

Knowing God by participating in His Creation.

(for more information see apptoteach.org theology files #401, #402, #814)

Genesis 2:1-25

God's General Call on our lives.

1. The image of God in man – a call to great dignity.

a. Biblical references

- **Gen.1:26-27** “then God said, ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the earth, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.’ so god created man in his own image, in the image of God he created him; male and female he created them.”
- **Gen.9:6** “Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image.”
- **I Cor.11:7** “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.”
- **Jas.3:9** “With (the tongue) we bless the Lord and Father, and with it we curse men, who are made in the likeness of God.”
- **Acts 17:28** “In him we live and move and have our being; as even some of your poets have said, ‘For we are indeed his offspring.’”
- **Rom.8:29** “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren.”
- **II Cor.3:18** “And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; which comes from the Lord who is the Spirit.”

b. What is the meaning of “the image of God?”

1. God created us in His image with unique qualities not shared by animals.
 - a. Self Awareness
 - b. Moral Conscience
 - c. Creative Imagination
 - d. Autonomous Will to act
2. God commissioned us to have dominion over creation.
 - a. The reformers called this the “cultural mandate.”
 - b. This commission involved the right to consume as well as conserve.
 - c. This also became the basis of modern science including medical technology. Man was to understand, develop, and use the creation.
3. God became one with us.
 - a. The incarnation provided a model of perfect humanity.
 - b. The incarnation showed us that God could relate to us on a personal level.

4. God sacrificed His Son for our redemption.
5. God made us temples of His Spirit.
6. God's image in us will be expressed in lives that are:
 - **Reliable** – they will tell the truth and honor their word.
 - **Relational** – they will interact with others in a mutually edifying way.
 - **Realistic** – they will live in touch with the real world.
 - **Respectable** – they will be highly regarded by those who know them.
 - **Responsible** – they will have proper boundaries in their lives.
 - **Resourceful** – they will be able to creatively face life's problems.
 - **Relaxed** – they will be at peace with themselves and others.
 - **Reasonable** – they will be logical and full of common sense.
 - **Responsive** – they will care for the needs of others.

2. Genesis 2 is about relationships. Comparison and contrast between the first two chapters of Genesis:

- a. The ordering of the events of creation differ in chapter 1 and 2 of Genesis. This has caused some to see a contradiction and thus two competing versions of creation.
- b. It is more likely that we have two renditions of the same event with different purposes.

General (universal) Genesis 1:1-2:3	Specific (man) Genesis 2:4-2:25
Elohim (power) ORDER & SIGNIFICANCE ADAM = mankind	Yahweh (covenant) RELATIONSHIPS Adam = an individual male

1. The first chapter is concerned about the ordering of the events and the subordination of the elements in the universe.
 2. The second chapter deals with man's relationship and responsibility to key elements in his world.
- c. Three key relationships in a person's life. (**Outline of Genesis 2**)
1. Adam's relationship with the creation
 - a. His purpose - to till 2:4-6
 - b. His origin - from dust 2:7
 - c. His location - Eden 2:8-15
 2. Adam's relationship with his Creator 2:16-17
 3. Adam's relationship with his counterpart
 - a. The reason for male and female 2:18-20
 - b. The relationship between male and female 2:21-22
 - c. The responsibilities of male and female 2:23-25

3. The Sabbath (Gen.2:1-3) is an invitation to share God's work and His rest.

- a. Because God worked for six days (in the creation story) we mirror His creative activity as a part of what is called the “cultural mandate.”
 1. Work should be viewed as an opportunity to express the image of God.
 2. God’s work was designed to prepare a habitat for humanity. Our work should do the same.
- b. The Sabbath is an opportunity to reflect, enjoy, and give thanks.
 1. It is more important to have a Sabbath spirit (in our work) than a Sabbath day in our schedule.
 2. A special day of reflection, rest, and worship is a wise expression of a thankful heart.

4. Adam’s responsibility to the creation - The cultural mandate.

- a. Putting the mandate in perspective.

