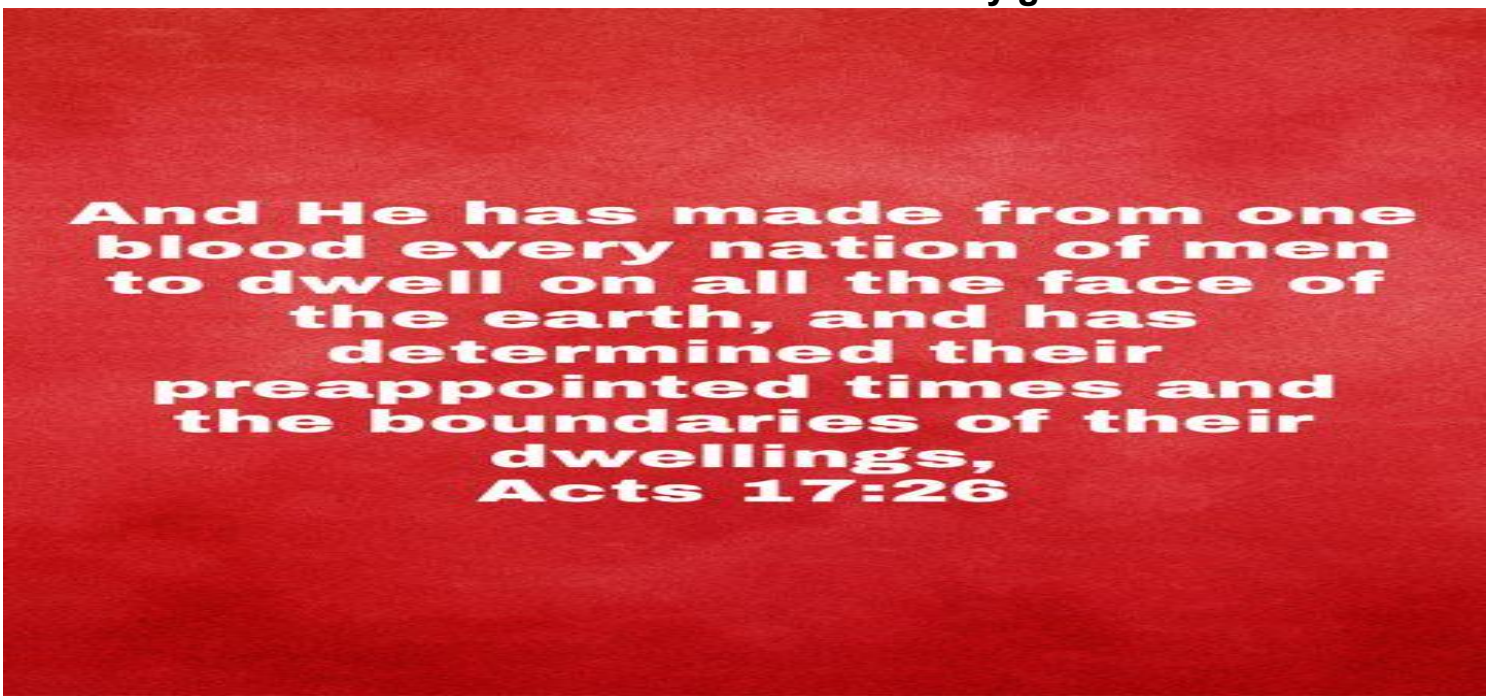
Family Matters: Men and Women's Roles Genesis 2:15-18 FBC Canton Sunday am October 11, 2026

Introduction: God created the one human race with 'very good' roles. Acts 17:26



Remember these roles are all given in a pre-fall, pre-flood world.

There was no;

blaming others for their faults, while ignoring the plank in their own eyes.

Lying, abuse, oppression, fear, insecurities, strongholds,

All here are born-again.

Therefore, God is the center of their home and garden.

There is no better home and garden than the one God has prepared for you!

They are equal in worth…blessed them both!

I. Men: Bear Responsibilities to produce freedom. V. 15-16

a. Care-filled protection. V. 15

i. Provision, not abandonment.

ii. Use strength to fiercely protect.

b. Live inside God's boundaries. V. 16

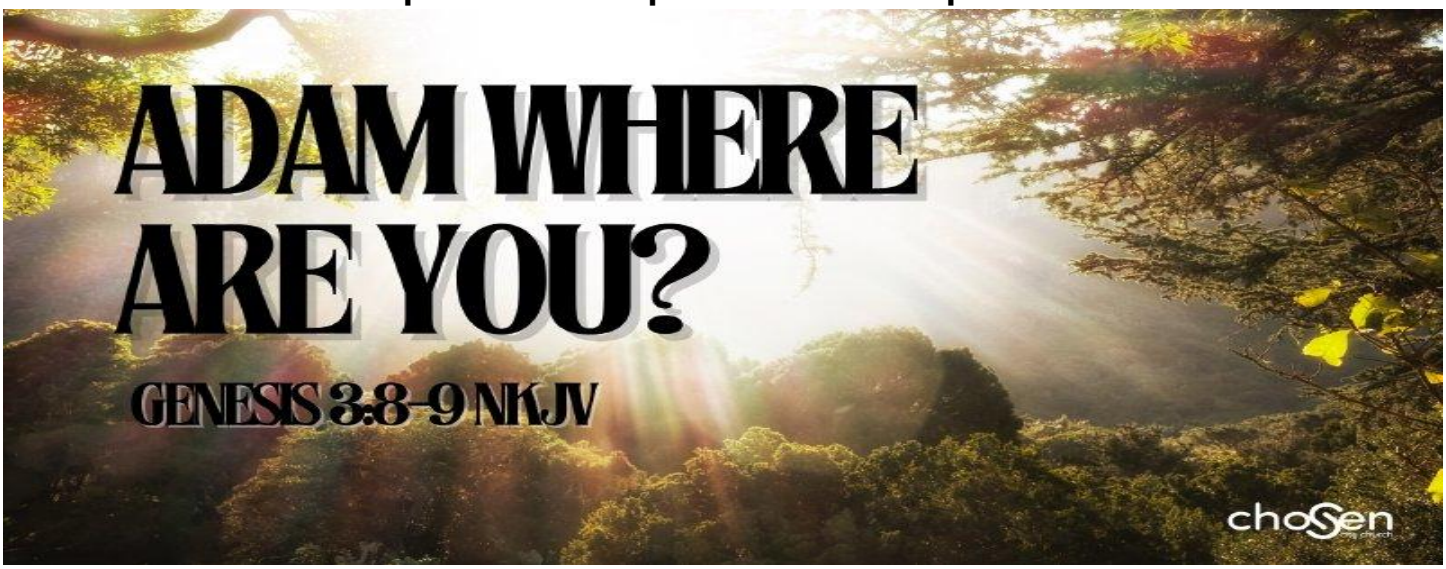
c. Spiritual history is every man's responsibility. 5:1

The Generations of Genesis

Primeval History (1:1–11:26)			
Introduction	General heading	Specific heading	Section introduced
2:4	These are the generations of	the heavens and the earth	2:4–4:26
5:1	These are the generations of	Adam	5:1–6:8
6:9	These are the generations of	Noah	6:9–9:29

10:1	These are the generations of	the sons of Noah	10:1–11:9
11:10	These are the generations of	Shem	11:10–26
Patriarchal History (11:27–50:26)			
11:27	These are the generations of	Terah	11:27–25:11
25:12	These are the generations of	Ishmael	25:12–18
25:19	These are the generations of	Isaac	25:19–35:29
36:1, 9	These are the generations of	Esau	36:1–37:1
37:2	These are the generations of	Jacob	37:2–50:26

d. Men are responsible for spiritual leadership in the home. Ch.3



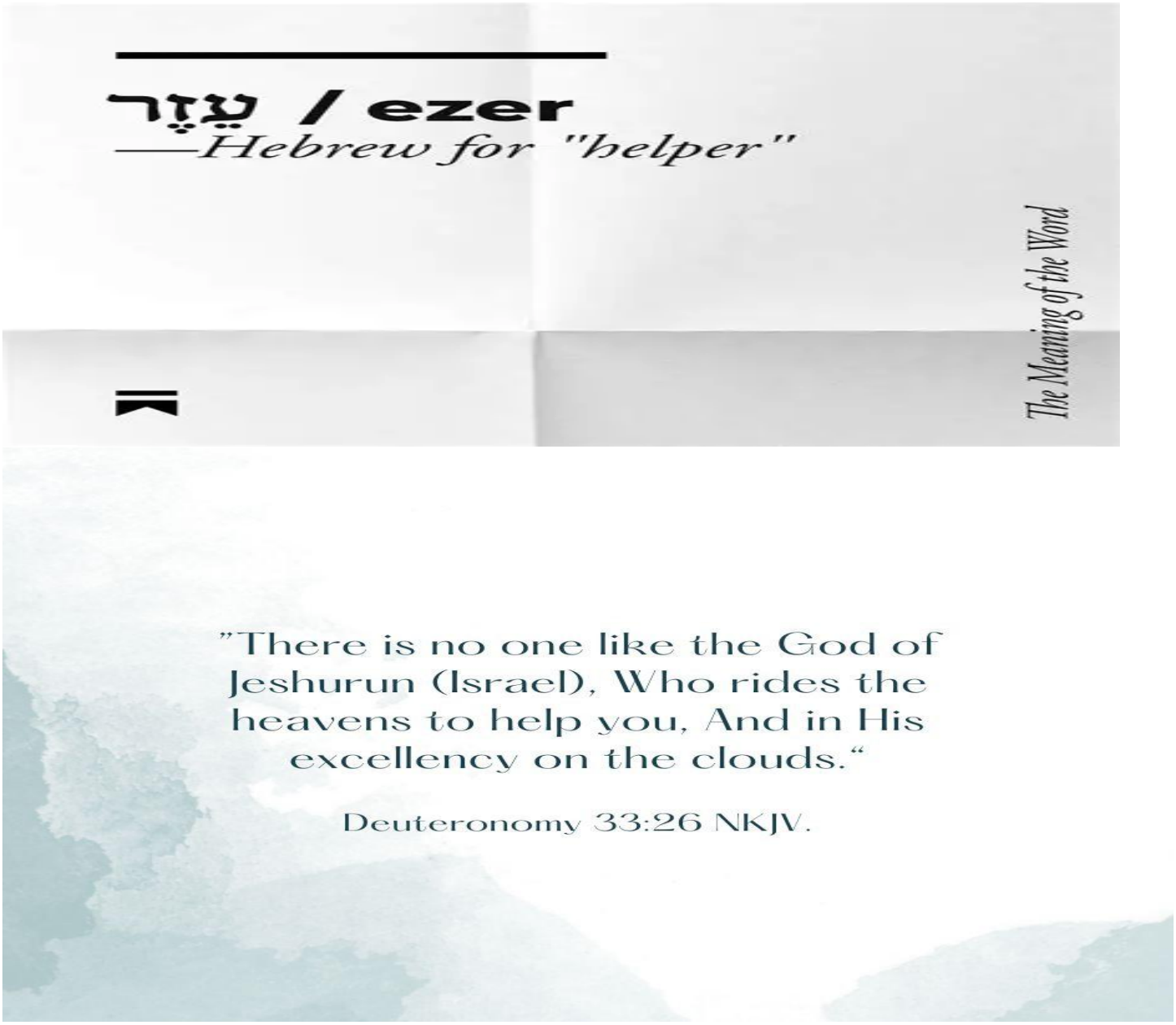
God's definition of manhood is the ability to put divine truth into action at home and on the job. Tony Evans

II. Women: Bear Life to produce fulfillment. V. 18

a. Complement to remove loneliness. V. 18

i. Adam had to be shown the complement of all the other animals to realize his need for his complement. V. 19-20

b. Created to be a helper comparable. V. 18 How does that word apply to The role of women? OF ALL THE PLACES THE WORD APPEARS IT APPEARS MOST OFTEN TO THE LORD'S HELP FOR US!



i. **In vision:**
    1. **Help him see God's vision for their life. Psalm 89:19:** Then thou spakest in vision to thy holy one, and saidst, I have laid help H5828 upon one that is mighty; I have exalted one chosen out of the people.
ii. **In blessing:**
    1. **Bless with your words, not curse. Deuteronomy 33:7**
        a. And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and H5828 be thou an help H5828 to him from his enemies.
iii. **In holy walk:**
    1. **Front row seat to pray better. Psalm 20:2**

a. Send thee help H5828 from the sanctuary, and strengthen thee out of Zion;

iv. **In war:**

1. **Make haste to help, not lag behind. Psalm 70:5**
    a. But I am poor and needy: make haste unto me, O God: thou art my help H5828 and my deliverer; O LORD, make no tarrying.
2. **To fight for them, not against them. Deuteronomy 33:26**
    a. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, H5828 and in his excellency on the sky.
3. **To shield from the enemies, not be contentious like an enemy. Psalm 115:11**
    a. Ye that fear the LORD, trust in the LORD: he is their help H5828 and their shield.

v. **In name:**

1. **Take up his name, not put his name down. Psalm 124:8**
    a. Our help H5828 is in the name of the LORD, who made heaven and earth.
    b. Adam named all the animals that's why a wife takes her husbands name and not the other way around.

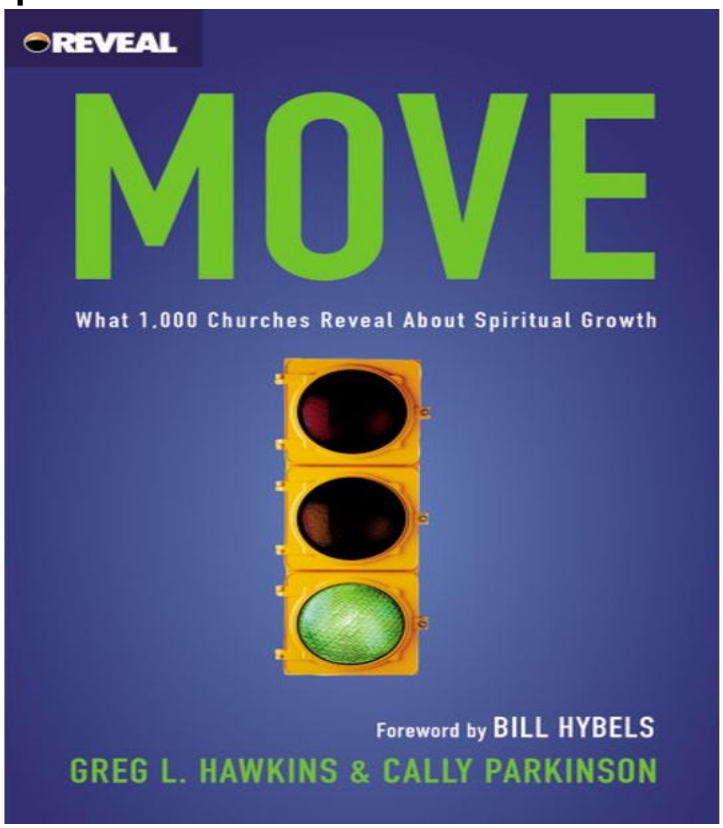


III. How do men and women fulfill these roles?

a. Set the goal: Christ-centered life! This brings God the most glory, reflects Jesus image and expands his kingdom reign!

b. How do achieve that goal?

i. **7 spiritual practices:**



1. **Read the Word daily.**
2. **Meditate on what you read. "**See for yourself bible study"
    a. **Observe; notice the text.**
    b. **Interpret; investigate the text.**
    c. **Apply; live the text.**
3. **Prayer personal guidance and intercession.**
4. **Prayer for personal holiness.**
5. **Tithe; obey God no matter what!**
    a. **Go frequently to where God wants you to serve.**
6. **Journal; trust a dull pencil, not a sharp memory.**
7. **Practice solitude for we are never alone.**

ii. **4 spiritual activities=Church**

1. **Accountability.**
2. **Be a witness.**
3. **Serve those in need.**
4. **Mentor others.**

Conclusion: Use roles as directed by the designer.

