

# **GENESIS**

**A THEOLOGICAL COMMENTARY**

***THE GOD OF ABRAHAM, ISAAC AND JACOB***

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## GOD CREATES THE HEAVENS AND THE EARTH (*GENESIS 1*)

Creation is a subject that probably most people have heard about and many have studied to some degree. There is an abundance of material on the subject for those who are interested in studying further, though I would warn you that the scholarly landscape is littered with a full range of opinions – all the way from a literal interpretation to a “mythological” approach to Genesis 1.

We will not address many of the polemical issues of Creation here – such as: How many days did God take to create the world? The answer is six – because that’s what the text says. We’re going to assume that the Spirit of God knows far better than we do, even with our modern scientific expertise, how God does his work. So we’ll just work with the plain Biblical statements.

What we *will* look at is the spiritual framework into which God put the material world. In order to hold man accountable to him, God had to create man’s world in such a way as to set the stage for greater things than just fulfilling our physical passions. He intended to give us the means to *know* him, and to *glorify* him in all that we do; he created situations and relationships in our lives that would require actions that are appropriate for someone made in his image. In other words, the structure of Creation is important for us: how did God make our world, and how do we therefore fit in?

Creation is a staggeringly huge concept, one in which we need the entire Bible’s insights to properly view it in all of its complexity. The first chapter of Genesis gives us the bare bones; other passages more fully explain what was happening in Genesis 1. By putting it all together we will see what God was doing and why he did it, and where we fit into the picture. So the Creation story introduces us to the Creator God who has ever since then made legitimate and total claims on Man.

**God created** – The Bible clearly reveals the creative force behind the entire universe. There is no room here for scientific concepts or inexorable, mindless evolution.

On the other hand, if it really was God who made the world, we should expect to see evidences of that. In other words, a wise God would create things in such a way as to display his glory, and to give us an opportunity to work according to his purposes – which in fact we do find described in the Bible. There are spiritual realities at work in our world that contain, maintain, and direct our physical lives toward a dependence on God the Creator, the Judge, the King, the

Father of us all. In other words, he deliberately made us God-centered. That’s the only way we can find fulfillment in life. If we take out the concept that God created this world (the God that the Bible describes) then there is no way to account for certain spiritual realities in our lives except to attribute them to the musings of philosophers and false religions. But we can’t have it both ways: meaning and purpose come only from the Creator; without God, there is no real meaning or purpose.

**Formless and void** – This is the Hebrew way of saying “without dimensions.” We are creatures and can only perceive and understand a world made up of

length, depth and breadth, and extension in time. So there was, according to the record, a point at which there were no dimensions – the universe was only a concept in the mind of God, a purpose of his that had not yet taken shape.

This is not a realm where physics can operate; the foundation of existence is not found in the world itself. The universe exists by the will of God alone. If God had not willed it, none of it would have come into being. Conversely, the world doesn't continue to exist on its own – once God decides he's done with it (and that day is coming) then the whole thing (atomic structure, molecular chemistry, biological structures, cosmic relativity physics) will come apart like removing the life from a body. Creation is what's called an *arbitrary* act on God's part: in other words, the universe rests upon, and depends solely on, the will of God. There is nothing in the universe that can exist on its own apart from God; if he takes away his hand, it would completely disappear as if it had never been. The world is the way God wanted it; there is no other reason.

By faith we understand that the universe was created by the Word of God, so that what is seen was not made out of things that are visible. (Hebrews 11:3)

This means, of course, that everything has value in God's eyes, everything has purpose, everything is subject to his Law and his power – because he made it. If there was anything in Creation that predated God, or that existed apart from God, then he wouldn't have ultimate authority over it and he couldn't justly bring it under his judgment. But if God created everything out of nothing, in his way, then it all comes under his judgment to do with it as he pleases,

without having to cater to anybody else's judgment.

