

GENESIS

A THEOLOGICAL COMMENTARY

THE GOD OF ABRAHAM, ISAAC AND JACOB

DR CHARLES VOGAN

THE CREATION OF MAN (*GENESIS 2*)

The second chapter of the Creation story slows down and reveals the creation of man himself, along with his new home, the Garden of Eden.

This account is not contradictory of what was given in the first chapter; it's simply filling in the details about man's creation. He is God's special work; and how he was created, as well as the job given to him and the setting in which God placed him, will go a long way in explaining what we were all created to be, what we have all lost, and why it happened.

We also have to keep in mind that the story may seem to be symbolic (or a myth, which is what unbelievers will inevitably seize upon to attempt to discount its truth) instead of a literal account. After all, what exactly did the fruit of the Tree of the Knowledge of Good and Evil look like? Is it still here in this world? What we have to keep in mind, however, are two things: *first*, a reputable witness (the Spirit of God) is telling us what really happened. To doubt him is to call him a liar. *Second*, since the Spirit is describing what happened, there will of course be spiritual elements to the story – not simply the elements of the physical world as a news reporter, or a scientist, would give us. There's more to this world than meets the eye, things that only God knows about. *Third*, we are only told what we need to know; God's history doesn't cater to man's fascination with trivia, it simply addresses the needs of the soul. For example, where those two extra rivers are right now in our world (verse 11-13), we don't know; but evidently this isn't a problem for God's credibility in his account.

Finally, what we have in this chapter is the foundation for our life in this world: a definition and origin of man, the world that God made for him to live and work in, and the *family*, which would be the building block of all succeeding generations. Adam and Eve are the centerpiece, the keystone, the crux of God's new world.

No man to work the ground – The reason that God made this world was to be a setting for man and his unique physical kingdom under God.

For thus says the LORD, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it empty, he formed it to be inhabited). (Isaiah 45:18)

I know that modern scientific theory (and many religions) all consider man to be a biological extra (or even encumbrance) in a universe without meaning; but that's not what the Bible

reveals to us here. God had man in mind when setting up the world. He designed the fields, available water sources, plants and trees, all with the characteristics that man would later need and fit into perfectly. The two were made for each other: a physical kingdom, and a man who could rule over it successfully.

The creation of man – Man was made out of the very world that he was created to rule over. It may appear to be a humiliating thing to be made out of dust, but actually it was a strategic move on God's part.

If man is to rule over the world, he has to have access to the whole world. Being a physical creature puts man on the same level with his kingdom; he can touch and manipulate all of it as he chooses. The best king is chosen from the nation he rules over, because he understands the nation and knows its needs, and he has the resources and skills to address those needs. Furthermore, as his kingdom prospers, he prospers; his own well-being depends directly on how proficiently he sees to the well-being of his kingdom. No king with wisdom will destroy his own subjects when he derives his own life from them.

But when God “breathed” into Adam’s nostrils the “breath of life,” he gave his own personal touch to Adam’s makeup: man was not just a creature, but a creature touched and ennobled by God to stand apart from the rest of the world. Here was God’s son in the flesh, a creature with God’s mind and heart, who walked in two worlds at the same time. Man could know and commune with God in the spiritual realm while carrying out his physical responsibilities. Man needed this divine element to truly rule over the world as God required. So, man would bring spiritual issues to the table as he ruled: there must be meaning and value and purpose, achieving God’s goals, glorifying the Creator, for the true fulfillment of the physical world.

Garden of Eden – The Hebrew word for Eden has two possible meanings: *first*, a “plain,” such as the area in present Mesopotamia spreading out between the Tigris and Euphrates Rivers. *Second*, it can mean “delicacy, luxury, delight” – in other words, the land where man can find delights and pleasures to fill his life.

Our entire bodies, inside and out, were designed with sense perception, and we respond positively to what gives us pleasure. And the world that God made for us was designed to give us pleasure at every level of existence: physically as well as mentally and spiritually. In fact this is exactly what the Father wants to give his son – good things, abundantly, a fullness and richness that is proof of the Father’s love. The physical Creation is God’s gift to man, his inheritance.

