

THE STORY OF THE BIBLE:

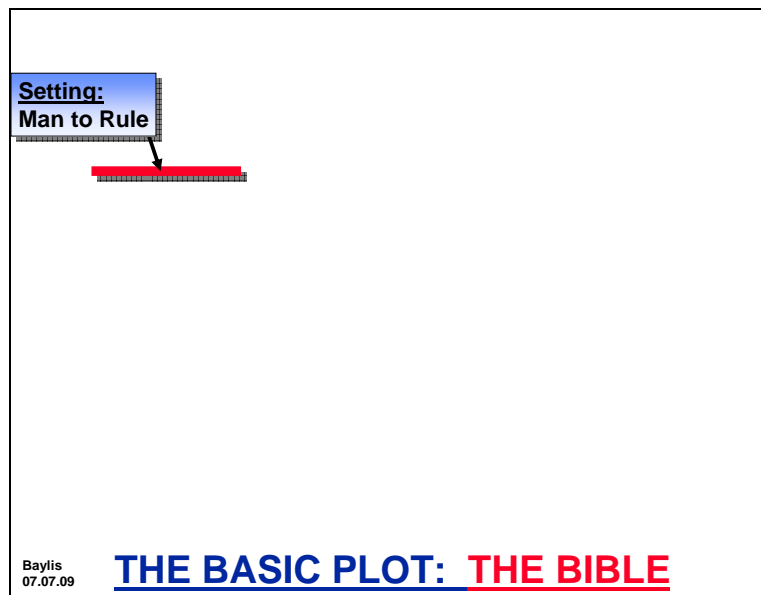
SESSION #5

THE SETTING & CONFLICT:

Man To Rule Over God's Creation

Genesis 1--3

I. The Setting: God's Creates a Universe to be represented through Man



“In the beginning, God . . . “

God is the Main Character. He will be the One who will bring about everything that He desires. It is He to whom the conflict will come to attempt to dislodge His desires. It is He who will be victorious in the end of the story.

A. God brings all into being with His WORD; “Let there be . . . “

It is important to note that the physical realm is brought into being by God's Word alone. This is going to demonstrate that His Word is what reveals God. While the physical realm will show the results of the Creator's desire, it is His WORD alone which will truly reveal Him.

B. “And God saw that it was good . . . “

This statement simply means that God “evaluated” (“saw”) that the result of His Word was “Godly” or was in total concert with His desires, or His character. Later Eve will “see that it is good” which will mean that she evaluates what seems “right” to her evaluation (not God’s).

“And God saw that the light was good . . . “ (Genesis 1:4).

“And God saw that it was good . . .

- Land and seas (1:10)
- Plants (1:12)
- Sun, moon, stars: (1:18)
- Fish, birds: (1:21)
- Beasts (1:25)

“And God saw all that He had made, and behold, it was very good.”

Genesis 1:31

C. “After their kind . . . “

This phrase and others that indicate that one would reproduce an exact copy from themselves is of prime importance. All the vegetables reproduce copies of themselves. All the fish and birds do the same as well as the land animals. The impact of this is that God makes living things to reproduce and the **seed** is the means by which they duplicate themselves.

¹¹ Then God said, "Let the earth sprout vegetation, plants yielding **seed**, and fruit trees bearing fruit **after their kind**, with **seed** in them, on the earth"; and it was so. ¹² And the earth brought forth vegetation, plants yielding **seed after their kind**, and trees bearing fruit, with **seed** in them, **after their kind**; and God saw that it was good. ¹³ And there was evening and there was morning, a third day.

²⁰ Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens." ²¹ And God created the great sea monsters, and every living creature that moves, with which the waters swarmed **after their kind**, and every winged bird **after its kind**; and God saw that it was good. ²² And God blessed them, saying, "**Be fruitful and multiply**, and fill the waters in the seas, and **let birds multiply on the earth**."

²³ And there was evening and there was morning, a fifth day. ²⁴ Then God said, "Let the earth bring forth living creatures **after their kind**: cattle and creeping things and beasts of the earth **after**

their kind"; and it was so. ²⁵ And God made the beasts of the earth **after their kind**, and the cattle **after their kind**, and everything that creeps on the ground **after its kind**; and God saw that it was good.

