

Forcing Change

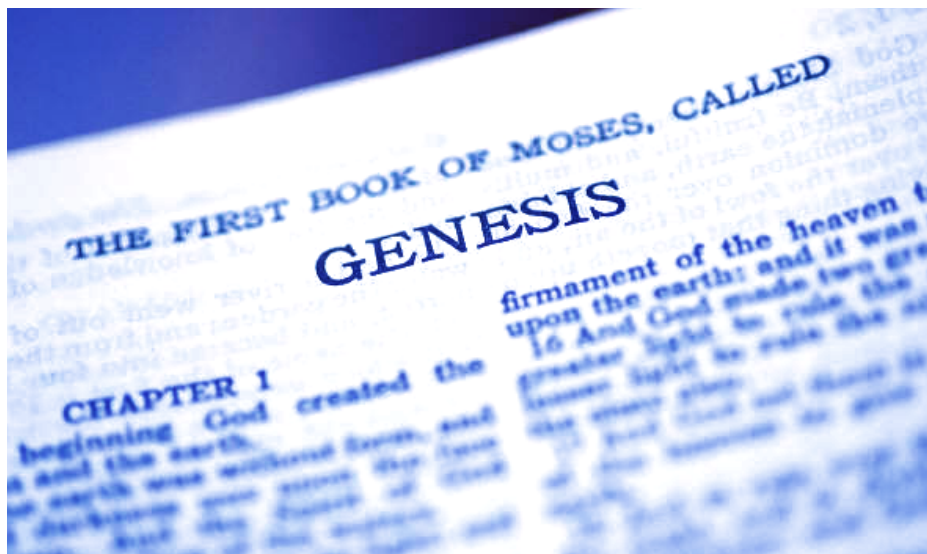


The Genesis of a Worldview

By Carl Teichrib (www.forcingchange.org)

“They weren’t human beings, they only count as animals; nothing at all can happen to us.” – German officers rationalizing the killing of a Russian peasant couple, their two young children, and a two-month baby boy, as they consider possible repercussions for their action.¹

“Man, viewed strictly from an earthly perspective, has no hope or purpose.” – Phil Fernandes, *The God Who Sits Enthroned*.²

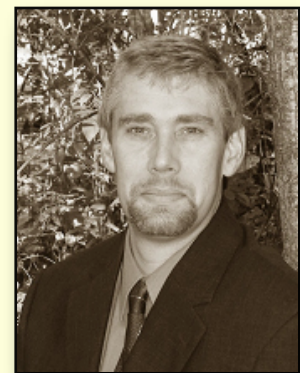


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Carl Teichrib, Editor.

Over the years, much has been written about the importance of a Christian worldview.

David A. Noebel's almost 900-page book, *Understanding the Times*, first published in 1991, compared the Christian worldview against Humanism and Marxism/Leninism. Phil Fernandes' 1997 survey, *The God Who Sits Enthroned*, explored non-Christian worldviews – including atheism and pantheism – while giving a Christian apologetic. In the 1976 book, *How Should We Then Live*, Francis A. Schaeffer presented a sweeping analysis of art, culture, science, and philosophy in light of the importance of the Christian worldview. Indeed, a number of other Christian authors and thinkers could be listed, each wrestling with Biblical perspectives while engaging the social, philosophical, religious, economic, political, and even technological trends of the day.

Interestingly, the term “worldview” doesn't stem from the North American evangelical community – where it is now frequently employed and finds influence – but has its origin in German philosophy, including the work of Immanuel Kant and Hegel, before finding its way into Christian thought during the early 1890s.³ *Weltanschauung*, the German phrase, means a world outlook and embodies the idea of a comprehensive philosophy for living. It's not surprising, therefore, that the “worldview” concept has gained acceptance in Christian circles, for it is an apt description of an overall way of thinking based on a specific framework for life. For those who base their life-thinking on the Bible and Jesus Christ, they espouse a “Christian worldview.” For those who base their life-thinking on Karl Marx or Lenin, they hold to a “Communist worldview.” And on it goes.