**The Spirit of God** – Here is the power that made the Universe. The Spirit is, in fact, the interface between God and his world. The Universe isn't just a physical creation; it's rested upon, it sits within, a spiritual framework that connects it to its Creator.



Just as our own works display the character of the agent (an artist has a certain style, for example, that others recognize) so the agent of Creation left evidences that there's something going on here that is much bigger than scientists can see. For one thing, we all lie in the hands of the Creator; we are permanently connected with, and responsible to, the One who made us. Second, whatever we do has significance on a spiritual level – it means something to God, whether we know it or not, whether we care or not. This means there's a tight integration between our physical acts and the spiritual world. The Spirit gives life, meaning, purpose, value and importance to the physical world.

For we must all appear before the judgment seat of Christ, so that each one may receive what is due for *what he has done in the body*, whether good or evil. (2 Corinthians 5:10)

**The steps of Creation** – As God put together the world that man would live in, we can see a kingdom being formed

here that would be exactly suited to man's abilities, and give him the resources he would need to accomplish the purposes of God. Day by day, God added a new element to the "house" where man would live and work.

- **Light** – By means of light, man can see his world around him. Light is the medium of truth, the carrier of data, through which our senses give us the information that we need to live and work in this universe.
- **The expanse** – God created space and water, and then separated the "waters above from the waters below." By this separation, planet earth became man's home, his realm.
- **Dry ground** – "The earth was formed out of water and through water." (2 Peter 3:5) The two essentials of life were formed, water and earth, which would create and sustain not only all life on earth but also food for man.
- **Lights in the sky** – The sun, moon and stars create seasons, the means of marking time and the flow of events and history.
- **Sea creatures** – The ocean was filled with animal life, the first half of the ecological balance that would maintain a self-sustaining world.
- **Land creatures** – Then the land was filled with life, the other half of the system. The "food chain," the hierarchy of life that sustains our life, was formed. Earth became an island of life in the universe, man's permanent home.
- **The creation of man** – The last and greatest creation was man himself. Man, in fact, was the purpose of

Creation; none of this world has any meaning apart from man's presence. The earth is a kingdom, and man is its ruler. The two were made for each other.

As we watch God putting his world together, we can see a few prominent characteristics that reveal what God was after in his work.

- **Law and order** – All of the universe is God's Kingdom, which means that it would all be run according to his Law. God's will alone created and maintains the kind of world that is perfect and that glorifies him. From the laws of physics and chemistry and biology, to the laws dictating the actions and responsibilities of individuals and families and communities and nations, it's God's Law that preserves us and ensures our prosperity.
- **Goodness** – God has addressed every need that all his creatures could possibly have, not minimally but over-abundantly. There is fullness in his Creation, a continual and never-ending abundance that satisfies our needs at all times and in all circumstances.
- **Dependence upon God** – Some would consider a complete dependence on God to be a liability, as if life would be better without having to depend on anybody else – even on God. But when God set up the world to take care of us, and he is faithful like a Father to his son, and he has limitless resources to care for us – who would want to wander away from him? We were *designed* to depend on him; that is not a sign of weakness but of special relationship of faithfulness

and love, the source of strength and stability. Dependence on him *ensures* our future well-being.

- **Co-ordination** – In the perfect Creation (which Genesis 1 deals with), every part fits together to make the whole. The reason this is important to God is that no single element is allowed to be independent, or introduce chaos into the system. Co-ordination also allows the fullness of God's glory to be revealed, since the elements of complexity, balance, coordination and abundance most fully bring out that glory. Only God can keep a system like this going.
- **Glory** – All of this, of course, shows the limitless power of God, his infinite wisdom, his Heavenly treasures available for earth's blessings, and his majesty as the perfect Judge and King over the entire Kingdom. Only God could have made this kind of world. And God will be forever pre-eminent in this kind of Creation.