Genesis 1:11-20, 23-25

II. Man to **Represent** ("Image") God and **Rule** over creation

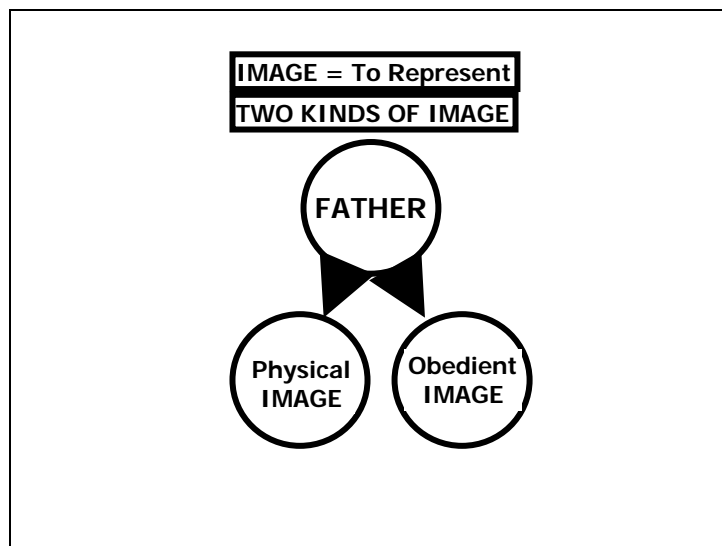
A. The "Image" of God means to "Represent" of God

When God gets to man in 1:26, He introduces a new word as He says,

"Let us make man in **OUR** "image."

When one reads the previous phrases where over and over the animals were to reproduce after **THEIR** kind, it becomes clear that now God, by contrast, is having man produce after **OUR** (God's) kind. Thus "image" is to produce a copy of or "**represent**" God.

There are two ways that one could be in the 'image':

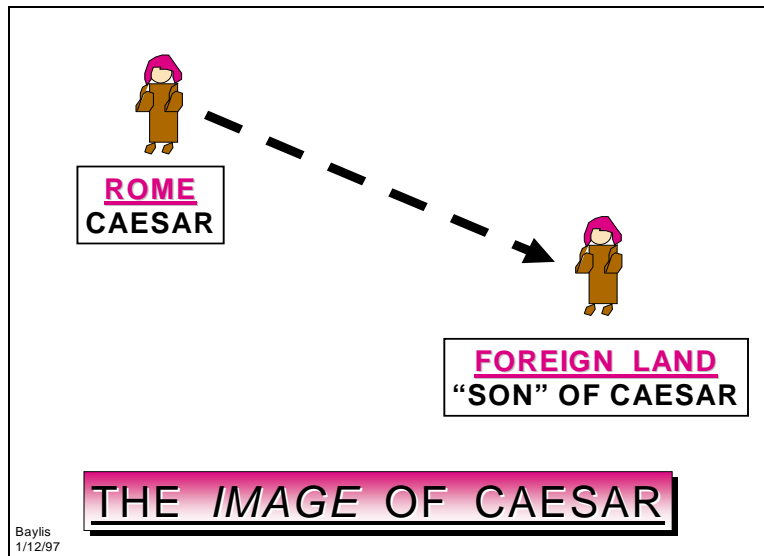


Physical: One could be the physical image ("He is the spitting image of his father"). This requires that one be born by means of the seed of one's father (same DNA). This image is unaffected by anything other than one's birth.

Obedient: One could be the obedient image which requires that one responds (acts) in accordance with someone else's desires (who is the (obedient image) 'father').

It is possible to be either one or the other without having both parts of the image. For instance a disobedient son

would be the physical image, but not the obedient image. If one is a protégé (follows one's teachings) but is not of the same blood then he is an 'obedient' image of the mentor (or 'obedient image' of the father) but not a physical image. However, it is desirable that one be both if possible. In other words when a father has a physical son he desires that he be obedient. But he may desire that one be obedient who is not his son.



The OBEDIENT Image

A sovereign (i.e., a Caesar or Pharaoh) would set up one like himself (ideally a son) in a remote land who would rule on his behalf. Frequently they would place an 'image' of themselves in that land to remind those under submission that the one who was ruling on his behalf would be ruling in the 'image' of the sovereign whom the image represented. The one who ruled in the power of the idol (image) would speak the words as if they were Caesar's and the subjects would be required to obey as if he were Caesar.

For man to rule in the image ('represent') God he will have to be 'like' God ("Be ye holy for I am holy", cf. Lev. 19:2; Matt. 5:48).

