

## The Eternal God-Triune covenantally creates the Tri-Universe

1:1 God-Triune<sup>a</sup> created<sup>b</sup> [the Tri-Universe<sup>c</sup> alias] the two Heavens<sup>d</sup> and the Earth<sup>e</sup> at the beginning.<sup>f</sup> 1:2 Then,<sup>g</sup> the unshaped Earth was empty.<sup>h</sup> And darkness<sup>i</sup> was upon the surface of the ocean depths.<sup>j</sup> Yet God-Triune's Spirit<sup>j</sup> kept on hovering<sup>l</sup> over the surface of the waters.

1:1a) 'God' is plural, Hebrew 'Elohiym; yet He 'created" singularly (cf. Genesis 1:1b). So one might rather profess that He is 'uni-plural'; and created 'tri-une-ly.' For 'Elohiym is the one Almighty and independent Deity, triunely existing in three eternal Persons (as the Father and Son and Holy Spirit). Cf. Genesis 1:1-3,26 & 3:22 & 11:6-7; Job 26:13 & 27:3 & 32:8 & 33:4 & 34:14-15; Psalms 33:6-11 & 90:2-4; Proverbs 8:12,22-30; Malachi 2:10; Matthew 3:16-17 & 28:19; First Timothy 1:17 & 6:14-18; and Hebrews 9:14. This triune name 'Elohiym is apparently derived from two other Hebrew words: *El* (or "Almighty") and *'aalaah* (or "swear").

The name 'Elohiym implies that all three "Almighty" Persons of the one Triune God have from all eternity sworn an oath and made a **Covenant** of love with One Another. Cf. John 17:5,24; First Corinthians 2:10-11; Hebrews 6:13-8. A "Covenant" is an oath between two or more persons promising blessing for obedience and threatening a curse for disobedience. Cf. Genesis 1:26 & 1:28 & 2:16-17 & 6:12-19 & 9:1-17 & 15:1-17 & 17:1-19 & 21:22-23 & 22:11-18 & 26:1-5 & 26:25-31 & 27:27-29 & 28:12f & 31:42-55 & 32:9-12 & Jeremiah 34:13-20 and Hosea 6:7 *etc.* So the covenantal meaning of 'Elohiym would then be: "I swear I would no longer be God if I were not triune"; or "I swear I would no longer be God if the Father were not to keep His Word or Son in the power of His Spirit."

1:1b) "Created" is here in the singular form of the original Hebrew verb (though indeed governed by the plural or rather 'uniplural' noun in Genesis 1:1a). God not merely made (or manufactured), but He created or exnihilated (and brought the 'Tri-Universe' into being out of nothing). Genesis 1:1b & 2:1b-3g; Psalm 33:6-11; Isaiah 44:24 & 48:6-7; Acts 14:15 & 15:18 & 17:24; Romans 4:17; Hebrews 11:3; and Revelation 4:11.

Three Persons of God-Triune **covenanted** with One Another to create the 'Tri-Universe'; to maintain it; to unfold it; to redeem it; and to consummate it. Indeed, compare here: Genesis 1:1a-f,2j,3ab,26a-c,28a-g & 2:1b-3a. Then God/He/They **covenanted** with the 'Tri-Universe' itself. For the Triune God swore an oath (cf. Genesis 1:1a) and entered into a Covenant with the Heavens when He created them (Jeremiah 10:12-13; 31:22-36; 33:20-25). Indeed, the Hebrew words for "created" and "blessed" and "cut off" and "Covenant" all seem to derive from a common root.

1:1c) "Tri-Universe" = the 'Universe' created by God-Triune. The Ancient Hebrews called it: *Ha-kol* (= 'Everything'). Our own word 'Tri-Universe' is not inappropriate. For the first verse of God's Word tells us that God-Triune created two Heavens (see at 1:1d) and one Earth. Such creatures add up (2 + 1) to a three-fold entity alias a "Tri-Universe" creaturely reflecting the Tri-une God Who created and sustains it.

1:1d) These are the dual Heavens. “Dual” means only two: namely the astronomical and the angelical Heavens (*cf.* First Kings 9:27 and Job 9:7-9 & 38:31-33). These two Heavens are indeed connected with one another. For the angels, often called by the same name as the stars (Job 38:7 & Isaiah 14:12-13), were apparently created together with what was later shaped into those stars (Genesis 1:16fg & 2:1b). The fall of Lucifer and his angels into sin occurred only after their creation (*cf.* Genesis 1:7e & 1:31a). On the “triune” Heavens, *cf.* Genesis 1:1e & 1:8b. It should be noted that the three-dimensional space (length & breadth & depth) of the material Tri-Universe and its contents, itself reflects the Triune God Who created all things (Romans 1:20).

1:1e) Our one Earth, plus the dual Heavens of Genesis 1:1d, constitutes a three-fold creation. Yet this is indeed also a ‘Tri-Universe.’ For it reflects its tri-une Creator (Genesis 1:1a). *Cf.* too Genesis 1:8b & 1:26a-d with Romans 1:20 & Acts 14:17 & Psalm 94:9-10. Moreover, God created the Heavens and the Earth subject to “ordinances” or laws which reflect His Tri-Unity (Genesis 2:4cd *cf.* Job 38:31-33 & Psalm 119:89-91 & Jeremiah 33:25).

1:1f) “The beginning” means the commencement of time-as-such (Acts 15:18 & Hebrews 1:10), prior to the commencement of the six days of the Earth’s post-creational formation or further manufacture. For the work of each of those six days seems to have commenced only when God spoke for the first time on each of those days. This is indicated by the formula “And God said” (in Genesis 1:3,6,9,14,20,24). On the period of created time before the first six days of the Earth’s formation, *cf.* Genesis 1:1-2 with Proverbs 8:22f & Micah 5:1 & John 1:1. On the humanly-undatable pre-solar character of Genesis 1:1-13, *cf.* Genesis 2:4f & Job 38:4 & Psalm 90:1-4 & Second Peter 3:4-8. Note further that God alone is before time (Psalm 90:1-2); that the whole ‘Tri-Universe’ was created with time (Genesis 1:1); that the entire creation shall always continue to exist in time (Revelation 22:2-5); and that three-dimensional time runs from the past through the present to the future, thus reflecting the Triune God Himself (*cf.* Genesis 2:4cd & Romans 11:33-36).

1:2g) Now; then; and; at that time (*cf.* Genesis 1:1f with Acts 15:18). Or: “As far as the Earth was concerned, that was unshaped and empty” *etc.*

1:2h) The Earth was without form and void (*cf.* Isaiah 24:1 & 45:18 & Jeremiah 4:23). Note this simply suggests emptiness as such. There is no hint of a prior devastation.

1:2i) Although God is Light, He had as then not yet illuminated our Earth (*cf.* First John 1:5 & John 1:1-5,7-10 with Genesis 1:2h & 1:3b).

1:2j) The deep and swirling waters (Genesis 1:21 *cf.* 8:2 & Exodus 15:5,8 & Psalms 42:7 & 104:5-6 & 148:7 & Isaiah 51:10).

1:2k) The Holy Spirit or the Third Person of the Holy Trinity (*cf.* Genesis 6:3; Job 26:13 & 27:10 & 32:8 & 33:4 & 34:14; First Corinthians 2:10; Hebrew 9:14; Psalms 33:6 & 104:30).

1:2l) The Spirit kept on fluttering over or assailing or impregnating or incubating the waters (Genesis 1:2j *cf.* Deuteronomy 32:11 & Jeremiah 23:9). Through His Spirit, the Triune God thereby continued keeping His Covenant with His creation, *cf.* Genesis 1:lb.

### **God-Triune illuminates our Earth**

1:3 Then God-Triune said:<sup>a</sup> ‘Let there be light!’ So light came into being.<sup>b</sup> 4 And God-Triune saw to it<sup>c</sup> that the light was good. And God-Triune separated<sup>d</sup> the light from the darkness. 5 And God-Triune named the light ‘Day.’ And He named the darkness ‘Night.’ Then dusk came; then dawn came: day one.<sup>e</sup>

1:3a) God-Triune God said; again swearing an oath (*cf.* Genesis 1:1a). This ‘said’ Word, was the Second Person of the Trinity, the Son of God or the Father’s Word (John 1:1-5). By Him the whole ‘Tri-Universe’ was spoken into being. Also by Him, our own Earth was thenceforth speakingly manufactured or fashioned further in six subsequent days. Compare: Genesis 1:1a,3a,6,9,11,14,20,22,24,26,28-30 *cf.* Psalm 33:6,9 & also Hebrews 1:1-3,10 & 11:3 & Second Peter 3:5.

1:3b) God the Son is the Uncreated Light (John 1:4,5,9,14 *cf.* Second Corinthians 4:4-6 & First John 1:1,5-7). He illuminated our once-dark Earth (Genesis 1:2h) by making, shaping or manufacturing its light from the previously-created raw material described in Genesis 1:1. That raw material, God Himself had created from nothing; and thereafter started shaping by the power of His Holy Spirit (Genesis 1:1a,2jk,3ab). The Word is the Co-Eternal Son Who always was, is and shall be in the very bosom of His Co-Eternal Father (*cf.* Malachi 2:10 & Genesis 1:1a,3ab & John 1:1,4,14,18 & 8:12 & Second Corinthians 4:4-6) in the power of Their Spirit. That Spirit (Genesis 1:1a,2j *cf.* John 3:34 & First Corinthians 2:10 & Hebrews 9:14) was therefore always with Them Both. For both exnihulatory creation and post-exnihulatory formation are works of the Triune God ‘Elohiym: of God the Father and the Son and the Spirit (Malachi 2:10 *cf.* Genesis 1:1-3 *cf.* Psalm 33:6-9).

1:4c) God fore-saw in His pro-vid-ence that the created light would be good and would remain good, *cf.* Genesis 22:14 & Acts 15:18.

1:4d) God put a differentiation, but not an antagonism, between light and darkness. *Cf.* the harmonious distinction between the three Persons of God-Triune, of which this differentiation is but a further created reflection. *Cf.* too Genesis 1:1e & Psalm 74:16. Too, in separating light from darkness, God subjected both to laws which regulate them (Genesis 1:5e *cf.* Isaiah 45:6-7 & Jeremiah 31:35 & 33:20,25).

1:5e) And it was dusk (or evening) and it was dawn (or daybreak) *etc.* Genesis 1:1f,4d,14a-17h. After the darkness of Genesis 1:2f (preceding ‘the first day’ of Genesis 1:3-5), God made a light-period called ‘Day.’ This ‘Day’ ended at dusk, at the commencement of a subsequent dark-period called ‘Night.’ And that ‘Night’ lasted till the following dawn mentioned in Genesis 1:5. Hence, the ‘first day’ started while it was still dark (*cf.* Genesis 1:2h), in the morning of that first day before our Earth got light for

the very first time (Genesis 1:3b). And that first day ended while it was still dark the following morning before dawn on the second day (Genesis 1:5e-8f). This evidences here a midnight-to-midnight rather than a dawn-to-dawn or even an evening-to-evening demarcation of the prototypical day (*cf.* Genesis 2:3e & 1:26a).

## **God-Triune makes the atmosphere of the Earth**

1:6 Then God-Triune said: ‘Let there be a sky<sup>a</sup> between the waters,<sup>b</sup> and let it keep on separating<sup>c</sup> the waters from the waters!’ 7 So God Triune made<sup>d</sup> the sky. And He separated the waters below the sky from the waters above the sky. And so it was.<sup>e</sup> 8 And God-Triune named the sky ‘Heaven.’<sup>f</sup> Then dusk came; then dawn came: day second.

1:6a) The expanse of the sky or the firmament between the oceans and the clouds, seems to mean the Earth’s atmosphere (*cf.* Genesis 1:6b-8,20).

1:6b) The dual “waters.” As explained in below in Genesis 1:6 *f* & 1:7, the Earth’s atmosphere separates the two bodies of water. For it separates the water vapours or the clouds above it, from the surface of the waters or the ocean depths beneath it. *Cf.* Genesis 1:2,6,7 & 2:5 & 7:11 & 8:2 & 9:14-15; Psalms 104:3-13 & 148:4,7; and Proverbs 8:28. The waters above the atmosphere, however, may still have been one unbroken dense mist then enveloping the entire planet. For it is only on the fourth day that such mist might have broken up into separate and transitory clouds, Genesis 1:16f).

1:6c) “Keep on separating,” a causal continuing participle implying the institution and permanent operation of a God-given law regulating atmospheric conditions. See: Job 38:33-35 & Psalm 148:4-6 & Ecclesiastes 1:6 & Jeremiah 10:13.

1:7d) Not “created” from nothing, but “made” from previously-created raw materials. Genesis 1:1,3b,7d).

1:7e) And thus it happened; and this was surely right; and it was so! Yet observe we are not told here - as we are in respect of all the other formation-days - that ‘God saw that it was good.’ Why not? Some (following Jerome) explain this to imply that the fall into sin of Lucifer when he became Satan, had just then taken place. They point out that such a fall of many of the angels, was not “good.” But even if they fell only later, it is clear that they had already fallen before man did. For unfallen man was seduced precisely by a fallen angel.

Such angels would have been created with unlosable existence yet with losable life (which latter they then lost when they fell and ‘died’). This raises the question as to whether also plants if not indeed animals too lost their ‘created conditional immortality’ (*sic!*) when and because such angels sinned before man did, or whether all plants and animals unlike angels and men were created mortal alias without unlosable existence.

Rev. Professor Dr. John Calvin, the greatest Bible expositor of all time, obviously thought the latter. See his: *Commentary on Genesis* 1:11f & 1:20f,24,28f & 2:7 & 2:9 & 2:16f & 3:19-21f & 4:2f & 9:1-3; his *Institutes* I:14:20 & I:15:1-4 & I:15:8 & II:1:3f & II:2:22-24 & II:8:1; his *Psychopannychia* in his *Tracts and Treatises* (Eerdmans 1958 III:422-25 & 450f & 457 & 460f); and his *Sermons on Second Samuel* (12:23). Cf. too Psalm 49:12-15 & Ecclesiastes 3:18-21 with Second Peter 2:12 & Jude 10.

1:8f) The sky below the clouds is the first ‘Heaven.’ It is nearest to our planet and is indeed essentially part of the Earth. The ‘Second Heaven’ is the astronomical Tri-Universe (to the exclusion of our Earth), Genesis 1:1c,14-16. The ‘Third Heaven’ is the dwelling place of the good angels and the dead-in-Christ, in the very presence of God (Genesis 1:1c cf. Second Corinthians 12:2). Needless to say, although inter-connected, all three of these Heavens are time-bound creatures. None of them existed prior to Genesis 1:1. Indeed, all these triune Heavens - in God’s one and only created ‘Tri-Universe’ - constitute yet one more ‘created trinity’ ( cf. Genesis 1:1d-f,4d,6b,26c).

### **God-Triune uncovers the dry land and produces plant life**

1:9 Then God-Triune said: ‘Let the waters under the sky be collected together<sup>a</sup> into one place,<sup>b</sup> and let the dry land appear!’<sup>c</sup> And so it was. 10 And God-Triune named the dry land ‘Earth.’ And He named the collected-together waters ‘Seas.’<sup>d</sup> And God-Triune saw to it that it was good.<sup>e</sup> 11 Then God-Triune said, ‘Let the earth sprout forth<sup>f</sup> grass, and vegetation bearing seeds, and fruit-trees yielding fruit<sup>g</sup> upon the Earth - according to the kind of seed in them!’ And so it was. 12 So the Earth produced grass and vegetation, bearing seeds according to their kinds, and fruit-trees yielding fruit according to their kinds.<sup>h</sup> And God-Triune saw to it that it was good. 13 Then dusk came; then dawn came: day third.

1:9a) Coalesce and co-operate with and thus strengthen one another, cf. Psalms 33:7 & 89:9f. This too seems to be a creaturely reflection of God-Triune.

1:9b) Into one world-ocean surrounding all the many continents then arising from beneath it (Psalm 104:5f). This one world-ocean and many continents is yet another reflection of the one God and the many Persons within the Trinity Who made this world-ocean and these continents. Cf. Genesis 1:1a,9b with Matthew 28:19 & First Corinthians 12:3-7 & 12:12-14 & 12:20).

1:9c) Let the land surface of the Earth be seen or (pro-) vided, cf. Genesis 1:4b, as divinely fore-ordained! Jeremiah 5:22 & Acts 15:18.

Nowhere in the Genesis narrative is the process of geological stratification referred to as such (although it may possibly be presupposed in Genesis 1:1 or 1:2 or 1:9bc or in 7:10-19, or partially or wholly or successively on all of these different occasions). Cf., however, Job 38:1-7 & Psalms 90:1-4 & 104:1-8 & Hebrews 11:3 & Second Peter 3:4-6.

On the process of fossilization of once-living creatures (assuming all or some fossils are indeed remnants of such and not merely analogous artifacts of never-alive creatures), *cf.* the notes below at Genesis 1:11h & 1:21e.

1:10d) Both inland lakes (Numbers 34:11) and larger saline bodies such as the oceans (*cf.* Deuteronomy 11:24 & Psalm 104:25).