Gen 2:18

And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet H5828 for him.

Gen 2:20

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet H5828 for him.

Exo 18:4

And the name of the other *was* Eliezer; for the God of my father, *said he, was* mine help, H5828 and delivered me from the sword of Pharaoh:

Deu 33:7

And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and H5828 be thou an help H5828 *to him* from his enemies.

Deu 33:26
There is none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, H5828 and in his excellency on the sky.

Deu 33:29
Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, H5828 and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

Psa 20:2
Send thee help H5828 from the sanctuary, and strengthen thee out of Zion;

Psa 33:20
Our soul waiteth for the LORD: he *is* our help H5828 and our shield.

Psa 70:5
But I *am* poor and needy: make haste unto me, O God: thou *art* my help H5828 and my deliverer; O LORD, make no tarrying.

Psa 89:19
Then thou spakest in vision to thy holy one, and saidst, I have laid help H5828 upon *one that is* mighty; I have exalted *one* chosen out of the people.

Psa 115:9
O Israel, trust thou in the LORD: he *is* their help H5828 and their shield.

Psa 115:10
O house of Aaron, trust in the LORD: he *is* their help H5828 and their shield.

Psa 115:11
Ye that fear the LORD, trust in the LORD: he *is* their help H5828 and their shield.

Psa 121:1
[[A Song of degrees.]] I will lift up mine eyes unto the hills, from whence cometh my help. H5828

Psa 121:2
My help H5828 *cometh* from the LORD, which made heaven and earth.

Psa 124:8
Our help H5828 *is* in the name of the LORD, who made heaven and earth.

Psa 146:5
Happy *is he* that *hath* the God of Jacob for his help, H5828 whose hope *is* in the LORD his God:

Isa 30:5
They were all ashamed of a people *that* could not profit them, nor be an help H5828 nor profit, but a shame, and also a reproach.

Eze 12:14
And I will scatter toward every wind all that *are* about him to help him, H5828 and all his bands; and I will draw out the sword after them.

Dan 11:34
Now when they shall fall, they shall be holpen with a H5828 little help: H5828 but many shall cleave to them with flatteries.

Hos 13:9 O Israel, thou hast destroyed thyself; but in me *is* thine help. H5828

Tony Evans' Roles and Roles for Women

Dr. Tony Evans teaches that God has designed distinct but equal roles for men and women, rooted in biblical creation order. He emphasizes that **men and women are equal in being (imago Dei)** but have **distinct functions and covenantal roles** in marriage, family, and ministry Sermons Love.

Core Teaching on Roles

- **Equality in value**: Both men and women are created in God's image and are equally valuable before Him Sermons Love.
- **Distinct functions**: While equal in worth, men and women are called to different but complementary roles in God's plan. Evans warns against "cultural chaos" that undermines these distinctions Sermons Love.
- **Legitimate headship**: In marriage and leadership, Evans supports the idea of headship under God's authority, rejecting both abuse and unrighteous rebellion Sermons Love.

Roles for Women

Evans encourages women to embrace their God-given purpose and gifts:

- **Kingdom Woman**: A woman who makes a difference wherever she goes, living with wisdom, spiritual beauty, and sensitivity. She is empowered to seek God's best and move forward in the abundant life He has for her Tony Evans.
- **Ministry value**: Women are gifted and to be utilized in ministry, contributing to the body of Christ in ways that honor God Sermons Love.

- **Married women's role**: In *For Married Women Only*, Evans outlines three principles for honoring husbands—submission, sweetness, and sanctity—while also recognizing the mutual responsibilities in marriage Archive.
- **Gifts for ministry**: Evans affirms that God has given women powerful gifts for ministry, which should be used to build up the church and serve others YouTube.

Practical Application

- **In marriage**: Women are called to love sacrificially, support their husbands, and contribute to the household's spiritual and practical needs.
- **In ministry**: Women can serve in teaching, leadership, outreach, and other areas where their gifts are used for God's glory.
- **In personal life**: Women are encouraged to live as "kingdom women," making a positive impact in their communities and reflecting God's character.

In summary, Tony Evans' view of roles for women is that they are equal in worth, distinct in function, and called to serve in ways that honor God—whether in marriage, ministry, or everyday life—while maintaining healthy, biblically grounded relationships with men Sermons Love+3.

Tony Evans' View on the Role of Men

Dr. Tony Evans teaches that **men have a God-given role as spiritual leaders, providers, and protectors** — a role rooted in Scripture and essential for the health of families, churches, and society.

Biblical Foundation

Evans often points to **Genesis 3:8–12** and God's question to Adam, *"Where are you?"* He explains that this was not a question about physical location, but about **position and responsibility**. Adam had abandoned his role as the head of the garden, and God's call is for men to reclaim that position Sermons Love+1.

Core Responsibilities

According to Evans, the man's job is:

- **Provision** – Providing for the needs of the family and community.
- **Protection** – Safeguarding the spiritual and physical well-being of others.
- **Spiritual leadership** – Leading by revelation, not just reason, and restoring men to their foundational role in God's plan Sermons Love.

The "Last Adam" Hope

Evans also references the “Last Adam” concept, where Christ restores men to their original purpose. This restoration is seen as vital for healing broken families, churches, and society when men are missing in action Sermons Love.

Cultural vs. God’s Definition

A key theme is that **being a man is not defined by culture**, but by God’s design. Evans warns that many men are “males but not men” — physically male but lacking the spiritual and moral leadership God intended Sermons Love.

Practical Application

Evans calls men to:

- Step into their God-given leadership roles.
- Take responsibility for their families and communities.
- Lead with humility, faith, and a heart for God’s purposes.
- Restore the man’s role in the home, church, and society.

In short, for Tony Evans, the role of men is **to be the head, provider, and protector in God’s design**, reflecting Christ’s example and restoring the brokenness caused when men fail in that calling

David Guzik
Study Guide for Genesis 2

CREATION COMPLETED; ADAM IN THE GARDEN OF EDEN

A. The completion of creation.

1. (Genesis 2:1-3) The seventh day of creation.

Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

a. **And He rested on the seventh day**: God did not need rest on the seventh day because He was tired. He **rested** to show His creating work was done, to give a pattern to man regarding the structure of time (in seven-day weeks), and to give an example of the blessing of rest to man on the seventh day.

i. The seven-day week is permanently ingrained in man. Though some through history tried to change the seven-day week (a ten-day week was attempted during the French

Revolution), those attempts have come to nothing. We are on a seven-day cycle because *God* is on a seven-day cycle.

b. **God blessed the seventh day and sanctified it**: God **sanctified** the seventh day because it was a gift to man for rest and replenishment, and most of all because the Sabbath is a shadow of the rest available through the person and work of Jesus Christ.

i. Colossians 2:16-17 and Galatians 4:9-11 make it clear that Christians are not under obligation to observe the Sabbath today because Jesus fulfilled the purpose and plan of the Sabbath for us and in us (Hebrews 4:9-11). Yet Christians do not lose the Sabbath; *every day* is a day of rest in the finished work of Jesus Christ. Every day is specially set apart to God.

ii. Though we are free from the legal obligation of the Sabbath, we dare not ignore the importance of a day of rest. God has built us so we *need* one. But we are also commanded to work six days. "He who idles his time away in the *six* days is equally culpable in the sight of God as he who works on the *seventh*" (Clarke). In our modern world of four or five-day workweeks and generous vacation time, surely more "leisure time" can be given to the work of the LORD.

c. **In it He rested from all His work**: Though God rested on the seventh day of creation, He did not institute the Sabbath or show us His rest for His own sake. God does not take the Sabbath off. Jesus Himself said, *My Father has been working until now, and I have been working* (John 5:17). God does not need a day off, but man needs to see the rest of God and know he can enter into it by the finished work of Jesus.

i. The description of each other day of creation ended with the phrase, *so the evening and the morning were the… day.* However, this seventh day of creation does not have that phrase. This is because God's rest for us isn't confined to one literal day. In Jesus, God has an *eternal* Sabbath rest for His people (Hebrews 4:9-11).

ii. "God, having completed His work of creation, rests, as if to say, 'This is the destiny of those who are My people; to rest as I rest, to rest in Me.'" (Boice)

2. (Genesis 2:4-7) The history of the heavens and the earth.

This *is* the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and *there* *was* no man to till the ground; but a mist went up from the earth and watered the whole face of the ground. And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

a. **This is the history of the heavens and the earth**: This probably ends the "genealogy" of **the heavens and the earth**, a history given directly by God to either Moses or Adam, recording the history of God's seven-day creation. This was something no human was present to witness.

b. **In the day that the LORD God made the earth and the heavens**: This is the first use of **LORD** (Yahweh) in the Bible. Our English word *Lord* comes from the Anglo-Saxon word for *bread* (as does our word *loaf*) because ancient English men of high stature would keep a continual open house, where all could come and get bread to eat. They gained the honorable title of *lords*, meaning "dispensers of bread."

c. **Before any plant of the field was in the earth**: This history begins before there was any vegetation on the earth at all (back to Genesis 1:1), a time when there were only space and a watery globe we know as the earth.

d. **The LORD God had not caused it to rain on the earth**: When God first created vegetation (on the third day of creation, Genesis 1:11-13), man had not yet been created to care for the vegetation of the earth, and there was no rain. The thick blanket of water vapor in the outer atmosphere created on the second day of creation (Genesis 1:6-8) made for no rain cycle (as we know it) but for a rich system of evaporation and condensation, resulting in heavy dew or ground-fog.

e. **The LORD God formed man of the dust of the ground**: When God created man He made him out of the most basic elements, **the dust of the ground**. There is nothing "spectacular" in what man is made of, only in the way those basic things are organized.

i. When the Bible uses **dust** in a figurative or symbolic sense, it means something of little worth, associated with lowliness and humility (Genesis 18:27; 1 Samuel 2:8; 1 Kings 16:2). In the Bible, **dust** isn't evil and it isn't nothing; but it is *next* to nothing.

f. **And breathed into his nostrils the breath of life; and man became a living being**: With this Divine breath, man became **a living being**, like other forms of animal life (the term *chay nephesh* is used in Genesis 1:20-21 and here). Yet only man is a **living being** made in the **image of God** (Genesis 1:26-27).

i. The word for **breath** in Hebrew is *ruach* — the word imitates the very sound of breath — is the same word for *Spirit*, as is the case in both ancient Greek (*pneuma*) and Latin (*spiritus*). God created man by putting His *breath*, His *Spirit*, within him.

ii. "The implication, readily seen by any Hebrew reader, [is] that man was specially created by God's breathing some of His own breath into him." (Boice)

iii. The King James Version reads: *man became a living soul*. This makes some wonder if man *is* a soul, or if man *has* a soul. This passage seems to indicate that man *is* a soul, while passages like 1 Thessalonians 5:23 and Hebrews 4:12 seem to indicate that man *has* a soul.

It seems that the Scripture speaks in both ways, and uses the term in different ways and in different contexts.

B. Adam in the Garden of Eden.

1. (Genesis 2:8-9) Two trees in the Garden of Eden.

The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

a. **The LORD God planted a garden eastward in Eden**: Eden was a **garden** specifically **planted** by God; it was a place God made to be a perfect habitation for Adam (and later, Eve).

b. **There he put the man whom He had formed**: The details in the creation of Adam and Eve teach us something. After reading Genesis 1, we might have assumed that man and woman were made at the same time, but the text doesn't specifically say so. We assume it. We don't know the details about man's creation until Genesis 2.

c. **Out of the ground the LORD God made every tree grow**: The rest of Genesis chapter 2 does not present a different or contradictory account of creation. Rather, it is probably the history of creation from Adam's perspective. This is Adam's experience of creation, which does not contradict the account of Genesis 1:1-2:7 — it fills it out.

i. In Matthew 19:4-5, Jesus referred to events in Genesis 1 and to events in Genesis 2 as one harmonious account.

d. **The tree of life… the tree of the knowledge of good and evil**: These two trees were among all the other trees God created and put in the Garden of Eden.

i. The **tree of life** was to grant (or to sustain) eternal life (Genesis 3:22). God still has a tree of life available to His people (Revelation 2:7), which is in heaven (Revelation 22:2).

ii. The **tree of the knowledge of good and evil** was the "temptation" tree. Eating the fruit of this tree would give Adam an experiential knowledge of good *and* evil. Or, it is possible that it is called **the tree of the knowledge of good and evil** not so *man* would know good and evil, but so *God* could test good and evil in man.

2. (Genesis 2:10-14) Rivers in the Garden.

Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. The name of the first *is* Pishon; it *is* the one which skirts the whole land of Havilah, where *there is* gold. And the gold of that land *is* good. Bdellium and the onyx stone are there. The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush. The name of the third river *is* Hiddekel; it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates.

a. **Now a river went out of Eden**: The whole feel of this account gives the sense that it was written by an actual eyewitness of the rivers and surroundings. Adam probably wrote this himself.

b. **The name of the first is Pishon**: These rivers are given specific names which answer to names of rivers known in either their modern or ancient world. However, the names of these rivers can't be used to determine the place of the Garden of Eden because the flood dramatically changed the earth's landscape and "erased" these rivers.

i. We know modern rivers today such as the **Tigris** or **Euphrates** because Noah and his sons named some rivers in the post-flood world after familiar pre-flood rivers.

3. (Genesis 2:15-17) God's command to Adam.

Then the LORD God took the man and put him in the garden of Eden to tend and keep it. And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

a. **Put him in the garden of Eden to tend and keep it**: God put Adam into the most spectacular paradise the world has seen, but God put Adam there to do *work* (**to tend and keep it**). Work is something good for man and was part of Adam's perfect existence before the fall.

i. "The ideal state of sinless man is not one of indolence without responsibility. Work and duty belong to the perfect state." (Leupold)

b. **Of the tree of the knowledge of good and evil you shall not eat**: The presence of this tree — the presence of a choice for Adam — was good because for Adam to be a creature of free will, there had to be a *choice*, some opportunity to rebel against God. If there is never a command or never something forbidden there can then never be choice. God wants our love and obedience to Him to be the love and obedience of *choice*.

i. Considering all that, look at Adam's advantages. He only had *one way* he could sin and we have countless ways. There are many trees of temptation in our lives, but Adam had only one.

ii. God made this command originally to Adam, not to Eve; God had not yet brought woman out of man.

c. **In the day that you eat of it you shall surely die**: God not only made His command clear to Adam, but He also clearly explained the consequences for disobedience.

C. God creates the first woman.

1. (Genesis 2:18) God declares He will make a helper comparable to Adam.