Giving a definition of “worldview,” David Noebel writes,

“The term *worldview* refers to any ideology, philosophy, theology, movement, or religion that provides an overarching approach to understanding God, the world, and man's relations to God and the world. Specifically, a worldview should contain a particular perspective regarding each of the following ten disciplines: theology, philosophy, ethics, biology, psychology, sociology, law, politics, economics, and history.”⁴

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Other fields of study and endeavor could be added to Mr. Noebel's list, including the role of the family, gender, human sexuality, morality, and technology. But for those who hold to a Christian framework, a central point needs to be driven home: A Biblical worldview starts with the Bible.

Understanding that a Christian worldview cannot be formulated without a Biblical basis, the purpose of this essay is to help think through the relevance of the Scriptural starting point – Genesis, and in particular, the first chapter.

During much of January I engaged in a detailed study of Genesis 1. The bulk of this essay, therefore, is comprised of a few of my study notes and thoughts, which was originally going to be fleshed out as part of a manuscript project. With this in mind, it must be noted that my thoughts on the subject are not exhaustive, nor are they above criticism. I know that I'm missing many concepts in this essay, and that what I've penned could be expanded and elaborated. But let me be clear; *this is an essay based on selected study notes, and not a book.*

Simply put, my goal is to cause you to think through the importance of Genesis as the foundation for a Biblical worldview.

Starting at the Beginning

The first couple of chapters in Genesis are viewed with skepticism by many Christians, and as fable by most of the non-believing world. For churchgoers the contention usually hinges on the question of evolution and the geological age of the earth, the academically and culturally accepted primacy of science over revelation. Because Christian scientists and other authors have tackled the question of evolution and geology,⁵ we will only offer a brief comment in this essay, particularly in respect to Darwinian evolution. However, if we want to grasp the historic and contemporary relationship between Man and God – foundational to the Christian worldview – we must examine some of the dominant themes of Genesis 1.

In studying the "starting point," it must be noted that this is part of a larger Genesis continuum. Chapters 1 and 2 provide the foundation, demonstrating God's original order and the goodness of His creation. And chapters 3 to 11 reveals Man's counter-point to God's original design; a breach of trust through the Fall, sin and death, the construction of the first city by Cain as a counter-security, increasing profanity against God and growing depravity, righteousness and judgment, and Man's collective "will-to-power" in the construction of the Tower of Babel. All of these events and themes provide important points in developing a Genesis framework for the Christian life.

Upfront I need to layout my bias, for in today's Christian community, confusion reigns when it comes to the book of Genesis: I believe the Genesis account to be authentic and literal. I am convinced (on many grounds) that God *did not* use Evolution, which presupposes death from the start, but engaged in Creation, which is a unique act requiring direct involvement. This doesn't mean I'm not going to take into consideration other points of view – I have, and if I am to be intellectually honest in my research, I will continue to do so, both within and outside the Christian frame of reference. Interestingly, the more I have examined alternative views of origins and their accompanying life philosophies, and the more I study Genesis itself, the more I see the validity of a literal view of Creation.

In the Beginning – Genesis 1:1

“In the beginning, God created the heavens and the earth.”

Few Bible verses are so well known as Genesis 1:1, yet it's easy to flip past without considering what's being said. Here, in one line, is an astonishing admission: *Creator*. God is not expressing Himself as an architect or engineer, relying on pre-existing materials. No, He does something universally unique – something beyond *mere construction* – He engages in *High Creation*, speaking the universe into existence. As one Christian commentator wrote from a philosophical perspective,

“Things postulate thought. Wherever there is a thing, it proves a thought. The thing is the outcome of the thought... ‘In the beginning God created the heavens and the earth.’ The Thinker, God; the thought therefore; and then the thing as the result of His thought and His action.” God – thinking; speaking the thought; Creating.

Genesis 1:1 is *forward looking*, flowing into verse 2 with the Spirit of God acting upon an elemental Earth. Verse one, hence, provides the *relational setting* for the canvas of Creation and the clockwork of the universe. A stage has been readied upon which history begins, *and God becomes the focal point of history*.

But this first verse does more than introduce an origin and starting point. The identity of the hand directly involved in creation is confessed: *God did it*. More than that, *He wants you to know He did it*. This in itself is astonishing. God, the one who put intent and design (thought) into the relationship of particles, the one who set the galaxies on their cosmic dance, is addressing Himself to *us*. Yes, His ways are beyond our ways (Isaiah 55:8-9), but how could this not be the case? Mankind can build with existing materials, but neither Man nor Angel can *Create*. And here, in this foundational verse, we catch a glimpse into the heart desire of God – *He wants us to know Him*.