What do we have now? The Father created a son, and then gave him a suitable kingdom to rule over. And because of the tight relationship between the Father and son (based on the “image of God”, which we will look at shortly), the son would learn and act and rule in a way that would please his Father in all that he does.

**Ten methods** – God actually used at least ten methods to create the universe. We have to collate these methods from across the entire Bible, however, because not all of them are fully explained in the Genesis account itself, though the traces are there.

In other words, God used *these* methods to create the *particular kind* of world that he wanted. These methods show up all through the Bible because they still define the *structure* of our world, and the nature of God's works among us. The reason we can and should gather them together is that so much of what happens in this world that God made for man only makes sense in light of all ten Creation methods.<sup>1</sup>

- **Miracle** – Only God could make the world, since he started out with nothing. For the same reason, the world rests completely in God's hands, and exists only by his will. A miracle is the surest sign of the work of God.
- **Command** – God created a Kingdom in which he rules all, and his will is the Law over all; we were created to be his subjects and will be judged accordingly.
- **Wisdom & Understanding** – God made a perfect world in which every part has a place, and all fit together to form a complex whole involving many levels, each depending totally and perfectly on the rest. Purpose and value come from the whole, not just in the parts.
- **Eyewitness** – God had a witness present at Creation to testify to the methods and purposes that he used: his Holy Spirit, the Spirit of Truth, who alone can reveal to us the special work that God did then.
- **Spirit of God** – The Spirit also is the power by which God created the

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<sup>1</sup> There is no room here for an extended discussion of the ten methods of Creation. For an in-depth study, see *The Bible Explains Creation*; Ravenbrook Publishers: 2008.

physical world, since the physical must rest within a spiritual framework. In other words, our physical actions have spiritual consequences; the physical cannot exist on its own.

- **Blessing** – God blessed his Creation by giving them pleasure in their obedience. As they do his will, they prosper and fill the earth and rule in wisdom.
- **In Christ** – The idea of God creating the world through the Son of God will have tremendous ramifications later on in the New Testament. For now, we see that this was the Son's Project, that he was doing it in the Father's Name, and that each human being shares in that honor and glory of the Son. Man bears the Son's image and therefore is part of the Family of God, responsible for maintaining his inheritance from the Father.
- **God's Glory** – In all things it must be plain that Creation was God's work. So Creation's design shows off his wisdom, its use conforms to his purposes, its perfection requires his resources and power. It cannot exist, it has no meaning or value, without God. God is at the center of all. Not only is that evident in Creation itself, but man is also responsible to make that plain.
- **Judgment Day** – Since God has made all things according to his will, conforming to his Law, he will certainly judge everything to make sure it all conforms to his will. In the case of man, that's means a Day of Judgment: "It is appointed for man to die once, and after that comes judgment." (Hebrews 9:27)

It will be the last and necessary step for God's glory.

- **Revelation & Faith** – Since God desires glory from his works, he made sure that there was an accurate record for us of how Creation happened – by whom, step by step, for certain reasons. Otherwise we wouldn't attribute it to God, nor would we know what to do with his world or how to relate to him. And because God created it, we need faith (not scientific expertise) to understand it.

These ten Categories are like doorways between the physical world and the spiritual world of God. They provide the necessary structure of this world to achieve God's ends, and they were points of access to God that man could use (should use!) in order to carry out his responsibilities on earth.

Each of these doctrines is fully explained to us in the rest of the Bible, and the connections back to Creation are made plain to us. That means we have to take these familiar doctrines back to the Creation account itself and see exactly what God was doing there and why. For example, we have to see the Judge at work in Genesis 1:31 or we're going to miss the point of Judgment Day that is discussed so extensively throughout the rest of the Bible. The same God works the same ways all through Scripture, from beginning to end.