And the LORD God said, "*It is* not good that man should be alone; I will make him a helper comparable to him."

a. **It is not good that man should be alone**: For the first time, God saw something that was **not good** — the aloneness of man. God never intended for man to be alone, either in the marital or social sense.

i. Marriage, in particular, has a blessed civilizing influence on man. The wildest, most violent, sociopathic men in history have always been single, never under the plan God gave to influence men for good. For society as a whole, this is **not good**.

b. **I will make him a helper comparable to him**: God's "blueprint" for creating this companion to Adam was to make a **helper comparable** to Adam.

i. Different versions of the Bible translate this idea in a variety of ways, but the idea is essentially the same in each of them:

- *Helper meet (suitable, adapted, completing)* (Amplified).
- *A companion… a helper suited to his needs* (Living).
- *A helper such as he needs* (Beck).
- *A helper correspondent to himself* (Septuagint Bible).
- *A helper suitable* (NIV, NASB).
- *A help meet for him* (KJV).

c. **A helper comparable**: In reference to the marriage relationship, God created woman to be a perfectly suitable helper to the man. This means God gave the plan and agenda to Adam, and he and the woman together work to fulfill it.

i. The phrase "in reference to the marriage relationship" is used because God has not ordained women to be helpers to men in authority (instead of being in authority themselves), except in marriage and in the church (1 Timothy 2:12-13).

ii. God gives to man the responsibility (and the accountability) to be the leader in the home and gives to the woman the responsibility and the accountability to help him.

iii. This does not mean there is to be no help from the man to the woman (though in many cases this is sadly true). It means when God looks down from heaven upon the family, He sees a man in leadership, good or bad, faithful or not, to the calling of leadership. A true leader will, of course, help those helping him.

iv. We only see "helping" as a position of inferiority when we think like the world thinks. God considers positions of service as most important in His sight (Matthew 20:25-28).

d. **A helper comparable**: Not only was the woman to be a **helper** but also she was made **comparable** to the man. She should be considered and honored as such. A woman or wife

cannot be regarded as a mere tool or worker, but as an equal partner in God's grace and an equal human being.

2. (Genesis 2:19-20) No helper was found comparable for Adam among the animals.

Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

a. **Brought them to Adam to see what he would call them**: Since Adam had the capability to intelligently name all the animals, it shows he was a brilliant man. Because at this time Adam's intellect had not yet suffered from the fall, he was probably the most brilliant man who ever lived. Adam was the first and greatest of all biologists and botanists.

b. **So Adam gave names**: Adam did not name any other animal after himself, calling any other animal "man" or "human." By this, we see he understood that he was essentially different from all the animals. They were not made in the image of God.

i. Mark Twain had a joke where he described Adam coming home to Eve after naming all the animals. Eve looked at an elephant and said, "What did you name that big animal?" Adam replied, "I called it an elephant." Eve asked, "Why did you call it an elephant?" Adam answered, "Because it looked like an elephant!"

c. **But for Adam there was not found a helper**: It was obvious to Adam that the animals came in pairs and he had no mate. Since God deliberately had Adam name the animals after seeing his need for a partner (Genesis 2:18), God used this to prepare Adam to receive the gift of woman.

3. (Genesis 2:21-22) God makes the first woman from Adam's side.

And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

a. **God caused a deep sleep to fall on Adam**: This is the first surgery recorded in history. God even used a proper anesthetic on Adam.

b. **The rib which the LORD God had taken from man He made into a woman**: God used Adam's own body to create Eve to forever remind him of their essential oneness. As Adam came to know Eve he would see many ways that they were different, but he must never forget that they are essentially one and that they are made of the same substance. They are more alike than they are different.

i. We don't really know *exactly* what God took from Adam's side to make Eve, and it doesn't really matter. Modern research into cloning and genetic replication shows every cell in our body contains the body's entire genetic blueprint. God took some of Adam's cells and changed their genetic blueprint in the creation of Eve. Nevertheless, the story that women have one more rib than men because of the way Eve was created is a myth.
ii. We also know the Bride of Christ comes from the wound made in the side of the second Adam, Jesus Christ.

iii. There is a beautiful Jewish tradition saying God made woman, not out of man's foot to be under him, nor out of his head to be over him, but "She was taken from under his arm that he might protect her and from next to his heart that he might love her" (Barnhouse).

c. **He made into a woman**: It is important to realize that there are not two beginnings to the human race, one in Adam and one in Eve. There was one beginning of the human race in Adam.
d. **And He brought her to the man**: God brought Eve to Adam and created Eve out of Adam. He was first — the source and the head. She was created to be a helper perfectly suited to him. Thus the subordinate relationship of wives to husbands is found *before* the curse, not only after it.

4. (Genesis 2:23) Adam's brilliant understanding of who Eve is and her connection to him.

And Adam said:

"This *is* now bone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man."

a. **This is now bone of my bones**: Adam recognized that Eve was both like him (**bone of my bones And flesh of my flesh**) and not like him (**Woman… taken out of Man**). They were one, but they were not the same.
b. **Flesh of my flesh**: Adam understood the essential *oneness* in his relationship with Eve. This point is so important that it is referred to several times in the New Testament, including the great marriage passage in Ephesians 5:28-29: *So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it*.

i. No one walks into a room and seeks the most uncomfortable seat. The natural concern we have for ourselves causes us to take care of ourselves. In a healthy marriage relationship,

the husband realizes the essential union he has with his wife, and that he cannot bless her without blessing himself and he cannot mistreat or neglect her without mistreating or neglecting himself.

c. **She was taken out of Man**: Adam recognized that though he and Eve were one, she was not the same as him. He understood that two different people were becoming one. 1 Peter 3:7 tells husbands to recognize that they are one with someone different, someone whom they must understand: *Likewise, you husbands, dwell with them with understanding, giving honor to the wife, as to the weaker vessel*.

i. If men and women are different, are they equal? Elisabeth Elliot said: "In what sense is red equal to blue? They are equal only in the sense that both are colors in the spectrum. Apart from that they are different. In what sense is hot equal to cold? They are both temperatures, but beyond this it is almost meaningless to talk about equality" (cited in Boice).

ii. **She shall be called Woman**: "*Woman* has been defined by many as compounded for *wo* and *man*, as if called *man's wo* because she tempted him to eat the forbidden fruit; but this is *no* meaning of the original word, nor could it be intended, as the transgression was not then committed." (Clarke)

5. (Genesis 2:24-25) The marriage of Adam and Eve.

Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed.

a. **They shall become one flesh**: The marriage principle stated here is based on the dynamic of oneness yet distinction. A man and wife can truly come together in a **one-flesh** relationship, yet they must **be joined**. It is a spiritual fact, but the benefits of that oneness are not gained by accident or by chance.

b. **They shall become one flesh**: This passage forms the foundation for the Bible's understanding of marriage and family. Both Jesus (Matthew 19: 5) and Paul (Ephesians 5:31) quoted it in reference to marriage.

i. "The institution of monogamous marriage, home, and family as the basic medium for the propagation of the race and the training of the young is so common to human history that people seldom pause to reflect on how or why such a custom came into being." (Morris)

ii. Many want to believe that the monogamous, two-parent family was invented in the 1950's by American television icons Ozzie and Harriet, but Adam and Eve are the original family. This is God's ideal family. This isn't polygamy. This isn't having a concubine. This isn't the keeping of mistresses. This isn't adultery. This isn't homosexual co-habitation. This isn't

promiscuity. This isn't living together outside the marriage bond. This isn't serial marriage. This is God's ideal for the family, and even when we don't live up to it, it is still important to set it forth as God's ideal.

c. **One flesh**: The idea of **one flesh** is taken by many to be mainly a way of expressing sexual union. While sexual union is certainly related to the idea of **one flesh**, it is only one part of what it means to be **one flesh**. There are also important spiritual dimensions to **one flesh**.

i. Paul makes it clear the sexual union has **one flesh** implications even when we don't intend so, as when a man has sex with a prostitute (1 Corinthians 6:16). Husband and wife become **one flesh** under God's blessing. In extramarital sex, the partners become "one flesh" under God's curse.

ii. In this sense, there is no such thing as "casual sex." Every sexual relationship at least begins a one-flesh bond. The bond will either be something beautiful (like the beautiful dancing of Fred Astaire and Ginger Rogers) or it will be something grotesque (like Siamese twins).

iii. It depends on whether the bonding takes place in a relationship with the right conditions: committed love, demonstrated by the marriage commitment, and a pursuit of true intimacy. Just because sex is taking place in marriage doesn't mean it is truly fulfilling God's purpose of bonding together a *one-flesh* relationship.

d. **They shall become one flesh**: Though an initial bond in a one-flesh relationship can be formed at the first sexual relationship a couple has, the fullness of what God wants to do in the **one flesh** relationship takes time. It has to **become**.

e. **They were both naked, the man and his wife, and were not ashamed**: Before the fall, Adam and Eve were both **naked… and not ashamed**. The idea of "nakedness" is far more than mere nudity. It has the sense of being totally open and exposed as a person before God and man. To be **naked… and not ashamed** means you have no sin, nothing to be rightly ashamed of, and nothing to hide.

i. Adam and Eve knew they were physically naked — nude — before the fall. What they did not know was a sinful, fallen condition, because they were not in that condition before their rebellion.

ii. We often feel uncomfortable when someone stares at us. This is because we associate staring with prying, and we don't want people to pry into our lives. We want to remain hidden and only reveal to other people what we want to reveal.

iii. When we want to be most attractive to someone else, we do the most to change our normal appearance. We have the thought, "If I really want to impress this person, I have to fix

myself up." None of this feeling was present with Adam and Eve when they were **naked… and not ashamed**.

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Tony Evans' Purpose of Marriage

Dr. Tony Evans teaches that **marriage is a covenantal union designed by God to strengthen each partner's ability to carry out their purpose in the spheres of influence where God has placed them** Tony Evans. In his view, marriage is not just a personal or emotional relationship, but a divine arrangement that should **glorify God, reflect His image, and expand His reign** cdn.bookey.app.

Biblical Foundation

Evans draws heavily from Genesis, noting that before creating Eve, God gave Adam responsibility and the ability to work and obey. This shows that **God values a husband's character, work ethic, and leadership** before marriage Tony Evans. Marriage, in this sense, is a partnership where each spouse supports the other in fulfilling their God-given purpose.

Purpose in Marriage

According to Evans, **purpose in marriage means impacting your world for good through fulfilling your purpose in all the places and ways God has positioned you to do so** Tony Evans. This includes:

- **Supporting your spouse's calling** so they can reach their fullest potential.
- **Encouraging and praying together** to keep each other focused on God's will.

- **Avoiding selfish ambitions** that could hinder the couple's shared mission Tony Evans.

Kingdom Perspective

In *Kingdom Marriage*, Evans defines a "kingdom marriage" as **connecting God's purpose with your pleasure** media.focusonthefamily.com. This means:

- Aligning your marriage with God's authority and vision.
- Living in a way that influences others for good, rather than being influenced by the world Tony Evans.
- Using your roles as husband and wife to **exercise dominion over the sphere of your world** where you have responsibility and influence Tony Evans.

Spiritual Warfare and Legacy

Evans also emphasizes that marriage is often a battleground against spiritual forces. A strong, purpose-driven marriage **guards the home, strengthens the family, and leaves a legacy of faith** YouTube. When couples live under God's design, they become a model of the heavenly union of God with the believer, potentially drawing others to Christ Tony Evans.

In summary: For Tony Evans, the purpose of marriage is to glorify God, support each other's purposes, and live as a kingdom partnership that reflects His image, influences the world for good, and withstands spiritual challenges.

Tony Evans - Who Owns Your Marriage

(Versión en español)

Who Owns Your House Marriage Submission Relationships

***Marriage** isn't a contract you can dissolve when convenient, it's a covenant with divine terms you never fully signed off on. Tony Evans unpacks what happens when couples stop asking how to get in right and only ask how to get out.*

🕮 Sermon Outline

- ▶ Wrong question, wrong door
- ▶ Male and female, one purpose
  - → An institution older than government
- ▶ Adam's missing side
- ▶ The one word that rebuilds it
  - → Defining covenant
- ▶ Five ingredients of a covenant
  - → Transcendent: God is the author
  - → Hierarchical: order in the chain
    - • The chain of command explained
    - • What happens when it breaks
    - • The angel and the post office
  - → Ethics: two words that cover it all
    - • What respect looks like
    - • A story about arsenic and tea
  - → Sanctions: the marriage warranty

- → Inheritance: it's not just about you
- ► Water into wine at the wedding
- → A tune up, not a trade in

Wrong question, wrong door

The Pharisees came to Jesus and said, "On what grounds can we get a divorce? On what grounds can we get a divorce? How can we get out of this?" And they came to Jesus about the grounds for divorce. And there was a group that was there that was very liberal, basically, who wanted no fault divorce. "We just don't want to be married anymore. Tired of being married. Don't like the way she cooks. Don't like the fact he snores. What, what, what are the, can we get out of this?"

They asked Jesus the question. Jesus said, "Have you not read?" They asked a question about divorce, and Jesus said, "No, I want to talk to you about marriage. You're starting at the wrong place. You asked Me how to get out, and I'm not sure you've gotten in correctly. I'm not sure you understand it. Have you not read? Don't you, aren't you familiar? You're Pharisees. Aren't you familiar with what God has said about the institution?"

Male and female, one purpose

And He says God made them male and female, the only two genders that exist. And these two shall become one; therefore the only marriage that can exist. He did not make them male and male and female and female to be married; He made them male and female. And I know what the culture says, and we can't control what the culture does, but we can control what the kingdom says.

He says, "Have you not read? Have you ignored your Bible to satisfy your desire to dissolve your relationships?" He says that He made them male and female so that they are no longer two, but they become joined together to become one flesh. There is a male, there is a female, but they come together for a single purpose. Unity is oneness of purpose, not sameness of persons.

An institution older than government

And so what God did was He created them and He instituted the institution of marriage. He says, "Have you not read," referring to the last couple of verses in Genesis chapter 2, when God created marriage. So marriage is not a governmental institution; it's not a social institution; it's a biblical, theological, theistic institution. That is, it is established by God.

Adam's missing side

So let's review the first marriage. You know the story. Adam was a complete single, we went over that last week. He was unmarried, but he was complete, until it was time to get married. God put him to sleep and took out, the Hebrew word "rib" means "side," so He took out this whole cavity over here. So it was time to get married; Adam was now half the man he used to be. Adam is missing a piece of him. In order for Adam to get his side back, he's got to go to Eve. But when he gets his side back, which Eve now has, he's getting more than the side he lost, because God took the side and made a whole other person that has stuff he didn't possess. So the whole point of becoming one flesh is to become bigger than you were on your own once that is entered into.

So God established marriage, and He established it to be one flesh for reflecting His image, reproducing offspring, and ruling on His behalf. Reflecting, replication, and ruling. Those are the three purposes. And then God said to

them, if you follow these three purposes, then I will give you favor.

The one word that rebuilds it

You can understand the concept of marriage with one word. It is the premier word to understand it. If you understand this one word, you can rebuild something that's broken, you can go and sin no more, you can establish the right foundation with this one word. And it is in understanding and applying this one word from Scripture that allows us to have what God had in mind when He created the institution, since He owns marriage, which is the foundation of family.

In Malachi chapter 2, verse 14, the prophet Malachi speaks, and he tells them, because they say, "We can't find God. God is nowhere to be found. He's not with us," he says, "Because the Lord has been a witness between you and the wife of your youth." He's testifying against you. And he concludes with this word: "Though she is your companion and your wife by covenant, she is your mate by covenant." That word is rarely used anymore in marriage ceremonies, but that word is your key to marriage. It is the understanding of the meaning of what God says marriage is: a covenant.

Defining covenant

Let me define a covenant. A covenant in the Bible is a divinely created relational bond. Covenant is a divinely created relational bond. He's going to say in the same passage later, "I hate divorce." He says a covenant is a divinely created bond. It is when God officially establishes something in the Bible that is operating according to His governance and guidelines. A covenant is a divinely created relational bond. It's official, and it is oath bound and demonstrated and implemented, and it is a divinely created relational bond. Okay.

All through the Bible you'll see this word "covenant." God, when He wanted to do something official, He established a covenant with Abraham, a covenant with Moses, a covenant with Israel, a covenant with David, a covenant, the New Covenant with the Church. That word "covenant" also shows up when He takes communion in 1 Corinthians 11. He says, "This is the blood of My covenant." This is an official bond that God holds tightly to.