Cultural mandate	Commission mandate	Charismatic mandate	Character mandate
<p>“care for the creation”</p> <p>Gen.1</p>	<p>“build the bride of Christ”</p> <p>Matt.28, Eph.4</p>	<p>“exercise spiritual gifts”</p> <p>Rom.12, I Cor.12</p>	<p>“become Christ like”</p> <p>Rom.6, Eph.4</p>
Mentioned only in Genesis 1&2	The emphasis of the Bible		
This is the area that is often associated with vocation.	This is the area that is often associated with ministry as a way of life.		

- b. Four aspects of the cultural mandate. Gen.1:26-30; 2:4-15

Control	Cultivate	Conserve	Consume
<p>“subdue and rule”</p> <p>Understand and manipulate</p> <p>What are the limits?</p>	<p>“cultivate”</p> <p>Develop for human use</p> <p>How do these two aspects function in controlling the other two aspects?</p>	<p>“keep”</p> <p>Protect for future use</p>	<p>“for food”</p> <p>Enjoy to enhance human life</p> <p>What are the limits? – needs or wants.</p>

- c. Three views of work from a Christian perspective.
 1. **Career** - Work takes on a self-serving Messianic role.
 - a. The ultimate purpose of work is to fulfill yourself.
 - b. Success in life means success in work.
 - c. You can tell how successful someone is by his material wealth, his professional recognition, or his postional status.
 - d. You’ve got to do whatever it takes to get the job done.
 - e. Evaluation
 1. The secular view of work expects more of work and self than work and self can deliver.

2. The secular view of work tends to make an idol of career.
3. The secular view of work leaves God out of its system.
2. **Curse** - Work is hard labor to be avoided if possible.
 - a. God is more interested in the soul than in the body.
 - b. The things of eternity are more important than the things of time.
 - c. Life divides into two categories, the sacred and the secular.
 - d. Because of the nature of their work, ministers and other clergy are more important to God's program than the laity.
 - e. "I just go to work to earn a living."
 - f. Evaluation:
 1. The Biblical notion of "soul" is best understood as "the whole person" or "being" as opposed to something distinct and contrasted to the body.
 2. The temporal and eternal come together in the great commandment where loving my neighbor is a call to temporal matters according to James 2.
 3. All of life is related to God. The notion of sacred - secular can be misleading. God's providence and sustenance apply to both the natural and supernatural realms.
 4. As a nation of priests we are all called as members of the body of Christ to function as a team.
3. **Calling** - Work (vocation) as a sacred and ordained activity.
 - a. We are to look at our vocation as a calling from God and treat it as a sacred ministry.
 1. This notion of work as a sacred calling came out of the reformation and was the basis of the "Protestant work ethic" that had a great influence on early American culture.
 2. It was a reaction to the spiritual class system created within the Roman Catholic Church where the clergy had the noble profession while all others worked as a part of the carnal world. The dichotomy between spiritual and material worlds was often over-played and wrongly applied by the early church.
 - b. Evaluation:
 1. The notion of work per se is ordained of God and in that sense we are all called to work and be responsibly productive.
 2. The N.T. seems to know little if anything of a view of vocation as calling. All references to "calling" in the N.T. refer to something other than vocational work.
 3. Paul's work as a tent maker seems to have been little more than support for his preaching ministry. 1. God, as Creator and Sustainer of life and its environment is sharing His work with humans who bear His image. We are to anticipate His hand working through us as we carry out our responsibilities – science, procreation, consumption, etc.
 - d. The Protestant work ethic has become a part of our culture.
 1. Max Weber published in 1904 "*The Protestant Ethic and the Spirit of Capitalism.*" His thesis: Calvinistic Protestantism promoted the rise of modern capitalism by encouraging faith and good works as a sign of election and by promoting education of all people so that they could read the Bible and be productive for the Kingdom of God on earth.
 2. Basic tenants:
 - a. Hard work is a virtue and a sacred calling.