1:10e) God saw to it that it went well. So too in Genesis 1:4,10,12,18,21,25,31. Moreover, He sees to it that it continues to go well (Psalms 119:89-91 & 148:4-6). For by laws, He has subjected the waves of the sea to tidal boundaries which they may not transgress (Job 26:10 & 38:8-11 & Psalm 104:5-9).

1:11f) Let the Earth cause plants to be brought forth, or make them to sprout (Hebrews 6:7). Today, this now occurs usually in accordance with God-given laws of growth ©*cf.* Matthew 6:27-30).

1:11g) Grass, vegetation, and fruit-trees. Here is yet another created trinity! *Cf.* Genesis 1:1a,1d,1f; 1:4d,8f,9a,9b; 1:16g; 1:21g, 1:24a, 1:26c, and 1:26g.

1:11h) After its own variety, *cf.* Genesis 1:21g. On fossil plants, there is little Biblical evidence of a catastrophic fall of Lucifer and his angels in Genesis 1:2 (*cf.* note at Genesis 3:1), resulting in death and fossilization of as-then-still unmentioned plants. Such plant death and fossilization could not have occurred until after the events described at Genesis 1:11. But it seems that (unlike humans!) both plants and animals died or would have died either before or after the ‘death’ of the fallen angels and certainly before the fall of man, and that such angels died before Adam sinned. *Cf.* Genesis 1:7e & 1:9c & 1:21e with John 8:44 & Second Peter 2:4 & Jude 6 & Revelation 12:9 and possibly also with Isaiah 14:12*f* & Ezekiel 28:14*f*.

### **God-Triune makes or reveals the sun and moon and stars**

1:14 Then God-Triune said: ‘Let there be lights<sup>a</sup> in the heavenly sky<sup>b</sup> to separate the day from the night! And let them mark off<sup>c</sup> seasons and days and years!<sup>d</sup> 15 And let them shine<sup>e</sup> in the heavenly sky, to give light upon the Earth!’ And so it was. 16 And God-Triune made<sup>f</sup> the two big lights: the larger light to control the day, and the smaller light to control the night; and the stars too.<sup>g</sup> 17-18 And God appointed them, in the heavenly sky, to shine forth upon the Earth and to control<sup>h</sup> the day and the night, and to separate the light from the darkness. And God saw to it that it was good. 19 Then dusk came; then dawn came: day fourth.

1:14a) The sun and the moon and the stars are mentioned here as specific lights (*cf.* Psalm 136:7-9); not as light-as-such (as in Genesis 1:3), but as discrete light-bearers (Genesis 1:16*f*). Here, the Greek Septuagint’s *phosteres* implies those light-bearers

function in accordance with God-given astronomical laws (*cf.* Psalm 104:19 & Ecclesiastes 1:5 & Jeremiah 31:35).

1:14b) In the firmament of the (second) Heaven. *Cf.* Genesis 1:1e & 1:8f.

1:14c) Let them be for signs or marks; let them de-marc-ate!

1:14d) Prior to this fourth day, all terrestrial “days” (and “seasons” and “years”?) were pre-solar, pre-lunar, and even pre-stellar, as far as our Earth is concerned. So one needs to be cautious about asserting that the first through the third days of Earth’s formation were definitely of the same quality as are our current solar days (and seasons and years). Thus, to Calvin (*Commentary* on Genesis 1:14), the pre-solar days were the primordial days, and the days after the third day were “artificial” days; because thenceforth calibrated by the then newly-made “artificer” of the sun (which was made on the same day fourth as were the moon and the stars). *Cf.* too Genesis 1:16fg & 1:18h.

1:15e) Let them be for lights....to shine upon the Earth!

1:16f) Made, or “made the two big lights...to give light upon the Earth” (Genesis 1:16f). This was by God’s covenantal manufacture and disposition on day fourth of the sun and the moon, after God had in Genesis 1:1d previously created the raw materials out of which the sun and the moon and the stars were only later manufactured (as first described on day fourth). *Cf.* too, however, Exodus 20:11 - which seems to suggest also the Heavens were being manufactured bit by bit on each of the first six days subsequent to their earlier exnihilation in Genesis 1:1. For God created the Heavens and their astronomical contents “at the beginning” - and thus before “day one.”

On day one, He made light-as-such (for the Earth). On day second, He inserted an atmosphere between the Earth’s waters above it and below it. On day third, God rolled back the marine waters under the Earth’s atmosphere and exposed the previously-existing land masses. And on day fourth, God apparently rolled back the thick mist above the Earth’s atmosphere into clouds, thereby exposing the previously-existing astronomical masses, and thus and then formed and made and rendered them visible from the Earth.

Only then, for the very first time, did He make them to give light upon the Earth. For only on day fourth did God appoint the sun and the moon and the stars to demarcate earthly time, and expose or “reveal” them to the Earth and to its plants *etc.* (Psalm 104:19). This He did, possibly by thinning out the previously-opaque mist barrier above the atmosphere. For prior to day fourth, a perhaps translucent and certainly untransparent thick mist surrounded the Earth above its atmosphere. Indeed, that mist would then probably have prevented the extra-terrestrial light or primordial light-bearers (Genesis 1:14a) which existed before day four, from being clearly seen from the Earth beneath at that time.

More probably, however, it was only on day fourth that God “made” or at least finished manufacturing the sun and the moon and the stars from raw materials previously created

back in the beginning (at Genesis 1:1). For “in six days He made” alias manufactured not only our Earth but also “the Heavens” (Exodus 20:8-11).

1:16g) Note it is not stated that the stars received this regulatory function only after the sun and the moon did. Still less is it stated that the stars were created or even formed only after the sun and the moon were (*cf.* Genesis 1:16f & Job 38:4-7 & Jeremiah 31:35). Yet here in Genesis 1:16, the sun and moon and stars nevertheless constitute still another created trinity (*cf.* Genesis 1:1a,1e, 26c).

1:18h) To monitor or to regulate. Note, however, that even the subsequent (and clearly solar) days here on Earth - are not necessarily always of uniform duration (*cf.* Genesis 2:4b & Joshua 10:12-14 & Isaiah 38:8).

### **God-Triune makes animals for the waters and the air**

1:20 Then God-Triune said: ‘Let the waters abundantly teem with conscious creatures!<sup>a</sup> And let winged creatures<sup>b</sup> fly above the Earth, across the face of the open sky!’<sup>c</sup> 21 So God-Triune created<sup>d</sup> great water-monsters;<sup>e</sup> and all the animated creatures swimming along,<sup>f</sup> with which the waters teem, according to their kinds;<sup>g</sup> and all winged creatures according to their kinds. And God-Triune saw to it that it was good. 22 And God-Triune blessed<sup>h</sup> them and said: ‘Be fruitful, and multiply, and fill the waters in the seas! And let the winged creatures multiply on the Earth!’ 23 Then dusk came; then dawn came: day fifth.

1:20a) Conscious creatures or living beings (Luther = ‘living animals’; Hebrew Massoretic text and Greek Septuagint = ‘living souls’). Exactly the same expression is used in respect of man in Genesis 2:7k. The meaning here in Genesis 1:20a, is: ‘Let the waters swarm with a swarm of animates (or living beings unlike plants in that every animate possesses a conscious anima or ‘soul’).’ As Genesis 1:21 suggests, the various water-animates mentioned there embrace all of the various kinds of non-plant marine life (including crawling shrimps and sea-anemones). And God governs them all by His various marine laws (*cf.* Psalms 8:1,8 & 104:24-27).

1:20b) ‘Winged creatures’ include all birds, all insects, and even all extinct flying creatures such as the giant dragonfly, the pterodactyl, and the archeopteryx *etc.* God subjects them all to His aerial laws (Psalm 104:12-17 and Jeremiah 8:7).

1:20c) Or ‘fly over the Earth on the surface of the heavenly sky below the clouds.’

1:21d) As in Genesis 1:1, the word ‘created’ here too in Genesis 1:21 perhaps suggests a new way of bringing the water-animals and the aerial creatures into being: a way quite discontinuous with the previous production of the plants, and also quite discontinuous to the subsequent ‘creation’ of man ( *cf.* Genesis 1:11-12 & 1:27).

1:21e) These ‘water-monsters’ would include all larger animals inhabiting lakes and

oceans, such as now-extinct sea-scorpions and brontosaurus as well as extant whales and giant squids, *etc.* Cf. Job 40:15f & 41:1f; Psalms 74:13 & 104:26; Isaiah 27:1 & 51:9; Lamentations 4:3; and Ezekiel 32:2.

The Bible does not describe, as such, the alleged fossilization processes of plants (such as coal) and animals (such as dinosaurs). However, such could perhaps have taken place: before the creation of man (cf. possibly Isaiah 51:9f); after the fall of Lucifer (cf. Isaiah 14 & Ezekiel 28); after the fall of man (cf. Romans 8:19f), during the Noachic flood (Genesis chapters 7 to 8), after the great deluge (cf. the now-extinct Dodo and the Great Auk), or throughout part or the whole of some or all of those various periods of time (cf. Job 14:18f & 22:15f).

Angels as probable images of the immortal God, and men as definite images of the immortal God - were created to exist for ever. Yet it seems that plants and animals, which were never images of the immortal God, died or would have died even if the fallen angels and/or man had never fallen. Psalms 49:12-20 & 104:26-30; Isaiah 40:6-8; Second Peter 2:12; Ecclesiastes 3:18-12, and our nn. 1:7e & 1:11h above. However, unfallen man (as the image of God) would not have died. Nor can even fallen man ever be annihilated. See the notes at Genesis 1:26f-m, 28a-f,29h,30j,31k & 2:7g-k,15d & 3:1ab. On "fossil anthropoids" (*sic*) and "fossil men" (*sic*), see below at Genesis 3:20a.

1:21f) Swimming or creeping or crawling along (in the sea). This would include oysters, sea-worms, crabs, octopuses, and fish, *etc.*

1:21g) Note the description "water-monsters" and "all the conscious creatures swimming along" and "all winged creatures": yet another created trinity! Varieties or "kinds" of winged creatures mentioned elsewhere in Scripture (Leviticus 11:9-23 & Deuteronomy 14:9-20), include: eagles, ossifrages, osprays, vultures, kites, ravens, owls, little owls, great owls, cuckows, hawks, night-hawks, cormorants, swans, pelicans, gier-eagles, storks, herons, gledes, lapwings, bats, locusts, bald-locusts, beetles, grasshoppers, and other flying insects. Apparently, the words "according to their kinds" preclude evolutionary transmutation from one basic genus to another. Genesis 1:11-12 & 1:24-25 cf. First Corinthians 15:37,39,41.

1:22h) God spoke His powerful Covenant Word of blessing (cf. Genesis 1:28a). It is only the Creator's blessing that enabled and still enables living creatures to reproduce, and this is pleasing to Him. Cf. Genesis 1:22,28d, 1:31 & 8:17 and Hosea 2:18). "It is only the power of Gods Worde that maketh ye Earth fruteful, which els naturally is barren"; God blessed the water creatures, for "by the vertue of His Worde He gaeue power to His creatures to ingendre"; cf. "the propogacion of man, in the blessing of God, Psalm 128)." Thus the 1560 *Geneva Bible* (edited by Calvin's wife's brother-in-law William Whittingham) at Genesis 1:11,22,28. See too Genesis 1:1b & 1:22h for the relationship between "bless," "create," and "Covenant."

## **God-Triune makes the various land-animals**

1:24 Then God-Triune said, ‘Let the Earth bring forth conscious creatures, according to their kinds: domestic animals; creeping creatures; and wild beasts of the Earth<sup>a</sup> - according to their kinds!’ And so it was. 25 And God made the wild beasts of the Earth according to their kinds; and the domestic animals according to their kinds; and all the Earth’s creeping creatures according to their kinds. And God saw to it that it was good.

1:24a) Cattle, reptiles, and untamed animals (Greek Septuagint: *tetrapoda*, *herpeta*, and *theria*). Yet another created trinity (*cf.* Genesis 1:26c)! Notice here that God apparently covenanted with these land-animals (Genesis 1:1d & 9:9-17 and Hosea 2:18). On ‘creatures that creep’ - which is much more embracing than merely reptiles - *cf.* Genesis 1:26m. Note too that God subjected all of His various land-animals to His various terrestrial laws for them. Job 39:1-2 & 41:1,4,11-12.

### **God-Triune covenants to create His image man**

1:26 But then God-Triune<sup>a</sup> said: ‘Let Us<sup>c</sup> make<sup>d</sup> human beings<sup>e</sup> as<sup>f</sup> Our<sup>c</sup> image<sup>g</sup> in Our<sup>c</sup> likeness,<sup>g</sup> so that they can subjugate<sup>h</sup> the fish of the sea and the winged creatures of the sky<sup>j</sup> and the domestic animals<sup>k</sup> and all the Earth<sup>l</sup> and every creeping creature that crawls upon the earth!’<sup>m</sup> 27 So God-Triune created<sup>n</sup> human beings as His Own image. He created human beings<sup>o</sup> as the image of God-Triune. He created them<sup>p</sup> male<sup>q</sup> and female.<sup>r</sup>

1:26a) ‘God’ ( *Elohiym*) is the Father and the Son and the Spirit (*cf.* Genesis 1:1a). For the Triune ‘God said: ‘Let Us...Our...Our!’ (Genesis 1:26 abccc). *Cf.* too Genesis 1:1a,2j,3ab,26d.

1:26b) ‘God said.’ The three Persons of the Triune God (Genesis 1:1a,2j,3ab,26a) seemed to pause before again swearing an oath and fellowshipping and covenantally agreeing when They ‘said’ to One Another: ‘Let Us make man!’ (Genesis 1:26d). It is true that the three Persons of the Triune God had always fellowshipped or covenanted with One Another from all eternity (Genesis 1:1a,2j,3ab *cf.* John 17:5,24 & First Corinthians 2:10f). But here in Genesis 1:26ab, this eternal fellowship and Covenant was now re-affirmed and outwardly expressed right prior to Their (eternally fore-ordained) actual creation of man as Their Own image.

Note that it is in respect of the creation of man alone that God the Father and the Son and the Spirit held a special triune counsel or a particular covenantal consultation with One Another immediately before executing that act. For man alone is the very image of God. Genesis 1:26f.

1:26c) ‘Let Us make human beings as Our image in Our likeness!’ Here in Genesis 1:26ccc, the words ‘Us’ and ‘Our’ and ‘Our’ refer to the same Being mentioned immediately prior thereto in the phrase ‘God said’ (in Genesis 1:26ab) - namely God the Father, Son, and Spirit.

Now the Holy Trinity has written His three-in-one signature all over His creation (*cf.* Genesis 1:1ef,4d,8f). Consequently, the whole ‘Tri-Universe’ reflects the Triune God. Indeed, this reflection is clearly seen and understood by all men everywhere: so that unbelievers (or rather disobedient confrontees!) are totally without excuse. (*Cf.* Acts 14:15-17 & 17:23-28 and Romans 1:18-20f & 2:14-15). For God is recognizably triune. He can be seen to be such, from examining all His creatures which remind man of God and which point man to God.

For the Triune God has created and still maintains one ‘Tri-Universe’ with three interlocking aspects distinguished as the angelic abode, the starry sky, and our own planet (Genesis 1:1def). He made one three-dimensional space, with its length and breadth and depth (Genesis 1:1cd). He made one three-dimensional time, with its past and present and future (Genesis 1:1f). He made one primordial Earth, with its three interpenetrating conditions of formlessness, emptiness, and darkness (Genesis 1:2). He made one initial terrestrial day, with its threefold consecutive terms of early-morning-darkness, dawn-through-dusk, and dusk-through-midnight (Genesis 1:2g-5e). Indeed, He made one white light with its three primary colours (*cf.* Genesis 1:3ab,4d).

He also made one tellurian biosphere, with its three interconnected aspects of the oceans, the atmosphere, and the misty clouds (Genesis 1:6-9b). He made one plant kingdom, with its three distinguishable spheres of grasses, vegetation, and fruit-trees (Genesis 1:11f). He made one system of astronomical lights for our Earth, with its threefoldly co-operating luminaries of sun-, moon-, and star-light (Genesis 1:14-18).

He made one aero-hydrosphere with its threefold water-monsters, swimming animals and winged creatures (Genesis 1:20-21). He gave one threefold blessing to the sea-creatures, to be fruitful and to multiply and to fill the waters (Genesis 1:22). He made one lithosphere with its threefold domestic animals and its creeping creatures and its wild beasts (Genesis 1:24-25). He made one threefold principle of created earthly life - Himself then indwelling plants and animals and men as the three basic kinds of living creatures in our own World (Genesis 1:11-28).

Similarly, when He created man as His Own triune image (Genesis 1:26), He first made one original man with a triuni-chot-omous or trinifoldly-interlocking soul and body and spirit (Genesis 2:7 & First Thessalonians 5:23), and as His Own trinifold image especially as regards righteousness and holiness and truthfulness (Genesis 1:26g). And then, from that first man, He made one human race unfolding from male *via* female through child (Genesis 1:26-28 & 2:23-24 & 4:1 & 5:1-5) - thereby reflecting the eternal filiation (or Sonship) of the Son from the Father and the eternal procession (or Spirithood) of the Spirit from the Father and *via* the Son within the very Being of God-Triune Himself. Thus: John 1:1,14,18 & 14:26 & 15:26 & 16:13-15; First Corinthians 12:3-12; Galatians 4:1-7; and Ephesians 5:22 to 6:4. See too especially Genesis 1:26de,27pq.