B. Man created to rule and have dominion over God's creation.

Again the image (or representation function) is to be demonstrated in the activity of rule over the creatures. The animals will be under his dominion and command.

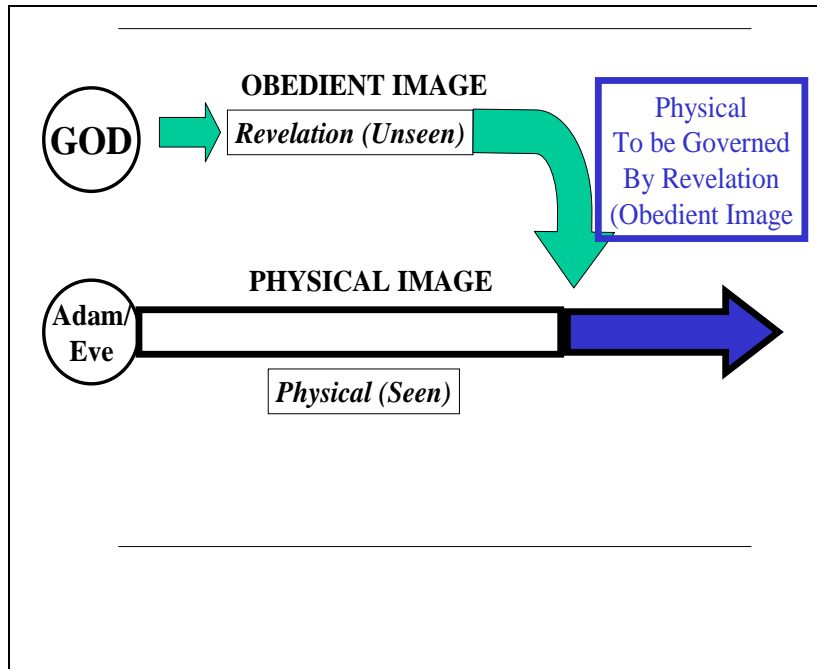
²⁶ Then God said, . . . **let them rule** over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

²⁸ And God blessed them; and God said to them, . . . **subdue it; and rule over** the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."

Gen 1:26, 28

C. Man to be "fruitful and multiply and fill the earth"

It is the obedient image that is to be multiplied as the most important thing to reproduce. Thus, the most important part of "being fruitful and multiplying" is the multiplication of the obedient image known only through the Word of God. This aspect of the multiplication is picked up in Isaiah 45:6-8,12 in a creation motif, YHWH describes the multiplication of His righteousness and deliverance throughout the earth, to be proclaimed by Israel. While man is to multiply greatly in the physical sense (this is necessary to produce children who will be taught the obedient image), the obedient is of utmost importance.



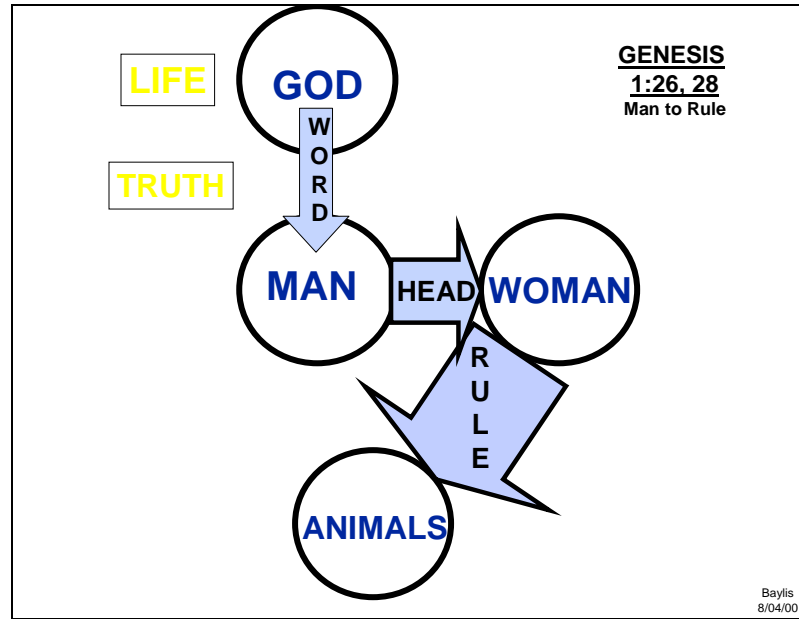
II. The Details of Rule of Man (Genesis 2)