Paralleling 1:1 is Genesis 2:4, and the role of Genesis 2 is to amplify certain broad features of the first chapter. With this in mind, we discover that *Yahweh Elohim* is the Creator. Yahweh, recognized in the Hebrew spelling YHWY, is the personalized name for the God of Israel. *Ownership thus comes into play*. He created - it is His.

Psalms 24:1 expands on this ownership aspect, for it tells us that Yahweh is owner of the earth “and everything in it, the world, and all who live in it.” This is repeated elsewhere, such as Deuteronomy 10:14, “Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it.”

Yahweh, and no one else, has the first and final legal claim to the universe, visible and invisible. This claim also falls upon His most treasured creation, as recognized by the Psalmist of Israel; “Know that the



Lord [Yahweh] is God; It is He who made us, and not we ourselves; We are His people and the sheep of His pasture" (Psalm 100:3). Glory, then, is *reserved for the owner*. In fact, the natural world is itself caught up in magnifying the Creator; "The heavens declare the glory of God; the skies proclaim the work of His hands. Day after day they pour forth speech; night after night they display knowledge" (Psalm 19:1-2).

The New Testament brings a fuller understanding. Jesus Christ, God manifest in the flesh – literally participating in the nature of humanity with the purpose of redemption – is exclaimed as Creator;⁶ "For by Him [Jesus] all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist" (Col. 1:16-17).

A New Testament "Beginning" is also noted in the Gospel of John. Whereas Matthew and Luke start with the birth of Jesus Christ, and Mark introduces our Redeemer at His baptism, John does something else. The Apostle John, whose name in Hebrew means *Yahweh is Gracious*,⁷ uses the name of Jesus Christ more than any other Gospel writer, keeping Jesus' humanity in sight while presenting the case for His Deity. Corresponding to Genesis 1:1, John opens with, "In the beginning." And like Genesis, John identifies *who* was in the "beginning," the "Word." In the unfolding of the Gospel of John it becomes apparent who this is; Jesus Christ, the "Word became flesh."

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made..." (John 1:1-3)

John is locating Jesus Christ within Genesis 1:1. The *Beginning* introduces God to us, the *Beginning* now introduces Jesus Christ in a relational framework, one that extends restoration; "But as many as received Him, to them He gave the right to become children of God, to those who believe in His name" (John 1:12). Remember what we read a few paragraphs up, Psalm 100:3 – God as Creator and keeper of the "sheep of His pasture"? As John attests to Jesus as Creator, Jesus Himself declares the role of shepherd; "I am the good shepherd. The good shepherd gives His life for the sheep" (John 10:11).

Genesis 1:1, therefore, upholds a mighty truth, a powerful hope, and a heavy weight. Bible communicator Theodore H. Epp, reminds us of this fact.

"What you think of this verse determines what your attitude will be toward the rest of the Scriptures. If you believe this simple yet absolute statement of God, you will have no trouble with the remainder of God's Word. If you believe that God, who always was, could create out of nothing the whole universe – from the tiny atom to the greatest star – then you will have no doubt that He could do anything recorded in the Scripture... But if you reject the words, 'In the beginning God created,' you will find it extremely difficult to believe anything else in the Scripture. If you think that the Bible begins with an error, where else can you go?"⁸



Intended Design – Genesis 1:20-25

The first chapter of Genesis walks us through a chronology of the Creation Week, a six-day period when God spoke the universe into existence, culminating in the Creation of Man, followed by a day of rest. For the purpose of this section we will focus on the animal kingdom presented in Day Five and Six, and deal with Humanity in the next section. Specifically, we need to examine the issue of *organic distinction*.

On Day Five, Genesis tells us that great sea creatures came into existence, “according to their kind,” along with all other water-borne animal life. Birds too were created that day, “according to their kind.” In both localities, water and air, God commanded these new inhabitants to “be fruitful and multiply” (vs.22). The next day, Day Six, God brings land animals into this creation context: Cattle “according to their kind,” and all other beasts “according to their kind.”