Five ingredients of a covenant

Now, to understand it, you want to understand five ingredients of every covenant. No matter what the covenant is, it always has five things in it. And when you understand these five things, you understand covenant, and when you understand covenant, you understand marriage, because marriage is a covenant. So I want to review these five things with you, and you can assess: if you are married, are these operative in our system of marriage or not? Therefore, we need them to operate. And, or you'll have a framework for operating them as you advise others or as you may get married yourself. But these are the five ingredients of every covenant in Scripture.

Transcendent: God is the author

Number one, I'm going to use some theological words, but I'll define them so that you can appreciate them. Number one, all covenants are transcendent. "Transcendent" is a big theological word that simply means God authorized, God run, God overseen, God dispensed. God is transcendent, meaning He is outside of time and space. So what happens inside of time and space comes from something outside of time and space. "In the beginning, God created the heavens and the earth." So you have the physical because it came from the spiritual. God is a spirit. So you have heaven and earth because something outside brought something inside, because God is transcendent, although He's also immanent. "Immanent" means inside. "Transcendent" is outside. So the God outside created marriage for what happens inside. So God is the author. This is why He says in Matthew 19, "Let not man put

asunder what God has joined together."

Hierarchical: order in the chain

Now, secondly, marriage is hierarchical. Another word that we want to define: marriage is hierarchical. Hierarchical means it is designed to function in accordance with a chain of command. It is designed to function in a divine order. There is an order to the covenant. Every covenant has an order, a chain of command.

When Jesus sent the Holy Spirit, the Holy Spirit says, "I've come to glorify the Son." Amen. So Jesus said, "I've come to advertise the Father." The Holy Spirit says, "I've come to advertise the Son." Yet the Bible says these three are one. So there is equality of being and essence. There is not equality of function. And what we've got today is chaos because nobody knows their roles. And because function has gotten eradicated and eroded, people don't know how to operate with equality of being and inequality, or distinctions or differences, in function.

The chain of command explained

In God's covenant, He says in 1 Corinthians 11:3, Christ is underneath God. Then He says every man is underneath Christ. Then He says a woman is underneath the man. And then of course He says children are underneath parents. There is a chain of command. When that chain gets broken, you have clipped yourself away from God. God will not operate apart from His order, for He is a God of decency and order. He only operates with His order.

Adam, the man who was created first, is responsible underneath God for the stability of the marriage and the family. That is his role underneath God, meaning under legitimate authority. The woman's role, who is equal to the man, but the woman's functional role if she's married, is to come underneath her husband's legitimate authority, not illegitimate authority. That's where this whole word of submission gets mixed up. You're not submitting to somebody just because they're a man; you're submitting to them because they're exercising legitimate authority. Everybody is in the chain of command.

What happens when it breaks

So when a man shifts from biblical authority, whether it's given by the church, by other men, but based on biblical authority under the rule of Christ, when he shifts from that, he has set in motion dysfunction in the hierarchy. And once dysfunction hits in the hierarchy, the Bible says to the man in 1 Peter 3:7, if you're not treating her as an equal vessel even though she has a different function, don't pray; I'm not listening. In fact, God goes one step further. He says in Genesis chapter 3, "Because you listened to your wife," I told you this, "and you got googly eyed and listened to her, all hell's gonna break loose, because I don't even want Eve to overrule Me. I want to dictate. I want to design your manhood and your responsibility in the relationship."

Then the Bible calls for wives to submit to their husbands, to come underneath, again, legitimate authority. So anybody who tells you you're being abused, you're being misused, whether physically, emotionally, whatever it is, and you're just supposed to take it, has lied to you. Because that's not legitimate authority. That's illegitimate activity.

The angel and the post office

There is a chain of command. If you break that chain, 1 Corinthians 11, when a woman operates independently of the covering, when she breaks that, it says she loses the angels. Now what does that mean? Well, angels are your post office. Hebrews chapter 1, verse 14: every believer is assigned an angel. If you are a Christian, if you've accepted Jesus Christ, you don't see him, but you have an angel assigned to you because you are a child of God. He's your post person. The job of the angel is to be your delivery service for whatever God wants to do. When you are out of order, it says you have disconnected from your angel, because the angel will only operate in God's order,

which means what God wants to deliver won't show up in your life's post office box because you are out of order.

So it is absolutely critical that the order, and it goes down to the children, of course, and we understand it there, parents being over children, but that order goes down to the whole family, and it starts with the marriage. Equality of being, so you cannot treat anybody as an unequal, but distinction of function. So there's hierarchy.

Ethics: two words that cover it all

Then thirdly, the third aspect of the covenant is ethics, or rules. Now, I could go hours on this, but let me summarize it with two words. I can summarize all the rules with two words. Ephesians 5:33. It says, "Husbands, love your wives, and wives, respect your husbands." Okay. A woman's need is in her heart; a man's need is in his head. Women need to be loved; men need to be respected.

There's no command in the Bible for a woman to love her husband, none. Titus chapter 2 says older women teach younger women how to love their husbands, but that's an indicative; it's not a command. And the way an older woman teaches a younger woman how to love her husband is to teach her how to respect him. Because a man's need is in his head; a woman's need is in her heart.

He says a man is to love his wife like Christ loved the church. How did Christ love the church? To death. So if you're still alive, you're not finished yet. So He says He commands husbands to love your wives in Ephesians 5. Love is a decision, whether or not it's accompanied by an emotion. Love is a decision to seek the well being of another, righteously, sacrificially seeking the well being of another.

What respect looks like

Okay, ladies. He says in Ephesians 5:33, husbands are to love. He says women are to reverence or respect, hold in high honor and esteem. You shouldn't be putting down your husband in front of your children, disrespecting him to your girlfriends on the phone or on social media. You are to hold him in high esteem. That's when you say, somebody wants you to do something, "I have to ask my husband first." It is holding him in high esteem, feeding his ego. It's like what it says in 1 Peter chapter 3, like Sarah who called Abraham "lord." So in other words, he should hear respect, see respect. Now he's given love, but he should hear respect, see respect, and feel respect privately and publicly. He should feel like the king that God has placed him to be by the queen He's put by his side.

A story about arsenic and tea

It reminds me of a story. It was Lady Astor, and Lady Astor was really struggling with the head of England, okay? And they couldn't get along; they were always fighting. And she told him, she said, "If I was married to you, I'd put arsenic in your tea." He said, "If I was married to you, I'd drink it."

But in all seriousness, if you hear the way some of the couples talk to one another, cuss one another, they don't just disagree; they are at enmity. Why? Because they have abandoned the covenant, and how the covenant is designed to function. And when Sarah called Abraham "lord," I'll give it a whole story, she said God said, "Well, I want you to get pregnant." She said, "Shall I have pleasure again from my lord?" God, Abraham is 100 years old. But the Bible says when she called him "lord," she got pregnant. Now, I know y'all not trying to handle babies. That's not the point. The point is, when she took her position of respect, she got a miracle.

See, a lot of you ladies are trying to change your husband with disrespect. And you can be a church girl all you want. If you're dissing him and dishonoring him, God is not paying attention to your singing, your praising, your praying, or your Bible reading. Because you've abandoned that ethic, that role, that responsibility. So he is to love; she is to hold him in high honor. And that is the ethic that leads to the sanctions.

Sanctions: the marriage warranty

Sanctions are blessings and cursings. Favor or non favor. Okay. When you buy an appliance, you get a manufacturer's warranty. They say, "We're going to stand behind this product. Something go wrong if it's under warranty. We got you. We got you. We got you. Not working right. It's not going right. We got you." Now, if you take a hammer and start hammering the toaster, hammering the can opener, hammering the refrigerator, hammering the stove, you're now out of warranty. The reason you're out of warranty is you're not handling it like it was created to be handled, and therefore the manufacturer is not going to stand behind you misusing the product that you now have.

Many of our relationships are out of warranty, and we wonder why God's not standing behind our situation, because you're not operating it the way He said to operate, so you're not seeing Him show up to turn it into what it ought to be. You're out of warranty. The blessings and the cursings, the sanctions, have to do with the warranty. God coming in, standing behind, answering prayers, delivering you through circumstances, changing the finances, helping you at work, dealing with the illnesses, whatever it is. So many couples are out of warranty because they're not handling the product called marriage like it was created to be handled, and they wonder why God is not changing the mate, changing me, changing the situation, saving the child. They want to know why nothing is changing, because it's out of warranty. The sanctions, the blessings and the cursings, which are talked about in Scripture.

Inheritance: it's not just about you

Finally, there is the inheritance. He talks about in Malachi 2 the offspring. The offspring. What you are seeing now with our children are the offspring of devastated homes. You got all this stuff with poverty and crime and everybody wilding out and all that. You got all that. But what you are seeing is what happens when marriages break down and families disintegrate. Because you got young men with no discipline, with no guidance, with no mentoring, with no leadership. You got girls that don't know how to be ladies, because they weren't raised to be ladies. You got chaos and confusion when you break down.

And the whole point of a covenant is for the future generation, not just for you. It's not just for you. It's not just about you. It's about your children's children, He says. It's about the future. And so what you decide will save or ruin the future. Not just you. So if you've got to be a little bit unhappy to save the future, then you just have to be a little bit unhappy to save the future. Because the covenant is not just about you. It's about the future. It's about God's kingdom plan and program.

Water into wine at the wedding

In closing, Jesus' first miracle was at a wedding. The wedding at Cana, John chapter 2. Jesus was a social butterfly. He went to social events. You see Him at parties. You see Him at events. So He goes to this wedding. And the problem is they've run out of wine. In the Bible, wine is a symbol for joy. That's why we have wine at celebrations and birthdays and weddings. You know, the wine was a celebratory drink for joy. There's no joy at the wedding because there's no wine at the wedding. They've run out.

Jesus' mother, Mary, comes over to Jesus and says, "Hey, hey, they're having no wine. Showtime. You take care of this." Jesus says, "My hour has not yet come. It's not time for Me to go public, but I'll still help them out." He said, "You tell the servants to go bring Me these barrels, these ceremonial barrels." He says, "You fill them with water." "We're out of wine." "Yeah, but you tell them to bring Me what they have." They fill them with water. On their way, not when they got there, but on their way, the water changed into wine. Water became wine. Water became wine because they did what He asked them to do. Because she said, "Whatever He tells you to do, I know it don't make sense. Go ahead."

So the water is now changing into wine. When the attendant sees the wine and tastes it, he said, "Wait a minute. We always serve the good wine first and leave the bad wine last. But y'all have saved the best wine for last."

A tune up, not a trade in

Maybe your relationship has run out of wine. Maybe your relationship has run out of joy. Maybe your relationship has run out of pleasure. It's run out of excitement. But I know somebody who can turn water into wine. Who can turn something that you have run out of into something brand new. And the latter wine was better than the former wine. So He can make the years you have left better than the years you've had so far. He can make the last better than the first. So you don't need a trade; you don't need a trade in; you just need a tune up. You don't have to turn the car in. All you gotta do is fix a little of that and fix a little of that and get back covered, get the mentality to see God turn maybe a bad situation into a blessing.

Chuck Smith
Verse by Verse Study on Genesis 2-3 (C2000)

> Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made (Gen 2:1-3).

So we find the creation of the earth in chapter one; the placing of man upon the earth, and then the declaration that on the seventh day God rested. Not that He was tired, because of all of the energy that had been expended in the creating of the earth because God is omnipotent-that means He can't get tired-but He had finished His work, and so He just rested from His work.

In other words, there's nothing more to create. It's all been created. If God really took the day off and just kicked back and did nothing, the earth would go to pieces, because the Bible says not only was all things, were all things created by Him, but by Him all things are held together. And so God rested from His creative works, all that have been created. All that is to be created was created in that span. Nothing new is now being created. We're now in sort of a closed-in system. Nothing new is being created.

There has been since that day a gradually, a gradual deterioration of everything; the second law of thermodynamics. Everything is now gradually wearing down and slowing down and in the process of decay. Sir Jean said that the universe is like a giant clock that was wound up and is slowly running down. And so God ceased from His creative forces and from the creation of anything new. Now God rested and from creation, so He sanctified or set apart that seventh day as a day of rest.

And God established with Israel a covenant that they should keep that Sabbath day through all their generations. Someone said, "Well when did the church start worshipping on Sunday?" And those of the church who still enjoy worshipping on Saturday try to blame Constantine for the change to Sunday worship. But there are indications; even in the book of Acts that they were gathering together on the first day of the week to break bread. Also in the letter to the Corinthians, Paul talks about when they gathered together on the first day of the week, to bring their offerings in so that there'll be no collections taken while he was there. Tertulian, one of the early church fathers, who antedates the Constantine and the whole development under Constantine, said that there were many Christians in that day who felt that the only day, really in which they should take communion was the first day of the week because that was the day that marked the resurrection of Jesus Christ.

Now it is interesting that the number of Jesus, in a numeric sense is the number eight, which is the number of new beginning. Seven is the number of completeness. Six is the number of man, imperfection. But when you hit the full cycle of seven, you have seven notes to the scale, seven basic colors, seven is a, seven days in the week and it's a number that speaks and has a connotation of completeness in a Biblical sense. So when you have finished the seven, you start a new cycle. Number eight then is the number of new beginning. It's starting over anew. So that in numeric structures and all, the number of Jesus is eight and all of the names for Jesus in Greek are divisible by eight, the number of new beginning.

And so it seemed like the early church met many of them on the first day of the week which would be the eighth day, the day that is the number for Christ. But there really shouldn't be any hang-up on it because Paul said in Romans fourteen, "One man esteems one day above another: another man esteems every day alike. Let every man be fully persuaded in his own mind" (Romans 14:5). In Colossians chapter two he said, "Don't let any man judge you in respect to holy days, new moons, Sabbath days: Which are all a shadow of things to come; for the substance is of Christ" (Colossians 2:16-17).
In other words, the Sabbath days were just a shadow of things to come. They aren't the substance. A shadow is not substance. Substance creates a shadow. The substance is Jesus. The shadow that Jesus cast on the Old Testament was the Sabbath day, the day of rest. So that Jesus has become our Sabbath as Christians.

He is our rest. We have ceased from our labors; we enter into His rest. And so Christ is our Sabbath. He is our rest. And the Sabbath days of the Old Testament were all looking forward to Jesus Christ who would bring rest. No longer is there a righteousness of works or of the law, but the righteousness now is by faith resting in Jesus Christ. And the one mark about those people who make such a big deal over a particular day to worship is they really don't have any rest. They're still seeking to achieve

a righteousness before God by keeping the law. And they have not entered into the substance, into Christ and into that rest that is in Jesus Christ.

The Sabbath law was given according to Exodus chapter twenty-two to the nation Israel and to those who would proselytize into the nation becoming Jews as a proselyte. Then they were forced to keep the Sabbath day or to the strangers that were in Israel. They also were forced to keep the Sabbath day, but the Sabbath day was never a regulation that was laid upon the Gentile church.

In fact, in the book of Acts when certain brethren came to the Gentile church of Antioch and began to trouble the brethren saying that you cannot be saved except you keep the law of Moses and be circumcised, Paul and Barnabas came down to the church in Jerusalem in order to settle the issue once and for all. Peter testified of his call unto the Gentiles by God and of that initial work of the Holy Spirit when he went to them. But then Peter suggested that we not put on them a yoke of bondage, referring to the law, that neither we nor our fathers were able to keep.