**In his image** – This phrase has caused no end of argument and confusion. Obviously "in his image" doesn't mean that man's physical appearance was made to look like the spiritual God, since God is unique – there is no one else like God. That's why we were commanded not to make an image of God to worship

(Exodus 20:4): there is no way we can picture God using anything in Creation. And it's not enough to say that we have intelligence, or a sense of morality, or other characteristics that scholars typically use to separate us from the animal kingdom.

The clue to this mystery is in the text itself. It literally says, "Let *us* make man in *our* image." This is not a royal "us" as kings used to say about themselves, but an ontological statement. Here is the hint in the Old Testament that God is "complex" – in order to speak of him, we must go deeper than simply referring to one Person. The word for "God" in Hebrew is plural (*Elohim* – אֱלֹהִים). Knowing what we do from passages in the New Testament such as John 1:1-5 and Colossians 1, this reference to "us" means that the whole Trinity (Father, Son and Spirit – three Persons, one God) was creating the world, and that therefore the creation of man would parallel the relationship between Father and Son as it exists in the Trinity.

There are several passages in Scripture that use this concept of being in the image of God. Christ, we are told, *is* the image of God. (2 Corinthians 4:4) He is "the image of the invisible God, the firstborn of all creation" (Colossians 1:15), "the radiance of the glory of God and the exact imprint of his nature." (Hebrews 1:3)

Next, Christians are destined to be *changed into* the image of Christ, the Son of God.

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. (Romans 8:29) (See also I

*Corinthians 15:49; 2 Corinthians 3:18; Colossians 3:10*)

Now if we weren't meant to look like God in our outward appearance, what would "in his image" refer to? That we would be God's *sons*, just as Jesus Christ is God's Son. It's the *relationship* between God and man that's in view here.<sup>2</sup> We were made to commune with God as a son relates to his Father. We share what is on the Father's heart, the Father's agenda, the Father's passion for his glory – and we have the ability to work all that out in our physical world in a way that is pleasing to our Father. The Father of the Trinity created a son on earth in the image of the eternal Son, who bears the Father's image. We are *Family* – and God intended to treat us as such. (The fact that the world was made "through Christ" – the Son of God – points to the unique relationship that man was intended to have with God.)

Let's put it another way: if God's own son were to become a man, he would look like Adam, he would have the powers and responsibilities that Adam received, his realm in this world would be the world given to Adam, and he would commune with the God of Heaven in the same way, to the same extent, as Adam had available to him. How do we know this? By the account of the life of Jesus Christ in the Gospels. "... Adam, who was a type of the One who was to come." (Romans 5:14)

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<sup>2</sup> And this is *not* an ontological statement; we are not of God's nature. We are still very physical and a creation of God. But the relationship between God and man was what made man so unique: he literally walked with God, in a way that other creatures couldn't and wouldn't have dared to attempt. Even the angels don't have this privilege with God.

So Man wasn't just a representative of God on earth, he was God's created son in the fullest sense of that relationship. God expected man to attend to his Father's interests on earth, and in return God would give man glory and honor befitting the son of God.

**Male and female** – This is simply a plain way of saying that Man is comprised of both man and woman; the two are complete with each other, and each needs what the other contributes to the relationship. Man and woman together constitute what God has in mind for "Man."<sup>3</sup>

They are not *equals*. Equality means that what one has, the other has; what one does, the other can do. This isn't true biologically or politically. Adam had the strength of a man, and the left-brain predominance of a man, to guide the family and to provide for it. Eve had the gentleness and beauty of a woman, and the right-brain love and emotion of a woman, to nurture the family. Each had their part to perform, which was critical for the success of the whole. And as the two come together, we can see God's original characteristics in their union, which is again the "image" of the fullness of God.

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<sup>3</sup> There is no need to get hung up over gender in these terms. The original Hebrew word used in the phrase "God created *Man* in his own image" is "adam" (אָדָם) which is normally translated "man." The word "mankind" serves just as well. The women's movement of our modern age not only denies the obvious in their protest against using this word instead of "humankind," they are deliberately trying to promote an agenda destructive of the original man/woman relationship that God instituted. There is no justifiable reason to dispense with what the Bible says – particularly when it represents the *Son* in the Trinity.