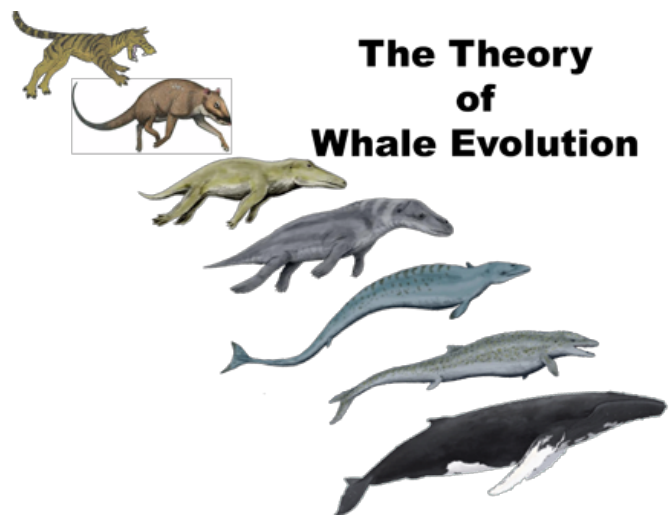
“According to their kind” is language representative of organic categorization in the natural environment, and roughly correlates with the idea of species; each creature-set is genetically designed within established parameters, and the “kinds” do not reproduce beyond their own designation. In other words – to use an example – fish didn’t form legs to become amphibians, then morph into land-based reptiles and later mammals, which re-entered the ocean, swam around, developed flippers and eventually a blow hole in its back, and thus turned into a whale.

At the risk of a “rabbit trail” I have to expand on the “whale” illustration.

Years ago I was listening to a learned fellow discuss the evolution of the whale from land animal to ocean creature. The mammal example he used was a cow-like beast, for whales share some genetic similarities with hooved animals. And no, the current scientific theory regarding the evolution of the whale is not based on cattle *per se*, but on the *Pakicetus*, a wolf-like mammal that had small hooves. *Pakicetus*, cow, bear or hippopotamus (all four have been suggested), or any other land-based creature you choose, does not account for the *actuality of nature*. No doubt genetic problems and other technical difficulties in the “wolf to whale – cow to whale” theory have been debated in scientific circles, but what struck me was the *impossibility of survivability*. This critique wasn’t based on a theory, computer model or classroom experience, but on my life growing up on a farm and my time as a teenager when I hunted and trapped. In other words, my thoughts turned to what I knew about animals and ecology based on real life observations, and what I believed was common knowledge. The bottom line: evolutionary theories of the whale defy *ecological reality*.

All land-based animals, including phenomenal swimmers like the semi-aquatic Polar Bear (known as the “water bear” by the Inuit), if removed from a land-setting and left on their own in water deeper than themselves for an indefinite period of time, will do the same thing: *Tire and drown*. Most land animal types will last a few hours, and some like the Polar Bear can survive for *days* (the longest recorded swim being nine days⁹). Far before adaptation (micro-evolution) can begin, which allows for limited change *within a species*, and long before any *assumed* extra-species transformation takes place (Darwinian Evolution), the animal will succumb to “natural selection,” literally in hours or days *at best*. Unable to return to *terra firma* – and this is important, for if the animal could regain land it would not need to develop a marine life support system like the whale has – the creature will *soon be dead*. Simply adding more animals into the water, like tacking on more evolutionary years, even *millions* more, will not help in the transition from “wolf to whale.” It would only mean more fish food.

But let's assume that out of millions of animals that tried and died (and what would be the point?), a single miracle "cow" or "wolf-like" animal existed that could do the indefinite doggy paddle; that it managed to obtain enough food and *fresh water* to stay alive for a *super-extended* period of time in a hostile salt-water environment; that it *somehow* did the impossible and gained an encyclopedia of new genetic information that allowed it's physical structure to transform without *fatal repercussions*; and that the animal wasn't consumed by ocean-borne predators (especially during the extra-vulnerable transition phases); then, for any supposed and ongoing "change" to happen, one more thing would be required for the wolf or "cow" lineage to continue – an equally miraculous "bull." Heaven help them if the ocean current caused separation. And if, by fluke, the male could mount and mate without the female drowning, the first mutant generation – assuming that the offspring *did* mutate, and in a *rarely* positive way – would have to master more improbable feats, like surviving an aquatic birth and possessing the ability to suckle underwater ("Go ahead and try to feed," said the shark to the uselessly mutated water-wolf pup).