- b. Honesty and good faith build cooperative communities.
 - c. Seriousness in all that we do is a form of worship.
 - d. Thrift in use of money and time is a sign of dedication.
 - e. Productivity and profit are natural byproducts of virtue and work.
3. The Puritan work ethic differed from the Roman Catholic view in two ways.
- a. While wealth may free a Catholic to a life of leisure and rest, the Puritans saw this life as a place for serious, diligence in proving one's election no matter how wealthy a person might be. The next life and the Sabbath were the only resting points. Pleasure and leisure were to be viewed with suspicion as "soft vices." Suffering was a virtue if done in the pursuit of holiness and productivity.
 - b. Roman Catholics viewed vocation and calling as reserved for formal Christian ministry only while the Puritans viewed all noble vocations as sacred and linked to a special divine calling.

5. Adam's responsibility to the Creator - holiness

- a. The meaning of "*the tree of the knowledge of good and evil*" – is best summarized as "the expansion of Adam and Eve's experience to embrace both the darkness and the light of life." It is the end of innocence. In some respects, it is the maturation of Adam and Eve in a worldly sense.
- b. The cost of this knowledge is participation in death. The death referred to here is "separation from life" – social isolation, psychological shame, spiritual alienation, and physical mortality.
- c. The challenge for Adam and Eve was to believe and follow the Word of God and not their own senses. Gen.3:1-24 describes the fate of the Fall.
- d. There is a tension between man's call to be distinct from his environment and to be a product of his environment.

The impulse to "at-one-ness" with the world	The call to holiness – distinct from the world
I am best fulfilled when I am least constrained and follow my natural senses.	I cannot be fully human living as an animal. I must obey God's Word to be fully human.

6. Adam's responsibility to his counterpart – family values

- a. "*It is not good for the man to be alone*"(2:18) – Above all else, a family should be a place where we are not alone.
 - 1. There are basic desires in man's (the male) life that cannot be met by a perfect environment, creative responsibility, or even fellowship with God.
 - 2. This suggests that one of man's basic desires is COMPANIONSHIP from a woman (Genesis 2:23, Proverbs 18:22).
- b. "*A helper corresponding to him*"(2:18) – A family should respect complementary roles between husband and wife with mutual respect.
 - 1. The woman is not inferior nor is she a second-class human being in her relationship to man, but she is designed to fulfill a special role in her relationship with man - that being to complete him. "*Fashioned into a woman the rib*" (2:22) though the woman's being created

second and from and for the man does not indicate inferiority, it does indicate a difference in the way they are to function.

2. **I Cor.11:8-12** explains that there is intended a distinction in God’s created order whereby the male is vested with authority and the female with a supportive role.
 3. In Hebrew thought name-giving is the prerogative of one in authority. In this case, Adam names the female “woman” (ISHAH), which is the feminine form of “man” (ISH) indicating his recognition of her equality with himself. The same idea is expressed in vs. 23-- “*at last there is someone with whom I can really relate.*”
 4. This may suggest that one of woman’s basic desires is TO BE NEEDED by man.
- c. **“one flesh” (2:24)** – A family should foster an environment of intimate emotional and (in marriage) physical connectedness.
 - d. **“naked and not ashamed” (2:24)** – A family should be a place where shame is removed, grace and mercy is extended, and individuals sense that they are secure.
 - e. The theme of “family” is present throughout Scripture and in Gen.1-2 we have the basic elements of “family”.

companionship <i>“not alone”</i> A family is a place where I sense that I am not alone.	connectedness <i>“one flesh”</i> A family is a place where I sense that I am understood.	confidence <i>“not ashamed”</i> A family is a place where I feel accepted for who I am.	commitment <i>“leave & cleave”</i> A family is a place where I am committed to support others.
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Questions

1. **You should be able to answer these questions.**
 - a. How are Genesis one and two related?
 - b. What are the three spheres of responsibility for man in the creation narratives?
 - b. What are the areas of tension in mankind’s responsibility to the planet?
 - c. On what Biblical basis can we to construct a “family values” agenda?
2. **You should be able to discuss these questions.**
 - a. How are we to resolve the tension between the calls to consume and conserve?
 - b. Of the responsibilities of man from Gen.2, which has been most neglected?
 - d. How does a family in today’s world show respect for its calling from Gen.2?
 - e. What are the most important cultural issues in the family values war?