1:26d) ‘Let Us make.’ The Triune God (*Elohim*) is the Subject (in Genesis 1:26a-27) of the two singular verbs ‘said’ and ‘created.’ However, here in Genesis 1:26cd, the

plural verb ‘let Us make’ is used - *cf.* too at Genesis 11:7, where yet another two plural verbs are predicated of God. Taken together, the plural verb ‘make’ and the singular verb ‘said’ in Genesis 1:26 clearly express the triune action of the Father and the Son and the Spirit within the united Godhead. For man was made as God-Triune’s Own image (Genesis 1:26d-g), created as a unique and a brand-new being (Genesis 1:27) and formed or moulded from the dust of the arable ground (Genesis 2:7). That, of course, was by yet another triune action.

1:26e) ‘Human beings’ is the right translation for mankind (‘*adam*’); for the accompanying verb ‘rule’ in Genesis 1:26h is plural in number. Here this Hebrew word ‘*adam*’ is used generically, referring to mankind (Genesis 1:26-28). Later (in Genesis 2:7-24) it is used to refer to the first human male known as ‘Adam.’

1:26f) ‘As Our image.’ Man is neither an animal nor an angel. He is a much higher kind of creature than either. For he is a human creature; a human being; the very image of God! Yet man is not God; is not descended from God; is not akin to God; and is not a particle of God. Man is merely the image of God. Man’s soul and spirit are not in any way divine or superhuman: as if man’s body could perhaps be subhuman or not fully a co-equal aspect of God’s image!

Yet man, although fully a creature, is nevertheless unique in that he alone is the image of God. The whole man is the whole image. For man is not just an image-bearer: as if he would still be a man even without God’s image in him. No! To the contrary, although man can get lost, he cannot lose God’s image completely. Why not? Because man cannot completely cease to be human, alias the image of God. For man is the image of God, and the image of God is man. God’s ‘image’ and ‘man’ are congruent or equal to one another in every respect. So, when man becomes depraved, the image of God alias man becomes depraved. And when man becomes restored through Christ, the image of God becomes restored (Ephesians 4:24 & Colossians 3:10).

Moreover, man or God’s image is (just like God) even triunely unique. For we are thrice told of his creation (Genesis 1:26fg,27); and we are also told that God made him and created him and formed him (*cf.* Genesis 1:26d). So too - not trichotomously (or in three different parts) but indeed triuni-chot-omously (or trinifoldly) - the whole individual man is also God’s image in his soul-body-spirit alias his total humanity. Genesis 2:7g & 2:7k and First Thessalonians 5:23. Again, the whole of mankind (Adam and Eve and all of their descendants) is the image of the Triune God (Genesis 1:26-28 & Acts 17:26 & Romans 5:12f). Indeed, only when the last man has lived at the end of history, shall God’s image have been eschatologically and fully unfolded in the life of all mankind (Bavinck). Revelation 14:13 & 20:13 & 22:3-5; *cf.* too Genesis 1:26g with Genesis 2:3g

1:26g) Man is the image (or reflection) and the likeness (or resemblance) of the Triune God. So, even without God’s audible speech or a written scripture, God clearly reveals Himself in man (both within and through man). For man is a small-scale and a creaturely model of the infinite Creator God or the Divine Archetype Himself. This resemblance extends to the human race as a whole (Acts 17:26-28); to every individual human being (James 3:9); and to every aspect of each individual man (First

Thessalonians 5:23). Yet God's image is centrally concentrated in man's prophetic truthfulness or knowledge (Genesis 2:19-20 & Colossians 3:10), in his priestly holiness or undivided wholesomeness (Genesis 2:15 & Ephesians 4:24), and in his kingly righteousness or lawabidingness (Ecclesiastes 7:29 & Romans 2:15). Why? Precisely so that he may be able to rule to God's glory under the Triune Lord and over all of the created trinities in the 'Tri-Universe' (Genesis 1:26c), and as God's image also himself "create" new trinities of his own (such as in logic the true, in aesthetics the beautiful, and in ethics the good, *etc.*). Cf. Genesis 1:26h-m; Philippians 4:8; Ecclesiastes 3:11; *etc.*

Moreover, **because the three Persons of the Triune God are in loving Covenant with One Another** (Genesis 1:1a cf. John 17:5,24 & First Corinthians 2:10-11), **so too does the Trinity enter into loving Covenant with man** and really fellowship with him. Genesis 1:28ab cf. Leviticus 26:9 & Hosea 6:7. Similarly, also **men-under-God are to be in loving Covenant with one another** (Genesis 1:26c-e & 1:28c-e). Indeed, **thus too are men lovingly to covenant and to enjoy fellowship with God** (Genesis 2:1-3 & 4:3-4,26).

1:26h) Rule or dominate the entire cosmos. See: Genesis 1:26i-m,28e-g & 2:1b cf. Psalm 8:3-8 and Hebrews 2:5-8 & 4:9-11. The Hebrew word for "rule" (*radah*) means to assert one's authority over something by treading upon it, cf. Judges 5:13 & Isaiah 41:2. But man can extend his rule over the cosmos under God, only if he does so in accordance with the various divine laws operating in God's 'Tri-Universe' (cf. Genesis 1:1e,4d,6c,10e,14a,20a,20b *etc.*), and also conducts himself in accordance with those laws which govern his own life. Such include: the atmospheric laws (Genesis 1:6c), the laws of growth (Genesis 1:11f), the laws of consciousness (Genesis 1:24a), and especially the Moral Law (interacting with and embracing all of the preceding laws in its scope) as the precondition of his ability to subdue the Earth to God's glory. Genesis 1:28a-1 & 2:9fg & 2:17g & 3:6a,21d.

Only by keeping the Moral Law alias Ten Commandments, would man ever be able (and is he even now to some extent still able) to subdue the World at all. Exodus 20:1-17 cf. 21:1 to 23:12 & Leviticus 26:3-12 and Deuteronomy 19:1 to 28:13.

Note that man's rule or dominion over the Tri-Universe, though now much weakened by the fall, still continues even after the fall! Genesis 9:2-7 & Leviticus 26:9 & Psalm 8 & James 3:9. But this dominion should be exercised only to the glory of God. Isaiah 43:7 & First Corinthians 10:31. See our 1974 *Origin and Destiny of Man*, and our 1976 M.A. Culture dissertation *The Central Significance of Culture* (both Presbyterian and Reformed Publishing Co., Philadelphia).

1:26i) Rule over the fish and whatsoever passes through the paths of the sea! See: Psalm 8:6-8. This includes farming the ocean beds, also from submarines.

1:26j) Rule over the sky and even over the sun and the moon and the stars! Psalm 8:3-6. This includes exploiting solar energy, building spaceships, *etc.*

1:26k) Rule over domestic animals, and also over all wild beasts! Cf. Genesis 1:28g &

4:20 & 9:1-2 & 13:2-5 & 24:35. This includes ranching, and hunting.

1:26l) Rule over the Earth, and over the Earth's soil and its gold and all of its other resources! *Cf.* Genesis 2:5,11,15; Exodus 30:34; Matthew 2:11; Revelation 18:12-13. This includes agriculture and mining. As the 1560 *Geneva Bible* put it (commenting on Genesis 1:12): "God made all His creatures to serue to His glorie, & to the profit of man; but for sinne, thei were accursed. Yet to ye elect, by Christ they are restored & serue to their welth."

1:26m) Man was to exercise dominion not just over crawling reptiles such as snakes (*cf.* Genesis 3:1f) and crocodiles (Job 41:1f). He was also to rule over and lovingly exploit all other creeping creatures, such as silkworms (useful in the manufacture of clothing) and earthworms (useful as fishbait) *etc.*

1:27n) God created man as a new, special kind of creature (*cf.* Genesis 1:21d). He neither evolved, nor created himself (Psalm 100:3).

1:27o) 'Adam' (Hebrew): the entire human race. *Cf.* Genesis 1:26ef.

1:27p) 'Them'; the first human beings, in two genders. Genesis 1:27p-r & 2:18-25 & 5:2; Matthew 19:4; First Corinthians 11:7.

1:27q) Male (Hebrew: *zakar*, penetrator). *Cf.* Genesis 1:22h & 1:27r,28a-e.

1:27r) Female (Hebrew: *neqebah*, penetratee), *cf.* Genesis 1:27q. This seems to be in anticipation of God's well-pleased intention that mankind should multiply under His blessing. Genesis 1:22h,28d,31k *cf.* 2:18-25.

### **God-Triune's Covenant Blessing and Great Commission to all mankind**

1:28 And God-Triune blessed<sup>a</sup> them. And God-Triune said<sup>b</sup> to them: "Be fruitful, <sup>c</sup> and multiply, <sup>d</sup> and fill<sup>e</sup> the Earth, and subdue it!<sup>f</sup> And rule over the fish of the sea, and over the winged creatures of the sky, and over all the wild beasts which creep on the earth!"<sup>g</sup> 29 And God-Triune said, "Look, I have given you every vegetable bearing seed on the surface of all the Earth; and every tree in which there is the fruit of a tree yielding seed! That [too] shall be for you to eat!"<sup>h</sup> 30 And to every wild beast of the earth and to every winged creature of the sky and to every creeping creature that crawls on the earth, in which there is a living soul, [I have given]<sup>i</sup> green vegetation<sup>j</sup> for food!" And God-Triune saw everything that He had made. And look, it was very good!<sup>k</sup> Then dusk came; then dawn came: day sixth.

1:28a) **God's blessing is covenantal in structure.** *Cf.* Genesis 1:1a,1c,22h,24a,26b,26g & Leviticus 26:9 & Hosea 6:7. For this blessing is a condescending yet sovereign covenantal promise to give the benefit of life and also the ability to reproduce life; just

as His curse is a promise to administer the judgment of death to the (vegetable, animal, or human) creatures concerned. Genesis 1:11,22 *cf.* 6:18-22 & 9:13-16; Job 5:23; Isaiah 54:10; Jeremiah 33:20-25; Hosea 2:18 & 6:7. God's covenantal blessing confers life and the ability to propagate life, *cf.* Genesis 1:22h.

This blessing of life was losable. Man could be destroyed, but as God's image he could never be annihilated (Matthew 10:28). Man initially had the blessing of blissful life. *Cf.* Genesis 1:27-28 & 2:7-9*f.* But he could also lose it. Genesis 2:9g,17g & 3:19.

It was, however, transformable also into unlosable life. Genesis 2:7,9 *cf.* 3:15,22 & Second Timothy 1:10. Such was God's Edenic Covenant with the man Adam, as the federal head of the entire human race. Hosea 6:7 & Romans 5:12*f.*

Conditionally, it promised everlasting life as the reward for man's obedience. But it also threatened everlasting death as the punishment for man's disobedience to God's comprehensive Moral Law or the Ten Commandments. Genesis 1:26h,28b-g & 2:5,9,15,17,19,24 & 3:19,22; Romans 2:14-15 & 5:12*f* & 13:8-10. For note how Genesis 1:28 implies the 4th, 5th, 6th, 7th, and 8th Commandments! *Cf.* Exodus 20:8-15. See too our notes at Genesis 1:29-30 (6th Commandment) & 2:1-3 (4th and 8th Commandments) & 2:15 (4th, 6th, and 8th Commandments ) & 2:17 (all Ten Commandments) & 2:19-20 (9th Commandment) & 2:23-25 (5th, 7th, and 9th Commandments), & 3:6 (8th and 10th Commandments).

1:28b) And God said or spoke His Word to man, thus swearing an oath and fellowshipping and covenanting with him. Hosea 6:7 *cf.* Genesis 1:1a, 26b. The Second Person of the Trinity or the Word of God was always the only Mediator between the Triune God and His image man (First Timothy 2:5), even from the very outset of man's existence before the fall (Genesis 1:26ab-28ab). That Word or Son of God would not have become man, if man had not fallen into sin (First Timothy 1:15). But that Word would still have been the only Mediator, even if sin had never taken place (John 1:1-5 & 1:9-10).

For God spoke His Word to Adam and said the substance of the Decalogue (Isaiah 42:1,4,6 & John 14:6) when "God said" (Genesis 1:28b *cf.* 1:26h) and spoke to Adam (*cf.* Genesis 2:16e-17g). The "said" Commandments are the "Ten Words" of the Covenant. *Cf.* Hosea 6:7-10 *cf.* Leviticus 26:3,9 and Deuteronomy 4:2 & 5:1-21 & 6:1-10 & 8:3 & 9:10,15 & 10:1-5. They are summarized in this Great Commission of Genesis 1:28's Cultural Mandate ("Be fruitful...and rule over...the Earth!"), just as they were later still in the Decalogue (Exodus 20:1-17) and also in Christ's Missionary Mandate (Matthew 28:19 *cf.* 22:36-40).

Genesis 1:28 is the audibly-spoken special revelation of God to man (*cf.* Genesis 2:16-17 & 3:9-19). It is foundational for a correct understanding of all subsequent revelation. Genesis 9:1-7; Psalm 8; First Corinthians 15:24-28;15:45-47,58; Hebrews 2:5-9 & 4:9-11; Revelation 14:13 & 21:24-26 & 22:1-5,14. It is fully in harmony with God's general revelation in nature, to which it points. Genesis 1:26g & 2:8-9 & 3:18h (*q.v!*).

Too, Genesis 1:28, the first Word of God to man ever recorded in Scripture, is rightly described even by the otherwise usually very questionable *New Scofield Reference Bible*. For also the latter calls it: ‘the divine magna charta for all true scientific and material progress.’

Grammatically, the mood of the verbs in the verse is imperative throughout, as one would indeed expect in a compulsory and fundamental Great Commission designed to endure and to be enforced and obeyed even after sin throughout man’s history right down to the very end of the World. First Corinthians 15:24-28,58.

As such, Genesis 1:28 is inextricably connected to Matthew 28:19. In that latter text, Christ enjoins that all the nations of mankind are to be taught ‘to observe all things whatsoever I have commanded.’ For it was the same Christ, the Second Person of the Trinity and the Word of God, Who commanded (“said”) the Great Commission of Genesis 1:28 to Adam and to the whole human race (cf. Genesis 1:1a,3ab,26a-c).

Indeed, it was He Himself Who then promised man life as the reward for obedience; and threatened death as the punishment for disobedience to the Covenant. Genesis 2:9,17. Hence: go ye therefore into all the World, and subdue the Earth!

1:28c) Be fruitful in every way in the service of the Lord! Be fruitful in ruling over and subduing the whole Earth and the whole sea and the whole sky and all their contents! Cf. Genesis 1:26h-m & Ecclesiastes 3:9-11. The individual Adam could never have done all of this all alone, not even with the help of Eve (Genesis 1:27). They both needed a humanity to help them to do this (Genesis 5:1-4). Hence the further command: “multiply!” Genesis 1:28d.

1:28d) Multiply, or reproduce (within marriage alone, Genesis 1:27r & 2:18-24 & Exodus 20:14)! Cf. too Genesis 1:22h. Man and wife were and are to raise their children in God’s Covenant (Genesis 1:28 cf. Isaiah 59:21 & Matthew 28:19 & Acts 2:38-39) and to train and educate them for their lifelong task of subduing the whole World to the glory of God down through the centuries. Isaiah 43:7 & 45:18 & 51:4 & 59:21 and Ephesians 6:1-4 cf. First Corinthians 7:14 & 10:31.

1:28e) Fill or replenish: spread out into all the World! Genesis 1:28 & 2:24 & 4:12 & 9:1,7,19 & 10:32 & 11:4,8,9; Deuteronomy 32:8; Matthew 28:19; Mark 16:15; and Acts 17:26f.

1:28f) Subjugate the World and all its contents, by bringing everything under the control of man as the image of God! Cf. Numbers 13:30 & 32:22,29; Joshua 18:1; First Chronicles 22:18; Micah 7:19; and Zechariah 9:15. This means that we are to work to the glory of God, and to enjoy that work. Cf. Genesis 2:15c & Ecclesiastes 2:15c & 2:24 & 3:13,22 & 5:18-19 and also First Corinthians 10:31.

1:28g) Cf. the footnotes at Genesis 1:26h-m.

1:29h) It is not stated in Genesis 1:29 that man’s diet was to be limited to vegetables and

fruit. Rather does Genesis 1:29 suggest that man is not limited to eating such animal products as may be humanly edible and divinely permitted. *Cf.* eggs and milk *etc.* Genesis 9:1-4. Man's commanded subjugation of fish and fowl in Genesis 1:28, seem to be intimately connected with man's subjugation also of herbs and seeds and fruits in Genesis 1:29. For it should be noted that man is **entitled** to use such plant products as may be humanly edible (yet not the fruit of the tree of the knowledge of good and evil even though humanly edible).

So, then, it seems that the verses Genesis 1:28-29 are to be taken together - and to be seen as expressing one and the same thought even as regards man's diet. See too Genesis 1:30j, & *cf.* with First Timothy 4:1-5 which seems to suggest that also prior to the fall man was to be 'omnivorous.' (Dr. John Calvin doubted that Adam was initially an exclusive vegetarian, *cf.* at 1:7e & 1:11h.)