- A. **Specific command: “Till the garden and keep it . . . from all the trees you may eat . . . but in the day that you eat of it (The Tree of the Knowledge of Good and Evil) you will surely die . . .”**

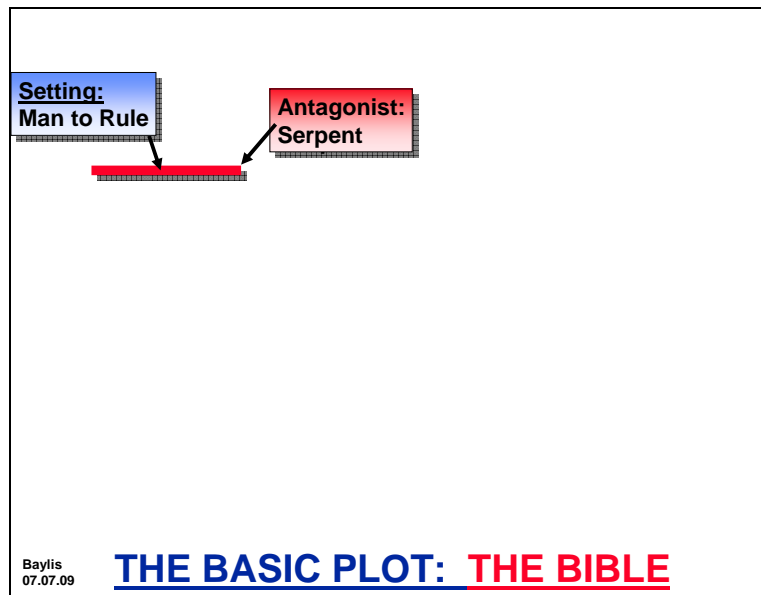
Now God issues a specific command to the “Representative” (Image) of God. This was “how” he was to represent God. This was God’s desire. He was not to act on His own desire, but on God’s. This would test the man to see if he would “represent” God or himself.

- B. **Man is equipped with a helper, a woman, who will assist him in ruling (2:18-25).**

- a. Beasts not suitable (not in God's image, no ability to rule).
- b. Man to rule the beasts (note that he names them, naming indicates authoritative position).
- c. Corresponding to him, which is also having the image of God.
- d. Helper – one brought in to help man in his purpose, that of representing God in rulership over creation, yet submissive in authority (note that man names her).
- e. United (cleave = “join to”). The “leave” indicates that man is to find someone who is outside of his family inheritance (“seed”) and bring her into a bond with him
- f. Summary: “For this reason” is indicating why the man leaves and cleaves; in order to duplicate symbolically the taking of the woman from his side. In other words she was equivalent to a blood bond, being taken from his side (“bone of my bone and flesh of my flesh”), and now that would be imitated by a man taking a woman, not of his genealogical lines, bring her back and make her as one flesh with him and his inheritance.



III. The Introduction of the Antagonist (3:1a)



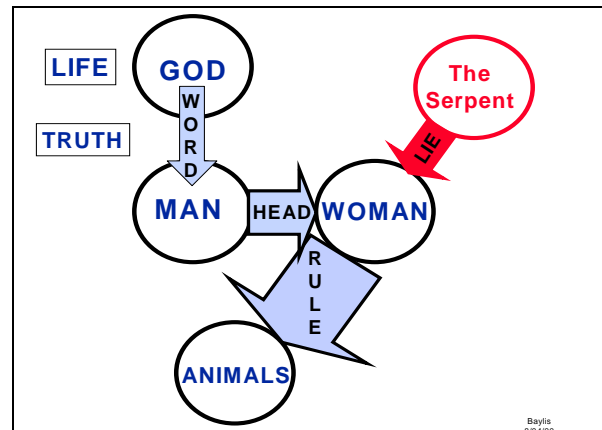
1. The Serpent is a “beast of the field” over whom man is to rule.

The serpent is a beast of the field (3:1), over whom man is to rule (1:26,28). In light of the position of man over the beast in multiple references (1:26, 28; 2:19), the serpent is introduced as an animal under man’s authority.

Clearly this is more than a serpent as this snake “talks” which requires superior reasoning than that given to any beast. But more importantly, this snake interacts with reasoning about God and no animal has that. In the “natural” creation, only man has the “image” and can understand the Divine revelation. Thus this animal, without the “image” somehow is able to reason about God. Thus, whoever is acting out this in the serpent’s body is beyond what is in the creation or “natural.” Thus, he is “super-natural” or who came to be known as “Satan.”

