden fruit. Satan assured them they would be as God, knowing good from evil. They now had knowledge of both good and evil they had not previously had.

AND NOW. Having taken the first step in rebellion, he might now “stretch out his hand, and take also from the tree of life, and eat, and live forever.” What exactly does this mean? Did they actually have the potential of living forever if they remained in the Garden of Eden? In the first place, Adam and Eve had eaten of the tree of the knowledge of good and evil,” not “the tree of life.” In the second place - whatever might have been the results - the LORD God saw to it that they would not eat of “the tree of life.” As Adam and Eve are introduced to the Garden of Eden, the two trees are mentioned together, “and now.” in the final scene in the Garden they are mentioned together again.

3:23 - THEREFORE. The “therefore”s of the Bible are significant in that they hold before our minds what has just been said and tie it to the results that follow. Because “he might stretch out his hand, and take also from the tree of life, and eat, and live forever,” God will now take a certain action.

THE LORD GOD SENT HIM OUT. Yahweh God sent Adam and Eve out of the Garden of Eden. The Scripture says that God sent “him” (Adam) out. Does this imply that because of the curse placed on Eve, where Adam went Eve would have to go? Or, does it mean that she was “attracted” to him and she was submissive to him.

3:24 - HE DROVE THEM OUT. In the previous verse we read that the LORD God “sent him out” of the Garden. Here, “He drove them out.”

EAST OF THE GARDEN OF EDEN. What is the significance of the direction from which they were driven from the garden of Eden if we do not know where the Garden of Eden was? The significance is in the fact that we are reading history - this is not some allegory we are reading! This is real history, involving real life people, real places, real act, and real consequences - time,

CHERUBIM. What do we know about the Cherubim? We know they are the servants of God. In Ezekiel 10:20, we find another reference to the Cherubim: “This is the living creature I saw under the God of Israel by the River Chebar, and I knew they were cherubim.”

APPENDIX 1

(From an unpublished paper by this writer)

GOD

A Brief Study

By

Johnny L. Sanders, D. Min.

Interest in God

A popular satellite network has run a number of “investigative reports” on The Bible, on God, on Jesus Christ, and on miracles. These programs are well publicized by an announcer whose voice and eyes tell you he has the final answer. One of the most recent programs advertized talks about the many names for God, and of course they seek to offer a balance between Judaism, Islam, and Christianity.

If you want to know about God, you may watch television programs and read books. If you want to know God you must turn to the Word of God. God might have chosen to reveal Himself to us in any number of ways, but the simple fact is that He reveals Himself to us definitely, absolutely, accurately, and authoritatively through His Perfect Word.

I think it was Martin Luther who said, “To be ignorant of Scripture is to be ignorant of Christ.” John Stott adds, “To know Scripture is to know Christ.” We might add, “To know Scripture is to know God.”

INTRODUCTION

A man who seemed young and well educated called the host of a secular radio talk-show and launched a militant on Christianity. Suddenly he exclaimed, "Man was not made by God; God is the invention of man." What do you think? Is there really a God, or did man invent a god to meet some psychological need? If God really does exist what kind of God is He? These and other questions follow. Space allows only a brief response, but an address is given at the end of this bulletin for anyone desiring additional help.

I. DOES GOD EXIST?

PROPOSITION: Either you believe God exists (theism), you believe He does not exist (atheism), or you do not know if He exists (agnosticism).

A. Atheism Is an Indefensible Position, Both From the Standpoint of Scripture and Logic.

1. Atheism will not stand the test of logic. I exist. Since I do not exist of myself, I must conclude that (S)omeone is responsible for my existence. Things around me exist. Someone is responsible for their existence. I also observe that there is a design, order, and motion (activity, energy) in my universe. Imagine that a person who has never seen a watch suddenly finds one. If he observes the design and the orderly movement of the hands, is it not

reasonable that he would conclude that somewhere there must be a watch maker?