“Eden” is often translated as “dainties,” which to our generation can actually have a negative connotation that it doesn’t deserve. The dictionary meaning of “dainties” is something that is “delicately beautiful or charming, exquisite, delicious.” Modern man is so demanding a consumer that he expects more and greater thrills out of life, and is often calloused to the little things. In fact he has a propensity to turn the truly good things into crass obscenities. But Adam was created to take delight in the finest details of his world: he had a sensitivity to the beauty, wisdom, complexity, and fittingness of every part of it. All of life washed over man’s senses, as if God delighted in filling every sense organ of his body with goodness. Every act had meaning and purpose. He felt delight in his power and authority and works, and yet took great care in his charge. *This* was Paradise for man, the best that God could give man as resident and ruler of the physical world.¹

¹ We have an example in the Song of Songs where the husband slows down and takes pleasure in every detail of his wife’s body, her manner, her expressions – a very intimate and enjoyable experience, as it should be. There’s no crass sensualism here; just taking joy in God’s creation.

Now contrast this pleasure with the curse in Genesis 3:

Cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken. (Genesis 3:17-19)

What this tells us is that we will never know, in this world, the fullness of the goodness of Creation as God originally intended for us.

Two trees – God planted two special trees in the middle of the Garden: the Tree of Life, and the Tree of the Knowledge of Good and Evil.

The **Tree of Life** would be, in effect, the source of life for the entire world.

In the New Testament we learn that life comes from the Son of God: “In him was life, and the life was the light of men.” (John 1:4) The Father gave his Son life, and so the Son becomes the source of life for all of his domain.

“Life” is still an unknown to the world of science; its true nature is a mystery and yet it’s a fundamental characteristic of God’s world. And yet life and light work together in this world for both the animal and plant worlds. So (by putting “life” and “light” together, since they work in harmony) we can define life as *the ability to experience*. As light shines on the senses (or receptors, as we would call them in plants) the organism experiences – knows – senses the world around it, and can respond appropriately.

But life from the Creator would involve more than simply a biological

experience. The Creator blesses, enriches, strengthens, protects, and develops his creations – all for a reason. The rest of Creation is designed to bring him glory; but man is designed to know God and walk with him and obey him and honor him as a son does his Father. The life required to do this is higher than the biological level, and yet it too is genuine life as it enables man to experience the reality of God.

By putting the Tree of Life in the middle of the Garden, God was designing the entire system – including man – to draw from this Tree of Life continually. In other words, *everything* depended completely on God’s good hand. Everything and everyone prospered because of the presence of God among them.

How precious is your steadfast love, O God! The children of mankind take refuge in the shadow of your wings. They feast on the abundance of your house, and you give them drink from the river of your delights.² For with you is the fountain of life; in your light do we see light. (Psalm 36:7-9)

We will also see in the New Testament the significance of the source of life being in the middle of God’s people.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. (Revelation 22:1-2)

As the River of Life comes out from the throne of God, it waters the shores and produces fruit and the “healing of

² The Hebrew word here for “delights” is *Eden* – the same word used in Genesis 2.

the nations.” Ezekiel has this same imagery of the River coming out from the Temple for the same purpose. (Ezekiel 47)

The *Tree of the Knowledge of Good and Evil* was also put in the midst of the Garden. “Good” and “evil” in the Hebrew are not necessarily words signifying morality; they can mean simply whatever pleases us or whatever we don’t like, or is bad for us – like poverty and disease. The words will bear the entire range of meanings from morality to hedonism.

Therefore, in order to understand what this enigmatic tree was, we have to focus on the word “knowledge.” In other words, it would have involved knowing *what would be good* for someone and *what would be bad* for them. Most people have no doubt experienced the fact that something that is good for one person will be bad for another – for example, eating peanuts. Sweepstakes winners win millions – what most of us consider a great thing – and usually end up in ruin as a result. Almost everyone hates discipline, and yet it produces wondrous results and is therefore to be prized by all. “For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.” (Hebrews 12:11) When a country is overrun by the enemy, it suffers under the horrible results of war (evil); but when the rescuing army comes sweeping through, any amount of war is tolerated in order to see the enemy fleeing over the horizon (good).