Paul and Barnabas testified of the marvelous work of the Holy Spirit among the Gentiles throughout the world where they were not keeping the law. And finally, James said, "Well I suggest that we not put on them any greater burden than to write to them and give them Christian greetings and tell them to keep themselves from things that are strangled, from fornication, and if they do this, they do well". And so they wrote the letter to the church at Antioch saying, "Greetings unto you, and we just suggest that you keep yourselves from idols, from things strangled, and from fornication. And if you do this, you do well, the Lord be with you and bless you." But there was never any reference to the Gentile church of the Sabbath day or any of the rest of the law and the ordinances.

Now even that business of keeping yourself from things strangled and things offered to idols, Paul even modified that when he wrote to the Corinthians. He said, Now when you are buying your meat in the butcher shop, don't ask him if it's been offered to an idol. Just buy it and go home and eat it. Give God thanks for it. For all things are to be received with thanksgiving. And if you don't ask, then you'll have no problems. But if you ask him, "Was this offered to as a sacrifice to an idol?" And he says yes, then you're liable to have a hang up with your conscience when you eat it.

So for conscience sake, just don't ask any questions. When you're invited out to eat at somebody's house, don't say, "Was this meat offered to an idol?" He said just eat what's set before you asking no questions. That is for your conscience sake. For we know that all things are to be "received with thanksgiving" (1 Timothy 4:3). There's nothing unclean in itself. So Paul had a glorious liberty in Christ Jesus and he said, "Happy is the man whose heart condemns him not in the things that he alloweth" (Romans 14:22). So I imagine Paul ate pork chops and had great freedom in these things though he was a Pharisee of the Pharisees at one time.

So God having rested established, sanctified the seventh day and made it as a covenant with the nation Israel. But God also established a pattern. "Six days shall thou labor and do thy work and the seventh day you're to rest, a day unto the Lord" (Exodus 35:2). Now it would be extremely healthy for all of us if we would take one day a week off and just kick back and do nothing. The Sabbath was made for man because man needs one day off out of seven. The reason why we have so much mental strain, the reason why we have so many heart attacks and all, is because people haven't been following God's law of the seventh day. We keep going all the time. We don't stop to take a day off, and my wife says, "Yeah, you don't and I've been telling you to do it". But it would be healthy. It wouldn't make you any more spiritual, it'd just be good for you. You'll live longer if that's your goal.
So now as we enter into verse four, we are going to enter in now to a sort of a recapitulation of certain aspects of creation as we now amplify some of the aspects of creation. As we enter into this next section beginning with verse four, we're going to find that God is not referred to as just "Elohim" as in chapter one; but now He is "Jehovah" or "Yahweh Elohim", because now we are going to see God relating to man. And whenever God begins to relate to man, He relates to man through this marvelous name of "Yahweh" or "Jehovah". As God seeks to become to man what man needs.

And it is because of this now being an amplification of the creation of man and all, there are some people who see it as a second account and see it foolishly as contradictory to the first account, and they call the first chapter the "Elohistic" and then they call this the "Jehovahistic" and then we get into a further account they call the "priestly". And so you have the "J.E.P." theories of whether or not it was the Jehovahistic or the Elohistic or the priestly writings and they get things so confused; that we're going to leave them with their confusion and just go on and study what God has to say.

> Now these are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens (Gen 2:4),

So now the LORD God, and whenever you find LORD in all capital letters as it is in this case, that means that it is that name for God that the Jews revered so highly, revered so highly, that they would not pronounce it. They would not write the vowels but only the consonants in the manuscripts. JHVH; try and pronounce that. You can't, you know, it's unpronounceable. So we don't know what vowels were there. So the general consensus of opinion is that the name was to be pronounced "Yahweh". But somewhere along the line the pronunciation of Jehovah came along or Jehovah and it has become more popular. But Yahweh is probably the correct pronunciation though we do not know for sure.

But it is the name by which God has sought to relate to man as it is the name that speaks of God's desire to become to you all that you may need. So whenever you find this all capitals LORD, it stands for that name of God. You will also find capital L, small -o-r-d, and that means that it's the translation

of the Hebrew Adonai, which means Lord as a title. But the all capitals means that it's a translation of the Yahweh, Lord as a name, the name of God, the Yahweh.

So here is the first use of it in the Bible, "in the day that the LORD God made the earth and the heavens."

> And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground (Gen 2:5-6).

Now it would seem that there was not a rain until the time of Noah. Prior to that in the evening, a mist would arise out of the ground and the earth would be watered with this dew or with this mist. Now it is interesting that even though there was not rain, there were rivers, four rivers that proceeded out from the Garden of Eden. How could you have rivers without rain? Creates an interesting problem that you can speculate on.

But it is very possible that there were subterranean caverns of, with tremendous volcanic heat and forces and water coming in from the sea through the subterranean caverns into this steam generator, so to speak, the volcano. The steam going up, and of course, then condensing and flowing as water, and you could have a water supply that way. You could have had at that point a lot of subterranean water. And of course, with this tremendous moisture blanket around the atmosphere, it could have provided a humidity, and of course, at night the mist going up, the earth was watered by this way prior to the flood.

> And the LORD God formed man of the dust of the ground, and he breathed into his nostrils the breath of life; and man became a living soul (Gen 2:7).

And so we are told that God in chapter one said, "Let us make man in our image, after our likeness"(Gen 1:26). "And God formed man out of the dust of the ground, and he breathed into man's nostrils; and man became a living soul", created in the likeness of God with the ability to worship God and the ability to fellowship with God.

> And the LORD God planted a garden eastward in Eden (Gen 2:8);

So eastward would have been east of where He had created Adam. There is no way to really know directions. We don't know where the Garden of Eden was. There is no way of finding out where the Garden of Eden was because since that time, there have been several cataclysmic changes of the earth's geography which have changed the courses of rivers and mountains and the whole thing.

There's a very interesting book by Emmanuel Villakoski, entitled "Earth's in Upheaval", in which he shows that the Himalayas and the Andes have both been formed in actually very recent years. There

are indications that Lake Titicaca, that there were civilizations around the lake when the lake was at a much lower altitude down about seven thousand feet or so. But in the last five thousand years, there has been a thrust upwards of the Andes, and thus the lake now being at around a ten thousand-foot elevation. But the book is quite interesting and quite challenging mentally. But all it is basically declaring is that there have been many changes of the earth's surface during the time of man's history. The flood, no doubt, altered the whole geographical face of the earth.
And there is one interesting little scripture that we know very little about but there's just sort of a side comment concerning the time of Peleg, that it was in his time that the earth was divided. Now there are-some of the latest theories are concerning the continental drifts, that at once everything was connected together but the continents have drifted and they are still drifting. If that theory is correct, it would be very interesting, this little sidelight, When did that happen? How long ago? What happened at the time of Peleg, and it's just-it really just sort of thrown in there just as a little grabber, and something to create an area for people to speculate about.

God doesn't say anymore about the earth being divided, except that one little remark and we'll get to it in awhile here in Genesis as it gives the genealogies, as it gives his genealogy it just gives that little addition to it. "And it was in his days that the earth was divided" (Genesis 10:25).
So "the LORD planted a garden eastward in Eden;"

> and there he put the man whom he had formed (Gen 2:8).

And so God made really a special place for Adam. He formed this garden or He planted this garden. And then He placed man in it.

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

So here was a beautiful garden, blossoming trees and fruit bearing trees. All there for man to just enjoy. It must have been absolutely, fabulously beautiful. God planted a garden, put in it all these beautiful flowering trees and fruit bearing trees. And in the middle of the garden, there were two trees: one, the tree of life; and the other, the tree of the knowledge of good and evil.

> And a river went out of Eden to water the garden; and from there it was parted, and became into four rivers. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold (Gen 2:10-11);

Now if you can only figure out where that is, you could go prospecting. Havilah, where is it? I don't know. But as I say, the whole structure of the earth has been so changed that there's no way of knowing really.

> The gold that is of that land is good: there is also bdellium and onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia (Gen 2:12-13).

But no doubt a different location than where it is today. Some believe that this perhaps is the reference to the Nile River but there is really very little relation between the Nile and the Tigris and Euphrates which the next two rivers,

> a third river the Hiddekel [is actually the Tigris river]: that is it which goeth toward the east of Assyria. And the fourth river is the Euphrates (Gen 2:14).

So two of the rivers, the Tigris and Euphrates and some believe that these other two rivers were actually sort of channels that connected the Tigris and the Euphrates there in the Babylonian plain. And they have, most of them, tried to locate the Garden of Eden somewhere there in the Babylonian plain between the Tigris and the Euphrates River. They say that that is the cradle of civilization.

> And the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it (Gen 2:15).

Now notice it wasn't that man didn't have anything to do. God put him there to dress the garden and to keep it. Some people picture heaven as, you know, sitting on a cloud and playing a harp and twiddling your thumbs in between numbers. Like you know, there's going to be nothing to do. Not so. God placed man in the garden to dress it and to keep it. Life would be awfully boring if there were nothing to do.

But the labor that man expended in the garden wasn't sweating kind of labor. That didn't come until after his sin that he was going to earn his bread by the sweat of his brow. Up to then it was just a matter of taking care of it, a caretaker and dressing it and keeping it. Far from the concept that the modern ecologists are trying to throw a guilt onto the Bible, saying that the man's raping of nature comes from the Bible because God said to have dominion over the earth, and thus man just feels that he can just do anything he wants and destroy it. And thus, the Bible is to blame for all of the ecological damage in the world. Oh how stupid can people get!

God didn't say to Adam, Just go and you know, mess it all up. Destroy it. Cut down the trees. He said, No, "dress it and keep it". Really I believe that only a child of God has a true appreciation of nature, a far greater appreciation of nature than a humanist. They are the ones who through greed have not cared for the world that God created and have so destroyed it by greed, but not by a Christian or Biblical principle at all. That's so much foolishness. But there are people who like to blame God and blame Christians for any problems, for in doing that they are pointing attention from themselves and their own guilt. God said, "Dress it, keep it".

> And the LORD God commanded the man, saying, Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (Gen 2:16-17).

So here is man placed in an ideal environment, under ideal conditions. Couldn't ask for it any nicer, any better, placed in this beautiful garden that God had planted, all kinds of fruit trees, all kinds of luscious fruits to eat of. And man is given only one restriction, that tree that is in the midst of the garden, you're not to eat of it. And then as though God knew that he was going to, He said, "For in the day that thou eatest thereof thou shalt surely die." Literally dying, "thou shalt surely die." In other words, death processes will begin the day you eat of that fruit.

Now it was really a twofold death; it was a spiritual death but it was the beginning of physical death for man. It doesn't really seem that God's requirements were too stringent. But why would God put that tree there anyhow? Of all the trees that God planted in the garden, why would He plant that tree? Just think. Had He not planted that tree we wouldn't have all of the problems that we have in the world today. And if God knew that man was going to eat of it, why would He put it there? And surely God did know if He indeed is omniscient, which I am confident that He is.

God created man after His image and God, being self-determinate, created man also self-determinate, giving to man a free will. One of the most awesome things that you have is the power of choice. You can choose your own destiny. You can choose whether or not you want God to have a part in your life. You can choose to obey God or disobey God. You can choose to love God or hate God. You can choose to serve God or serve your own flesh. God has given to you the capacity of choice.

Now it is interesting to me wherever the Christian gospel has gone, there has been a very high respect for the power of choice, freedom, the freedom to choose. And whenever there is a waning of the gospel in any area, what is the consequence? A slavery of man. The loss of freedoms. Look at those nations ruled by Communism today. How they have taken away the freedoms of choice and made them very restricted and very restrictive. And as we see in this country, more and more governmental controls we realize that with each new law there comes a confining of the freedom of choice. But always where the Christian gospel has gone, it has taken with it a respect for the freedom of choice because God gave to us the freedom of choice. And we respect it as a God-given capacity.

But what value would it be to have a freedom of choice if there was nothing to choose. It would be totally meaningless that God gave to me the power to choose, but I don't have anything to choose. It's all there. It's all laid out. There is no law, there is no restriction, there is nothing; therefore, I have no choice to make, therefore my power of choice is really meaningless. So in order that the power of choice be meaningful, God had to give a choice. God had to make a restriction. In order that man's

obedience to God might be meaningful, God had to give the opportunity to disobey and the choice to disobey.

The power of choice is the thing that makes man something other than a robot. God could have made us all robots with no choices, every decision coming from a superior mind that is controlling every action, every decision of my whole life and my body and everything else. But God didn't want a bunch of robots, because you could never receive meaningful love or meaningful fellowship from a robot. For love to be meaningful, the power of choice must be there. For obedience to be meaningful, the power of choice must be there. And so that my worship of God, my love for God might be fully meaningful to God, He gave to me the capacity of choice. I don't have to worship Him. I don't have to love Him. I can choose to do it or not to do it; that's my choice.

But when I choose to love God, then my love for God becomes meaningful unto God because it's a choice. I'm not a robot, I'm not just responding in a preset condition that God has built into my mental apparatus where He pushes a button in heaven and there are certain little flashes that go across my brain and my body responds automatically to these impulses from God and I say, "I love You, God". It doesn't turn anybody on. God wants our love to be meaningful. He gave us power of choice, but then He had to give us something to choose.

But in order that the power of choice be meaningful, not only must there be something to choose but then God must respect the choice that I make. In other words, He can't force me to choose. It isn't an arm-twisting God that has you in a hammer hold and says, "Say, Praise the Lord! Say, Praise the Lord! Praise the Lord!" If He forced me to choose, than it's no longer meaningful. So He respects the choice that I make.

If I make a choice and oh no, you can't do that, than what's the value of having a choice? So God has given me the free will, the power to exercise that free will and then He respects the choices that I have made. Woo, that's awesome! For that means that I have the capacity to choose my own destiny, to be with God or not to be with God. And when I make my choice, God respects the choice that I make. And if I choose not to be with God, He honors that choice.

Now this is why it is so ridiculous to say, well, how can a God of love send a man to hell? He doesn't. He never did, He never will. Man goes there by his own choice, which God respects and honors. If you choose to go to hell, God will respect your choice; otherwise, giving you the power of choice would be meaningless. And then so it's very awesome to realize that capacity of God, that God-like capacity that I have of choosing, choosing my destiny. Now God calls upon us to make a choice and God does seek to influence our choices. But when you come to the bottom line, the choice is yours.

Satan is also seeking to influence your choice. But the bottom line is that neither God nor Satan makes the choice for you. You make the choice for yourself. Every man is responsible for his own destiny. God has created us that way. And so He placed the tree. He gave the warning. And then He left man for his own choice.

> And the LORD God said, It is not good that man should be alone (Gen 2:18);

Now that is God's recognition of man's basic incompleteness by himself. God when He looked at man said,

> It is not good that man should be alone (Gen 2:18);

Man is incomplete by himself. God said,

> I will make a help meet for him. Now out of the ground the LORD God had formed every beast of the field, and every fowl of the air; and he brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof (Gen 2:18-19).

Now imagine that. What a mind God must have given to Adam. As He brought to Adam all of the animals and everything and he said, "That's cow, that's a horse, that's a dog, that's a cat".

> And he named all of the animals, and all of the birds; but in all of the animal kingdom there wasn't found [a companion or] a help meet for Adam. And so the LORD God caused a deep sleep to fall upon Adam, and as he slept: he took one of his ribs (Gen 2:20-21),

Now just, He opened up his side and He took-and a rib is not probably quite correct here. There is another Hebrew word for rib and just what this particular Hebrew word means is ambiguous. We can't be sure, but God took something out of Adam, perhaps even a blood transfusion or maybe a cell, maybe God cloned him. Who knows?