1:30i) *Cf.* Genesis 1:29's "I have given."

1:30j) It is not stated in Genesis 1:30 that the wild animals were to eat only "green vegetation." Nor is it stated here that animals (or men) were or were not to eat "grasses" (which indeed both animals and men no doubt did consume, Genesis 1:11-12 *cf.* 1:26l,29h). Cereal grasses were apparently included in man's original food as well as in the original food of some of the animals, as too were animal products such as milk and butter and cheese and eggs and fish and roe and caviare and meat. Genesis 1:26-28 *cf.* 3:21 & 4:2-4; Luke 24:41-43; First Timothy 4:3-5.

Plants and animals died or would have died either naturally or violently also before the fall of man, and would have done so regardless of whether man had ever existed or not. For some animals and plants were herbivorous and others were carnivorous even then. Job 38:4,39-41 & 39:14f,27-30 & 41:1,8; Psalms 104:5,21,26-30 & 145:15 & 147:9; Isaiah 27:1 & 51:9; and Lamentations. 4:3.

Gratuitously to assume that the original diet of these creatures was the same as what their ultimate diet might be (Isaiah 11:6-7 *cf.* 65:25), is to confuse protology with eschatology. It is to see the New Earth as nothing more than a return to the prefall Old Earth (rather than as the advancement and consummation thereof).

Again, it is possible that some plant and animal deaths and fossilizations (perhaps even at Genesis 1:2c and more probably at Genesis 1:11-25) took place even before the fall of man, and perhaps even before the fall of Lucifer (*cf.* Genesis 1:31k). Similarly, both plants (such as carrots) and animals (such as chickens) were or would have been "killed" for food by both animals and man, even before the fall.

Indeed, it is only human death that is the result of Adam's sin (Genesis 2:17 *cf.* Romans 6:23). For Satan and the demons died spiritually even before man's fall (*cf.* John 8:44 & Jude 6 & Ezekiel 28:13f). Again, we would refer back to our notes at 1:7e & 1:11h above.

1:31k) Everything that God had made, was still very good. Genesis 1:31 *cf.* Psalm

104:24. This probably suggests that the fall of Lucifer and his wicked angels had not yet taken place, but would do so shortly thereafter. Cf. Genesis 1:1d & 2:9,15,17 & 3:1; Isaiah 14:12-16f; Ezekiel 28:13-17f; John 8:44; Second Peter 2:4; First John 3:8; Jude 6; and Revelation 12:3-4 & 12:7-9). On the possibility of evil, cf. Genesis 2:11g & 3:1a.

## **God-Triune institutes the sabbath as the sign of the Covenant**

2:1 Thus the Heavens and the Earth were completed, in all their array.<sup>a</sup> 2 So, on the seventh day,<sup>b</sup> God-Triune ended His work which He had made. And He rested<sup>c</sup> on the seventh day from all His work which He had made. 3 Then God blessed the seventh day.<sup>e</sup> He made it holy;<sup>f</sup> because He had rested on it from all His work which God had created in order to make it.<sup>g</sup>

2:1a) God's work of creating was finished at the end of day sixth, not in the sense of the yet-future consummation of creation (cf. Romans 8:19-21f) but indeed in the sense that no new kinds of creatures would later be produced. Not unsuitably, the *NIV* here has "in all their vast array." This means: together with their mighty throng; together with their huge (angelic?) armies; together with their multitudinous contents; together with their whole orderly and adorned cosmos (Greek Septuagint: *kosmos*, Genesis 2:1b). Cf. too Psalm 33:6. All of this, however, was created for man to use **covenantally**, and to process and subdue it all to the glory of God. Cf. Genesis 1:26-28; Psalm 8:1-9; First Corinthians 10:31 & 15:24-28; Hebrews 2:6-9 & 4:3-11 & 13:20-21.

2:2b) Days one to six, in Genesis 1, all lack the definite article "the." But in Genesis 2:2-3, we are thrice (tri-unely!) told that God rested on and blessed "the seventh day" (and not that He rested on and blessed "day seven"). This clearly separates "the seventh day" from the 'indefinite' days one to six (all of which are devoid of the definite article "the"). It also indicates that on the seventh day God rested from further creation and formation. Indeed, He then blessed the seventh day for the use of His image man.

It was to be a permanent sign to point man toward doing his own daily duties under the **Covenant of Works**; and toward his eschatological goal of entering into that rest of God fully, once he had finished executing the Great Commission of the Cultural Mandate to the glory of God. Hebrews 4:3-11 & Revelation 14:13. This latter covenantal and eschatological thrust also seems to be implied by the lack (in respect of Genesis 2:1-3's "the seventh day") of the previous formula: "Then dusk came; then dawn came: day one" or "day second" or "day third" or "day fourth" or "day fifth" or "day sixth." See my Th.D. dissertation *The Covenantal Sabbath* (L.D.O.S., London, 1972).

2:2c) Rested or sabbathed. God was not tired (Psalm 121:3-4 & Isaiah 40:28), but He sabbathed solely for the sake of man and to enable him to live in the way of the Lord of the Covenant. Isaiah 56:4-7 & 58:13-14 & Mark 2:27-28 cf. Genesis 2:2,15b & 4:3 & 8:8-12; Exodus 5:5-10 & 20:8-11; and Hebrews 4:3-11. Cf. too our note at Genesis 2:15b!

2:3d) By God's blessing, man's observance of the sabbath day is the sign of faithful

covenant-keeping, and a time at which godly men are to rest from their weekly labours and to bring public worship to the Lord. Cf. Genesis 1:28 with 2:1-3 & 4:3 & 8:6-12; Exodus 31:13,16 & 35:2; Isaiah 56:2,4,6 & 58:13-14; Ezekiel 20:20,37; Matthew 28:1-6; Luke 4:14 & 23:55 to 24:6; Acts 20:6-7; First Corinthians 16:1-2; Hebrews 4:3-11 & 10:25 & 13:20; and Revelation 1:10 & 14:13. Cf. too Genesis 2:3e-g.

2:3e) God-Triune (Genesis 1:1-3,26) instituted the sabbath. In creation, God the Father rested from His labours after the midnight following day sixth. Genesis 1:5e,31 & 2:1-3; Exodus 11:4 & 12:12,29-31; and Hebrews 4:3-9. In recreation, God the Son in Jesus Christ rose from the dead after midnight and before dawn on the Lord's day or the Christian sabbath. Matthew 28:1f; Acts 20:6-7; Revelation 1:10. And in sanctification, God the Spirit came down and rested in His Church after midnight on Pentecost Sunday. Leviticus 23:16 & Acts 2:1f cf. 20:7,16.

Before the fall, Adam kept his weekly sabbath on the first full day of the weeks of his life. With the fall, Adam lost his rest and his day of rest at the beginning of his weeks, and henceforth had to observe it on the last day or at the end of each week until Jesus would come in the last days. Genesis 4:3 & 5:29 cf. 3:15; Hebrews 1:2 & 4:8-11; Genesis 8:8-12; Jeremiah 17:20-27; and Nehemiah 13:15-22. But when Jesus the Second Adam came, He would restore the sabbath to the first day of man's weeks, while also entering into the Eighth Day or the everlasting sabbath rest on our behalf by fulfilling the requirements of the Covenant of Works. Cf. Genesis 1:28b-g with Malachi 4:1-5 & Luke 23:56 to 24:16,26 and Hebrews 4:8-14 & 10:25 & 13:20. Cf. too Genesis 2:3d & 2:3g.

2:3f) God made the sabbath day holy, or sanctified it for man's use. Cf. Isaiah 58:13-14 & Mark 2:27-28. He did not and does not stop maintaining His Tri-Universe on the sabbath (John 5:17). But He does separate the sabbath from the other (working) days of the week, and set it aside as a special day of rest and worship (Exodus 20:8-11).

2:3g) God created the Tri-Universe "in order to **make it**" or in order to **finish making** it (infinitive of purpose). Thus, both the Hebrew *la'asoth* ("to manufacture") and the Greek Septuagint *poieesai* ("to compose"). It was and is God's final **purpose** that His image man should "manufacture" useful objects and "compose" beautiful works of art, etc. For man was and is to take the God-created raw materials in the Tri-Universe and himself finish making them or cultivate them further by way of obedience to the requirements of God's Covenant of Works or Covenant of Life with all mankind. Hosea 6:7 cf. at Genesis 1:28a-g above. God **henceforth** makes, also through man.

Six days every week, man was and is to work for God, in his professional calling, out of gratitude for all of the Lord's goodness to him. Man is to do this by subduing the Tri-Universe to the glory of God. And every sabbath day, man was and is to rest from his own labours-for-God, and to worship His Creator and to be reminded of his own ultimate destiny of entering into the everlasting sabbath rest of the heavenly life in glory at the end of history. Hebrews 4:3-11 cf. Revelation 14:13 & 21:1 to 22:5.

Unlike days one to sixth (Genesis 1:3-31), God's sabbath day rest (2:1-3) has never

ended. Cf. Hebrews 4:3-11. For we do not at Genesis 2:3-4 read: ‘And dusk came; and dawn came: the seventh day.’ Since then, it has been “**man’s day**” or *anthroopinees heemeras* (First Corinthians 4:3). The rest on God’s seventh day will close only at the arrival of His Eighth Day of ever-morning and never-evening, at the end of human history. Malachi 3:17; 4:3-5; Second Thessalonians 2:1-2; Revelation 22:12-20.

Accordingly, God is still in His great sabbath rest. And throughout that rest, God “works” concurrently in and through man’s works - when man himself labours. Genesis 1:26,28 & 2:1-3 cf. 4:3-5; Exodus 4:11-12; Joshua 11:6; Proverbs 21:1; Acts 17:26-28; First Corinthians 12:6; Ephesians 1:11; Philippians 2:13; Hebrews 4:3-11; and Revelation 14:13. For God rested on His never-ending sabbath precisely in order to manufacture His Universe **even further** - through the covenantal works of man as His duly-appointed agent. Cf. Genesis 1:26 & 2:3; Psalm 104:14,15,23; Isaiah 45:7,12,14,17,18,22,23.

Man’s fall into sin has abrogated neither his obligation to work for God six days a week; nor his duty to observe the holy sabbath day; nor his need of keeping every one of the Ten Commandments. Genesis 1:26 to 2:3,17 & Romans 2:14-15 & Revelation 22:14). For these requirements are not only repeated after the fall (Genesis 4:3 & 8:8-12 & 9:1-7 & Exodus 20:1-17 & Psalm 8:1-9) and met by Christ (Luke 24:1-6,26,44). But they are also re-enjoined to and expected of Christ’s followers and indeed of all men everywhere (Matthew 5:16-20 & 24:20 & James 1:25 & 2:1 & 2:8-13 & 4:4 & 4:11-12) until the very end of World History at the arrival of the saints’ everlasting rest. Hebrews 4:9-14 and Revelation 14:13 & 21:1 to 22:16.

## **Summary of God-Triune’s exnihilation of creation and formation week**

2:4a These are the origins<sup>a</sup> of the Heavens and the Earth at their creation.

2:4a) ‘Origins’ here includes: accounts; commencements; histories; families; beginnings; and descendants or those brought forth. Hebrew: *toledoth*.

## **Details of man’s purpose and formation by Jehovah God-Triune**

2:4b-5 In the day<sup>b</sup> Jehovah<sup>c</sup> God-Triune<sup>d</sup> made the Earth and the Heavens, there were not yet any plants of the field in the land, and no vegetation of the field had yet sprouted forth. For the Lord God-Triune had not caused it to rain upon the land, and there was no man to cultivate the ground.<sup>e</sup> 6 But streams came up from out of the earth, and watered the whole surface of the ground. 7 Then the Lord God-Triune shaped<sup>f</sup> man,<sup>g</sup> soil<sup>h</sup> from the ground,<sup>i</sup> by breathing into his nostrils the breath of life<sup>j</sup> so that man became a conscious creature.<sup>k</sup>

2:4b) This ‘day’ ( cf. Genesis 2:4-7) embraced the whole period of time referred to in Genesis 1:1-26f. The Hebrew word ‘day’ fundamentally means not twelve hours of sunshine followed by twelve hours of darkness, but ‘light period’ (*yawm*, from *chamam*

= to illuminate or to heat up). Cf. too Genesis 1:5e & 1:14d & 1:16fg & 1:18h.

2:4c) The Lord “Jehovah” means the One Who always was, Who is now, and Who always shall be (Exodus 3:14 & 6:3 cf. Revelation 1:4,8 & 4:8 & 16:5). The name Jehovah is derived from the past, present, and future participles of the Hebrew verb “to be.” As such, the name indicates the absolute essence of God or the Self-perpetuating One upon Whom the ‘Tri-Universe’ in general and His covenant people in particular are utterly dependent for their creation, maintenance, redemption, and consummation. See too Genesis 2:4d.

2:4d) The Triune Elohim (cf. Genesis 1:1a,2j,3ab). Here in Genesis 2:4cd, the combined names “Lord God” ( Jehovah Elohim) thus suggest that God is essentially triune, and that this triunity is even manifested in the past and present and future participles at the root of His name Jehovah (cf. Genesis 2:4c). Moreover, the chronological order of the pre-eminent works of the three Persons in Their ‘Tri-Universe’ (creation by the Father, redemption by the Son, and consummation by the Spirit) is also suggested by texts such as Malachi 2:10 & Hebrews 9:11-14 & Revelation 14:13 cf. Romans 11:33-36.

2:5e) Cf. Genesis 1:26,28 & 2:5,15 & 3:23 & 4:12 and Hebrews 6:7. On the other hand, however, cf. Job 38:26-28!

2:7f) Formed or moulded. Job 33:4-6; Isaiah 64:8; Jeremiah 18:2-6; Romans 9:20-23. Note that it was the Holy Spirit Who shaped both the Earth and man himself as the king of the Earth. Genesis 1:1g,1j,26abc & 2:7j; Job 26:13 & 33:4-6; Zechariah 12:1.

2:7g) It is not stated that (only) man’s body is soil, as if his soul were a spark of divine non-soil! Rather, is it stated that the whole man (comprised of unannihilable soul and unannihilable body and unannihilable spirit), is soil (Genesis 3:19,23 & Psalm 103:14). For man is not monochotomous (or a one-part being) nor dichotomous (or a two-part being) nor trichotomous (or a three-part being), but triuni-chotomous (or a trinifold being). Cf. Genesis 1:26a-f & First Thessalonians 5:23.

God-Triune Himself too is a Trinifold Being; God, Whose image man is. Genesis 1:1a,2j,3b & 1:26c-g. For God and His image man are not mon-istic nor dual-istic nor tri-istic, but triune or trinitarian. Moreover, that the whole man (soul-body-spirit) is essentially “earthy” and “earthly,” is evidenced also by the very word for man here used in the original Hebrew (‘*adam*’). See our note at Genesis 2:7i. On man’s losable life, cf. Genesis 1:28a & 2:9g & 2:17f & 2:17g. And on the difference between man’s destructibility and his unannihilability, cf. Genesis 3:19k & 3:22d.

2:7h) Moist soil (cf. Genesis 2:6). This was not mire, but the very finest materials (including rare earths and other trace elements normally found in the human body such as: sodium, potassium, magnesium, iron, copper, lead, arsenic, aluminium, manganese, and silicon *etc.*).

2:7i) There is a Hebrew word-play here (cf. too at Genesis 2:7g). God formed man (‘*adam*’) or “the earthy one” (First Corinthians 15:45,47) out of the humanly-cultivable

earthy ground ('*adamah*).

2:7j) This 'breath of life' was placed in man (as generally also in all of the animals) by the Triune God. Genesis 1:26a-c & 2:7 & 7:21-23 *cf.* Numbers 16:22 & 27:16 & Job 12:10 & Ecclesiastes 3:19-20 & 12:7 & Isaiah 57:16 & Zechariah 12:1 & Hebrews 12:9. Specifically, that was done by the Holy Spirit Himself. See: Genesis 1:2j,20,24 & 2:7 & 6:3 & 7:21-22; Job 33:4-6 & 34:14-15.

Of course, the soul-spirit of animals is totally different to the soul-spirit of humans. In that respect, there is only one millimetre between a monkey and a mushroom - but millions of miles between a monkey and a man. See at 2:7k.

2:7k) Man became a living being or a conscious creature (*cf.* Genesis 2:7jk & 7:2-22), as too the animals had become (in Genesis 1:20a & 7:21-22). Yet man is a different kind of conscious creature than is any animal (*cf.* Ecclesiastes 3:21 & First Corinthians 15:39).

Observe too that man was not a non-human living being before he became a living human person. For he was not transformed from a previously-existing animal into a human being; nor was a new 'spiritual' principle suddenly added to an essentially sub-human body and soul; nor was an essentially divine spirit or a superhuman immortal soul added to an essentially different and mortal human body. To the contrary. Quite altogether, the whole man (soul-body-spirit) was and is essentially human and totally undescended from any living (sub-human or super-human) ancestor. For man was created as man alias the very image of God, when the Lord formed the spirit of man within him (Genesis 1:26e *cf.* Zechariah 12:1) and fashioned him directly from the dust of the ground.