These are just a few examples of life being either good or bad, depending on one’s point of view and situation in life. This is why Solomon describes life as

the ebb and flow of events and resources constantly changing our lives for good or ill. “For everything there is a season, and a time for every matter under heaven.” (Ecclesiastes 3:1)

And if there are such stark consequences involved for the simple things of life, what about the great issues involving God’s Kingdom and the organization and ruling of many peoples around the world?

Who therefore is equal to the task of knowing what would be good or bad? Particularly since God had spiritual goals in mind for his entire Creation. Man with his limited knowledge and experience can’t possibly know the fullness of any circumstance, not even for his own needs and wants. Therefore God told Adam, “of the Tree of the Knowledge of Good and Evil you shall not eat, for in the day that you eat of it you shall surely die.”

Why was the Tree there, then? Because, like the Tree of Life, the concept of Good and Evil is a design principle of the world we live in. Everything around us either helps us or hurts us. And life consists of multiple choices: each intersection leads to multiple roads, each problem has many solutions, each circumstance can be addressed in many ways. God’s Creation is not limited to only one option; his creativity is unlimited – because it’s connected to God’s spiritual world. One can either jump off a cliff, walk along its edge, or climb down it – and everything in between.

Therefore what is required in every circumstance in this world is a Mission (God’s), an unfailing judgment (God’s), and a will to make it happen (God’s). Since everything must happen correctly, with no mistakes, so that all benefit and

God gets all glory, we know that God himself will take full responsibility for the outcome.

God knew very well that if man were to judge all things, not only would there be inevitable injustice and ruin, but man would use his own standards and desires to make judgments (a fatal recipe for trying to get along with everyone else), which is exactly what happened in Genesis 3. More discussion on that later.

Four rivers – Notice that the text says, “A river flowed out of Eden to water the garden, and there it divided and became four rivers.” The rivers that are mentioned have not all been positively identified. The Tigris and Euphrates Rivers are located in Mesopotamia; the other two encompass tracts of land that aren’t contiguous to this area in Mesopotamia (Havilah and Cush). There have been theories that, between this time period and the Flood of Noah’s day, the continents split apart and reformed into new land patterns; that may have re-arranged the landscape enough that the larger area which used to be covered by these four rivers would have become broken up.

In any case the “garden of Eden” appears to be a vast stretch of land that was watered by these four rivers (not the little “garden plot” that naturally comes to mind!). And the strange thing about this scene is that the four rivers split apart from one river – as it “flowed out of Eden.” Usually rivers converge into one river; they don’t usually split apart from a single river like this.³

³ The only examples I can find in geography are river deltas – like the Nile splitting apart into multiple streams just before it pours into the Mediterranean Sea. Deltas are always much

One scenario that we can imagine is that “Eden” was located in the middle of the “garden” where it would become the source of all the water; from that high point, the water split apart and went in different directions north, south, east and west to water the entire Mesopotamia region. That would make Eden, then, a sort of “artesian well” that provided water for the entire area. This would fit in nicely with the two Trees within Eden that “ruled” over the area. Its influence affected the rest of the inhabited world – the source of life.

God’s command – There was no command, *per se*, concerning the Tree of Life. God told them that “You may surely eat of every tree of the garden,” which would lead us to believe that he intended for them to eat from the Tree of Life – it *was* the source and power behind all life in the world. Man had access to the life that came from it because it would be from this Tree that he, as well as all living things, lived and grew.⁴

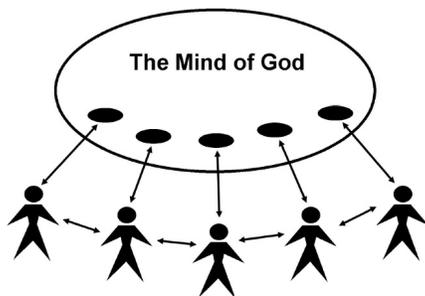
But God did forbid man from eating from the Tree of the Knowledge of Good and Evil. God is the only one who has the all-knowing perspective, the over-all wisdom, to manage the entire world.

As human beings each connected with God, he gave them only that part of the

smaller in area, however, than this larger geographic area described in Genesis.