**A Kingdom for the son** – God's son must have nothing less than a Kingdom to rule over. Man was made for great things. We mustn't think that we were put here on earth simply to enjoy ourselves!

There are at least seven areas of responsibility that the son of God needed to be skilled at, if he was to achieve God's will on earth.

- **Creation** – God made man out of the same dust that he was designed to rule over, which made him physically on the same level as the rest of Creation (see Ecclesiastes 3:18-20). But God also gave man his spirit, which raises him up *above* the Creation where he could be in touch with God; now he can not only understand the world he is part of, he can also rule over Creation and conform it to God's standards. We don't know what kind of powers Adam was given, mentally and physically, at the beginning; we can surmise that we ourselves have "devolved" from his high point to our present limited abilities. But we can assume that in order to control the world in such a way that God's original design would continue as a perfect system, man would require extraordinary powers and an unfailing and exact understanding along with a direct spiritual connection with God. To create Man to do this requires a divine act; he was a "new Creation" like no other.

- **Heir** – Man inherited the world from his Father. Man didn't just appear as an evolutionary product. God made man for the purpose of becoming part of the Family, sharing in the Family's glory,

working with the Family's estate to bring glory and honor and furthering the Family's interests. His heart and mind were in Heaven, while his responsibility was here on earth. The world now belonged to man – this was his Project, and everything that he needed was at his disposal to create a perfect and balanced system for the Father's pleasure. So as God's heir, man was ultimately responsible for its maintenance and well-being.

- **Holiness** – God's glory is the overriding goal of everything he does, including Creation. So man's duty was to bring out that glory by centering all that he does on God. He was to use God's wisdom to rule; he was to use God's resources to bless the earth; he was to do God's will; he was to bring back every work to God for his judgment and approval. Man in his work showed that everything is "from God and through God and to God" – which is the whole idea of the concept of holiness. Man was to see to it that God was at the heart of all the world.
- **Access to God** – Here is what separates the angels from men. Though all creatures testify to the hand of God in their creation, and all serve him in some way, only man could enter into the presence of God as a son comes to his Father, to know the Father's mind and heart. He had privileged access to God simply because he was doing God's special work on earth in his Name; nobody else was allowed to do this kind of work, because the nature of the work required personal access to the Creator. Through man the son of God, all of Creation would

experience special blessings from the Creator.

- **Kingdom** – The rule of man over the rest of the world was to manifest itself in real ways, though we don't know what kind of power he originally had to enforce that rule. Man would do all the things that a king does for his subjects: care for them, provide for them, protect them, enact laws and govern them, control them and make them live by his law and order. And since this wasn't to be a democracy, man would use the will of God as his Law, never deviating from it. There is no room here for an individual's "rights" or opinions – only the will of God for all his creatures.
- **Wisdom** – True wisdom starts with God. Man certainly wouldn't make up what *he* thought would be an appropriate way to rule the Kingdom (the fatal result of man eating from the Tree of the Knowledge of Good and Evil). God has to tell man (which means man must *learn*) the way the world is put together, the connections between spiritual and physical, the goals and intentions of the Creator. So man must "know the mind of God" – each person would know his/her particular part of God's distributed wisdom, so that each would carry out his/her duties and responsibilities infallibly, with the result that the world would continue to be a perfect system.
- **Prophet** – It's the prophet's role to reveal God to the world. Since the world needs God to preserve its integrity and purpose, man would be God's spokesman, revealing God's will, carrying out God's

commands, acting in the place of God so clearly that it would be self-evident that God was working in and through man on earth. Man would force Creation to adhere to the Creator's standards at all times. With man present, God was present, entrusting all things to his son and blessing his world through his son.