This astounding animal pair, and their beyond-mythical offspring, *had to exist* if the evolution of the whale from land-mammal took place. You cannot escape the need for *at least* one pair to push *amazingly* past the boundary of biological and ecological believability. Natural selection would long cure the couple of their need to mutate, *before even one small change took place* – likely in hours, or at the outset, a few agonizing days.

This "wolf-to-whale" scenario is just as ridiculous as catapulting lizards high into the stratosphere with the hope of coaxing the evolution of feathered wings. Good luck.

When I broached the above with the gentleman, *the impossibility of survivability*, he suggested that the cow-wolf-thing could have lived and roamed in shallow, brackish water. Then it would only need to adapt into a marsh-like setting, becoming semi-aquatic, before heading into the depths of the ocean.

That's it! From wolf to whale via the *muskrat*! (Of course, it's not the muskrat: According to the present whale theory it's the *Ambulocetus*, followed by a chain of other animals).

Sorry, the same fundamental problems exist, including the *reason for transformation* – which is assumed to spring from habitat stress. In real life, unique ecological characteristics and disruptions in habitat can result in inter-species variation as an animal-kind adapts to the pressure. But even here there are limits, for if the habitat change is too great, such as the loss of food stocks, the distressed animals won't morph into something else; they move away if they can, and *starve to death* if they don't. This is the *ongoing* (it's observable) and harsh reality of nature.

The real-life problem of survivability is insurmountable. Yet, the "evolution of the whale" is considered by many to be one of the most bulletproof examples of Darwinian transformation, based on similarities with the ear bones and teeth found in the now-fossilized wolf-like species. But relative "similarity" does not prove relational causality via evolution; *it may be interesting*, and provide

a speculative candidacy for ongoing discussions, but that's about it. Granted, the ear-bone and teeth might be analogous, as is the case with Pakicetus, but the remaining ocean of genetic differences and the reality of environmental boundaries *do not favor evolution*. Similarity of body functions and certain shared biological features, however, points to a common Designer.

In Genesis 1:20-25 we see God providing organization and complexity in nature, with defined species boundaries in place. I appreciate what Les Woodson wrote in *The Beginning*,

“Everything which had been made was designed for orderliness, not confusion... Each level of life was created by God as He desired it to be, without ambiguity as to which category it may have been a part of or which kind of life it was designed to produce.”¹⁰

In His Image – Genesis 1:26-27

“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.’”

Counter to some teachings, “in Our image” *does not* mean we are “little gods,” equal to God, or may become God – the erroneous idea that a “God potential” exists in each person. This defies Scripture and logic (a limited created being cannot equal an unlimited Creator).

In exploring worldview themes in this passage, we need to examine the idea of “likeness” and “image.” Here, some important aspects need to be considered.

First, “being in the image” of God speaks to a physical quality. God is a spirit (John 4:24), but He created us in a physical way that is reflective of how He expresses Himself. There are numerous Old Testament metaphors, analogies, and examples that speak to this. But it is to the New Testament that we turn to find the most profound implication. Here, God reveals Himself by incarnating and dwelling fully within a human body, one prepared for the purpose of redeeming Mankind; this is Jesus Christ (John 14:9; Col.2:9; Hebrews 10:5). Moreover, the finished work of Jesus Christ parallels Genesis when He is given the title, “last Adam” and the “heavenly Man” (1 Corinthians 15:45,49). We who are in Christ Jesus, the Apostle Paul notes, “shall also bear the image of the heavenly Man” (1 Corinthians 15:49).

NOTE: See the article, “First Adam – Last Adam,” on page 20.

Secondly, to be in the “likeness of God” bears witness to *qualitative and communicable attributes*. Mankind, reflecting in a limited way some of God’s characteristics, is in possession of higher-order qualities; moral consciousness, love and empathy, judgment and rationality, righteousness, holiness, and conscious knowledge. All of these traits demonstrate that mankind is a special creation designed to reflect transcendent values. Thus, God’s likeness in Man is communicating an inner spiritual reality that reflects His goodness, love, and righteousness.