⁴ We can’t justifiably identify this Tree of Life as Christ, however, as described in passages such as Revelation 22:2. This is still the first Creation. And of course life itself, since it comes from God (John 1:4), is a gift to *all* living things and therefore is a constant and necessary resource from the Creator. So the simplest explanation is that God gave life to *all* things through this Tree. Later the Bible will describe Christ as the Tree giving life to the *new* Creation.

picture that they would need to achieve their own duties; we are responsible only for our own part of the Project. We wouldn't even need to know what the person next to us has been given, because if we all did what God wills for us, our actions would naturally fit in perfectly with the actions of those around us – God knows how to make it all work. But if any single person presumed to decide what is “good” or “bad” for himself, let alone for anybody else, he would inevitably make the wrong judgment because he would be missing the total picture that God has.



THE COORDINATED COOPERATION OF CREATION

But why was the Tree there in the Garden if man wasn't supposed to eat from it? Actually it was for God's Son – but not for Adam. Only the eternal Son knows the mind and heart of his Father, so only to this Son would God give the responsibility to judge and rule the entire world.

For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities —all things were created through him and for him. And he is before all things, and in him all things hold together. (Colossians 1:16-17)

So this is privileged knowledge only for the Son of God who is in charge of the entire project of Creation.

The problem is that we are all patterned after him, and therefore we think and work in our part of his Kingdom as he does in its entirety. But only the King of kings is capable of ruling Creation as God wills, since he is part of the Godhead.

So it's a knowledge for Man, but only a *certain Man* – not for us all. It's within our reach, since it deals with the world that we're responsible for; but it's a knowledge too high for any created human to handle responsibly.

The Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father. (John 5:22-23)

Even though it's theoretically within our reach, the Son only gives us the part that we need to fulfill our own duties in his Kingdom. The Father gives to the Son, and the Son gives to the rest of us. And it's in the Garden because it's the Plan that the Son uses to rule his Creation, through us.

Naming the animals – Taxonomy is the science of naming and classifying objects according to their characteristics and relationships to each other. Any scientist can testify to the complexity of that job; it requires a great deal of wisdom and understanding. For Adam to be able to do this immediately after his creation reveals a great deal about his mental capabilities at this stage.

What one names, one knows. Names describe things: a “glass” is not only a name of an object, it tells us what it's made of. So Adam was learning about the subjects of his kingdom: he was

learning all the assets, the potential threats and problems of each, how each will fit into the grand picture, and the personal requirements that each will have. In other words, he was playing the role of a good and skillful ruler over his kingdom. He would need this detailed knowledge as his own family expanded, covered the world, and found creative ways to co-exist with, and successfully rule over, the plant and animal life everywhere on the planet.

The creation of woman – In Genesis 1, we are told only that God created man “male and female,” as if to emphasize their common origin and stature before God. They both share the image of God. Here in chapter 2, we learn about a differentiation between the two: man has (in the words of the Apostle) an honor different from that of the woman.

I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God. (1 Corinthians 11:3)

Adam called his wife a “woman.” The word for “woman” in Hebrew is *ishah* (אִשָּׁה) – which *looks* like the feminine form of *iysh* (אִישׁ), “man.” Actually the two come from different roots; it was a “pun,” a play on the similarity of the words.⁵

There have been innumerable theories trying to explain why God used a rib to make Eve – most frequently symbolizing the closeness to her husband, due to having been taken from his side, or near

⁵ Nobody knows whether or not Hebrew was mankind’s original language! But we can assume, since the Spirit is teaching us here about the origins of humanity, that Adam was seeing the essential similarities between himself and Eve because of the names he used.

his heart. But the point here isn’t so much which body part that God used to create the woman, but that she was made out of part of Adam’s body. “This is bone of my bones and flesh of my flesh.” Paul tells us later how husbands ought to feel about their wives.

Husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. (Ephesians 5:28-30)

Man and woman *are* different,⁶ but in a fundamental way they are the same – a woman is a human being just as a man is, she is made in the image of God as a man is (see Genesis 1:27), she stands before God spiritually as a man does, and she has the same calling to rule over the earth as man does. All this would be worked out in different ways, but Adam’s own personal success depended a great deal on Eve’s well-being – since taking care of “one’s own body” is the ultimate self-interest.

