

{Q&A} Why did God need to rest on the seventh day of creation?

Genesis 2:2

The Bible does not say that God needed to rest, as if from exhaustion, but only that God did rest. God does not lack energy or become fatigued from hard work, as we do. But using the seventh day for rest tells us that rest itself is good. God's rest also helps us understand our own need for a sabbath (Exodus 20:8–11). God gave us the fourth commandment for our own benefit, but God also put a divine seal of approval on observing a day of rest by doing so Himself.

his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.
26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27 So God created man in his *own* image, in the image of God created he him; male and female created he them.
28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of

25 *Jer 27:5; Gen 7:21*

26 *1Co 11:7; Eph 4:24; Jam 3:9; Col 3:10*

27 *Mat 19:4; Mar 10:6*

28 *Lev 26:9; Psa 8:6*

CH 2

2 *Heb 4:4,10; Exo 20:11*

7 *1Co 15:45; 1Ti 2:13; Job 33:4*

8 *Isa 51:3; Eze 28:13; Eze 31:8,9*

the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

THE SABBATH REST OF GOD

2 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

4 These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

THE HABITATION OF UNFALLEN MAN

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

race, not simply as individuals. That is, God has not charged every human being with begetting children.

1:31 God evaluates only this day's work as "very good."

2:4–25 This begins a descriptive account, with humanity as the central theme. This section is not meant to be chronological. Genesis 2:7 is simply an elaboration of 1:27. The two accounts look at a similar series of events from two distinct points of view. The first chapter emphasizes man as one created with authority; Genesis 2 emphasizes man as one under authority.

2:7 The word *formed* describes the activity of a potter, forming vessels out of clay—ground and water. The fact that God forms man out of dust reflects man's lowly origin (see also 3:19). The Hebrew word for *man* (Adam) sounds like, and may be related to, the Hebrew word for *ground*.

Fall of Humankind

Genesis 3

When God created the world, He created it good. This means it was free of problems, it contained everything necessary, and it lacked nothing. In its nature and structure, it was perfect and it operated perfectly within its design. Adam and Eve were designated as stewards of the earth. They had one very simple role in this perfect, divinely created world: to obey God. God wanted them to care for and populate the earth, and to stay away from one particular tree. God did not command them to stay away from this tree because the tree was intrinsically bad. This tree, the tree of the knowledge of good and evil, was like the rest of creation—perfect and without error. Instead, the issue at stake was whether Adam and Eve would love God and express that love through obedience.

The reality, as Francis Schaeffer clearly states in his book *Genesis in Space and Time*, was that Adam did not face a choice between good and evil, but a choice of whether or not he would love God and stay within the bounds that God had established. In choosing to eat from the tree, Adam chose to disobey God and to seek a life outside of God. It is in this act of disobedience that Adam chose evil. The heart behind this act is the same heart that is passed to every generation.

They had one very simple role in this perfect, divinely created world: to obey God.

The consequence of Adam's choice was that he and Eve would be separated from union with God, and thus they became spiritually dead and started the process of physical death. These consequences were also passed from generation to generation.

How does this help us understand the world around us? One of the main internal consequences of being separated from God is that humankind loses any and all purpose in life. Only when people are walking in union with God do they find their meaning and purpose in being alive, because God created us to have purpose.

Thus, at every new birth, a quest begins—a search for meaning. As people grow, they seek meaning from money, pleasure, status, religion, mysticism, self-actualization, and anything else from which they think they might find fulfillment. Meaning and purpose are sought after in a metaphysical sense, a material sense, and a religious sense. Yet outside of the redemption found only in Jesus Christ, there is no true fulfillment or ultimate meaning. As men and women seek meaning outside the bounds that God has established, it isn't that they have lost their desire for spirituality, but that they now want to find it outside of God.

As we look at the world, it becomes clear that people have sought meaning and purpose through war, materialism, power, prestige, and dominance over others; yet none of these things ultimately satisfy. Therefore, the quest continues without any resolution. Humankind has also created all kinds of religions and religious experiences. It is only by looking at the world through the lens of the fall that we can understand why these quests exist and are doomed to fail—and where to look for a solution that will actually work.