However, when Mankind chose to breach God’s trust, as presented in Genesis 3, it undermined our relationship with God. In reality, it pitted us against Him as we determined to pursue our own destiny. Spiritual death, accompanied by physical death, was the result. This breach of trust, taking

place around the Tree of the Knowledge of Good and Evil (Genesis 2:17 and 3:1-7), opened up eternal consequences. Now, standing outside of God's original order, we strive toward self-salvation, but as spiritually fallen and separated creatures we are incapable of this high act, no matter how hard we try with our techniques of good works, "religion," rituals, or social and political ideologies. Restoration remains outside of our hands, and our only hope lies in God's mercy – His "technique" in the finished work of Jesus Christ: His death, burial, and resurrection.

The New Testament expands our perspective. In language reminiscent of Genesis, Christ is upheld as the "image of the invisible God" (Colossians 1:15), *par excellence*, and we are now to conform to this image (Romans 8:29). In so doing, through belief, repentance (literally to turn your thinking and change the inner man), and faith in Jesus Christ, we are spiritually restored as God's representation, becoming ambassadors of the *righteous characteristics* that God embodies; Love, mercy, grace and truth. As Jesus Christ is the "light of the world" (John 8:12), so we who follow Him are to let our "light so shine before men, that they may see your good works and glorify your Father in heaven" (Matthew 5:16).

By the fact that we are created in God's image, mankind's value is not measured by human marketing standards or political edicts, but by God Himself. And in knowing that we are created in the likeness of God, that each person therefore has eternal value, we discover the foundation for human dignity. As Francis A. Schaeffer wrote,

"...if one begins with the Bible's position that a person is created by God and created in the image of God, there is a basis for that person's dignity. People, the Bible teaches, are made in the image of God – they are nonprogrammed. Each is thus Man with dignity."¹¹

Not ironically, the idiom "*Oh, the inhumanity of it all*" reflects in the negative what Man was intended to be; loving, merciful, valuing life, and recognizing the dignity of Man as a reflection of God. In a word: *human*. Thus when we see horrific acts of cruelty and destruction, we instinctively understand it to be inhuman.

Third and lastly, Genesis 1:26-27 presents another important facet, one that dovetails with the above thoughts: *positional uniqueness*. Mankind, male and female, is placed in a superior position over nature and granted its use. As God is above His created work, Mankind too reflects headship regarding the domain of earth: "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..."

Counter to what some in the Green Movement think, humanity's positional superiority is not a license for wanton destruction of the natural world, for as nature displays God's glory, we too recognize the intrinsic value of His handiwork. But this superior position does solidify our standing as God's image upon Earth, speaking to the fact that humanity is the central focus of God's creative endeavor. Humanity, therefore, has value above and beyond the natural world. We are not animals, nor biological or ecological accidents. Nor are we qualitatively on par with the environment, or of less value than the natural world.

Contrast this to what the International Institute for Sustainable Development published in 1995:

"We must pass from a human-centred to an earth-centred sense of reality and value. We now recognize the larger earth community, and not the human community, as normative as regards [to] reality and value."¹²

Carl Amery, spokesman for the Green Party of West Germany in the early 1980s, took this anti-human logic further;

“We, in the Green movement, aspire to a cultural model in which the killing of a forest will be considered more contemptible and more criminal than the sale of 6-year-old children to Asian brothels.”¹³

Or consider life-and-death under the Khmer Rouge, Cambodia’s communist regime, which exterminated over 30% of the nation’s civilians during its rule from 1975 to 1979. The remaining populations were, practically speaking, entirely incarcerated within their own country.

“...a human life quite literally had no more value than that of a beast. People were killed for losing cattle and tortured to death for having struck a cow. Men were tied to plows and whipped mercilessly to be shown unworthy of the cow they were supposed to be looking after. Human life was worthless...

...On occasion the Khmer Rouge really did put into practice their constantly repeated threat to use human bodies as fertilizer for the rice fields... ”¹⁴



Images from the Cambodian killing field.