It’s like the canary that miners take with them into a coal mine. As long as the canary is singing, they know that the living conditions are safe. But when the canary stops singing, the environment is bad and something has to be done immediately. In the same way, when a woman is happy, that means she’s emotionally and physically secure, and life is comfortable for the family she’s taking care of. It’s a man’s duty to make sure his wife is happy and secure by providing the environment for her to flourish.

⁶ *Vive la différence!*

But the *point* of life is not to make a woman happy – it’s to glorify God. Our modern culture has “liberated” women to the point that they think they’re the center now, that men have to crawl on the floor if need be to make sure they’re happy and have everything they want. On the contrary: man’s primary responsibility is to walk with God, to know and obey his commands, to glorify God in all that he does. When he does this well, then all kinds of other things work out well also – including happy wives. The blessings of creation are not the point in themselves, they are added benefits and indicators that we are doing the right things before God. Man walks with God in this Creation as a pleasing son, woman helps man do his job here, and everything works out well as a result. Step out of this pattern, however, and no amount of “rights” and crusades and legalities will make life any less miserable.

In order to clarify and strengthen the concept of the necessity of Adam caring for “his own body,” Peter explains the dependence of woman on man’s efforts in this way.

Husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered. (1 Peter 3:7)

By the time Eve was created, God had already made man, set him in the Garden, and explained to him his role and given him the command about the Tree of the Knowledge of Good and Evil. The sequence here is important: God then created a “help” for Adam, someone who would help him achieve *this* agenda. At every turn Adam would

be facing responsibilities and requiring help to accomplish his work, and he would need Eve at his side helping him to succeed. The two of them were a team, in other words; man couldn’t do this alone. God never intended for man or woman to try it alone.

On the other hand there is a crucial difference between the two. Man came into his inheritance by *birth*, and woman by *marriage*. God dealt with Adam directly; Eve, however, he dealt with by way of her husband. This insures two things: first, that she must *submit* to him in all things, because it’s through him that God will bless her. Second, man has to *love* his wife by being the source of resources she needs from God. If he doesn’t take care of her “like his own body”, she will suffer. Through this critical arrangement the responsibilities and needs of both are addressed. But if they don’t follow this pattern, they will both fail God’s expectations of them.

In fact, we are here looking at the original *family* that would expand to greater levels and eventually cover all the earth. The point of the family is to help each other, to coordinate efforts, to work for common goals, to share resources, to comfort each other and provide needed fellowship. Fruitfulness and loyalty insures success. The family is the fundamental element of human society in all civilizations; take this element out, or endanger it in any way, and the whole system suffers and disintegrates.

It is patterned after the Family in Heaven, the relationship between Father, Son and Spirit who form the Trinity of God. Though there are three Persons, there is one God; each provides an essential part of the life and fellowship of God. Unfortunately at the very

beginning of the human race, the earthly family was damaged (though not entirely destroyed), and now people often don't benefit from what was supposed to be a blessing – even the relationship between husband and wife. But despite the Fall, God wasn't finished with the idea of the family. He would create a new Family through Abraham and his descendants that would do the unimaginable – it would bring man into the life of the Trinity Family of Heaven, through union with the Son by marriage.

One flesh – Adam and Eve started out as “one flesh” because Eve was taken from the body of Adam. But their further acts of union, emotional and physical, would bring them together to – once again – form *one body*, one person, “man ... male and female.” (Genesis 1:27) The two would live as one, with one purpose and one will. And of course the two of them would produce children, fruit of their union, who would literally be of the same flesh as their parents.

Paul quotes the passage from Genesis 2 – “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh” – and goes on to say that this is a physical revelation of a deeper spiritual union between God and man.

This mystery is profound, and I am saying that it refers to Christ and the Church. (Ephesians 5:32)

It's been a characteristic of Western Civilization that men have had their wives beside them in their great moments, their trials and troubles, as well as their successes and achievements. I know that modern women think that they should be able to go out into the world on their own to achieve their own glory; but if they make the mistake of dragging their

husbands behind them in the limelight, those husbands are inevitably ridiculed in the community (a man feels that shame keenly around his peers). What is more fitting is when the woman joins with the man in what he is doing; she shares in his success and glory. It's what was given to *man* to do that is critical; and it's equally critical for the woman to help him with it.