### **The garden of Eden and its trees**

2:8 Now Jehovah God-Triune<sup>a</sup> had planted<sup>b</sup> a garden<sup>c</sup> toward the east<sup>f</sup> in Eden;<sup>e</sup> and there He placed man, after He had formed him. 9 For Jehovah God-Triune had caused every tree that is pleasant to behold and good to eat, to grow up out of the ground -- and the tree of life<sup>f</sup> in the middle of the garden, and the tree of the knowledge of good and evil.

2:8a) *Cf.* Genesis 2:4cd.

2:8k) *Cf.* Genesis 1:11-12.

2:8c) 'Garden': an enclosed and thus a protected area (*gan* from *gaan*), guarded and secluded from intruders by a surrounding wall. Genesis 2:15 & 3:1f,24 & Song 4:12-16 & Ezekiel 28:13-17 & John 18:1,26,41 & 20:15. In Genesis 2:8-15, God covenantally gave to man a protected garden which man was required to keep or guard against invasion by their mutual covenantal enemy Satan.

2:9d) The area of Eden was “to the east” (Genesis 2:8) of the region where Moses spent his whole life and wrote the book of Genesis (concerning the locality of Eden *etc.*). Moses lived in the region between Egypt and Palestine (Exodus 1 to Deuteronomy 34), and that is the region where he recorded the Genesis account. Matthew 19:4-8 & Mark 10:3-8 & Luke 16:29f & John 5:46 *cf.* Genesis 2:24 & 3:15 & 12:3 & 18:18 & 22:18 & 49:10. Accordingly, Eden was located somewhere to the east of Palestine, and the garden was located somewhere in Eden (*cf.* Genesis 2:10-14).

2:9e) ‘Eden’: the land of ‘pleasantness.’ Genesis 2:9,10 & 3:24 & 4:16 *cf.* Isaiah 28:13 & 31:8-9 & 36:35 & 51:3,9a & Joel 2:3 (& *cf.* Daniel 8:9). Observe that the trees of ‘pleasant’ Eden were themselves ‘pleasant to behold,’ Genesis 2:9 *cf.* Nehemiah 9:25.

2:9f) The tree of life was apparently a seal of God’s Covenant of life with Adam. *Cf.* Genesis 1:26g,28ab & 3:22. It was ‘a signe of the life receaved of God’ (thus the old *Geneva Bible*). As such, it proclaimed “the way of the Lord” or all Ten Commandments of the Covenant of Life (Revelation 2:7 & 22:14). See too Genesis 1:28ab & 2:7g & 2:9g & 3:22d.

On the harmonious relationship between God speaking in audible revelation and God showing man things in inaudible revelation, *cf.* Genesis 1:28b & 3:18h.

### **The locality of the garden**

2:10 Now a river flowing out from Eden<sup>a</sup> watered the garden. And from there, it divided into four head[water]s. 11 The name of the first is the Pishon.<sup>b</sup> It flows round the whole land of Havilah,<sup>c</sup> where there is gold. And the gold of that land is good;<sup>d</sup> and pearls<sup>e</sup> and semi-precious stones<sup>f</sup> are there too.<sup>g</sup> 13 The name of the second river is the Gihon.<sup>h</sup> It flows round the whole land of Cush.<sup>i</sup> 14 The name of the third river is the Tigris.<sup>j</sup> It flows to the east of Assyria. And the fourth river is the Euphrates.<sup>k</sup>

2:9g) The tree of the knowledge of good and evil was apparently a threat of death to Adam, should he break **God’s Covenant** (*cf.* Genesis 2:17). It warned about the punishment that all breakers of the Ten Commandments deserve. Genesis 2:9g & 3:11,22 & Revelation 21:8 *cf.* 22:14. See too Genesis 1:26ab & 2:7g & 2:9f & 2:17g & 3:19k.

2:10a) See Genesis 2:8d. Eden itself lay near the ‘four rivers’ (Genesis 2:10-14). This locates Eden’s garden too (which apparently disappeared during the great flood of Genesis chapters 6 to 9). Both Eden and its garden were located somewhere in Mesopotamia (or the land ‘between the rivers’ mentioned in Genesis 2:14).

The Hiddekel and the Pherath rivers mentioned in the Hebrew of Genesis 2:14 are identifiably the Tigris and the Euphrates. However, the Pishon and the Gihon rivers of Genesis 2:11-13 are no longer clearly identifiable. Nevertheless, we can clearly locate

Eden somewhere between the Euphrates in the west and Armenia in the north (*cf.* Genesis 8:4) and the Tigris in the east and Babylonia or Babel in the south (Genesis 11:1,8 *cf.* 10:8-12).

2:11b) *Cf.* the remarks at Genesis 2:10a.

2:11c) Havilah was perhaps located in southwestern Mesopotamia. *Cf.* Genesis 2:11 & 10:7,29 & 25:18 & First Samuel 15:7 & First Chronicles 1:9,23.

2:12d) Note the high value the Bible places on gold: Genesis 2:12 & 13:2; Psalm 19:10; Matthew 2:11; and Revelation 21:18,21.

2:12e) Pearls, or perhaps aromatic resin: *cf.* Exodus 30:34f & Matthew 2:11 & 13:45-46 and Revelation 18:12-13 & 21:21.

2:12f) Precious stones, or onyx: *cf.* Exodus 28:17-20 & Ezekiel 28:13-14 & Revelation 21:19-20.

2:12g) Note the great esteem (both economic and non-economic) in which the resources mentioned in Genesis 2:12 were held. For such precious objects were and are to be subdued and used and appreciated by man to the glory of God. Genesis 1:26-28.

2:13h) Thought by some to be the river Araxes in Armenia (*cf.* Genesis 2:10a & 8:4).

2:13i) Cush was probably the place where the Cushites originally lived, namely in southern Mesopotamia (*cf.* Genesis 2:13 & 10:6-12). Thence, they later spread out southwestward first into Southwestern Arabia and then into Ethiopia in East Africa. Psalm 68:3; Esther 1:1 & 8:9; Isaiah 11:11 & 18:1; Jeremiah 13:23; Ezekiel 30:4-5 & 38:5; Acts 8:27.

2:14j) The Tigris or the *Hiddekel* was the eastern boundary of ancient Assyria. Daniel 10:4.

2:14k) The Euphrates or the *Perath* (*Euphratees* in the Septuagint) = “the River” of Genesis 31:21 & Exodus 23:31.

### **God-Triune covenants with man but prohibits forbidden fruit**

2:15 And Jehovah God-Triune took the man<sup>a</sup> and gave him rest<sup>b</sup> in the garden, to work it<sup>c</sup> and to guard it.<sup>d</sup> 16 And Jehovah God-Triune commanded the man and said:<sup>e</sup> “You may freely eat from every tree of the garden! 17 But you must certainly not eat from the tree of the knowledge of good and evil! For the day you eat of that, you shall surely die!”<sup>g</sup>

2:15a) The man Adam, *cf.* Genesis 2:7g & 2:7i.

2:15b) God caused Adam to rest blissfully after putting him into the garden. Genesis 2:1-3 *cf.* 5:29 & 8:4,9-12,22. This seems to indicate that God created Adam outside the garden (Genesis 2:7-15) at the end of day sixth of Earth's formation.

God then immediately installed him at rest in the covenantal garden on the day of rest (*cf.* Genesis 1:26 & 2:1-3). Henceforth, beginning in and later from that garden, he was to subdue the whole planet Earth, progressively, on the workdays of the weeks of his life (*cf.* Genesis 2:15c).

2:15c) This implies that man was to execute the Great Commission which God had given him to subdue the Earth on the weekdays of his life, starting right there in the garden. *Cf.* Genesis 1:26h-m & 1:28b-f.

2:15d) This means that Adam was to guard the walled garden (Genesis 2:8c & 3:24) against the expected onslaught of an attacker (Satan). *Cf.* Genesis 3:1f. It shows that the Covenant not only had positive requirements (such as those of serving and fearing God, of preserving His World, and of keeping His Commandments, Genesis 1:28 & Ecclesiastes 12:13. It shows it also had negative requirements too (such as those of repelling Satan, of subjugating him, and of avoiding breaches of God's Commandments by eating of the fruit of the forbidden tree. Genesis 2:9,17 & 4:7. Accordingly, it also shows that God's Covenant with man (Hosea 6:7) was from the very outset directed against Satan (*viz.* against Lucifer after he had become Satan) as their mutual enemy and against whom they were to assist one another as treaty allies in the Covenant of Life. Genesis 2:15d also suggests that Lucifer's fall into evil together with his demonizing angels had then either just taken place (*cf.* Revelation 12:7-10) or was just about to take place (*cf.* Genesis 1:31a). Indeed, Lucifer's proud rebellion against God and his fall into sin may well have been a result of his jealousy of man right after God had made him: as His image; as the light of the World; and as lord over all of the angels. Thus Isaiah 14:12-15 *cf.* Matthew 5:14-16 & Luke 4:3f & Hebrews 1:13-14). *Cf.* too Genesis 3:1a & First Timothy 3:6 & Hebrews 2:5-6 with Psalm 8:1-9.

2:16e) God commanded man, giving him in essence the Ten Commandments. *Cf.* Genesis 1:28b & 2:9fg with 2:17f. God "said" or swore an oath and fellowshipped and covenanted with man. *Cf.* Genesis 1:1a,26b,28b & 2:16-18.

2:17f) The mood is imperatively prohibitive in the Hebrew (*lo'*), and not merely advisedly discouraging (*'al*).

2:17g) God here indicates that Adam would have lived for ever (Genesis 3:22) in a state of blissful favour (*cf.* Luke 2:40,52 & 3:23,38), if only he had remained obedient (Romans 5:12-21). Yet it was possible for him to disobey God and to die. For if he sinned, as he did, he would die (Romans 6:23). And then, not merely man's body but the whole man would perish (without being annihilated): spiritually, physically, and everlastingly (Revelation 20:10-15 & 21:8). For by eating of the forbidden fruit, man would simultaneously break all Ten Commandments of God's Covenant and thereby merit everlasting death and punishment. Genesis 2:15-17; 3:1-17,22,24; Exodus 20:1-17; John 8:44; Romans 5:12-19; Hebrews 4:1-11; James 1:14-15 & 2:8-12; and Revelation

21:8 & 22:14. ‘By this death, He meaneth the separacion of man fro God Who is our life and chief felicitie’ (thus the old *Geneva Bible*).

God alone is sovereignly independent and immortal in the sense of having existed from all eternity. First Timothy 1:17 & 6:14-16. Yet man is God’s image, and received from Him a dependent yet an everlasting continued existence and a losable blissful life, which latter by way of man’s obedience could ultimately be transformed into unlosable everlasting life. Before the fall, man had a losable everlasting life which could ultimately have attained unlosable everlasting life. After the fall, unregenerate man lost his losable everlasting life, but was not annihilated. And unannihilable man in principle right now receives unlosable everlasting life the moment he believes in the merits of the Second and Last Adam Jesus Christ. In Christ, then, the Christian has far more than he ever had in Adam. For, unlike Adam, the Christian cannot fall from the grace of life everlasting. Cf. Genesis 1:28a & 2:79 & 2:9f & 3:19k & 3:22d with John 10:27-29 and First Peter 1:3-5.

### **Jehovah God-Triune gives man a wife**

2:18 Then, Jehovah God-Triune said:<sup>a</sup> ‘It is not good for the man to be alone!<sup>b</sup> So I will make a help-mate<sup>c</sup> to suit him!’<sup>d</sup> 19 Now out of the ground Jehovah God-Triune had formed every wild beast of the field and every winged creature of the air. And He made each one come to the man, to see what he would call it.<sup>e</sup> 20 So the man gave names to all the domestic animals and to all the winged creatures and to all the wild beasts of the field. But no<sup>f</sup> helper was found for the man.

21 Jehovah God-Triune caused the man to fall into a deep slumber, and he slept.<sup>g</sup> Then He took one<sup>h</sup> of his ribs,<sup>i</sup> and He closed up the flesh in its place. 22 Now Jehovah God-Triune built<sup>j</sup> the rib, which He had taken from the man, into a woman; and He brought her<sup>k</sup> to the man.

23 Then the man said: ‘Finally!<sup>l</sup> She is bone of my bones and flesh of my flesh!’<sup>m</sup> Consequently, she shall be called ‘wo-man’;<sup>n</sup> because it is out of [the womb of] the man that she has been taken!’ 24 Therefore man shall leave<sup>o</sup> his father and mother, in order to cleave to his wife. And they<sup>p</sup> shall become one flesh.<sup>q</sup> 25 And the man and his wife were both<sup>r</sup> naked.<sup>s</sup> Yet they felt no shame.<sup>t</sup>

2:18a) God-Triune again swore an oath and fellowshiped and covenanted and took counsel with One Another. Cf. Genesis 1:1a,26ab,28ab & 2:18a & 3:22ab.

2:18b) Alone; solitary; separate; on his own.

2:18c) Helper; assistant; ally. Cf. Second Corinthians 11:9 & First Timothy 2:13. In

marriage, here again the idea of a **Covenant Alliance** against all hostile third parties is once more encountered. Genesis 1:26ab & 2:15d,23-25 & 3:15-21 and Malachi 2:14-16.

2:18d) Corresponding to him; complementing him; being in front of him; being in his presence; being at his side.

2:19e) Adam's giving of appropriate names to the animals was part of his covenantal execution of the Great Commission of the Dominion Charter God had commanded him and all his descendants to carry out. See: Genesis 1:26-28.

2:20f) It was probably Adam's seeing the animals pairing off together that created his awareness that he himself, unlike them, had no mate. Cf. Genesis 1:22,27 & 7:14-16 with 2:18-25 and especially with 2:23 (at its note 2:23l).

2:20g) Man was not able through his own efforts to locate the right wife. But even while he slept, the Sovereign God was preparing a bride for Adam.

2:21h) This proves that marriage was originally and is essentially monogamic. Cf. Genesis 2:18c,21i,23,24op,25q with 1:27.

2:21i) 'Ribs'; or 'one of the parts from the side of the human body'; or 'a plank with which to strengthen one's house.' Cf. Genesis 2:22j. On 'rib,' see Genesis 1:23m & 1:24n.

2:22j) 'Built' (Hebrew *vayyiben*) is derived from the same Hebrew root (*banah*) as are 'build-ing' or house (Hebrew *beth*). The same applies to 'build-house-woman' or daughter (Hebrew *bath*) and 'build-house-man' or 'build-hus-band-man' or 'build-housebound-man' or 'build-house-bondsman' or son (Hebrew *ben*).

Builders (Hebrew *bonim*) are those who covenantally bind themselves and conceive and raise and educate sons (Hebrew *benim*) and daughters (Hebrew *banath*) and who construct homes (Hebrew *bathim*) for them all to inhabit in the 'bonds' of the Covenant. This proves that marriages, construction of houses, and multiplication into families who can themselves 'build' the human race even further, are all very closely bound together or 'house-bound' in the covenantal plan of God. Genesis 1:26,27,28 & 2:24 & 3:15-16 & Psalms 127 & 128 *etc.*

2:22k) It is God Who as it were by His very Own hand leads every woman to her husband, cf. Genesis ch. 24.

2:23l) Finally! This illustrates Adam's pent-up longing for a mate, cf. Genesis 2:20g.

2:23m) Cf. Genesis 29:14 & Ephesians 5:30. 'Rib' (Hebrew *tselaa'*) suggests uncompletedness. Cf. Genesis 1:21i with 1:22j & 1:23m & 1:24n.

2:24n) 'Wo-man' (Hebrew *'ishshaah*) or 'womb-man' or (the weaker part-ner) 'from out of the 'womb' of the 'man' (Hebrew for 'man': *'iysh*). Cf. Hosea 2:16-18 & First

Corinthians 11:8. ‘Earthy’ man thus comprises both the strong male (Hebrew *‘iysh* and *zakar*) as well as the weaker female rib (Hebrew *‘ishshaah* and *neqeebah* and *tselaa’*), Genesis 1:27 & 2:23 *cf.* First Peter 3:7.

2:24o) ‘Leaving’ one’s parents implies starting to fill all the Earth in terms of the Great Commission (Genesis 1:28e), and ‘building’ godly ‘homes’ full of sons and daughters (Genesis 3:22j).

2:24p) ‘They two’ (thus the Greek Septuagint, the Syriac, the Latin Vulgate, and the *Targum Jonathan*), *cf.* Genesis 1:28c & 2:21h & First Corinthians 6:16.

2:24q) Matthew 19:5 & Ephesians 5:31. The two spouses become one flesh first of all during sexual intercourse; and later on in the ‘one flesh’ of their resulting children. *Cf.* Genesis 2:21h, & 2:22j to 2:24p.

2:25r) Marriages were originally both **covenantal** and **monogamous**. Genesis 2:18-25; Hosea 2:16-18; Malachi 2:14-16; Matthew 19:4-6.

2:25s) Genesis 3:7,10,11,21. For the then-sinless character of nakedness as such when spouses are alone, *cf.* Genesis 2:25t.

2:25t) Proverbs 5:15-20; Song 7:7-10; Isaiah 47:3; First Corinthians 7:2-5; Ephesians 5:28-32; Hebrews 13:4.

