

The Unfolding of the Evidentiary Matter in Satan's Appeal Trial

An Usurpation of Dominion Over the Earth & the Establishment of Satan's Counterfeit System of Governance

Presented To
Arlington Community Church
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Lesson #3

The Creation of Mankind

In Genesis 1:26-28, we find Moses' account of the creation of man and woman on the sixth day of restoration or re-creation.¹ Further elaboration of the details of this creative act of man and woman are found in Genesis 2:7 & 22.

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air; and over every living thing that moves on the earth." (Genesis 1:26-28)

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 being. (Genesis 2:7)

Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man. (Genesis 2:22)

There is much in these passages and their context worthy of exploration; however, we will try to limit our analysis to the topic at hand – the establishment of God's agent (man) to have dominion over the earth. In that vein, the following points are worthy of note:

- Man and woman were made in the "image" of God. The traditional understanding of the "image" of God is that man possesses certain invisible attributes that are a shadow image of the Creator's attributes. Man possesses self-consciousness, mentality, volition, emotion, and conscience and these attributes are a shadow of God's invisible attributes. Man is not a duplication of God as many religions effectively claim. Rather, man is a finite representation of the infinite nature of God's attributes.
- A complementary view of the meaning of the "image" of God is based upon an acceptable alternative translation of the phrase – "Let us make man as our image." Just as in ancient times, the statue of the emperor placed in various parts of his kingdom

¹ I use these terms as they are consistent with my understanding of the Genesis 1 account – a brief synopsis of God's acts of restoration of the earth after the judgment that the earth and the universe incurred in association with Satan's moral fall in eternity past. As detailed in lesson #2 of this series, this understanding reconciles with either of the two gap theories I presented in that lesson as well as our understanding of the fact of Satan's moral fall in eternity past that is documented in Isaiah 14:12-17 and Ezekiel 28:11-19. See lesson #1 of this series for an explanation of these passages. See also Allen P. Ross, "Genesis" in John F. Walvoord and Roy B. Zuck, general editors, *The Bible Knowledge Commentary – Old Testament* (Wheaton, Illinois: Victor Books, 1985), 28 for a brief and helpful summary of this view of Genesis 1.

- represented his dominion over those regions, so God placed humankind as living symbols of Himself on earth to represent His reign.²
- Note that no other creature that God ever created (including angels) is said to have been made in (or “as”) the image of God.
 - Man was given dominion or rule over “all” the earth and all that it contained (Gen 1:26).
 - This initial environment was perfect since it was created by God via the restorative acts recorded in Genesis 1.
 - This initial environment was a theocracy whereby God's rule was extended to his agent – man. (See Psalm 8 and Hebrews 2:5-9a)
 - Adam's dominion over all of creation is illustrated in Genesis 2:19-20 as Adam names each of the creatures God has created.
 - Adam is given the privilege of naming the woman in Genesis 2:23.
 - The extension of God's rule over His creation to man who did not possess the powers of angels was an affront to Satan's claims to be like the most high God and be the object of worship.

The Test of Man Through a Prohibition

Even though Adam and Eve were God's agents with delegated authority over the earth, God still possessed ultimate authority. God established one prohibition for Adam in the garden even prior to the creation of the woman.

And the Lord God commanded the man, saying, “Of every tree of the garden you may freely eat, but 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.” (Genesis 2:16-17)
[Literally, this might be translated “dying, you shall die” which reflects the emphatic nature of the Hebrew grammar in this passage whereby two forms of the verb meaning “to die” are used].

Why would God place such a prohibition upon Adam? No such prohibitions were placed upon the angelic subjects of the kingdom in the heavenly realm.

It was the responsibility of the creature to be in subjection to the Creator. Satan did not originally rebel against a specific commandment of God, but rather against the obligation that rested on him because he was a created being. But in the miniature theocracy in the Garden of Eden a specific prohibition was placed on man.³

The prohibition against eating of the tree of knowledge of good and evil was given to test man's recognition of and subjection to the authority of God. Man was not to assume that, because he had been given delegated authority to rule as God's administrator in the theocracy, he was independent of God or not responsible to God's law.⁴

Lucifer in his original rebellion had refused to submit to the authority of God and had declared himself independent of God. Now man in this new form of the kingdom was tested to see whether he would submit to the authority of God out

² Earl D. Radmacher, general editor; Ronald B. Allen, Old Testament editor; H. Wayne House, New Testament editor, *The Nelson Study Bible* (Nashville: Thomas Nelson Publishers, 1997), 5.