Interesting concept this cloning bit, realizing that the cell is far more complex than we originally thought, that there is the design pattern for the whole body in just a cell in your arm. So where this particular passage used to create a lot of problems to some of the problemed people, all of a sudden it looks like something out of science fiction that man has just about come to the place where we can clone, they think. And they're talking a lot today, in fact there is quite an interesting book that's created quite a controversy on cloning.

When God took out of Adam's side, and we'll say ribs just because we don't know what it is.

> and he closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man (Gen 2:21-22).

Now as I said, this has caused a lot of problems. People say, well, they don't believe the Bible can be the Word of God because man has the same number of ribs that a woman has. Well, that sure isn't very logical thinking by the person who presents that kind of an argument; is it? Because say if you lost your arm in an accident, it doesn't mean your child is going to be born without an arm; does it? Or you've chopped a finger off, it doesn't mean if you have a little boy he's going to be missing his index finger. So if God took a rib out of Adam, it wouldn't mean that his child would be minus that rib. You'd have to go find Adam's skeleton someplace to see if there was a missing rib. You couldn't, you know, look at man today and say, well man has the same number and all because that would not follow. We know better than that.

But there is that deep intimate relationship between man and woman. So deep that,

> Adam said, This is now bone of my bones, and flesh of my flesh: and she shall be called ishshah, because she was taken out of iysh. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed (Gen 2:23-25).

So now we have God establishing the basic relationship between a man and a woman in marriage. "Therefore a man shall leave his mother and father, and cleave unto his wife: and the two become one flesh." That's God's basic establishment of marriage. The two become one. The deepest, the most intimate bond, the two becoming one in marriage. The man cleaving to his wife. This is basic, this is the beginning of things, this is how God started it, this is how God intended it to be.

Now man had difficulty living up to God's plan and to God's intentions. When Jesus came, He sought to bring man to God's basic design and purpose; and thus, Jesus was teaching the sacredness of the marriage vows and the endurance of the marriage vows. And the Pharisees, recognizing now a difference between what Jesus was saying and what the law of Moses said, were seeking to trap Jesus, showing that He was teaching other than the law of Moses.

And so they said to Him, "Is it lawful for a man to put away his wife for any cause?" And Jesus said, "If a man puts away his wife and marries another, except it be for fornication, he causes her to commit adultery and whoso marries her commits adultery". Oh ho ho, trap is shut. "How is it then that Moses said, Let him give her a writing of a bill of divorcement". We caught You! You're saying something contrary to Moses' law. We know that God gave the law to Moses. There's no question about that. We've trapped You. We've caught You. You're contrary to Moses' law.

What did Jesus do? He went back and antedated Moses' law. Jesus said, "In the beginning it wasn't so. For in the beginning, God made them male and female, and for this cause shall a man leave his mother and father and shall cleave to his wife and they two become one flesh. And it was because of

the hardness of your hearts that Moses said, Let him give her a writing of divorcement". Because man's heart was hard and would not come to God's divine ideal, the law of divorce was established but that was never God's original plan.

In the beginning it was not so. We've come back now to the beginning, that which Jesus came back to, the basic purposes of God in marriage. That once for life, a man leaving his mother and father cleaving to his wife and the two of them becoming one flesh. And because of the hardness of man's hearts, his inability to obtain or to obey God's best, we look at our society and our world today and we see the multitude of problems that have arisen out of the hardness of our hearts, leaving the basic beginning purposes of God in marriage.

There's something wrong today with our whole concept of love. I get so tired of hearing a husband or a wife say, "Well I never really loved them. I don't think I loved them. I don't think I ever loved them". Listen, if you don't love, don't get married. Where is your head? What are you thinking about? That's a terrible thing to say to your mate, "Well, I don't think I ever really loved you". It's tragic.

So there is-there's a basic problem in our whole dating system. And one of the basic problems of the whole dating system is the couples are getting deeply involved physically without even knowing each other emotionally. That is, in the true deep sense, the relationship is predicated too much upon the physical aspects and there's not enough just getting acquainted and knowing. You see, one of the characteristics of true love is that it is patient and it will wait for that God-ordained time.

And any guy that tries to hustle you along into bed before you're married doesn't really love you with the kind of love that you want your husband to love you. Get rid of him. That's the whole problem, you see. Couples are getting married without really knowing each other or without really loving each other because too much emphasis has been on the physical aspects which is not true love. True love will wait.

Beautiful openness in marriage, there should be. They were both naked, they weren't ashamed. They shouldn't be. The two are one flesh.

CHRISTIAN MARRIAGE

Everyone agrees that a good marriage is more pleasant and beneficial than an unhappy one. But equally important, a good marriage is a model of the heavenly union of God with the believer. In other words, your marriage might win someone to Christ or cause him to turn away from a life in

fellowship with God. That in itself should be reason enough for us to learn to be godly mates and live the abundant life in the context of a Christian marriage!

As we review the details of the first union of a man and woman, a great deal can be learned about what God had in mind when He created marriage. When God made man, three Persons were involved: the Father, Son, and Holy Spirit. They created man in Their image, imparting Their nature to him so that man, in a sense, had Their nature.

Before the fall, Adam was able to walk and talk with God in the way two friends might visit on a summer evening. During those talks, God made His will clear to Adam. Among the topics they discussed was work. In the second chapter of Genesis, God places Adam in the garden and appoints him to be its overseer, a pleasant job in a fertile garden where there were no weeds, no destructive insects, and no droughts. Then God gave Adam instructions to enjoy all the fruit of the garden, with one exception: the fruit of the tree of the knowledge of good and evil. God gave Adam lessons about work and following instructions even before He created a mate for him.

The first lesson we can draw from this is a warning for single women.

When any woman considers a man for marriage, they need to remember that before God gave Adam a wife, He gave him responsibility.

It's clear from the order in which these events took place that God wants a husband to work and to be responsible. That shows us that a lazy and irresponsible man, no matter how attractive, is not a good choice. Marriage won't make him a responsible provider and leader. God wants the best for each of His daughters, so single women should consider their choice of a mate carefully and follow

God's standard by marrying only a man who demonstrates while he is single that he can and will take care of them in marriage.

If you ask the average man what God has said about his responsibility to his wife, to his children, and to himself as the head of the home, he will often admit he doesn't know or give an answer that demonstrates he doesn't know. And instead of looking to God for answers, these husbands either listen to their friends on the corner or adopt standards from TV. Because they don't know God well enough, they base their personal identities on clothes, cars, cash, or romantic conquests. That reduces manhood to a primitive level.

God's definition of manhood is the ability to put divine truth into action at home and on the job.

No amount of strength, good looks, or assets can improve his performance from God's perspective. A biblical husband is a man who has learned to submit his manhood underneath the Lordship of Jesus Christ. It is then that he will experience all of the fullness that a healthy marriage has to offer.

Marriage is a covenantal union designed by God to enable both partners to fully live out their divine purpose for being. Only when husbands and wives understand their responsibilities underneath God will they maximize this unique union!

Matthew Henry
Commentary on Genesis 2

Chapter 2

This chapter is an appendix to the history of the creation, more particularly explaining and enlarging upon that part of the history which relates immediately to man, the favourite of this lower world. We have in it,

- I. The institution and sanctification of the sabbath, which was made for man, to further his holiness and comfort (v. 1-3).
- II. A more particular account of man's creation, as the centre and summary of the whole work (v. 4-7).
- III. A description of the garden of Eden, and the placing of man in it under the obligations of a law and covenant (v. 8-17).
- IV. The creation of the woman, her marriage to the man, and the institution of the ordinance of marriage (v. 18, etc.).

amieson, Fausset & Brown Commentary on Genesis 2

The First Book of Moses, Called Genesis
Commentary by ROBERT JAMIESON
CHAPTER 2

Gen 2:1. THE NARRATIVE OF THE SIX DAYS' CREATION CONTINUED. The course of the narrative is improperly broken by the division of the chapter.

1. the heavens--the firmament or atmosphere.

host--a multitude, a numerous array, usually connected in Scripture with heaven only, but here with the earth also, meaning all that they contain.

were finished--brought to completion. No permanent change has ever since been made in the course of the world, no new species of animals been formed, no law of nature repealed or added to. They could have been finished in a moment as well as in six days, but the work of creation was gradual for the instruction of man, as well, perhaps, as of higher creatures (Job 38:7).

Gen 2:2-7. THE FIRST SABBATH.

2. and he rested on the seventh day--not to repose from exhaustion with labor (see Isa 40:28), but ceased from working, an example equivalent to a command that we also should cease from labor of every kind.

3. blessed and sanctified the seventh day--a peculiar distinction put upon it above the other six days, and showing it was devoted to sacred purposes. The institution of the Sabbath is as old as creation, giving rise to that weekly division of time which prevailed in the earliest ages. It is a wise and beneficent law, affording that regular interval of rest which the physical nature of man and the animals employed in his service requires, and the neglect of which brings both to premature decay. Moreover, it secures an appointed season for religious worship, and if it was necessary in a state of primeval

innocence, how much more so now, when mankind has a strong tendency to forget God and His claims?

4. These are the generations of the heavens and of the earth--the history or account of their production. Whence did Moses obtain this account so different from the puerile and absurd fictions of the heathen? Not from any human source, for man was not in existence to witness it; not from the light of nature or reason, for though they proclaim the eternal power and Godhead by the things which are made, they cannot tell *how* they were made. None but the Creator Himself could give this information, and therefore it is through faith we understand that the worlds were framed by the word of God (Hbr 11:3).

5, 6. rain, mist--(See on JF & B for Ge 1:11).

7. Here the sacred writer supplies a few more particulars about the first pair.

formed--had FORMED MAN OUT OF THE DUST OF THE GROUND. Science has proved that the substance of his flesh, sinews, and bones, consists of the very same elements as the soil which forms the crust of the earth and the limestone that lies embedded in its bowels. But from that mean material what an admirable structure has been reared in the human body (Psa 139:14).

the breath of life--literally, of lives, not only animal but spiritual life. If the body is so admirable, how much more the soul with all its varied faculties.

breathed into his nostrils the breath of life--not that the Creator literally performed this act, but respiration being the medium and sign of life, this phrase is used to show that man's life originated in a different way from his body--being implanted directly by God (Ecc 12:7), and hence in the new creation of the soul Christ breathed on His disciples (Jhn 20:22).

Gen 2:8-17. THE GARDEN OF EDEN.

8. Eden--was probably a very extensive region in Mesopotamia, distinguished for its natural beauty and the richness and variety of its produce. Hence its name, signifying "pleasantness." God planted a garden eastward, an extensive park, a paradise, in which the man was put to be trained under the paternal care of his Maker to piety and usefulness.

9. tree of life--so called from its symbolic character as a sign and seal of immortal life. Its prominent position where it must have been an object of daily observation and interest, was admirably fitted to keep man habitually in mind of God and futurity.

tree of the knowledge of good and evil--so called because it was a *test* of obedience by which our first parents were to be tried, whether they would be good or bad, obey God or break His commands.

15. put the man into the garden of Eden to dress it--not only to give him a pleasant employment, but to place him on his probation, and as the title of this garden, the garden of the Lord (Gen 13:10 Eze 28:13), indicates, it was in fact a temple in which he worshipped God, and was daily employed in offering the sacrifices of thanksgiving and praise.

17. thou shalt not eat of it. . . thou shalt surely die--no reason assigned for the prohibition, but death was to be the punishment of disobedience. A positive command like this was not only the simplest and easiest, but the only trial to which their fidelity could be exposed.

Gen 2:18-25. THE MAKING OF WOMAN, AND INSTITUTION OF MARRIAGE.

18. it is not good for the man to be alone--In the midst of plenty and delights, he was conscious of feelings he could not gratify. To make him sensible of his wants,

19. God brought unto Adam--not all the animals in existence, but those chiefly in his immediate neighborhood to be subservient to his use.

whatsoever Adam called every living creature, that was the name thereof--His powers of perception and intelligence were supernaturally enlarged to know the characters, habits, and uses of each species that was brought to him.

20. but for Adam there was not found an help meet for him--The design of this singular scene was to show him that none of the living creatures he saw were on an equal footing with himself, and that while each class came with its mate of the same nature, form, and habits, he alone had no companion. Besides, in giving names to them he was led to exercise his powers of speech and to prepare for social intercourse with his partner, a creature yet to be formed.

21. deep sleep--probably an ecstasy or 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.

took one of his ribs--"She was not made out of his head to surpass him, nor from his feet to be trampled on, but from his side to be equal to him, and near his heart to be dear to him."

23. Woman--in *Hebrew,* "man-ess."

24. one flesh--The human pair differed from all other pairs, that by peculiar formation of Eve, they were one. And this passage is appealed to by our Lord as the divine institution of marriage (Mat 19:4, 5 Eph 5:28). Thus Adam appears as a creature formed after the image of God--showing his *knowledge* by giving names to the animals, his *righteousness* by his approval of the marriage relation, and his *holiness* by his principles and feelings, and finding gratification in the service and enjoyment of God.

CHAPTER 2

THEME: *The Sabbath Day; summary of the first five days of the restoration; man's creation; condition placed on man; woman's creation*

A great principle of revelation occurs for the first time in this chapter, but it will be found again and again in the Word of God. It is one of the fingerprints of inspiration. It is the law of recurrence or the law of recapitulation. In other words, the Spirit of God, in giving the Word of God, has a practice of stating briefly a

series of great facts and truths; then He will come back and take out of the series that which is all–important, and He will elucidate and enlarge upon that particular thing. He is going to do this now in chapter 2 with the six days of creation which were given in chapter 1. This same principle is seen in the Book of Deuteronomy. Deuteronomy is the interpretation of the Law after forty years of experience with it in the wilderness. Deuteronomy is not just a repetition of the Law, but rather an interpretation of it. Likewise, we are given not only one but *four* Gospels. Again and again, this procedure is followed throughout the Word of God.

THE SABBATH DAY

In chapter 2 that which is lifted out of the six days of creation is that which pertains to man, and we begin with the Sabbath Day.

> **Thus the heavens and the earth were finished, and all the host of them.**
>
> **And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.**
>
> **And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made [Gen. 2:1–3].**

Do not miss the importance of the Sabbath Day. What does it mean when it says that God rested from His work? Does it mean that God got tired, sat down to rest on the seventh day, and said that he had had a big week—that He had worked more than forty hours, and that He wanted to rest? If you look at it like that, it is perfect nonsense. God rested *from* His work. When God finished His six days of work, He looked upon it and it was very good, and there was nothing else to do. Every time I leave my office for the day, I still have work all over my desk. I have never been able to sit down and say, "I'm through. I've finished it." But *God* did. At the end of six days, He rested the seventh day because His work was complete. This is one of the greatest spiritual truths there is. The Book of Hebrews tells us that as believers we enter into "rest"—that is, we enter into His *sabbath;* we enter into His perfect redemption. He died on the Cross nineteen hundred years ago for you and me, and He offers us a redemption that we can enter into. Thus Paul can write: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). I do not even have to lift my little finger in order to be saved—Jesus did it all.

> Jesus paid it all,
> All to Him I owe;
> Sin had left a crimson stain,
> He washed it white as snow.
>
> —Mrs. H. M. Hall

SUMMARY OF THE FIRST FIVE DAYS OF RESTORATION

Apparently, this vast universe we live in had been here for billions of years, but something happened to the earth and to a great deal of the creation. As a result, God moved in, the Spirit of God moved upon the face of the deep, and there was brought cosmos out of chaos.

> **These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens [Gen. 2:4].**

Actually, the word "generations" means *families*. The Book of Genesis is not only the book of beginnings but also the book of the families. "These are the families of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens."