These seven areas are unique to the son of God – they are skills and responsibilities that God gives only to his son.<sup>4</sup> A well-trained and faithful son is going to have the same effect on Creation that God himself would have.

And since these seven skills require a faithful son, the son will understand and carefully conform all his works and ways to the ten-fold structure that God used to create the world.

**Multiply, subdue and rule** – God's instructions to Adam and Eve were to "Be fruitful and multiply and fill the earth and subdue it." In order to understand what "subdue the earth" and have "dominion" over the fish, birds and animals might mean, let's put the whole picture together.

Originally man wasn't designed to die. Adam and Eve were commanded to have children (we aren't told how many), and their children would have children, generations following generations, forever. Supposedly this would lead to a great multitude of human beings spreading out all over the world. So not

only was God instructing them about filling the world with their progeny, but also he expected them to form *community* on all levels: families, extended communities, a geographic expansion cross the whole world. This would, of course, entail all the elements of relationships and community that make cooperation and prosperity possible: political structures, education, work and skills and trade, perfect co-ordination, etc.

Given the fact that the world would be filled with Adam and Eve's descendants in short order, this would also require law and discipline and organization on everyone's part. In light of how poorly we humans do now with all of this, the original design – all perfect and in conformity with God's will – must have been an astounding vision and goal for mankind.

Now add to this the animal and plant world, and you will begin to see the need for a vast coordination all over the planet to make everything flourish and work together without the possibility of war or famine or breakdowns. Nature must never be a problem; rather, it must be controlled perfectly so that it would be an asset to mankind.

Not only would this kind of coordination require the limitless wisdom of God, but also the passion for reflecting God's power and authority in all things. It would be the Kingdom of God in its truest sense – a Kingdom that could only exist with resources from Heaven, managed by God's sons and daughters.<sup>5</sup>

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<sup>4</sup> For a fuller description of the Father/Son relationship and what the training and duties of the son are (which are clearly laid out for us in the history of Israel in the Old Testament), see *Father and Son*, Ravenbrook Publishers: 2014. Israel's experience was the *second* attempt in history to bring man around to a right relationship with God.

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<sup>5</sup> As the human race would grow in numbers and spread around the world, it would naturally face the potential problem of over-population. But as God put mankind on earth in the first

**It was good** – From the third to the sixth day of Creation, God stopped each day after his work and pronounced it “good.” Then when the entire Creation was finished, he called it “very good.”

In other words, this design and no other is what pleased God. This design and no other would bring about God’s purposes on earth. Man’s responsibility was to maintain God’s design, not radically change it and pervert it to his own ends. God has something definite in mind with the world that he made, and it requires wisdom on our part, and constant communion with the Creator, to work with him and achieve his purposes.

It also means, of course, that the way God made the world was the *only* way we can enjoy the fullness and goodness of God. It’s like keeping the wellspring of life free of pollution or obstruction: we have to work *with* his Creation structure, not against it. A balance in nature gives blessing to all. For example, marriage as God created it produces godly offspring; and maintaining God’s Law in society ensures peace, justice and prosperity. That’s the reason man was put in charge of the earth – to rule over it, and to work the land, and maintain God’s blessings. Without law and order, without active maintenance according to Creation’s divine structure, nature will bog down in confusion and the result is destruction.

**Rested on the seventh day** – Obviously we can’t infer from this statement that

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place, he could easily have distributed future descendants throughout the universe – with its near-limitless numbers of galaxies and habitable planets. This is, of course, conjecture; the Bible says nothing about this. But the possibility of cosmic expansion takes seriously the amount of potential real estate in the universe and the intended unlimited life span of human beings.

God needed to rest, as if to recover his strength as we would do. The Hebrew word means primarily to “stop, cease, desist” from labor; it doesn’t speak to the issue of whether one is running out of strength (which wouldn’t be the case here). In fact, it’s the root for the word *Sabbath* (שַׁבָּת), the day that the Jews celebrated as the Seventh Day, the one day of rest in the week (Saturday) commemorating this Creation account.