For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. For man was not made from woman, but woman from man. Neither was man created for woman. (1 Corinthians 11:7-9)

There's a hidden and yet obvious reason for this “shared glory” between them. To understand a man, you also have to understand the woman he has shared his life with. She is the other half of his biography, so to speak. He has opened himself up to her in many ways – his needs, his strengths, his passions and interests, his successes and failures – and she has provided a great deal of the background of his life as he has focused on his work. And her life has been formed by her husband's life; it's between the two of them that we will learn the whole story.

The reason this is an important concept to get hold of is that this is the ideal arrangement – this is the pattern for Christ and his Church, for the spiritual union of the Husband and Bride in Heaven. Christ is the Heir of the Father, and all things are given to him as the Heir; then he chooses his Bride with whom he shares his entire life. Christians bring nothing to the union because they have nothing; in fact, Christ has to change his Bride to rid her

of “spots or wrinkles or any such thing, that she might be holy and without blemish.” (Ephesians 5:27) He’s the one who provides his Bride with “splendor,” clothing them in wedding garments. He cleanses them with his Word, personally changing their hearts and minds to conform to his standards. He gives them glory – not their own, but the glory of God, which comes to them through the Son of God. In return, his Bride will share in his innermost life, share in the intimacy of his love, rule with him on his throne, and judge with his judgment (“We have the mind of Christ” – 1 Corinthians 2:16). We will be the glory of Christ, meaning that what he is and does shines brightest in what *he* has done for and to us.

Naked – The reason we humans stumble so badly over being naked is that we are obsessed with sex, and therefore we find it hard to see anything else except sex when someone is naked. Sex is our consuming passion; it cripples us from doing or even thinking about anything else much of the time.⁷ And because of that, it has also become our debilitating weakness, a weakness that we would rather cover up and not admit to. In ordinary life, we don’t want others to look at us in terms of sex, but in light of our wisdom or skills or other characteristics. So we cover our bodies to remove attention from our sex.

To Adam and Eve, however, sex was a natural part of life – as it should be. To see the sex of another person wouldn’t have crippled them from relating to that person in normal ways.

But there’s another aspect to Adam and Eve that surely figured into their

⁷ Case in point: our current sex-saturated American culture!

appearance. If it’s true that they were in constant communion with God – for the purpose of having fellowship with God and getting resources from him to carry out their responsibilities on earth – then that contact would have given them an aura, if you will, of glory that no other creature would have. There are examples of this in Scripture.

Moses did not know that the skin of his face shone because he had been talking with God. (Exodus 34:29)

And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. (Matthew 17:2)

... blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world. (Philippians 2:14-15)

It would be fitting that the son of God, the one who was made in the image of God, would also be covered with the glory that comes from his Father. This glory would awe their subjects; not only would the animals subject themselves to a power and glory that stunned them, but people would naturally give honor to one other as children of God. As kings and queens cover themselves with gold and jewels and rich furs to portray their eminence over others, so man and woman had the glory of God around them for the same purpose.⁸

This personal glory – a light from Heaven – along with a normal (i.e., righteous) view on sex, would be a

⁸ C. S. Lewis attempts to illustrate this concept with the characters Tor and Tinidril in his novel *Perelandra*.

natural barrier, or corrective, against misuse and perversion, rendering nakedness as simply another characteristic of man, not an embarrassment to hide.

The Point – The situation in which Adam and Eve found themselves, the world that God gave them to rule over, and the relationship that they had with him to make it all possible, was actually a reflection of the eternal world of the Trinity. This was not a new thing; it was the timeless relationship between Father and Son empowered by the Spirit worked out in the physical world. Here was God's son on earth – a creature, granted, but enabled to enjoy fellowship with God as his Father, and having been given his inheritance for his pleasure and authority. Man would rule over his dominion as God himself would – like Father, like son. In this way the son would perfectly glorify his Father.

And all the time, in the background, the eternal Son ruled over his Inheritance. Adam and Eve reflected this continuous spiritual reality.

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