### **Satan tempts the woman**

3:1 But the snake<sup>a</sup> was more cunning<sup>b</sup> than all the wild beasts of the field which Jehovah God-Triune had made. For he said to the woman: ‘Is it true God-Triune said you must certainly not eat from any tree of the garden?’<sup>c</sup> 2 Then the woman said to the snake: ‘We may eat fruit from the trees of the garden.’<sup>d</sup> 3 But God-Triune said:<sup>e</sup> ‘you must certainly not eat of the fruit of the tree<sup>f</sup> in the middle of the garden;<sup>g</sup> and you must certainly not touch it,<sup>h</sup> or you will die!’<sup>i</sup> 4 However, the snake said to the woman: ‘You shall certainly not die!’<sup>j</sup> 5 But God-Triune knows that the day you eat of it, your eyes shall be opened<sup>k</sup> and you shall then become like God-Triune, determining good and evil!’<sup>l</sup> 6 So when the woman saw<sup>m</sup> that the tree was good for food, and that the fruit was pleasing<sup>n</sup> to the eyes and desirable for the gaining of wisdom,<sup>o</sup> she ate it,<sup>p</sup> and also gave it<sup>q</sup> to her husband who was with her.<sup>r</sup>

3:1a) This particular snake had been taken possession of by the wicked fallen angel Satan. Genesis 3:1-4,13-15 and Revelation 12:3f & 12:7-10 & 20:10. All of the angels had been created ‘very good,’ and were apparently already in existence by the Earth’s third day and possibly even earlier. *Cf.* Genesis 1:1-9,31 & Ps. 104:4-5 & Job 38:4-7 (where the phrase ‘the morning stars’ *in tandem* with the phrase ‘the sons of God’ seems to mean the unfallen angels).

Yet for His Own very good purposes, although God created Lucifer and the angels and man “very good”(Genesis 1:31 & Ezekiel 28:12-15 & Jude 6 & Ecclesiastes 7:29 & Luke 3:38), He nevertheless made them with the possibility of being able to sin on the basis of their own responsibility. Genesis 2:16-17 & 3:14-15 & Romans 5:12f & 6:23. Yet God did so, with the ultimate aim of furthering His Own glorious Kingdom. Proverbs 16:4; Isaiah 45:7 & 54:16; Romans 9:17-23; First Peter 2:7-9.

The angel Lucifer once bore the light for Jehovah. However, perhaps on God’s sabbath day, Lucifer disturbed the cosmic rest and dragged about one-third of the angels into a rebellion against God. Genesis 1:31 to 2:3,15; Isaiah 14:12-15; and Revelation 12:3-4 & 12:7-12.

For Lucifer and his angels fell into sin and became the devil and his demons, perhaps out of pride toward God and jealousy toward man as God’s image. Genesis 1:1c,31k & 2:15d & 3:1-15; John 8:44 ; Second Peter 2:4; Revelation 12:1-4 & 12:9-13.

3:1b) More cunning or more crafty. Cf. Job 5:12 & 15:5; Second Corinthians 11:3,14; Revelation 20:2. Here, the Hebrew word for “cunning”( *‘aruum*) seems to be related to the Hebrew word *‘aroom* translated “naked”(or “needy” or “outcast”) in Genesis 2:25 (cf. 3:7c).

It perhaps suggests that Satan had become an “outcast”from Heaven (Isaiah 14:12-19 & Ezekiel 28:13-17 & Revelation 12:7-10), and that the snake he was now using as his tool had therefore also become an “outcast”among the other “very good”animals of the field. Genesis 1:31 & 2:15 & 3:1,15; Isaiah 65:25; Romans 16:20; and Revelation 20:2,10. Unlike foolish atheists (Psalm 14:1f), cunning Satan never denies God’s existence (James 2:19).

Satan’s craft toward Eve is seen: first, in his questioning of God’s benevolence toward man (Genesis 3:1); second, in his confusing of Eve as to exactly what God really had said (Genesis 3:1); third, in his pretended ignorance of God’s spoken Word (Genesis 3:1); fourth, in his slyly allowing Eve to correct him (Genesis 3:2-3); fourth, in his exclusive references to *‘Elohim* as the transcendent God at the expense of *J<sup>h</sup>oovaah* the immanent Lord-of-His-people (Genesis 3:1,5); sixth, in his open lie to Eve (Genesis 3:3); seventh, in his misrepresentation of God as a killjoy (Genesis 3:5); eighth, in his employment of some of God’s words in a different sense than they were meant by the Lord and originally understood by Eve (Genesis 3:5); ninth, in his attempt to make Eve dissatisfied with her status in life (Genesis 3:5-6); and tenth, in his outright deceit of Eve (Genesis 3:1-5 cf. First Timothy 2:14). However, the fact that God had commanded Adam to guard the garden against enemy attack (Genesis 2:15); and the fact that unlike all of the other animals and all of the other snakes, this particular snake spoke - should have made Eve suspect the presence of Satan in that particular snake.

3:1c) God had, in fact, generously stated the exact opposite of what Satan’s “inquiry”was suggesting the Lord had said. For God had “caused every tree that is pleasant to behold and good to eat to grow up out of the ground.” And He had told man: “you may freely eat from every tree in the garden”except from one, *etc.* See: Genesis 2:9,16. Thus Satan

had added the word ‘not’ to God’s words; and he had subtracted the words ‘every’ and ‘freely’ and ‘every’ from God’s words. Genesis 2:9,16 *cf.* 3:1. In this way, Satan himself became subject to the covenantal curse of God - for tampering with His infallible Word. *Cf.* Deuteronomy 4:2 & 8:1-3; Joshua 1:7; Proverbs 30:5-6; Matthew 4:4; John 8:44 & 10:25,35; and Revelation 22:16-19.

3:2d) Eve was not quite correct in her quotation. For God had told Adam: ‘You may freely eat from every tree of the garden!’ Doubtless Adam had informed Eve of this most generous directive. However, after listening to Satan, and in re-quoting God’s words to Satan in the form in which Satan had perverted them, Eve herself now omitted the vitally important words ‘freely’ and ‘every.’ *Cf.* Genesis 3:1c & 3:2d with Matthew 4:4 & 5:17-20 (*q.v!*).

3:2e) ‘‘God-Triune said.’’ Genesis 2:16-17 *cf.* 1:26-28. Every syllable He speaks through His Son and Word, and every jot and tittle He writes, is vital for man to heed.

3:3f) Eve again misquoted God’s Word. The Lord had said: ‘you must certainly not eat from the fruit of the tree of the knowledge of good and evil!’ In her misquotation, however, Eve omitted the important words ‘the fruit of’ and ‘of the knowledge of good and evil.’

3:3g) Perhaps there was more than one tree ‘in the middle of the garden.’ Scripture, however, only mentions the tree of life as being in that commanding position. Genesis 2:9 *cf.* Revelation 2:7 & 22:2. We are not told that the tree of the knowledge of good and evil was also thus located. Yet Eve insisted that God had so stated. Moreover, Eve seems to have been suggesting that only the tree of the knowledge of good and evil was in the middle of the garden. And that, of course, was not so.

3:3h) God had never forbidden mankind to touch the tree of the knowledge of good and evil. Nor had God forbidden man to touch even its fruit. God had only forbidden man to eat of the fruit of that tree. Genesis 2:17.

Previously, Eve had subtracted from the exact words of God (Genesis 3:2d & 3f) -- as was done also in later times by the Samaritans (who subtracted the Prophets from the Old Testament and who upheld only the Law). *Cf.* John 4:12 & 8:48. But now Eve proceeded to add to the exact words of God (Genesis 3:3h) -- as was also done in later times by Roman Catholicism (which added some of the uninspired apocryphal books to the completed Old Testament). *Cf.*, however, Romans 3:1-2 with Genesis 3:1c!

3:3i) God had actually said that ‘the day you eat of it, you shall surely die!’ *Cf.* Genesis 2:17. Yet in misguided Eve’s ‘‘*First Century (Per)Version*’’ of God’s Word, she omitted the important adverb ‘surely.’

3:4j) Here Satan told his first direct untruth to man. *Cf.* John 8:44.

3:5k) Here Satan made a ‘relatively true’ statement, within the broader context of deceit, and perhaps too even within a narrower context. For Satan suggested that Eve the

simply-human creature could become like the super-human Creator. And this Satan did, by flatteringly telling her she was already potentially divine: “you will become like God.” However that, of course, was an outrageous lie.

3:5l) Here Satan possibly meant: “Both of you shall be like God (in knowledge and blissfulness and sovereign power), so that you will then Yourselves be able divinely to designate as good that which You will want to be designated as good; and to designate as evil that which You will want to be designated as evil - just as God Himself does right now!” Yet it is even possible that crafty Satan wanted Eve to believe that God had Himself done evil, and that Eve should herself do evil rather than good. This would then have been a Satanic suggestion that God had obeyed the wicked one, and that Eve should do likewise: implying that Satan was God, and that Jehovah and Eve owed obedience to Satan and to his evil suggestions.

Of course, Adam and Eve and Satan, all being creatures subject to Jehovah’s transgressible yet indestructible and unalterable laws, could not actually ever succeed in supplanting God’s standards. Psalms 119:89-91 & 148:6. But they could and certainly did try to do so (*cf.* Genesis 3:22). Yet, even then, only subject to the fore-ordination of Almighty God from all eternity. *Cf.* Proverbs 16:4,9; Isaiah 45:7 & 54:16; Acts 2:23 & 4:26-28; Romans 9:17-23; and First Peter 2:7-9.

3:6m) ‘She saw’: meaning she wrongly so assumed. For (the fruit of) the tree was not really good for food for the first human beings, at all. Genesis 2:17.

3:6n) All of the trees, including the tree of the knowledge of good and evil, were pleasant for man to behold. Genesis 2:9.

3:6o) As the image of God, Eve already had adequate wisdom. Colossians 3:10. That wisdom was capable of being expanded further, through obedient cultural effort to the glory of God. Genesis 1:26 *cf.* 2:15,19-23. But that process of expansion was not to be short-circuited sinfully. Eve was now bent on trying to do just that; even though that effort was obviously impossible of achievement.

3:6p) At this point, Eve fell. Perhaps she had already been sinning, ever since she had: started listening to Satan in Genesis 3:1; started conversing with him in Genesis 3:2; started perverting God’s Word in Genesis 3:3; started exposing herself to Satan’s lies in Genesis 3:4; and started considering his wicked suggestions in Genesis 3:5. For all of that occurred, even before she started coveting the fruit and eating it in Genesis 3:6.

Unlike us, however, Eve was pure before she herself actually sinned; whereas we are stained by Adam’s sin even before our birth at our very conception. Romans 5:12-21 & 9:11 and James 1:2-16. For it was not when Eve but only when Adam (subsequently) sinned that the human race became guilty and corrupt and fell under God’s just condemnation.

Indeed, that corruption was only then federally communicated to all of Adam’s descendants. It is actually communicated, even when they are in their mothers’ wombs.

Romans 5:12f; Ephesians 2:1-3; Genesis 6:2-5,11 & 8:21; Job 14:1,4 & 15:14-16 & 25:4-6; and Psalm 51:5f.

3:6q) Once deceived by Satan, misled sinners themselves frequently mislead and deceive others too. See: Genesis 3:6q; First Corinthians 5:1-6; First Timothy 4:1-3; Second Timothy 3:13; and Jude 4,8,10,16.

3:6r) Adam should have kept Satan out of the garden all along. Genesis 2:15d. Indeed, he should certainly have ejected him before Eve partook of the forbidden fruit.

But even after the fall of Eve before he himself partook, Adam should still have ejected Satan and mashed him into the dust. Genesis 1:26-28; Isaiah 65:25; Romans 16:20. For even then, Adam could still have preserved both himself and the human race from sin, by refusing to follow Eve's bad example.

Had Adam done this, God could have forgiven Eve. Cf. perhaps Genesis 3:15-16 & 3:20-21. Or God could and would have prevented the communication of Eve's sin to Adam, so that Adam would have had no personal sin to communicate to any of his sinless children and their descendants, even if they had also descended from sin-stained Eve. Cf. Luke 1:30-35 & First Corinthians 7:14. Or God could have caused Eve to die that very day, after which He could have given the widower Adam another and indeed a still-sinless wife. Cf. Genesis 2:18-25.

### **Adam transgresses the Covenant and humanity falls**

**3:6 And he ate it.<sup>a</sup> 7 Then the eyes of both of them were opened, and they knew<sup>b</sup> that they were naked.<sup>c</sup> So they<sup>f</sup> frantically sewed<sup>e</sup> fig-leaves<sup>f</sup> together<sup>e</sup> for themselves,<sup>d</sup> and made loin-cloths for themselves.<sup>g</sup>**

3:6a) Adam himself now directly disobeyed God. Genesis 2:17 cf. 3:6a. Only at this tragic point did the whole human race *homo sapiens* (of which not Eve but Adam was the federal or covenantal head) fall into sin and come under the righteous condemnation of a sin-hating God. Cf. Romans 5:12-21 & First Corinthians 15:22. Even the notes in the *Scofield Bible* correctly point out at this place (cf. its heading at Genesis 3:7-8), that Adam's action then broke his "sabbath rest."

This happened on the first full day of his life, so that he would henceforth have to keep the sabbath on the last day of his weeks until Jesus came and atoned for elect mankind. Cf. Genesis 2:3e & 3:15 & 4:3. For man had now broken his Covenant with Jehovah and against Satan. Genesis 2:15 & Isaiah 24:5 & Hosea 6:7), by entering into a hellish covenant with Satan and against God. Isaiah 24:5 & 28:12-15 & Hosea 6:4-10. In eating of the forbidden fruit, man broke all Ten Commandments of the Covenant simultaneously. Genesis 2:17g. Thus, he incurred the penalty of everlasting death both for himself and for all of his future descendants. Romans 5:12-21 & First Corinthians 15:22.

This breaking of an explicit Commandment of God (Genesis 3:6a) is the first mark of a lost sinner. Other subsequent marks are: second, an awareness of one's embarrassing sinful appearance (Genesis 3:7bc); third, an attempt by oneself to cover up a transgression (Genesis 3:7d-g); fourth, fleeing away from the presence of a righteous God (Genesis 3:8); fifth, fear of merited divine reprisal (Genesis 3:9); sixth, reproaching God for having caused man's sin (Genesis 3:12); seventh, blaming other creatures for one's own sin (Genesis 3:13a); and finally (and healingly) admitting one's own guilt (Genesis 3:13).

3:7b) Instead of "knowing" good and evil in the way God does (by being able divinely to designate as good that which they wanted to be regarded as good, and divinely to designate as evil that which they wanted to be regarded as evil), our first parents now "knew" good and evil in a way other than God does. That they did, by experientially abandoning all good and yielding to all evil. Cf. Second Timothy 2:13; Titus 1:2; Hebrews 6:18; First John 1:5.

3:7c) They now realized they were just as naked (Hebrew 'aaroo) if not as cunning (Hebrew 'aaruum) as was the snake himself. Cf. Genesis 2:25 & 3:1b.

3:7d) "They frantically sewed....for themselves" (a reflexive intensive verb). This action was quite ineffective. For no matter how zealously he tries, fallen man cannot himself cover or atone for his sins. Only God-in-Christ can do that for him.

3:7e) "Sewed together": a patchwork attempt, rather than the seamless garment of justification which they needed. Cf. John 19:23; Romans 4:1,22-25; Galatians 2:16-21 & 3:27-29.

3:7f) "Fig-leaves": perhaps derived from the tree of life. They too proved ineffective. For our fallen parents now needed the large skins of slaughtered sacrificial animals pointing to the atoning bloodshed of the Lamb of God on Calvary Who Alone could justify our sinful ancestors and take away the sin of the World. Genesis 3:7,21; John 1:29; First John 1:7 to 2:2.

3:7g) Loin-cloths (thus the old *Hebrew Bible*); or breeches (thus the old *Geneva Bible*). Here again, the remedy man chose was totally inadequate. For a long, white tunic washed in the blood of Christ was what was needed. Cf. Matthew 22:11; Mark 16:5; and Revelation 1:5,13 & 6:9-11 & 19:8,13.

### **God-Triune fellowships with man even after the fall**

3:8 Then they heard the Voice<sup>a</sup> of Jehovah God-Triune,<sup>b</sup> Himself eagerly walking<sup>c</sup> in the garden in the Spirit<sup>d</sup> that day.<sup>e</sup> But the man and his wife frantically hid themselves<sup>f</sup> from the face of Jehovah God-Triune, in the midst of the trees of the garden. 9 Yet Jehovah God-Triune called out to the man. And He said:<sup>g</sup> "Where are you?"<sup>h</sup>

3:8a-e) Or: "Then they heard the sound of the Lord God walking in the garden in the

(cool evening) wind of the day.” But note how our preferred version beautifully revealed (and still reveals) the Trinity yet once again! Genesis 1:1a,2j,3ab,26ab-28ab.

3:8a) The Voice or Word of God: the Second Person of the Trinity and the only Covenant Mediator between God and man even from the latter’s very creation. Genesis 1:1a,3a,26a-28ab & First Timothy 2:5. The faithful **Covenant-Keeper** God-Triune kept on fellowshiping with man even after his fall! Second Timothy 2:13.