> **And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.**
>
> **But there went up a mist from the earth, and watered the whole face of the ground [Gen. 2:5–6].**

All this was here long before man was here upon the earth, and we can now begin to discover the purpose of God in chapter 1. In chapter 1 God was preparing a home for the man whom He would make. God is now getting ready to move this man into a place that He has prepared for him.

MAN'S CREATION

In the first chapter we saw that there was nothing, and then the inorganic came into existence: "In the beginning God created the heaven and the earth." The next step in creation was the organic, that is, the creation of life. We saw that in verse 21 where it says that God created great whales and then all animal life. He created animal life, but apparently the plant life had not been destroyed, and at the time of the re–creation, the seed was already in the earth. I would not want to be dogmatic, but this would seem to be the implication here. God has told us very little in this regard. Then man is the next step in the creation. There is actually no natural transition, and evolution cannot bridge the gap that brings us to the appearance of Homo sapiens on the earth. The earth, therefore, was prepared for the coming of man.

> **And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [Gen. 2:7].**

This is the method of the creation of man, and again we are limited in what God has told us. Physically, man was taken out of the ground. It is quite interesting that our bodies are made up of about fifteen or sixteen chemical elements. Those same chemical elements are in the ground. The physical part of man was taken out of the dust of the ground. If we were to be boiled down into the separate chemical elements of which we are made, we would be worth very little in terms of money. I used to say $2.98, but inflation has increased that figure a little. That is the extent of our bodily worth because we were made out of the dust of the ground.

But man is more than dust. Physically, dust he is and to the dust he will return, but his spirit is going to God. Why? Because God "breathed into his nostrils the breath of life; and man became a living soul." God breathed into him "the breath of life." God gave man life which is physical or psychological, and then He gave him life which is spiritual. In other words, man now is brought into a marvelous relationship with his Creator. He has in his being a capacity for God. This is what separates man from all other creatures that are found in God's universe, as far as we know. Of course, there are the angels, but we know very little about them.

The theistic evolutionists say that mankind evolved up to this point, and then God began to work with this product of evolution. However, no form of evolutionary theory can account for human speech, it cannot account for human conscience, and it cannot account for human individuality. These are three things with which evolution has a little difficulty. It is mighty easy to take the bones of a man and compare them to the bones of some anthropoid, probably an ape, or to a horse. There is a striking similarity, I am sure, and yet there is a wide divergence also. I would expect that there would be a certain similarity because these creatures are to move in the same environment in which we move as human beings—naturally, the chassis would have to be the same. For example, there is a very striking similarity between the chassis of a Ford automobile and that of a Chevrolet automobile, but you had better not say that to the Ford Motor Company or to General Motors! They will tell you that there is a *wide* difference between the two. But there is a very striking similarity when you see the chassis. You must begin with something fixed on which you can put four

wheels, one on each corner, and it must be rectangular to a certain extent. Why? Because the Ford and the Chevrolet are both going to get stuck on the freeway at five o'clock in the afternoon. A car must be able to balance, and it must have a motor to move it. So you would have a similarity, but that does not mean they came out of the same factory. I feel that such an exaggeration has been made of the similarity between man and these other creatures. Man is a different creature. God breathed into his breathing places the breath of life, and man became a living soul. Man is fearfully and wonderfully made, and that is something which we need to keep in mind.

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

I cannot tell you where the Garden of Eden is. I am sure it is somewhere in the Tigris–Euphrates Valley; in fact it may be the entire valley. Originally, that valley was a very fertile place, and it still is, for that matter. It is part of "the fertile crescent." At one time, the peoples inhabiting that region did not even plant grain there; they simply harvested it, for it grew by itself. It is probable that this area will someday become the very center of the earth again.

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

These are unusual trees that are mentioned specifically, the "tree of life" and the "tree of knowledge of good and evil." I cannot tell you much about them because they are not around today; they have been removed from the scene.

The Lord God made "to grow every tree," and the trees, you will notice, were pleasant to look at and were also good for food. There was the beauty of them and the practical side of them; both were combined in them. Perhaps it can be compared to going into a furniture store and having the salesman say, "This article of furniture is very beautiful, but it's also very functional." That was the important thing in the Garden of Eden—they had some beautiful trees, but they were also functional. In fact, they were very practical—they were good for food. On this earth on which we live, we still see something of its beauty. In spite of the curse of the fall of man which is upon the earth—the fact that it brings forth the thorn and the thistle—there is still a beauty here. I remember the first time I visited the place called Hana on the island of Maui in the Hawaiian Islands. It is difficult to get there, but as we drove down that road, I had never been in such fabulous, fantastic, and wonderful foliage in my life. It is beyond description. We made a certain turn and came upon a very scenic spot. We could look down that coast and see a little peninsula protruding. There were the coconut trees, the papaya trees, the hibiscus, the bananas, the bamboo; and among the coconut trees a little church stood which the missionaries had started. We just could not help but be startled by its beauty. In fact, so much so that as we stood there, I asked the tour group with me to pause and bow their heads in prayer, and a member of our party led us in prayer. We were just privileged to see that spot. My, the Garden of Eden must have been a beautiful place!

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

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

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

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

And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates [Gen. 2:10–14].

The river in Ethiopia would be the Nile, and the Hiddekel would be the Tigris.

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

This man had dominion, and the forces of nature responded at his beck and call.

CONDITION PLACED ON MAN

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

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die [Gen. 2:16–17].

It was not God's original intention for man to die, but man is now put on probation. You see, man has a free will, and privilege always creates responsibility. This is an axiomatic statement that is true. This man who is given a free will must be given a test to determine whether he will obey God or not.

Some expositors suggest that the fruit of the tree of the knowledge of good and evil was poison. On the contrary, I think it was the best fruit in the garden.

"For in the day that thou eatest thereof thou shalt surely die." Remember that man is a trinity, and he would have to die in a threefold way. Adam did not die physically until over nine hundred years after this, but God said, "*In the day* you eat, you shall die." Death means separation, and Adam was separated from God spiritually the very day he ate, you may be sure of that.

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

There is a purpose in God's putting man in the garden alone for a period of time. It was to show him that he had a need, that he needed someone to be with him.

And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof [Gen. 2:19].

Believe me, that man had to be a smart man to name all the animals. Some wag has said that when God brought an elephant to Adam and said, "What shall we call this one?" Adam said, "Well, he looks more like an elephant than anything else." And I guess he did!

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him [Gen. 2:20].

"An help for him"—(the word *meet* should not be here)—that is, one agreeing and answering to him, a helper as his counterpart, the other half of him. A man is but half a man until he is married, and that is very important to see. I am not here to promote marriage, and yet I would say that it is God's intention for both man and woman. The woman is to answer to the man.

WOMAN'S CREATION

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

And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man [Gen. 2:21–22].

The woman is taken from Adam, from the side of Adam. Dr. Matthew Henry said that God didn't take her from the head to be his superior, or from his foot to be his inferior, but He took her from his side to be equal with him, to be along with him. That is exactly the purpose: she is to be the other half of man. This is exactly what God meant when He said, "Wives, submit to your husbands." He means that she is to *respond,* to *answer* to him. A wife is the other part of him, the other half of him. He is only half a man without her.

Believe me, Eve was beautiful. Any woman today who is beautiful inherited it originally from mother Eve. There is no beauty that she did not have. She was a doll, let me tell you! And she was the other half of Adam.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man [Gen. 2:23].

The word for "Woman" in the Hebrew language is very similar to the word for "Man." The word for man is *ish*, and the word for woman is *ishshah*. She is the other part of man and is to answer to him. God intended man to take the lead—He created him first—and He created woman to follow. The man is the aggressor—God made him that way even physically—and woman is the responder.

Do not tell me that a wife has to love her husband. God does not say that. God says that she is to respond to him. If he says to her, "I love you," then she is going to say right back to him, "I love you." When a man tells me, "My wife is very cold," that is a dead giveaway that he is not really the kind of husband he should be. If he is the right kind of husband, she will respond, because he is the one to take the lead.

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

In other words, the man is now subject to his wife in the sense that he is responsible for her, and he is no longer under the control of his father and mother.

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

Although the Scriptures do not say so, I believe they were clothed with some sort of glory light. May I say, I think that this is the loveliest and the most precious account of the creation of woman and man. Here is a couple whom God really joined together. There are certain things which God has given to His people that they should obey, and God has given to the human race marriage. Marriage is one of the bands which modern men are trying to throw off: "Let us break their bands asunder, and cast away their cords from us" (Ps. 2:3). What is man trying to do? He is trying to get rid of God, because God is the One who established marriage.

The creation of woman was indirect creation, for God took her out of man to reveal the fact that she is part of man. Someone has put it like this: "For woman is not undeveloped man, but diverse, not like to like, but like in difference. Yet in the long years, 'liker' must they grow, till at the last she set herself to man like perfect music unto noble words, distinct in individualities, but like each other even as those who love." The story of creation of woman for man is one of the most beautiful stories.

The subjects of this chapter are quite wonderful: the creation of man, where he is placed, his occupation, the condition upon which he is there with a responsibility, his need for a companion, and then God's creation of woman. There is to be an identity between the husband and the wife, and God says, "Husbands, love your wives." This is the creation story.

The man who was the chaplain at Nuremberg Prison and dealt with men who had been Nazi chiefs has written of his experiences. Speaking of his last interview with Herman Goering, one of the very few who

refused to accept Christ, Chaplain Gerecke says, "That evening, around 8:30 I had a long session with Goering—during which he made sport of the story of creation, ridiculed divine inspiration of the Scriptures and made outright denial of certain Christian fundamentals." *Less than two hours later he committed suicide*. My friend, one of the ways to get rid of the alarming suicide rate is to let men and women know they are creatures of God who are responsible to their Creator. How important this is!

We have seen in chapter 2 man's kinship with God, man's worship of God, man's fellowship with God, man's service to God, man's loyalty to God, man's authority from God, and man's social life from and for God. This is the great message of this chapter.[1]

Session 8 Chuck Missler

The Seventh Day: Genesis 2

Major Topics:

- The Sabbath
- Mr. & Mrs. Man
- Why no "*erev*" and *"boker"*?
- "A Repose" on the Universe?
- The Sabbath in Prophecy
- The Role of Marriage

Genesis 2:1-3

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

The text says He "rested" not "is resting" (No day-epoch theories here). He finished His Creation work. His next work is the Redemption. Most of the Bible is about The Redemption! (John 4:34, 5:17) When Jesus is on the cross in John 19:30 and says, "It is finished" (John 17:4; 19:30) or in the greek, "Tetelestai," which means "paid in full!"

Rabbinical View

…the Creator caused a repose to encompass the universe…
Maimonides, *The The Guide for the Perplexed*, Part 1, Chapter 67

The "Creator caused a repose to encompass the universe" that had been made during the first six days. Studying the ancient Hebrew text to mean that God imposed a rest on the universe. This viewpoint was

[1] J. Vernon McGee, *Thru the Bible Commentary: The Law (Genesis 1-15)*, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1991), 76–87.

from one of the highest Rabbinical scholars from the 13th century. Over the past 125 years, the Laws of Thermodynamics have been fully described.

The Laws of Thermodynamics

The **First Law of Thermodynamics** is the conservation of matter and energy and asserts that matter and energy can neither be created nor destroyed (under *natural* circumstances). You can interchange matter and energy (Einstein's equation of $e = mc^2$ or Energy = Mass and Speed of Light squared). All observed processes conserve matter or its equivalent energy. Corollary: **natural processes cannot create energy.** All is a result of the *past*.

The **Second Law of Thermodynamics** is the Entropy law, "The bondage of decay" also called the "Arrow of Time," and it asserts that as time advances, the universe progresses from a state of order to a state of greater disorder (entropy). This also declares that the energy available to do work continually decreases. The universe appears to run "downhill" to an eventual heat death when no temperature differences exist (no energy is available), resulting in uniform randomness. The universe had a *beginning* and will have an ending.

The Third Law is every substance has a finite positive entropy which may become zero at a temperature of absolute zero.

Conservation of Matt er/Energy in Scripture

*And on the seventh day God **ended** His work…*
Genesis 2:2-3

*The works were **finished** from the foundation of the world…*
Hebrews 4:3-4

*All the things that are therein…you **preserve** them all.*
Nehemiah 9:6

Entropy in Scripture

They shall perish… grow old as a garment…
Psalm 102:25-26

The earth will grow old like a garment…
Isaiah 51:6

Heaven and earth will pass away…
Matthew 24:35

Entropy to be *Repealed*?

*…Because the creation itself **will be set free from its bondage to decay** and obtain the glorious liberty of the children of God.*
Romans 8:21

Thermal Decay

• Heat always flows from hot bodies to cold bodies

• If the universe was infinitely old, the temperature throughout the universe would be uniform; but it is not, therefore, it is not infinitely old

• The universe had a beginning

Background on Genesis 2

How many of each animal did Noah take into the ark? (2 each of the "unclean"; 7 each of the "clean.") How did he know which were which? These were ceremonial definitions, *ordained* (Garden of Eden) in Genesis and *codified* in Leviticus.

Roots in Eden

• "Clean" and "Unclean" Genesis 7:2, 8

• The Kinsman-Redeemer Genesis 3:15

• Substitutionary Atonement Genesis 3:21

• The Sabbath Genesis 2:2, 3

The Scriptural View

For in six days the LORD made the heavens and the earth, the sea, and all that in them is, and rested the seventh day; therefore the LORD blessed the sabbath day, and hallowed it.

Exodus 20:11

The Sabbath

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

Genesis 2:3

Remember the Sabbath Day to keep it holy.

Exodus 20:8

Does a Christian need to "keep the Sabbath"? Anyone who thinks this is a simple question has not really studied it. The Sabbath was established in Genesis 2:2,3. It was practiced *before* the giving of the Ten Commandments. Examples would be the manna was not collected on 7th day (Ex 16:22-28) and the Commandments given at Mount Sinai (Ex 20:8-11).

The Institution of the Sabbath

The Sabbath becomes distinctive of Israel (Ex 20:2, 8-11; Deut 4:13; 5:2-21). Mosaic Laws concerning the Sabbath (Ex 35:2,3; Lev 23:3; 26:34; et al; Isa 56:2, 4, 6; 58:13,14; Jer 17:20-22; Neh 13:19) such as kindling a fire was forbidden (Ex 35:3). The penalty for profaning the

Sabbath by doing any work was death (Ex 31:14-17).
However, priests carried on their duties about the Tabernacle on the Sabbath (Lev 24:8; Num 28:9, 10). The Temple was full of activities (1 Chron 9:32; 23:31; 2 Chron 2:4; 8:13; 23:4; 31:3) and the rite of circumcision was performed on the Sabbath if it was the 8th day after the child's birth (Lev 12:3; John 7:22).

Abuses

Isaiah condemned the hypocrisy of the worshipers (Isa 1:12, 13). He defined true Sabbath keeping as turning from one's own ways and own pleasures and taking delight in the Lord (Isa 58:13, 14). Other prophets also raised their protests against the abuse of the Sabbath (Jer 17:21, 22; Ezek 22:8; Amos 8:4-6). The destruction of Jerusalem and the captivity of the Jews was due to their desecration of the Sabbath (Jer 17:27; Ezek 20:23, 24). Why were they in captivity for 70 years (2 Chron 36:20, 21)? God takes His instructions for the Sabbath, and Sabbatical years, seriously.