By the same process I should deduce that somewhere there must be a world maker. Scientists tell us the very first cell contained over a million bits of information, as well as a very complex arrangement of amino acids. If they suddenly appear in the right combination with exactly the right information, we may conclude that there is intelligence behind creation. Sir Fred Hoyle, a former agnostic scientist, calculated the probability of life evolving from random chance he discovered that probability to be less than one in 10 to the 40th power (Morris, Henry M., *The Biblical Basis for Modern Science*, Baker Book House, Grand Rapids, MI, 1984, 3rd printing, 1988, p. 234). As my friend, Tim Mercer from the Dallas/Fort Worth area, points out, that's 1 with 40 zeroes behind it, or 10,000,000,000,000,000,000,000,000,000,000,000.

2. The Bible refutes atheism. "The fool hath said in his heart, There is no God" (Psalm 53:1). According to Romans 1:18-21, God's revelation of Himself, both within and before each person, is so clear that He will accept no excuse from those who reject Him.

B. Theism Has the Support of Both Logic and Scripture.

1. There is nothing more logical than the existence of God. If there is a design to the universe there must be a Designer. If there is a creation there must be a Creator. The law of cause and effect holds that every effect must have a cause. If we follow this through to a logical conclusion we discover this is true - with one exception. Behind it all there is must be an uncaused Cause. That Uncaused Cause we call God.

Many people reject creation *ex nihilo* (out of nothing). But it is more reasonable to believe that God created some- thing from nothing than to believe that nothing created some- thing out of nothing. It is also reasonable to assume that the uncaused Cause is infinite, eternal and immutable, and that is exactly what the Bible teaches (Malachi 3:6; James 1:17). He did not evolve from some lower form (man, for example). There is neither mutation, nor evolution in the Godhead.

2. The Christian Bible tells us there is a God. "In the beginning God created the heaven and the earth" (Genesis 1:1). There is no attempt to prove the existence of God. His existence is simply declared. No definition of God is given, but revelation and discussions of His attributes, nature, character, and purpose are voluminous. The word God appears 4444 times and the word Lord 7836 times in the Bible (KJV).

C. The Agnostic Can Find Help in the Bible.

An honest agnostic is not saying there is no God. What he is saying is that he does not know if there is a God. If he is honest he will admit that he does not know everything, so it is possible that there is evidence he does not now possess which might convince him of the reality of God. He is willing to ask questions and seek answers. He is willing to be convinced when

evidence is presented.

II. HOW MANY GODS ARE THERE?

PROPOSITION: If you believe there is a God, you either believe there is one God (monotheism) or you believe there are many gods (polytheism).

A. Polytheism Is an Illogical Concept.

1. Polytheists believe there are many finite gods in the universe, but deny that there is an infinite God beyond the universe. Examples of polytheistic gods are the gods of ancient Greece and Rome and modern-day Mormonism. Proliferation of the New Age Movements has led to a revival of polytheism - even in America.

Polytheism presents its adherents with one dilemma after another. It is diametrically opposed to monotheism, which has the support of both Scripture and logic. It offers no absolutes in terms of human morality, but raises many questions about the origin of these gods, their nature and character, and the realm of their authority,

2. The Bible clearly rejects polytheism. The Lord was very clear in addressing His people: "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me" (Exodus 20:2-3). God also said, "I am the first, and I am the last; and beside me there is no God" (Isaiah 44:6).

III. HOW DOES GOD RELATE TO HIS CREATION?

PROPOSITION: If you believe there is one God (and only one God), you either believe that He is separate from (transcends) creation, or that He is inseparable from it (pantheism, monism).

A. Both Pantheism and Monism Fail the Test of Reason and Scripture.

1. Pantheism can be disproved logically and Scripturally. Pantheism is the doctrine that God and nature are identical. For the pantheist there is no God, or Creator, beyond the universe. God is the universe and the universe is God.

For the pantheist there is just one reality. The Creator and creation are two ways of looking at one reality. "Many religions are identified with pantheism, including many forms of Hinduism, Zen Buddhism, and Christian Science (along with other modern-day mind-science cults)" (Geisler, Norman, *False Gods of Our Time*, Harvest House Publishers, Eugene, Oregon,

1985, p. 27). In addition, many people have been influenced by pantheism who are not identified with any religion. "Pantheism is one of the fundamental beliefs of the New Age Movement groups, and it underlies the world view of the ever-popular Star Wars saga" (IBID, p. 27). At the center of Star Wars is the emphasis on the "Force" which creator George Lucas identifies with God.