3:8b) Man had unfaithfully broken his Covenant with God against Satan (Hosea 6:7). But the ever-faithful Jehovah-God and Maintainer-Redeemer (*cf.* Genesis 2:4cd) Himself kept the Covenant (Second Timothy 2:13). For He now came looking for man (*cf.* Genesis 3:9), in order for God to vindicate His covenantal obligations to defend His ally man against their mutual enemy Satan. *Cf.* Genesis 3:1 & 2:15d. Although man had broken his Covenant with God and against Satan (*cf.* Genesis 3:6a), **God could not break His Covenant with man and against Satan!** To the contrary, precisely now that man had been attacked by Satan, God would honour His treaty obligations to come to the aid of His human ally. For even ‘if we are unfaithful, He still remains faithful; He cannot be untrue to Himself!’ Second Timothy 2:13 *cf.* Psalm 89:20-21 & Leviticus 26:3-45.

3:8c) ‘Himself eagerly walking’ (for Himself): a reflexive intensitive verb. God was eager to help. Yet He did not come looking for man for the sake of man, but solely for His Own glory and sovereignty to vindicate His Own covenantal honour.

3:8d) This again suggests the Holy Spirit. *Cf.* Genesis 1:1a,2j,26a & 2:7j.

3:8e) ‘That day,’ or ‘the day.’ If God had not that very day come to seek and to save lost elect mankind (*cf.* Matthew 18:3,11-14), Adam and Eve would both have died even physically and everlastingly on that very day. Genesis 2:17.

3:8f) A reflexive intensitive verb, *cf.* Genesis 3:7d,8c. Unfaithful man hates God so much (Titus 3:3) that He ever flees and hides himself from the Lord’s forgiving mercy (Luke 5:8)!

3:9g) This is again the Covenantal Voice of the Word of God and Only Mediator, God the Son. *Cf.* Genesis 1:1a,3ab,26ab,28b & 3:8a.

3:9h) The question was, of course, asked for the sake of bewildered man; not for the sake of the omniscient Triune God.

### **Sinful man seeks to excuse himself**

3:10 Then he answered:<sup>a</sup> ‘I heard Your Voice<sup>b</sup> in the garden! Yet I was afraid,<sup>c</sup> for I am naked!<sup>d</sup> So I frantically hid myself!’<sup>e</sup> 11 Then He said: ‘Who informed you that you are naked? Have you eaten of the tree I commanded you not to eat of?’<sup>f</sup> 12 But the man said: ‘The woman whom You gave to be with me, she gave me [some fruit of] the tree so that I ate it!’<sup>g</sup> 13 Then Jehovah God-Triune said to

the woman: “What is this that you have done?” But the woman said: “The snake caused me to err, so that I ate [the fruit]!”<sup>h</sup>

3:10a) This verse (Genesis 3:10) is the first record anywhere of man ever speaking to God. Though uttered after the fall, it proves even fallen man’s responsibility and ability-to-respond to God (but not unregenerate man’s ability satisfactorily to obey Jehovah’s clear revelation of His Word or Son). Consequently, unregenerate man is indeed without excuse in the eyes of God. *Cf.* Romans 1:19-20.

3:10b) Here Adam seems to be talking to God the Father about God the Son Who had spoken to him in the power of God the Spirit. *Cf.* Genesis 3:8a-d & 3:9.

3:10c) Fear of merited punishment is one of the marks of an unjustified guilty conscience.

3:10d) Adam now feared God for the wrong reason. Physically, man was still largely naked: even after the fall. And he now even more profoundly realized that he was still naked. But he had been even more naked before the fall. Yet at that prior time, he had no fear.

The real reason why sinful man was now afraid (after the fall), was not because he was externally “naked” (practically to the same extent as before the fall), but because his awakened conscience now bothered him internally and made him aware of his total (internal and external) discomfort before the Lord. For Adam knew that his own home-made loincloth was not adequate to cover his sin and to hide from the searching eye of the Lord. Hence he tried to cover himself even further, by frantically though of course quite uselessly hiding under the trees. Genesis 3:10e. For as far as God was concerned, Adam was still naked. And even Adam himself was acutely aware that God still regarded him as naked. But now, for the first time, Adam was also guilty.

### **God-Triune fulfils His Covenant in the death of the Second Adam Christ**

3:14 Then Jehovah God-Triune said<sup>a</sup> to the snake:<sup>b</sup> “Because you have done this, you are cursed among all the domestic animals and all the wild beasts of the field!<sup>c</sup> You will keep on crawling<sup>d</sup> on your belly, and you will keep on eating dust all the days of your life!<sup>e</sup> 15 And I will put hatred between you and the woman, and between your offspring and hers!<sup>g</sup> He<sup>h</sup> shall crush<sup>i</sup> your head<sup>j</sup> even while<sup>k</sup> you shall be nicking<sup>l</sup> His heel!”<sup>m</sup>

3:10e) Yet another reflexive intensitive verb, *cf.* Genesis 3:7e & 3:8c & 3:8f. Yet even this frantic hiding away from God was inadequate, too (Hebrews 4:12f).

3:11f) God’s mood was a threatening one (*cf.* Genesis 2:17).

3:12g) Man immediately blamed God for plotting and causing his own human sin!

3:13h) By blaming the snake, the woman too sought to evade personal responsibility for her own sin.

3:14a) ‘God said’ or swore His covenantal oath (*cf.* Genesis 1:1a,26b,28b & Hebrews 6:13-18). This oath in Genesis 3:14-23 does not represent the establishment of a brand-new Covenant essentially different from the one previously described (in Genesis 1:26-29 & 2:15-25 & Hosea 6:7). For all of the elements of this original Covenant continue unchanged even after man’s fall, as regards the Great Commission to be fruitful and to multiply and to fill the Earth and to subdue it. Genesis 3:14-23 & 9:1-7; Psalm 8:1-9; Matthew 28:19-20; First Corinthians 15:24-28; Hebrews 2:5-9 & 4:3-11; Revelation 14:13 & 22:14-20f.

Actually, the whole above sequence of Genesis 3:14-24 through Revelation 22:14-20f essentially represents the renewal of the same original Covenant of Genesis 1:26-29 & 2:15-25. The only real difference, is that fallen man is no longer himself able to execute the terms of the Covenant.

For this reason, God ultimately incarnates Himself as Adam’s descendant the unfallen man Jesus Christ. Then He, as the Second Adam, executes the Covenant for mankind (Genesis 3:15 & First Corinthians 15:22-28) while still requiring man himself to obey the Covenant and while giving him His Own enabling grace also for this very purpose. *Cf.* Genesis 3:16-23 & First Corinthians 15:58.

3:14b) God’s Covenant with mankind is always antithetic against Satan. Genesis 3:14-15 *cf.* 2:15d. ‘He asketh ye reason [*cf.* Genesis 3:9-13] of Adam and his wife, because He would bring them to repentance; but He asketh not the serpent, because He wolde shewe him no mercie!’ Thus the old *Geneva Bible*.

3:14c) God swears a covenantal oath and curses Satan and the snake as his tool. *Cf.* Genesis 1:1a,26b,28b & 2:15d & 3:1f. Even though snakes, unlike Satan, ultimately seem to be relieved of the curse. *Cf.* Isaiah 11:8-9 & Romans 8:19-22.

3:14d) Even before the fall, snakes and other reptiles apparently crawled on their bellies. Genesis 1:26m,28g,30.

3:14e) This means that snakes would always have to keep on slithering along in total contact with the dusty ground. Isaiah 65:25 & Micah 7:17.

3:15f) Ever since this covenantal curse, women generally detest both Satan and snakes.

3:15g) Genesis 3:15. Heb.: *zar’ekaa uuveeyn Zar’aah* (collective). The Septuagint has: *tou spermatos sou kai ana meson tou Spermatos autees*. This enmity would rage not just between the snakelike descendants of that particular snake and the human descendants of Eve, but far rather between the reprobate human children “adopted” by Satan (such as Cain) and the elect human children “adopted” by God (such as Abel). See: First John 3:8-12 and Genesis 3:15 & 4:1-8 & 4:15-24 & 4:25-26 & 5:1-32 & 6:1-4 *cf.* John 8:44 & Romans 8:15-17. At the same time, the implication is that reprobate humans are really

sub-human “reptiles” if not “diabolical.” Matthew 3:7 & 23:15; John 8:44; Acts 13:10. For only elect humans are truly “the offspring of the woman.” Romans 5:18 & First Corinthians 15:22 and Galatians 3:27-29 & 4:4-6.

3:15h) Genesis 3:15. The Heb. has *Huu’* and the Septuagint has *Autos* (both meaning ‘He’). ‘Her Offspring....He.’ This particular Offspring of the woman is, of course, our Lord Jesus Christ. Cf. Galatians 3:16-17 & 4:4-6. Perhaps even the Hebrew masculine word for ‘Offspring’( *zera* ) in Genesis 3:15’s phrase ‘her Offspring’ already anticipates the virgin birth of Christ. Isaiah 7:14; Matthew 1:18-25; Luke 1:31-35 cf. 3:23,38; Revelation 12:1-5.

3:15i) Genesis 3:15. The Heb. has *y<sup>e</sup>shuufkaa*; and the Septuagint, *sou teereesei*. ‘He’ (= Christ the Second Adam) is to crush Satan on Calvary. Genesis 3:15j; John 12:23-32; First Corinthians 15:3,22; Hebrews 2:5-14f. In this way, the Second Adam subjugates the “reptile” Satan (cf. Genesis 1:26-28) and Himself subdues the Earth to the glory of God (cf. Hebrews 2:5-9). For Christ shall have dominion, and He shall rule from sea to sea; and the whole Earth shall be filled with His glory (Psalm 72:8,19).

3:15j) Genesis 3:15. The Heb. has *ro’sh*; and the Septuagint, *kephalee*. The devil was decisively wounded when Christ’s heel crushed Satan’s skull on Golgotha “the place of the skull.” John 18:23,31-32 cf. 19:18-19,30. Christ vindicated God’s Covenant with Adam and against Satan, by smashing man’s Covenant with Satan and against God.

This is why God later reminded men: “Because you have said, ‘We have made a covenant with death, and we are in agreement with hell,’” therefore, “this is what the Lord God says: ‘Look, I lay in Zion for a Foundation a Stone, a tested Stone, a precious Cornerstone, a sure Foundation! He that believes, shall not be put to shame!... And your covenant with death shall be annulled, and your agreement with hell shall not stand!’” Isaiah 28:15-18.

Needless to say, the precious Cornerstone is Jesus Christ the Second Adam. Cf. Acts 4:10-12 & Ephesians 2:20 & First Peter 2:6-8.

3:15k) Genesis 3:15. The Heb. has *we’athaah*. ‘Even though’( *vav*-concessive), or “even while”( *Afrikaans Bible with Explanatory Notes*). The Septuagint has *kai* (here meaning ‘but’).

3:15l) Genesis 3:15. The Heb. Has *th<sup>e</sup>shuupennuu* and the Septuagint *su teereeseis*: “nick” or “scratch.” This verb in the Hebrew sounds and is spelled the same as the different verb translated “crush” in Genesis 3:15i. Yet the two verbs, despite the word-play in this verse, are derived from different roots. They have quite different meanings: as shown in Genesis 3:15i and Genesis 3:15l (see *Afrikaans Bible with Explanatory Notes*).

3:15m) Genesis 3:15. The Heb. has *‘aaqeeb* and the Septuagint *Autou pternan*: “scratch” or “bite His heel.” Satan’s peripheral “heel-biting” or “heel-nicking” or “heel-scratching” of Christ, finally produces the ultimate indestructibility of Christians as the

true human race. First Corinthians 15:1-58; First John 3:1-14; Revelation 17:4-5. But Christ's decisive "head-crushing" or "principal subjugation" of the devil is ultimately fatal to Satan. First John 3:8 and Revelation 12:7-11 & 13:1-3 & 20:1-15.

Furthermore, so too even Christ's offspring or His adopted children. Isaiah 53:1-11 & Luke 7:29,35 & Galatians 4:4-6. They, although often bruised by the devil, will in the power of the risen Saviour themselves too ultimately crush Satan and triumph over him and his children. Psalm 60:13; Romans 16:20; First Corinthians 15:24-28,58.

This they will do, by way of their obedient execution (Genesis 3:16-23) of the Great Commission (Genesis 1:26-29 *cf.* Matthew 28:19) already principally fulfilled by Jesus Christ the Second Adam. Genesis 3:15,20-21 & First Corinthians 15:22-28,45-47,58 and Hebrews 2:5-9 & 4:9-11. *Cf.* too our notes at Genesis 3:16-23*f* and especially at 3:21*d*!

### **Fallen man must still execute God-Triune's original Covenant**

3:16 To the woman He said: "I will surely increase your sorrows and your child-bearing!<sup>a</sup> You will bear your children, in pain! Now you shall abundantly desire your husband; yet he shall rule over you!"<sup>c</sup> 17 Then He said to Adam [or 'Ground' (*cf.* 2:7)]: "Because you obeyed the voice of your wife and ate of the tree which I commanded you not to eat of,<sup>d</sup> cursed is the ground because of your transgression!<sup>e</sup> Through painful toil<sup>f</sup> you shall eat of it, all the days<sup>g</sup> of your life!<sup>h</sup> 18 It [the ground] will cause both thorns and thistles to sprout forth for you.<sup>i</sup> Yet you shall keep on eating the plants of the field! 19 You shall keep on eating of your food by the agitated sweat<sup>i</sup> of your laboriously-breathing nostrils,<sup>j</sup> until you return to the ground. Since that is what you were taken from. For you are soil; and you will return to the soil!"<sup>k</sup>

3:16a) Christ the Second Adam continues to bless marriage even after the fall. Ephesians 5:21-32 & First Peter 3:1-7. Unlike Satan and man's environment (Genesis 3:14-15), the once-and-for-all blessed Adam and Eve are not cursed by the Lord. Genesis 1:28a *cf.* 3:16-20 & Leviticus 26:3-9*f*.

God's original covenantal command to men to be fruitful and to multiply and to fill the Earth, thus continues undiminished (Genesis 1:28a *cf.* Leviticus 26:3-9*f*). This is the case, even after the fall and in spite of the obviously much greater difficulties now involved in its execution.

On the one hand, woman's sorrows increase, after the fall. But on the other hand, so too do her pregnancies. Yet pregnancies, unlike the sorrows which now accompany them, would have taken place even if the fall had not.

3:16b) Christ the Second Adam expands His glorious rule through the expansion of His Covenant at the cradle. Psalms 127 & 128 and First Corinthians 7:14. Child-bearing by Covenanters not only unfolds the Covenant and helps fulfil the Great Commission

(Genesis 1:28 & Matthew 28:18 & Acts 2:38-39), but it even promotes the welfare or “salvation” both of the individual mother and also of humanity as a whole (First Timothy 2:14-15).

3:16c) This may mean: ‘Even though your pregnancies will now be painful, you will still sexually desire your husband; but he shall rule over you’ (cf. Genesis 18:12). Or it may mean: “Your sexual desire shall be subject to your husband’s, and he shall rule over you” (cf. Ephesians 5:22-24 & 5:31-33). Or it may mean: ‘From now on, you will (sinfully) desire (to rule over) your husband; but he must over-rule you!’ Cf. Genesis 4:7. Or it may mean two or all of these.

Before the fall, the husband was the head and helpee of his wife. First Corinthians 11:3,7-9 & First Timothy 2:11-14. After the fall, the wife became dominated by her husband. Genesis 3:16c & 4:7,23 & 17:10-14; Exodus 21:10; Matthew 19:3-8.

However, after Calvary, woman is again restored to her co-important position as assistant to and helper of her house-bound husband. Genesis 2:18,22j,23 cf. Matthew 19:9 & Acts 8:12 & Galatians 3:27-29 & First Timothy 3:1f & First Peter 3:7. And Christ rules in society even through the rule of husbands, *etc.* Ephesians 5:23 to 6:9.

3:17d) “You obeyed...your wife” (Genesis 3:6,12,17d & First Corinthians 14:34 & First Timothy 2:11-14); rather than obeying the Word of God! Genesis 2:15d & 3:8a & First Samuel 15:23.

3:17e) Or: “because of you.” The Hebrew phrase is derived from a verb meaning “to transgress (a Covenant),” as in Hosea 6:7. Cf. too Romans 8:19-22.

3:17f) Notwithstanding that, the Spirit of Christ the Second Adam labours to God’s glory even through our concurrent toil. Cf. Genesis 3:16ab & Ecclesiastes 2:23 & Ephesians 3:17-20 & Philippians 2:12-13.

3:17g) Fallen man’s physical existence is now mortal, Genesis 2:17. Yet Christ is with Christians, all the days of their life, even unto the very end of the age. Matthew 28:20. Because of the first Gospel Promise to mankind (Genesis 3:15), man would no longer die that very day (Genesis 2:15d).

For Christ would ultimately come to save elect mankind, and Adam believed that promise on the very day of the fall (Genesis 3:20-21). Meanwhile, the fundamental “Good News” or Root-Promise of Genesis 3:15 guaranteed and still guarantees the operation of both common grace (Genesis 3:17-18 & 4:3,17-22) and special grace (Genesis 3:20-21 & 4:4,26) as its twin fruits.