9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

THE CREATION OF WOMAN

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken

2:18–25 These verses are considered the apex of the first two chapters. Everything up until this point is called “good,” but now the Lord says it is “not good.”

2:20 The word translated *help meet* does not mean a servant. It signifies the woman’s essential contribution, not inadequacy.

3:1–5:32 This passage reveals how sin enters the world and how sin can be overcome. At the end of Genesis 2, life seems ideal—paradise. Then the events described in this section forever change the world. Fear and shame enter and judgment begins. But the seeds of redemption can be found as well.

9 *Rev 2:7; Rev 22:2*

14 *Gen 15:18; Dan 10:4*

17 *Rom 5:12,17; Jam 1:15*

18 *1Co 11:9; Pro 18:22*

21–22 *1Co 11:8–9; Gen 15:12; 1Ti 2:13*

23 *Gen 29:14*

24 *Mat 19:5; Mar 10:7; 1Co 6:16*

CH 3

1 *Mat 10:16; 2Co 11:3; Rev 12:15*

4 *Joh 8:44*

5 *Isa 14:14; Eze 28:2*

6 *Rom 5:12; 1Ti 2:14; Jam 1:15*

7 *Isa 47:3; Lam 1:8*

8 *Deu 23:14; Psa 139:1; Amo 9:3*

10 *Exo 20:1; Deu 5:25*

11 *Pro 28:13*

from man, made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

THE TEMPTATION OF EVE

3 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast*

3:4–5 The first thing Satan does is deny God’s judgment and cast doubt on God’s command. To make this direct contradiction of God’s word seem reasonable, Satan invents a false motive for God. Thus, the serpent stands in direct conflict with God as He has revealed Himself.

3:9–10 God’s question carries the implied question of why Adam and Eve are there. It is a demand that Adam take personal responsibility for his actions. Adam’s response does not express personal responsibility, but it does acknowledge something important: Life has changed. Shame, fear, and guilt have entered paradise. (Verse 10 is the first time fear is mentioned in the Bible.)

Eve

The First Woman and Mother of All People

Genesis 3:6

It’s sobering to realize that a lifetime of good can be forever marred by a single sin or poor decision, and the consequences can be seemingly immeasurable. In the case of Eve, the consequences of her sin affected the entire world for the rest of time.

As most people know, Eve was the first woman, created by God from a rib from Adam’s side. She and Adam lived in a beautiful garden in perfect harmony with God and with the rest of creation—until she and Adam chose to disobey and eat from the one tree that they were forbidden to eat from in all the garden.

Certainly when Eve ate the fruit, she never imagined all the harm that her sin would cause. Yet that is the nature of sin. It looks pleasing and harmless, but the final result is always death. No amount of blaming each other or the serpent, who tempted Eve to eat the fruit, could change the sad consequences that would forever plague Adam and Eve and all their descendants. Forced to leave the garden, their lives—and the lives of all who have come after them—would now be marked by hard work, pain, and sorrow.

RELATED INFORMATION

After Adam and Eve were forced to leave the garden, Eve gave birth to Cain and Abel. Years later, Cain killed Abel out of jealousy, but God gave Eve another son named Seth. Eve likely had other sons and daughters as well (Genesis 5:4).

naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent,

13 *Rom 7:11*

14 *Isa 65:25*

✦ 15 *Luk 24:27; Rom 16:20; Gal 4:4–5; Rev 12:11*

16 *Joh 16:21*

Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow

3:15 This is one of the foundational verses of the Bible. Many see this as the first glimpse of the gospel of Jesus.

3:16–19 The woman will experience suffering in having children and in her desire for her husband. Adam will suffer in his attempts to control

his domain. The very dust he came from will force him to struggle to survive. Man’s natural or original relationship to the ground—to rule over it—is reversed; instead of submitting to him, it now resists and eventually swallows him.