³ J. Dwight Pentecost, *Thy Kingdom Come* (Wheaton, Illinois: Victor Books, 1990), 35-36.

⁴ Ibid.

of recognition of God's right to rule, or whether he, like Satan, would reject God's right to rule and declare himself to be independent of God's law. The prohibition, then, was not to rob man of that which would have been a pleasure to him, but rather to test his recognition of and submission to the authority of the One who is sovereign in the kingdom of God. Just how long Adam and Eve remained in a state of obedience and continued as citizens of the kingdom of the God of heaven on earth we do not know, but the time came when their obedience was tested by Satan, as recorded in Genesis 3.⁵

The test in the form of one prohibition was given to man so that man might serve as evidence in Satan's appeal trial. Would man, a creature with lesser powers than Satan, properly execute God's delegated authority according to God's express will and desire? Would man demonstrate faithfulness to God in the face of the temptation to be "like God, knowing both good and evil" (Gen 3:5)? Or would man succumb to the temptation to be "like God" and appropriate the arrogance of Satan in his moral fall (see Isaiah 14:14b – "I will be like the Most High") thereby ceding his dominion over the earth to Satan?

Satan, whom Christ refers to as a liar and the father of lies, used a lie to categorically deny the penalty for transgression of the law of God. He said, "You will not surely die" (v. 4). Satan went on to plant seeds of doubt concerning the love of God for the subjects of His kingdom. He inferred in verse 5 that God had placed the prohibition on them out of jealousy, to withhold from them something beneficial. Satan also implied that transgressing the law of God would make them equal to God. This is a subtle repetition of Lucifer's sin in which he desired to be like the Most High. It suggested to Adam and Eve that if they would only transgress the command of God, they would become like God.⁶

An Interesting Aside

Adam was the one to whom God had communicated the prohibition and Eve was created after the prohibition had been given to Adam (compare Genesis 2:16-17 and 2:22). Evidently, Adam, as God's theocratic administrator, later communicated this prohibition to Eve. As God's theocratic administrator, Adam was responsible for protecting Eve from Satanic deception.

It is interesting to observe that when this sin is referred to throughout Scripture, it is not referred to as the sin of Eve – but rather as the sin of Adam! The phrase in verse 6, "with her," seems to suggest that Adam was at Eve's side when she was tempted by Satan. As God's theocratic administrator, and as the appointed head of the family, it was Adam's responsibility to safeguard Eve and to assure that she remained in submission to the command of God. But Adam failed in his God-given responsibility and permitted Eve to eat the forbidden fruit. While it was Eve's responsibility to obey, it was Adam's responsibility as theocratic administrator to see to it that subjects of the kingdom obeyed the law of the kingdom. Adam did not exercise this responsibility; therefore he was held responsible for the sin of Eve. Added to this was the fact that Adam did not resist the solicitation of Eve. By submitting to her he gave up his headship.⁷

⁵ Ibid.

⁶ Ibid., 36.

⁷ Ibid., 37.

The Consequences of Man's Rebellion

Man (Adam and Eve) had succumbed to Satan's luring and his lie. Satan, whom Jesus referred to as a liar and the father of lies, had used a lie to categorically deny the penalty for transgression of the law of God. Satan had assured Eve that "you shall not surely die" (Gen 3:4). This deceptive component of Satan's strategy reveals his hatred for what man represents in his appeal trial. As I have mentioned in lesson 2 of this series, Satan's strategy is two fold: 1) neutralization of the evidence and 2) elimination of the evidence. When Satan assured Eve that she would not die, he knew he was luring her down a path of destruction. This is totally consistent with his strategy of elimination. We'll discuss the neutralization component of Satan's strategy later.

In addition to luring Eve down a path of destruction, man ceded dominion of the earth to a new ruler – Satan. Through the fall of man, Satan had succeeded in transferring a third of the angelic realm and all of God's human creation into his domain. The earth became a part of his kingdom and Satan appeared to be enjoying some initial success in his arrogant challenge to "be like the Most High" (Isa 14:14b) and to "exalt my throne above the stars of God" (Isa 14:13b).