There has been some confusion over what exactly the Sabbath was for. Many consider it the day for worship as well as rest. But in fact we don’t find that extra meaning in the Old Testament passages where the Sabbath command appears. The LORD commanded his people to rest from their work on the Sabbath, to cease their labors on the seventh day. It nowhere requires them to *worship* on the Sabbath based on the Creation account.

Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work. (Exodus 20:8-10)

The point therefore is not worship, but *rest*. There is no hint of worship in Genesis 2:1-3; the idea is that God has finally finished his world and *there is nothing else to be done* – it’s perfect now. In effect, God was now turning over the entire earth to his son as complete, and now Adam and Eve will take over as the rulers and maintainers of God’s Creation. In other words, there is nothing left to add to the scene to make it perfect – what God did is sufficient.

This principle is going to figure largely into our Christian theology later, when we read about Jesus finishing all the work of the *New Creation* so that there is

nothing more to be done – it's perfect. All we have to do is take possession of what he has created for us.

He said, "It is finished," and he bowed his head and gave up his spirit. (John 19:30)

So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as God did from his. (Hebrews 4:9-10)

To introduce the idea of worship into the Sabbath<sup>6</sup> will only confuse the purpose of the event.

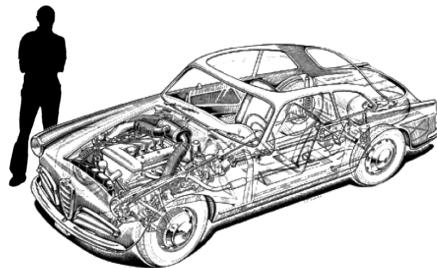
**The Point** – When we take all of this complexity and gather it together into one picture, we see these truths emerging:

- God wanted a *certain kind of world* ...
- He therefore used *ten special methods* to create that kind of world, giving it a certain structure suited to his ends so that man could connect with him ...
- And then he *made man as his son* (exemplifying seven aspects of a skilled and faithful son of God) who could rule over this special

world in the only way that would achieve God's purposes.

In other words, there's nothing simple about the story of Creation. God carefully prepared the foundation for every aspect of the life and work of man. It was so complex that it required his hand to do it; it was intended to continue on into eternity; it was so perfect that man was instructed to keep it and maintain it *as it was created*.

The complexity, of course, requires us to study Creation and how it works. Only with wisdom and understanding will we know how to use it according to God's will.



Understanding how it's made, and how it works

The first chapter of Genesis is a one-chapter introduction to the rest of the Bible. Without it we can't understand the rest of God's works, or our place in the world.

When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all

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<sup>6</sup> As do certain denominations who insist on worshiping on Saturday because of the Sabbath "command" to do so. But there's no Scriptural basis for identifying the Sabbath with worship. If there were, Paul wouldn't have said what he did in Colossians 2:16. There were instances of the Israelites worshiping on the Sabbath, but not as a consequence of the Sabbath Law itself. In fact, the Synagogue, a regular meeting of the Jews on the Sabbath, didn't even exist until a thousand years after the Sabbath Law was given to Moses.

things under his feet. (Psalm 8:3-6)

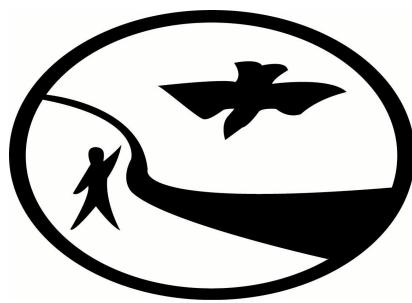
Man had a special relationship with God – as a son to his Father – which makes our crime of rebellion against him all the worse. We need this exalted vision of our former glory in order to fully understand the tragedy of our fall. And it also gives us a glimpse of the Solution that God will bring about to restore man through the Covenant of the Son: the New Creation.

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