The Exile

• Hosea predicted that God would make Israel's Sabbaths to cease because of her unfaithfulness (Hos 2:11); it was not meant to be permanent (Isa 66:23; Ezek 44:24; 46:1ff).
• Nehemiah was shocked to see the widespread desecration of the Sabbath day and took steps and instituted reforms. This was so successful that in the days of the Maccabees, many chose to die rather than desecrate the Sabbath, even for self-defense (1 Macc 2:41). Mattathias, the leader of the revolt against the tyranny of Antiochus IV, ruled that it was permissible to take up arms in self defense on the Sabbath.
• However, as the rules multiplied, so did the ruses to circumvent them: *You can't legislate devotion.* Even today, in Israel's secular state, a visitor is confronted with Sabbath elevators (stopping at every floor) and other travel inconveniences quite removed from the original intent.

Sabbath in the New Testament

• Jesus' custom was to attend the synagogue on the Sabbath (Luke 4:16; Mark 1:21; 3:1; Luke 13:10)

• Jesus taught the authority and validity of the Old Testament Law (Matt 5:17-20; 15:1-6; 19:16-19; 22:35-40; Luke 16:17)
• His emphasis was not on the external observance of the law, but on the spontaneous performance of the will of God which underlay the law (Matt 5:21-48; 19:3-9)

Six Conflicts

1) He defended His disciples for plucking grain on the Sabbath by alluding to the time when David and his men ate the bread of the Presence (Matt 12:1-4; Mark 2:23-26; Luke 6:1-4). In so doing, Jesus placed the Sabbath commandment in the same class as the ceremonial law. Human need had precedence over the ceremonial requirements.
2) He also reminded His critics that the priests in the Temple profaned the Sabbath and were held guiltless (Matt 12:5).
3) He referred to circumcising a male on the Sabbath day (Lev 12:3; John 7:22, 23).
4) Jesus expressed anger over those at Capernaum who showed more concern for the punctilious observance of the Sabbath than for a human being who was deprived of the use of a hand (Mark 3:1-5; Matt 12:8-14).
5) Likewise, Jesus rebuked the ruler of the synagogue, who became indignant when He healed a woman who had a spirit of infirmity for eighteen years (Luke 13:10-17).
6) Jesus asserted His lordship over the Sabbath (Matt 12:8; Mark 2:28; Luke 6:5).

Seven Healings on the Sabbath

1) Demoniac, in Capernaum Mark 1:21-27
2) Peter's mother-in-law, in Capernaum Mark 1:29-31
3) Impotent Man, in Jerusalem John 5:1-9
4) Man with withered hand Mark 3:1-6; Matt 12:8-14
5) Woman bowed together Luke 13:10-17
6) Man with Dropsy Luke 14:1-6
7) Man born blind John 9:1-14

In all of these instances, Jesus showed that He placed human need above mere external ceremonial observance of the Sabbath. *He never did or said anything to suggest that He intended to take away from man*

the privileges afforded by such a day of rest.

There were many healings throughout Scripture, but these are noted because they were controversial taking place on a Sabbath day. Another healing was on a Sunday, after the Sabbath (Mark 1:32).

The Sabbath was made for man; not man for the Sabbath.
Mark 2:27

Jesus is Lord of the Sabbath.
Matthew 12:8

The Early Church

The early Christians were loyal Jews. They worshiped daily in the Temple at Jerusalem (Acts 2:46; 5:42); they attended services in the synagogue (Acts 9:20; 13:14; 14:1; 17:1, 2, 10; 18:4); and they revered the law of Moses (Acts 21:20). The dispute over the requirements of a Gentile Christian were resolved at the Council at Jerusalem (Acts 15).

Paul and the Sabbath

The law was a yoke of bondage from which the Christian had been set free (Gal 3:2, 3; 5:1; et al.). Paul made no distinction between moral and ceremonial law: It was all part of that old covenant, which was done away in Christ (2 Cor 3:14); it was "nailed to the cross" (Col 2:14). The Sabbath and festivals are declared to be "only a shadow of what is to come" (Col 2:16, 17). To "observe days, and months, and seasons, and years" is to be slaves to "the weak and beggarly elemental spirits" (Gal 4:9, 10; Col 2:20). The observance of days is a characteristic of "the man who is weak in faith" (Rom 14:1-6).

Apostolic Practice?

After his resurrection, Jesus appeared to His disciples on four consecutive Sundays (Matt 28:1; Mark 16:2; Luke 24:1; John 20:1). This is a part of the basis of the veneration of Sunday as the "Lord's Day," replacing the traditional Sabbath. Pentecost, the birth of the church, was, by definition, on a Sunday (Acts 2:1). Some think Sunday replaces Shabbat

maintain that the Ascension occurred on a Sunday; but with Forty days intervening between the Resurrection and the Ascension, this appears unlikely (Acts 1:9).

They did meet on a Sunday night (Acts 20:7, but Sunday night was their Monday). The often quoted 1 Corinthians 16:1, 2 is actually unclear: "…. that there be no gatherings when I come…"? (They collected

offerings on Sunday so they would not be collecting when Paul was visiting.) The assertion that "we never see Christ meeting with his disciples on any other day" appears to be contradicted by John 20:26: "and after 8 days…" Jesus appears to them again.

Caveats about the "Early Church"

The lessons from the Seven Churches mentioned in Revelation 2 and 3:

- Each were *surprised* by their report card
- Those that thought they were doing well, were not
- Those that thought they were not doing well, were doing well

As early as 96 AD, the church was confused, so maybe not the best model for us.

Many errors were rampant for example:

- Origen's allegorical hermeneutics (clearly unscriptural, but laid foundation for Augustines Amillennialism)
- Augustine's Amillennialism, et al (became eschatology for the Catholic Church and Protestant Reform Churches)

If you study the scriptures, Amillennialism is an indictment of God because it states He does not keep His promises! So, we should not use the early church as the model but the Word the God as the model. Furthermore, the rising anti-Semitism in the early church makes their views regarding the "Sunday Sabbath" suspect.

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Constantine (AD 274–337)

October 27, 312 AD, on the eve of the battle of Milvain Bridge just outside of Rome, Constantine is reported as having seen in the sky a vision of the cross, with the words, "In this Sign Conquer." He had painted on his men's shields a figure that was perhaps intended to be Christ's monogram (although he may have had Christ confused with the Sun in his manifestation as *summa divinitas* (the highest divinity). He won the battle and declared himself a Christian, establishing a turning point in the history of Christianity (*Encyclopedia Britannica,* Vol. 20, 353–410). Whether this was true conversion or a politically advantageous rationalization is a matter of scholastic dispute. Even his contemporaries, Lactantius and Eusebius of Caesarea, are not enlightening and even contradictory on the subject.

He ultimately abolished slavery, gladiatorial fights, the killing of unwelcome children, and crucifixion as a form of execution. Frustrated with the paganism of the aristocracy in Rome, he relocated the capital of the world to Byzantium, renaming it Constantinople. This, too, may have been motivated by its strategic and economic importance: its proximity to the Danube and Euphrates frontiers, and the Strait of Bosphorus and the eastern commercial routes.

Sun Worship

Constantine was faced with uniting an empire following three forms of pagan sun worship: The Syrian solar cults of *Sol Invictus* (the unconquerable sun), *Jupiter Dolichenus* (the Roman storm god), and the Persian cult of *Mithra*, the ancient Iranian god of light. (This same pagan pragmatism Mohammed employed in syncretizing the 360 idols of Ka'aba into the worship of Al-Ilah in Islam.)

Constantine's Edicts

In 313 AD, the Edict of Toleration (making it legal to be a Christian) was instituted. Constantine granted to Christians and to all others full liberty of following a religion which each may choose; the first edict of its kind in history.

On March 7, 321 AD, Sunday as a day of rest was instituted. Constantine introduced the first civil legislation concerning Sunday: "Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun."
In 325 AD, Constantine issued a general exhortation to all his subjects to embrace Christianity. He ordered 50 Bibles to be prepared under the direction of Eusebius, on the finest vellum by skillful artists. (It was through this fusing of extant paganism with the new Christianity that the December 25 of *Sol Invictus* became the Christmas of the Christians, etc.) In his zeal to institute a universal creed, he presided over the Council of Nicea in 325 AD.
In 337 AD, Constantine was baptized on his deathbed.

Theodosius' Edicts (AD 347-395)

In 380 AD, Theodosius made Christianity the state religion; affirmed the dogmas of the Council of Nicea and made church

membership compulsory.

In 392 AD, there was forcible suppression of all other religions.

It was a later successor, Emperor Theodosius (347–395 AD), who made Christianity the state religion of the Roman Empire. His legislation in 380 affirmed the dogmas of the Council of Nicea and made church membership compulsory (the worst calamity that has ever befallen the church). Theodosius undertook the forcible suppression of all other religions, and in 392 he prohibited paganism.

Thus began the great apostasy as the church began its pursuit of temporal power. If our perception of Revelation 13, 17 and 18 are correct, the current Ecumenical Movement will ultimately lead to a reprise of ecclesiastical tyranny and the Darkest Ages of all. [See *The Kingdom of Blood* briefing for a shocking history of the Church, by Dave Hunt and Chuck Missler.]

Georg Wilhelm Friedrich Hegel, a German philosopher said, "*History teaches that man learns nothing from history…"* We are going down the same path now that they did in the 4th century.

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The Sunday "Sabbath"

• Only Christ has a right to make such a change (Mark 2:23-28). As Creator, Christ was the original Lord of the Sabbath (John 1:3 Heb 1:10). It was originally a memorial of creation. A work vastly greater than that of creation has now been accomplished by Him, the *work of redemption*.

• The entire Jewish calendar was changed at the Exodus, the birth of the nation (Ex 12:2). We would naturally expect just such a change as would make the Sabbath a memorial of that greater work. *Yet, we can give no specific text authorizing the change.*

Prophetic Implications

From the standpoint of Bible prophecy, however, there are some enigmas which impact the Seventh Day issue. Sabbaths will continue as a basis for worship in the Millennium (Isa 66:22, 23); Sabbaths will be honored in Ezekiel's Temple; the gate to the inner court is closed six days, opened on the Sabbath and the day of the new moon (Ezek 46:1ff). [There will also be memorial sacrifices also.] This would seem to refute the

permanent “substitution” of Sunday for the Saturday *Sabbath*!

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.
Isaiah 66:22, 23

Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.
Ezekiel 46

So Where are We?

• There are no grounds for *imposing* the Sabbath on the Christian, who is free from the burden of the law’s demands. The Spirit of Christ enables him to fulfill God’s will apart from the external observances of the law. So worship on Saturday if you would like, but don’t let yourself get under the law.

• The writer of Hebrews alludes to the Sabbath as a foreshadowing or type of “God’s rest,” which is an inheritance of all the people of God (Heb 4:1-11). So it has a broader, prophetic and spiritual implication. We are urged, in a larger sense, to “strive to enter into that rest.” Not the Sabbath “rules” but to rest, trust and abide in God’s provision for you.

Some Conclusions

• The Sabbath was instituted for man at creation and *preceded* the Law. It is for the benefit of man, to be taken advantage of

• The Sabbath will survive the church period (Matt 24:20; Isa 66:22, 23; Ezek 46:1)

• Our conformity to rules is not the basis of our salvation. The Sabbath is a time of devotion, not a subjection to rules

Our Jewish God

• Salvation is of the Jews (John 4:22)

• All of our benefits are derivative from the Abrahamic covenant. We are grafted in the true olive tree (Rom 11). We should not forget that we serve the King of the Jews. We are members of a church founded by Jewish leaders. Our highest authority is a Jewish Bible.

Our Opportunities

• While free of the law, we still enjoy the benefits of Creation.

• The veneration of the first day as a memorial of the Resurrection is also appropriate (although its historical role as a day of worship is argumentive).

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• Can we enjoy the *benefits* of the Sabbath without coming under the law?

Our Personal Resolution

• From Friday sundown to Saturday sundown, Nan and I attempt to set aside the time for study, meditation, and a departure from our normal routines.

• We have resolved to do whatever we do *deliberately* and *together.*

• There are no other "rules." We don't make it a burden: we simply attempt to avail ourselves of His intended blessing. We attempt in an informal but deliberate way, to study and reflect on His Word and find ways to praise Him. We see the Seventh Day as a clear way to please Him.

In our culture, we usually enjoy *two* days each week. The first day worship is also available to us as an opportunity. Its formal institution was an expedient exploited by Constantine and following. The seventh day Sabbath is still available to us as an opportunity. Yet, not under the law (Rom 14:5). **Caveat**: Not attempting to justify, or accomplish by works because Christ is the fulfillment of the Sabbath rest (Heb 4:1-11).

Genesis 2:4-6

These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God ***had not caused it to rain*** *upon the earth, and there was not a man to till the ground. But there went up* ***a mist*** *from the earth, and watered the whole face of the ground.*

The term "*LORD God*" translated to be "Jehovah" or "Yahweh Elohim" is the covenant name for God and His relationship with the people. Some believe these scriptures were written by "Adam" or *Adamah* meaning earth.

The world, at this time had an entirely different hydrological cycle. The "…mist" in scripture here is different as there was no rain until flood.

Genesis 2:7

*And the LORD God formed man of the **dust of the ground**, and **breathed** into his nostrils the **breath of life**; and man became a living soul.*

All the ingredients found in our bodies can be found in the ground such as carbon, oxygen, hydrogen, calcium and many trace elements. It is not obvious, but is verified by science. Putting all these elements together does not make it "alive." God made man alive! Adam is designated in the book of Luke as a son of God and a direct creation of God.

Genesis 2:8

*And the LORD God planted a garden eastward in **Eden**; and there he put the man whom he had formed.*

Where was the garden with respect to "Eden"? East of Eden. The garden of Eden is roughly in the area of the Fertile Crescent (Mediterranean Sea, Persian Gulf, the Tigris and Euphrates river). Where was Eden? West of there or west of the Fertile Crescent, which is Israel. Israel is west of the "fertile crescent." Our God has a particular interest in this real estate, more than any other on the planet earth. A piece of land God calls His own. His name is on this land and he has granted it to Israel as tenants under the condition of obedience. It does not belong to the Palestine Liberation Organization (PLO) or the United Nations (UN). When we mess around in our foreign policies, we are poking our finger in the eye of God.

Genesis 2:9

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

There are twenty-five trees listed in the Bible and Genesis 2 has many hidden codes relating to these trees. (see previous sessions on Genesis for more detail of this text).

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Genesis 2:10-14

*And a **river** went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second **river** is Gihon: the same is it that compasseth the whole land of*

*Ethiopia. And the name of the third **river** is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth **river** is Euphrates.*

Through Assyrian monuments we link the Hiddekel River with the Tigris. Rivers were part of the pre-flood topography, but the world changed after the flood. In 2 Peter 3:6, Peter says, "the world that then was, perished."

Genesis 2:15-22

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

This text is further refutation of evolution (Cf. 1 Tim 2:13; 1 Cor 11:8)

The word *Isha* is the Hebrew word for "woman" and *Ish* is the word for "man".

Genesis 2:23-25

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

Marriage Instituted

Marriage was instituted by God. Christ based His teaching on this passage (Matt 19:3-9; Mark 10:2-12; He quoted Gen 1:27; 2:23, 24). Marriage is with one wife (Matt 19:8), heterosexual, and permanent (Matt 19:4-6). The male is the head of the union (1 Cor 11:8,9; 1 Tim 2:13).

First Adam

• "Son of God" (Luke 3:38)

• A figure of Him to come (Rom 5:14; 2 Cor 5:21)
• Bride paid for by a wound in his side (spear in the side of Jesus)
• All the following model “Gentile Brides” have no death recorded because each one is a “type” of the church.

Eve Adam
Rebekah Isaac
Asenath Joseph
Zipporah Moses
Rahab Salmon
Ruth Boaz

It is astonishing how the Holy Spirit in Genesis edits the text so it will fit a larger model!