2. **The Serpent (Satan’s) Attack on God by attacking man and woman (3:1b-6)**

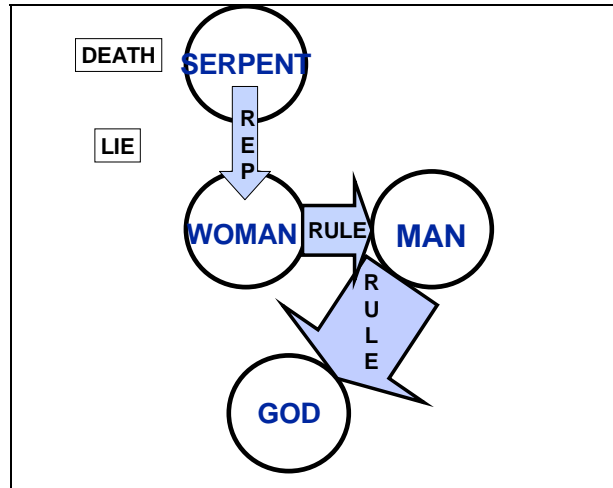
The serpent does not directly attack God but the strategy is that he will confront the representative of God; the man. However, he does not go to the man but to the woman since he wants to reverse her submission to man as well.



- a. **The beast instructs woman and then she instructs man** in their relationship with God (contradicts God’s word providing his own revelation).

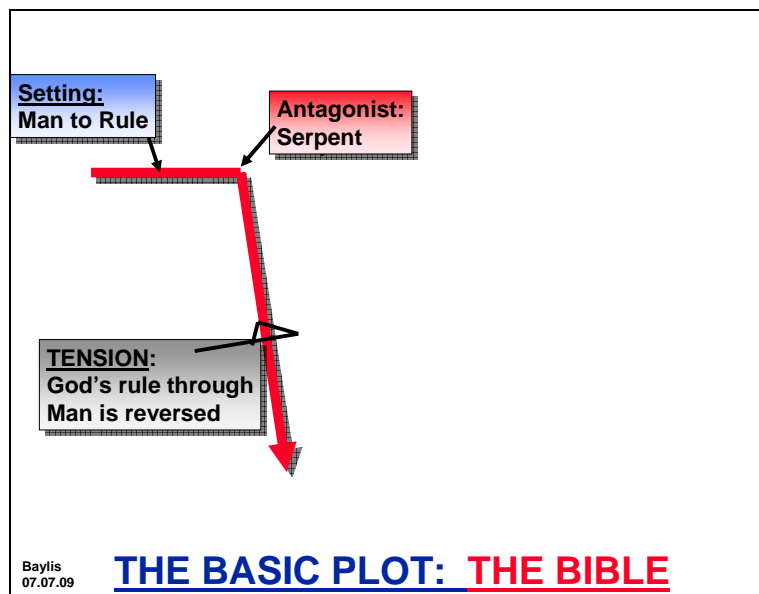
And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden '?"
"... you shall not surely die ... "

- b. **The woman and man’s response:** The woman evaluates (“saw”) from the serpent’s suggestion; that is, she looked and evaluated only on what she could see and reason. She leads the man into eating (reverses the order of man’s headship) and he also rebels against God.



5. **Summary:** Man rejects his position as representative of God, choosing to represent the serpent through his 'lie.' The serpent is now the ruler of man.

III. The Conflict: The Rule of Man is Now under Satan



Now the man has become the agent of Satan, the representative of the evil one. As the enemy of God, he cannot any longer represent God. So now the creation has been removed from the rule of God to the rule of Satan.

Now God, the Main Character has a problem. That problem is that Satan has thwarted His desires of Genesis 1:26, 28 to have a creation that represented Him through man. God now will move to rectify the situation.

Assignment #5

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Genesis 1--3

Reading:

Genesis 1--3

Study Questions: Give answers from the Notes

1. What does it mean when it says "God saw that it was good . . . "

2. What is the difference between God saying that living things reproduce "after their kind" and that man would be made "in Our Image"?

3. Explain the two kinds of "image"?

4. What is the most important thing man should multiply when God said, "Be fruitful and multiply?"

5. What is the purpose of man's "helper"?

6. Why did Satan become a serpent?

7. What is the "conflict" now that God must overcome?