Geisler rightly observes that "the most fundamental criticism of a strictly pantheist world view is that it is actually unaffirmable by man, for no finite individual really exists as an entity really different from God or the absolute" (Geisler, Norman L., *Christian Apologetics*, Baker Book House, Grand Rapids, MI, 1976 - paperback, 1988 - p. 187). Other problems with pantheism have to do with creation, the personality of man, and the inability to address the subject of good and evil. Francis Shaeffer points out that we must chose between God and gods. He concludes, "The difficulty with gods instead of God is that limited gods are not big enough" (Shaeffer, same as above, p. 286).

2. Inherent in Monism are most of the same errors found in pantheism. Monism is the belief that all reality is ultimately unified - All is One and One is All. Monism is closely related to pantheism and fails the test of truth for basically the same reasons.

B. God Is Superior to and Distinct from Creation.

1. Logic demands that the Creator be separate from creation. He had to pre-exist creation, be distinct from it, and superior to it. "Since Darwin the concept of natural selection has dominated evolutionary thought, providing a 'naturalistic' explanation for the origin of the species, and thus (as Julian Huxley used to say) eliminating the need for God" (Morris, Henry, "Pantheistic Evolution," *IMPACT*, No.234, Institute of Creation Research, El Cajon, CA, Dec., 1992). But a growing number of scientists have been rejecting Darwin's theory, primarily because they recognized the fact that the design of the universe required intelligence. They are rejecting the atheistic evolution of Darwin in favor of pre-Darwinian pantheistic evolution. "In fact, this is the pseudo-scientific rationale underlying the so-called New Age Movement which is sweeping over the world today" (*IMPACT*- IBID).

Some serious scientists, however, recognized that pantheistic gods could not have created the world because they could not exist apart from it, nor could they pre-exist it. Creation required a pre-existent God who was omniscient, omnipotent, and omnipresent.

2. The God of the Bible is transcendent, and sovereign over all He created. His sovereignty is predicated upon creation. He created to world, therefore it is His. "The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein" (Psalms 24:1; See also, Psalm 90:2).

IV. DOES GOD INVOLVE HIMSELF WITH US?

PROPOSITION: If you believe there is one God Who is separate from creation, you either believe He involves Himself with His creation so as to reveal His existence, or you believe He does not (deism).

A. Deism Is Refuted By Both Logic and Scripture.

1. Deism is an illogical world-view. The direct opposite of pantheism, it holds that God created the world but denies any supernatural intervention on the grounds that "the world operates by natural and self-sustaining laws of the Creator (Geisler, Apologetics, p. 151). In deism God is distinct from the world, but in pantheism God is identical with it (God is the world).

Deism contradicts itself. Toward what end would God have created the world if He could not interact with His creation? In particular, why would He create man in His own image if He could not, or would not, relate to him? It denies the supernatural while professing faith in God. But God is supernatural.

2. In the Bible God reveals Himself as Creator, Sustainer, and Redeemer. In either capacity He interacts with creation. He Created, Genesis 1; He judged the world, Genesis 6-8; He delivered His chosen people, Exodus. The New Testament accounts of miracles abound, including the incarnation and the Resurrection. The ministry of the Holy Spirit is God's supernatural intervention in human affairs.

B. God's Involvement with Creation Is Verifiable.

1. His involvement with the world is consistent with Creation. Failure to involve himself with that which He has created would be illogical. If God cared enough about man to create Him in His image, it is reasonable that He would intervene in his behalf.

2. The Lord claims sovereignty over all He created (Psalms 24:1). "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psalms 19:1). "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:45).

V. HOW DO I KNOW THE TRUE GOD FROM A FALSE GOD?

PROPOSITION: Those who believe there is one God either believe the God of the Bible is the true God, or they believe some other god is the true God.

A. One Who Believes There Is but One God Can Believe in the Wrong God.

1. We must believe in the right God. Christians, Jews, and Muslims all believe in one God. Since more than one religious group claims to believe in one God, how do I know which is the right God?