3:17h) Fallen man’s physical life is now mortal, Genesis 2:17. Yet see our next note, and also at Genesis 3:21d.

3:18i) Genesis 3:18. The Heb. has *thatsmiyach lekaa*, and the Septuagint *anateleioi soi*. This postfall sprouting forth of thorns and thistles for man, was both a punishment

(Hebrews 6:7-8) as well as a natural revelation of God's wrath (Romans 1:18-20). Clearly, they must have been created before the end of day sixth (Genesis 1:31 to 2:2). Yet their function before the fall of man is unclear (Proverbs 16:4).

So the fall of man brought about not a new creation of pests and weeds, but indeed their perversion and perhaps too a vast increase thereof as compared to their prefall function. Yet henceforth, they would choke up arable ground such as that in the garden of Eden and beyond - wherever man would now go. However, even today, there is still an ultimate harmony between general and special revelation. Romans 9:17. Cf. too Genesis 1:28b & 1:29f & 3:17g.

3:19i) 'Sweat' or perspiration as a result of great effort. Cf. First Thessalonians 4:11-12 & Second Thessalonians 3:7-14. Yet through it all, it is Christ Who gives us the energy to labour on (First Corinthians 15:57-58), and Who in this way gives us our daily bread. Matthew 6:11,31-33.

3:19j) Sweaty exertion or even hasty emotions evident on the toiler's face.

3:19k) Cf. Genesis 2:7 & 3:19,23; Job 21:23-26 & 34:12-15; Psalms 90:3-6 & 146:4; and Ecclesiastes 3:20 & 12:7. Though made from the ground and consisting of enlivened moist soil (Genesis 2:7), man would not have died and gone back to the soil if he had not sinned (Romans 6:23). Nor will man, even after sin, permanently revert to the soil at his death (Job 10:9 & 19:25-27).

For even from that unannihilable postmortal soil, there shall be a simultaneous resurrection of the bodies of both the just and the unjust. Job 19:20-27; Daniel 12:2-3; John 5:21-29; Acts 24:14. At that point, our presently corruptible but unannihilable bodies (Job 19:10-27 & Daniel 12:2 & John 5:21-29) will put on everlasting incorruption. First Corinthians 15:50-54 & Second Corinthians 5:4. This will take place on the basis of the resurrection from the death of Jesus Christ, Who brought man's created unannihilability to light again after the fall. Second Timothy 1:10 cf. First Corinthians 15:12-23 & 15:35-57. Cf. too Genesis 1:28ab & 2:7g & 2:9g & 2:17g & 3:22d.

## **God justifies man through the Second Adam Christ's covenantal goodness**

20-21 Then Adam named his wife 'Eve'[or 'Living']. <sup>a</sup> For she would become the mother of all the 'living.' Since Jehovah God-Triune had made garments <sup>b</sup> out of animal skins<sup>c</sup> for Adam and his wife when He had clothed them.<sup>d</sup>

3:20a) Other non-human yet 'man-like'( *sic!*) creatures, **may** perhaps have lived and died either before or after Adam did; or both before and after. On "fossil anthropoids" and "fossil men" *etc.*, cf. Genesis 1:21e. But Eve (meaning 'living') was and is indeed the ancestress of "all the living" or of the entire extant human race of *homo sapiens*. She is not called the ancestress of "all the dying."

This evidences that Adam believed the first Gospel Promise (Genesis 3:15) and so did not

“die” as Satan would. Genesis 3:14 & Jude 12 & Revelation 2:14 & 21:8. For Adam embraced the gospel, and lived. And he continued “living” for ever, even after his later physical “death.” Genesis 3:19k,20a *cf.* John 5:24 & 6:35,59 & 11:26 and Revelation 20:6. Moreover, he even appropriated the promise of everlasting life for all of the children of God too. For all of the elect descendants of “believing” Adam and “living” Eve. Genesis 3:15,20 & 4:2,25.

3:21b) Apparently right after giving the first Gospel Promise of the coming Seed of the Woman Who would crush Satan’s skull (*cf.* Genesis 3:15a), the Son of God gave our first parents proper clothes. Genesis 3:8a *cf.* Matthew 6:28-30 & Galatians 3:27 & Revelation 19:8. These were not inadequate loin-cloths, such as Adam and Eve had formerly made for themselves (Genesis 3:7)

3:21c) These skins were probably obtained through the bloodshed of sacrificial lambs, “sacramentally” pointing to Christ the Covenant Lamb of God. *Cf.* Genesis 1:26-28 & 3:21 & 4:4; Galatians 3:27-29; Hebrews 13:20-21; Revelation 19:8. The later-to-be-born children of Adam and Eve would also be “sacramentally” clothed even from tenderest infancy, as required by the family-embracing obligations of the Covenant and as reflected in the corresponding obligation of infant baptism today. Genesis 4:1-4*f* *cf.* 17:10-14; Acts 2:38-39; First Corinthians 7:14; Galatians 3:27-29.

3:21d) *Cf.* Genesis 3:21b. God Himself clothed Adam and Eve with the fore-ordained and fore-signified and fore-sealed righteousness (of human obedience to God’s Moral Law) of Jesus Christ the Seed of the woman and the Second Adam. Job 29:14; Galatians 3:21-27*f*; Romans chapters 4 to 6; Revelation 19:8. Christ the Second Adam pays the penalty for the sins of His people, and donates them the reward which He Himself received for having perfectly observed God’s cosmos-embracing Moral Law. *Cf.* too Genesis 1:26h.

### **Man’s exodus from Eden into all the Earth**

3:22 Then Jehovah God-Triune said:<sup>a</sup> “Look, man has become like One of Us,<sup>b</sup> determining<sup>c</sup> good and evil! He must not stretch forth his hand and also take [fruit] from the tree of life, and live forever!”<sup>d</sup> 23-24 So Jehovah God-Triune sent man forth<sup>e</sup> from the garden of Eden in order to cultivate the ground<sup>f</sup> from which he had been taken.<sup>g</sup> Thus He sent him away. Then He installed<sup>h</sup> angels<sup>i</sup> and a flaming sword which flashes back and forth<sup>j</sup> on the eastern side of the garden of Eden,<sup>k</sup> to guard<sup>l</sup> the way<sup>m</sup> to the tree of life.<sup>n</sup>

3:22a) Here is yet another covenantal counsel among the three Persons of the Triune God. *Cf.* Genesis 1:1a,2j,3ab,26abccc,28ab & 3:22b.

3:22b) “Us.” Here is yet another clear revelation of the three Persons within the Triune God ‘Elohim’. *Cf.* Genesis 3:22a & 1:1a,2j,3ab,26abccc & 11:5-8.

3:22c) The three Persons of the Trinity are independent of creation, and They are accordingly Self-determinative. Man too tried to attain complete independence and self-determination (or 'to know good and evil'). But unlike God, man vainly failed. But for the grace of God, he always fails in all his own attempts. See Genesis 3:5k-rn & 3:7b.

3:22d) *Cf.* Genesis 1:28ab & 2:7g & 2:9f & 2:9g & 2:17g & 3:19k & 3:22d. If Adam had now, in his sinful state, eaten of the previously-unforbidden fruit of the tree of life, he would probably have become confirmed in his sin and would hence have remained everlastingly deprived of sinlessness.

Mercifully, then, God now expelled Adam from the garden of Eden and its tree of life before he could partake of it in his fallen condition. Genesis 3:23-24. God did this precisely so that Christ the Second Adam could suffer in the garden of Getsemane and die on the tree of Calvary. First Peter 2:24 *cf.* First Corinthians 1:30 and Proverbs 3:1,9,13,18 & 13:12. For this is what would be needed, again to open up the way back to the tree of life and its fruit in the garden of the New Earth (Revelation 2:7 & 22:2-14) in a manner that would be a blessing to the elect and not a curse.

3:23e) God thus re-affirmed His Great Commission to all mankind. *Cf.* Genesis 1:28e & 2:24m *cf.* Matthew 28:19 & Mark 16:15. Go into all the World, and subdue the Earth!

3:24f) Even Cain was to work the ground and thus to execute part of man's Great Commission (Genesis 4:2-12) - without, of course, attaining redemption. Happier, however, were the achievements of the ground-working Noah. Genesis 9:20 *cf.* 9:1-7 & 1:26-28.

3:24g) Adam had been taken and made from soil located outside of the garden, and then put into Eden. Genesis 2:8,15b. But now, as God had originally planned (Genesis 1:28e & 3:23e), man was to go forth from the garden in order to subdue all the Earth. Genesis 1:28 & 2:15c & 3:24f & 9:1-7; Matthew 28:19; Acts 17:26.

3:24h) Installed; appointed; caused to dwell; put at rest. *Cf.* Genesis 2:2c-3f,15b & 5:29 & 8:4,9,22.

3:24i) The Septuagint here indicates that God caused fallen man first to settle down right opposite the orchard of luxury [to the east of the garden of Eden], and also appointed cherubic angels to guard the road back to the tree of life in that garden.

3:24j) Cherubs. Exodus 25:18-22; Numbers 22:23; Psalms 18:11 & 103:20f & 104:4; and Hebrews 1:7,13-14.

It is significant that it was the Word of God or the Second Person of the Trinity Who expelled mankind from the garden. Genesis 3:8,15,21,22. It is He, the Word, Who through the agency of the angels (Psalms 103:20 & 104:4 & Hebrews 1:7 & 1:13-14) Himself ultimately wields the sword and the flame of judgment. Revelation 1:14-16 & 19:13-21.

The sword and the flame both proclaim protection from Satan; but they also proclaim the “cutting off” and the “burning up” of disobedient sinners in covenantal judgment. Hosea 6:7; Genesis 3:24 & 6:13,18 & 15:10,17,18 & 17:10-14 & 19:24,28,29 & 22:6-18; Leviticus 26:9,15-16, 25,41-42; Deuteronomy 28:9,20,22; Isaiah 42:2;6 & 43:2 & 53:7;11; Jeremiah 34:18; Malachi 3:1-2 & 4:1-6; Matthew 3:11-12; John 15:2-6. And both the sword and the flame also suggest the punitive and the healing work of the incarnate and inscripturated Word of God. Jeremiah 23:29; First Corinthians 3:13; Ephesians 6:17; Hebrews 4:12f.

3:24k) Man was apparently sent forth eastbound from Eden into the vast areas of Asia. Cf. Genesis 4:16 & 8:4 & 11:2-9.

3:24l) God appointed the cherubs to guard the tree against access by fallen man, but also and especially to guard it (more effectively than man had done) against access by Satan (cf. Genesis 2:15d). After Christ’s reversal of the fall, however, God would once again open up the way for elect mankind to eat of the fruit of the carefully-guarded tree. Revelation 2:7 & 22:2-14.

3:25m) “The way” (Hebrew *derek*) was and is the way of the Law of the Ten Commandments. Cf. Genesis:19 & 26:5; Exodus 18:20 & 23:20; Deuteronomy 5:1-21,33 & 8:6 & 9:11-12 & 10:12-13 & 11:28 & 13:5 & 19:9 & 26:17 & 28:9 & 30:16 & 31:29; Psalms 1:1,6 & 2:12 & 18:20-23 & 119:1-6,27-37,59-60,166-168; Malachi 2:8-9 & 4:4-6 cf. Luke 1:76-79; John 14:4-6; Acts 9:2 & 13:10 & 14:16 & 16:17 & 18:25-26 & 19:9,23 & 22:4 & 24:14,22; Romans 3:17; First Corinthians 12:31 to 13:6; Hebrews 3:10 & 10:20; Second Peter 2:2,15,21; Jude 11.

3:25n) Paradise Lost starts with man’s dispossession of the tree of life (Genesis 2:9 & 3:24). But Paradise Regained starts with man’s repossession of that tree (Revelation 2:7 & 22:2,14). Fundamentally, that commenced the moment Adam and Eve by grace and through faith believed in the foreseen then-future life and work of the Second Adam Jesus Christ in their place. Man’s postfall **Covenant of Redemption** (Genesis 3:15f) is but his prefall **Covenant of Works** (Hosea 6:7), executed by the Second Adam for all of His adopted children.

Thus Genesis one to three is the foundation and the walls and the rafters of the Bible. The remainder of God’s Word, Genesis four to Revelation twenty-two, is but the roof which rests on the above foundation and walls and rafters for its support. And that foundation is truly “the book of the generations of Adam, in the day that God-Triune created man...in the likeness of God-Triune.” Cf. Genesis 5:1.

Indeed, the rest of the Bible in between Paradise Lost and Paradise Regained (or rather Paradise Consummated) is merely a **mighty detour**, leading from the tree of life out into all the World (Acts 17:26) and then back toward that same tree (Proverbs 3:13,18 & 13:12) - and, from there, onward right into Heaven itself.

It is indeed a mighty detour, running from the garden of Eden via the garden of Getsemane and the tree of Calvary and then on into the garden of the heavenly Jerusalem

and its groves of the tree of life growing on both sides of the river of life (First Peter 2:24 and Revelation 2:7 & 22:2 & 22:14 *cf.* Genesis 2:9). But it is nevertheless essentially a detour, indispensable as it indeed is.

For this mighty detour serves the fore-ordained ultimate purpose of transporting elect humanity from man's cosmos-embracing service of the Triune God and the divine Mediator at the beginning of history in the garden of Eden, out into all the World (Matthew 28:19), and then back to the same cosmos-embracing service of that same Triune God and that same divine Mediator at the end of history in the garden of the New Earth to come. Genesis 1:28b & Matthew 28:19 *cf.* Revelation 22:3-5.

For there, near that tree of life, God's Triune Name shall be on the foreheads of all His adopted children, unto all eternity. Matthew 28:19 *cf.* Revelation 22:4. There they shall enjoy Him and serve Him and reign with Him for ever and ever. Revelation 22:2,3,4,5. And then the whole Tri-Universe will finally have been subdued by Him, and through His Spirit working in His people (Genesis 1:28 & Job 32:8), so that God will finally be all things in all peoples (First Corinthians 15:28 *cf.* Revelation 21:24-26).

In the meantime, let us be fruitful, and multiply, and fill the Earth, and subdue it! Genesis 1:28. All things have not yet been subdued. Hebrews 2:8. But let us labour to enter into the everlasting sabbath rest of God Himself! Hebrews 4:11. For our works will follow us there. Revelation 14:13.

So "therefore, my beloved brothers, be steadfast, immovable, superabundant in the work of the Lord [Jehovah God-Triune] at all times! For you know that your labour is meaningful: in the Lord" (First Corinthians 15:58).

### **ABOUT THE AUTHOR**

Dr. Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Dr. Lee's father was an Atheist, yet he married a Roman Catholic who raised her son Nigel Lee in that faith. Yet, when Nigel was seven, his father led him into Atheism.

During World War II, the Royal Navy appointed Nigel Lee's father Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Nigel became a Calvinist; had the great privilege of leading both of his parents to Christ; and then became a Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal and an Advocate (Barrister) of the Supreme Court of South Africa.

Emigrating to the U.S.A., Dr. Lee attended the very first General Assembly of the Presbyterian Church in America; transferred his ministerial credentials to that denomination; and pastored Congregations in Mississippi and Florida. He was also: Professor of Philosophy at Shelton College in N.J.; Visiting Lecturer in Apologetics at Reformed Theological Seminary in Jackson, Ms.; Staley Distinguished Visiting Lecturer at Covenant Theological Seminary in St. Louis; Research Scholar-in-Residence at the Christian Studies Center in Memphis; Academic Dean of Graham Bible College in Bristol, Tn.; and incidental Lecturer at several other Colleges, Seminaries, and Universities. He was at that time the only person in the World serving on the Executives of both the British Lord's Day Observance Society and

the Lord's Day Alliance of the U.S.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) -- and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees -- including eleven earned doctorates for dissertations\* in Education, Law, Literature, Philosophy and Theology.

After the murder of his father, Lee had the joy of leading his father's murderer in jail (and later also the latter's parents) to Christ. Though loving to study, Lee prefers to preach and lead the lost to God.

Lee rises early, reads God's Word in ten languages, and then walks a couple of miles before breakfast. He has been round the World seven times; has visited 110 countries (several repeatedly); and also every Continent (except Antarctica). He is in demand as a Promoter of Doctoral Students in Australia, England, Germany, South Africa and the United States. He has also lectured and/or preached in all of those countries, as well as in Brazil, Scotland, Korea, Japan, Namibia, New Zealand, and Zambia.

A diehard predestinarian, Lee now lives in the Commonwealth of Australia -- where he was for twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He and his wife Nellie retired in 2000. They have two children, Johanna Paulina who teaches at Parkridge High School and Anna Marie who teaches at Earnshaw State College.

\* Th.D.: *The Covenantal Sabbath*    Ph.D.: *Communist Eschatology*    S.T.D.: *Rebaptism Impossible!*  
D.Min.: *Daily Family Worship*    D.Ed.: *Catechizing Before Communion not prior to Puberty*  
D.R.E.: *Baby Belief Before Baptism!*    D.Phil.: *Miracles -- What and When and Why?*  
D.Jur.: *Women Ministers and Australian Litigation*    D.Litt.: *Holinshed on the Ancient British Isles*  
D.C.L.: *The Roots and Fruits of the Common Law*    D.Hum.: *Tiny Human Life -- Abortion and IVF*