The consequences of man's fall were far reaching and cataclysmic in terms of their effect. It is most likely that even Satan did not comprehend the magnitude of the chaos he created when he fell since there had never been sin, arrogance and rebellion with all of its consequences to have been observed within God's created order.

A serious question arises whether the presence of gross evil in the world is due to Satan's intention to have it so, or whether it indicates Satan's inability to execute all he has designed. The probability is great that Satan's ambition has led him to undertake more than any creature could ever administer.⁸

Instead of becoming his own sovereign, man had been brought under the dominion of a new king. His original King was a loving, benevolent Ruler who offered man life, peace, happiness, and fulfillment in return for willing obedience. But his new king was a hard, selfish taskmaster who offered man death, sickness, conflict, grief, and frustration in return for service to him. Instead of improving himself by rebellion against God, man had prevented himself from obtaining the fullness of his original potential. He had debased himself and lost much of his intended dignity (Romans 1:18-32). Man's rebellion had confirmed him so strongly in his tragic predicament that he was rendered totally incapable of rescuing himself from it. Quite frequently his invention of ingenious devices or programs to improve his lot would boomerang and bring new problems not previously anticipated. Nothing short of supernatural, divine intervention would be able to save man from the predicament he had brought upon himself by his own choice (Isaiah 43:11).⁹

The far-reaching consequences of man's fall can be summarized as follows and serve to illustrate the chaotic nature of Satan's dominion which includes his two-fold strategy of neutralization and elimination.

- Man died spiritually at the moment of his fall, i.e. man experienced a drastic change in his nature (Gen 2:16-17 cf. Rom 5:12; 8:7)
- The earth was affected by the fall (Gen 3:17-18 cf. Rom 8:20-22)
- Man became subject to physical death (Gen 3:19; 5:5; Rom 5:12; 6:23; Heb 9:27).

⁸ Lewis S. Chafer, *Systematic Theology* (Dallas: Dallas Seminary Press, 1947), Volume II, 100.

⁹ Renald E. Showers, *What on Earth is God Doing?* (Neptune, New Jersey: Loizeaux Brothers, 1973), 16-17.

- Man's dominion over the earth changed. The selfishness inherent in the sin nature he acquired combined with the curse upon the earth that accompanied his fall resulted in a loss of capacity to exercise the total dominion God had originally granted to man.
- Man was transferred from membership in the kingdom of God to membership in the kingdom of Satan (Eph 2:1). Unless, a person accepts God's way of redemption, that person will:
 - Continue to live his life according to Satan's ways (Eph 2:2)
 - Be blinded to truth (2 Cor 4:4)
 - Be deceived by Satan that the lie is truth (2 Cor 11:14-15)
 - Continue in spiritual darkness and be held in Satan's power (Acts 26:17-18)
 - Be a child of Satan (Jn 8:44; 1 Jn 3:8, 10; Matt 13:37-39) and to head for the same place of judgment as Satan (Matt 13:40-42; 25:41; Rev 20:10, 15).
- Because the governor of the province had become a member of Satan's kingdom, the earth became a province of Satan's kingdom. The earth's government changed from a theocracy to a satanocracy. This is the reason Jesus called Satan "the prince of this world" (Jn 12:31; 14:30; 16:11) and Satan had authority to offer all the kingdoms of the world to Jesus (Lu 4:5-6). In addition, some of the angels of Satan are called "the world rulers of this darkness" (Eph 6:12). Paul even called Satan "the god of this age" (2 Cor 4:4).

The Introduction of Human Good

The subject of human good will be explored in greater depth in the next lesson; however, it is important to note that the sole prohibition that God extended to man was that he not partake of the "tree of the knowledge of **good** and evil" (Gen 2:17). When Adam and Eve sinned, their first act was an attempt to hide their sin with a work of their own hands – fig leaves. This is the first attempt by man to perform a deed or work of his own hands to satisfy God's righteousness, i.e. hide the effect of sin from each other and from God. Satan had enticed Adam and Eve to sin and to acquire knowledge they did not possess – the knowledge of "good and evil." For the period of time that Adam and Eve and their progeny would remain alive on planet earth, Satan knew that he was prohibited from eliminating them by his own hand; however, Satan knew he could neutralize God's plan of redemption (pictured by God's provision of animal skins in Gen 3:21) via the promotion of a plan of human good or human righteousness.