There are many things in Islam that Christians may affirm, beginning with their concept of God as one. The Koran, the Islamic holy book, teaches that God is one, the creator, and absolute monarch of all He created. The Koran teaches that God is not three persons, and that the Christian concept of the Trinity is heresy. The Koran also teaches that Jesus, though born of the virgin Mary, was not God, nor the Son of God. Islam also denies the crucifixion of Jesus Christ. These beliefs contradict the claim that we all worship the same God, Christians through their prophet, Jesus, and Muslims through their prophet, Mohammed. A close comparison of the Bible and the Koran provides irrefutable evidence that the god of the Koran is not the God of the Bible.

2. Christians and Jews are monotheistic. Both look to the God of the Bible as the one and only God. Both accept the Old Testament Scripture, and both subscribe to an ethic based on the Mosaic Law. There are, however, some major differences in doctrine. A Jewish rabbi invited students at a Baptist college to visit his temple for a special service. He added, “you believe all we believe. We just don’t believe all you believe.” Christians accept the Old Testament as the Word of God. Orthodox Jews, however, reject the New Testament.

Christians believe that Jesus Christ is Messiah promised in the Old Testament. Judaism rejects Jesus as Messiah. The question is, who is right? Christians believe that Jesus Christ was God in human form. This belief is essential to Christianity, but can Christians verify this claim? The answer is yes. The New Testament is accepted by millions of Christians as the Word of God. It provides an accurate account of the life, teachings, death, burial, and resurrection of Jesus Christ. It also affirms the deity of Christ. In addition, Jesus makes numerous claims for Himself:

1. He is the Messiah promised in the Old Testament.
2. He identifies Himself as one with the Father (John 1:1-3; John 5:23; John 8:58; John 10:30).
3. He was the agent of creation, John 1:1ff.
4. He had the authority to forgive sin, Mark 2:10.

VI. DO CHRISTIANS WORSHIP ONE GOD OR THREE?

PROPOSITION: Christians worship one God Who manifests Himself Father, Son, and Holy Spirit (The Trinity).

A. Christians Believe in a Triune God.

Christians believe in one God who manifests Himself as three in personality. The Scripture is very clear - there are three Persons, but one God (God in three Persons). Francis Shaeffer once said, "I would still be an agnostic if there was no Trinity, because there would be no answers. Without the high order of personal unity and diversity as given in the Trinity, there would be no answers" (Shaeffer, Francis, *He Is There and He Is not Silent*, The Complete Works of Francis Shaeffer, Vol. I, Crossway Books, Westchester, ILL., 1982, p. 201).

In the Godhead there are three Persons existing in perfect harmony, loving each other and communicating with each other prior to creation. "If this were not so, we would have a God who needed to create in order to love and communicate. In such case, God would have needed the universe as much as the universe needed God" (Shaeffer, p. 289).

B. God Is One in Essence, and He Relates to Us as Three in Personality.

1. He is the heavenly FATHER (Matthew 6:1).
2. He is the SON (Jesus Christ, Mark 1:1).
3. He is the HOLY SPIRIT (Spirit of God, Acts 2).

At the Baptism of Jesus the Son was baptized, the Spirit descended, and the Father spoke (Matthew 3:16f). Paul was ever conscious of the ministry of the Father, Son, and Spirit on behalf of believers: "But we are bound to give thanks always to God for you, brethren beloved of the Lord (Jesus), because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thessalonians 2:13).

VII. CAN I KNOW GOD?

PROPOSITION: If you believe in one God Who acts in human history so as to reveal His existence, you either believe He is knowable, or you believe He is not knowable.

A. The Evidence Proves We Can Know God.

1. He actively reveals Himself to human beings. The first three books Francis Shaeffer authored formed a trilogy which have been called Shaeffer's apologetics. The titles are - *The God Who Is There*, *Escape from Reason*, and *He Is There and He Is not Silent*. The thesis of the first book is He is there. In the third he Shows that He is there and He is not silent. In other words the God Who is there adequately and sufficiently reveals Himself to human beings.

2. The testimony of millions of Christians affirms the fact that man can know God. Hundreds knew Him personally during His earthly ministry and scores of them embraced Him as Savior. Accounts of the Resurrection of Jesus Christ were so convincing that the numbers of believers multiplied times after time. Millions today believe Jesus is the Son of God Who died

for their sins, was resurrected, and ascended to the Father where He is making intercession for those who trust in Him.

B. The Bible teaches that God enables man to know Him.

1. You may know God through Jesus Christ. You may know God only through Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

2. An individual may know God - not through his own efforts - but by God's grace. First, God reveals Himself to each person, and then gives that individual the faith necessary for him to know Him (Matthew 16:15-17). Second, one may not only know about God; he may know Him intimately. Paul wrote, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). Man may come to a "saving knowledge" of God through Jesus Christ (Acts 16:31; Acts 4:12).

3. God's way of salvation is set forth in the Bible.

- | | |
|---------------------|---|
| a. Romans 3:23 | All have sinned |
| b. Romans 6:23 | The penalty for sin is death |
| c. Romans 5:8 | Christ's died for us |
| d. Romans 10:8-13 | We may be saved through faith |
| e. Ephesians 2:8-10 | We are saved by grace |
| f. John 3:16 | God loves us, sent His Son to provide eternal life. |
| g. John 10:28 | We are secure in Jesus. |
| h. John 14:1-6 | He is preparing a place for us |

VIII. HOW MAY I LEARN MORE ABOUT GOD?

PROPOSITION: If you accept the reality of God and the fact that He seeks to reveal Himself to you, you either believe the Bible is the Word of God, or you will believe it is not the Word of God.

A. Internal Evidence Proves The Bible Is the Word of God.

1. The Scripture is Inspired by the Holy Spirit. "All scripture is given by inspiration of

God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16). If one accepts the God of the Bible as the true God, he should have no problem accepting the Word of God as His perfect Word. The Bible is the revelation of God's redemptive love for man as expressed in Jesus Christ (John 20:30f). See II Peter 1:21.

2. The content of the Bible verifies it. First, The Word of God has provided spiritual and moral answers for millions throughout the centuries. Second, the propositional truth contained in the Bible has stood the test of time, attacks by enemies, and scrutiny by the faithful.

B. External Evidence Supports the Claim that the Bible Is the Word of God.

1. Christians see the Preservation of the Scripture as proof that God is protecting His Word. It has survived the attacks of enemies as well as the apathy and misuse of those who profess to believe it. Historians, archaeologists, and language experts have often affirmed the Scripture by uncovering artifacts, inscriptions, and scrolls.

2. A comparison to other ancient writings affirms the accuracy of the New Testament. Scholars report that around 5,000 Greek manuscripts survive from antiquity. This compares with 200 copies of the work of Demosthenes, 8 copies of Herodotus, 20 of Tacitus, and 643 of Homer. Accuracy of the New Testament manuscripts, 99+%, is vastly superior to any other work from the ancient world (Geisler, *Apologetics*, p. 307).

SOME FACTS ABOUT GOD

1. God is Omniscient (All knowing) - Ps. 139:1-6. In the Scripture wisdom has a moral as well as an intellectual quality. "Wisdom is, in fact, the practical side of moral goodness" (Packer, J. I. Packer, Intervarsity Press, Donners Grove, IL, 1973, p. 80).

2. God is Omnipresent (Present everywhere at same time - "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Psalm 139:7). "In His infinitude He surrounds the finite creation and contains it. There is no place beyond Him for anything to be. God is our environment..." (Tozer, A. W., *The Knowledge of the Holy*, Harper and Row, San Francisco, 1961, p. 74).

3. God is Omnipotent (All Powerful) - Ps. 139:13-16. "Great is our Lord, and of great power: his understanding is infinite" (Psalms 147:5).

4. God is love - I John 4:8: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

5. God is merciful - "But God, who is rich in mercy, for his great love wherewith He loved us"

(Ephesians 2:4).

6. God is Long suffering - "But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth" (Psalms 86:15).
7. God is Holy - This points both to His character and his motive in judging sin. "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Revelation 4:8b).
8. God is immutable. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed" (Malachi 3:6a).

CONCLUSION

There is a God. There is only one God. He exists beyond the World, He is sovereign over the world, but He intervenes in human affairs when He chooses to do so. Not only is He knowable, He enables us to know Him through His revelation of Himself. He reveals Himself through the Scripture, by the Holy Spirit, and manifests His greatness through His creation (He is there and He is not silent). He permits us to know Him through Jesus Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10).