When the intrinsic, God-centered value of human life is no longer recognized, inhumanity gains traction. When human life is degenerated to an animalistic level, slaughter stalks the land. When dehumanizing has finally settled into the marrow of society, killing becomes an industry.

So what’s the most deadly sentence uttered in the last forty years? I’ll give you a clue: It *immediately* dehumanizes the victim, and is sold in a way that makes the act of killing acceptable, even commendable.

It’s just a fetus.

Conclusion

Wrapping up, here are a few points to consider (and you might come up with more), along with a handful of implications to think about.

- God, the creator of the universe, announced Himself to His creation. Therefore, He wants to be known and is *knowable*. This also postulates that He desires relationship, and that He alone is worthy of worship.
- God as creator also means that He is the ultimate owner of that which He created. Our handling of responsibilities, our priorities and attitudes, and our perspectives should thus reflect this reality. Part of this perspective is a turning from boasting (“look what I have”) or from envy (“why can’t I have”), to an attitude of gratefulness.
- History is rooted in God’s creative action. Therefore, we need to acknowledge God’s movement in the story of Man – from creation to redemption to return.
- Nature is the result of God’s handiwork and reflects order, complexity, design, and beauty. It speaks to His glory and creativity, and therefore has intrinsic value.
- Man is created to reflect God’s attributes and His image. Hence, life is precious and valuable in its own rite. Man is also placed above the natural world and is granted the privilege of usage. Nature is not above Man, nor does Man serve or worship creation.
- Being created in God’s image also means that Man’s eternal existence is of paramount importance to God. This is evident in His work of redemption and salvation. So too our concern should be the eternal state of Man. This should underscore all facets of our lives, shaping our priorities, conduct, and attitude.

Finally, a Genesis worldview invites us to focus on God’s place in the story of Man, and His invitation for us to turn back to Him and know Him – and to treat our fellow Man in a way that reflects the love of God.

As Jesus Christ explained in the book of Matthew,

“‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.” – Matthew 22:37-40.

Endnotes:

¹ *Tapping Hitler’s Generals: Transcripts of Secret Conversations, 1942-45* (MBI Publishing, 2005/2007), p.193.

² Phil Fernandes, *The God Who Sits Enthroned: Evidence for God’s Existence* (Bremerton, WA: IBD Press, 1997), p.9.

³ See, David K. Naugle, *Worldview: The History of a Concept* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2002).

⁴ David A. Noebel, *Understanding the Times: The Religious Worldviews of Our Day and the Search for Truth* (Eugene, OR: Harvest House Publishers, 1991), p.8.

⁵ I would like to recommend the work of Creation Ministries International (www.creation.com). CMI brings to the table individuals from the scientific community who tackle the evolution/creation question with clarity and honesty, recognizing and defending the Biblical worldview while engaging with the scientific method, and they have a large and growing article database to explore. Further, a number of books have been written on these topics, including texts from outside the Christian community, discussing and debating the observable and interpreted scientific data, and finding ample and important criticisms regarding the evolutionary meme. Here are a few older and more current examples. Note that they will not all agree with each other. Alfred M. Rehwinkel, *The Flood: In the Light of the Bible, Geology, and Archaeology* (St. Louis, MO: Concordia Publishing House, 1951) – Rehwinkel provides thought provoking perspectives that are still worth exploring today; Marvin L. Lubenow, *Bones of Contention: A Creationist Assessment of Human Fossils* (Grand Rapids, MI: Baker Books, 1992/2004); Walt Brown, *In the Beginning: Compelling Evidence for Creation and the Flood* (Phoenix, AZ: Center for Scientific Creation, 2008, eight edition); Michael J. Behe, *Darwin's Black Box: The Biochemical Challenge to Evolution* (New York, NY: Free Press, 1996/2006) and *The Edge of Evolution: The Search for the Limits of Darwinism* (New York, NY: Free Press, 2007); Henry Morris, *The Long War Against God* (Green

⁶ See Colossians 1:15-16, John 1:1-10, and Hebrews 1:1-10. A comparative study of Isaiah 44:6-8 (and Isaiah 44:24, 45:5-25) with Revelation chapter 1 and 22 is also revealing. Another fascinating set of comparative studies is the correlation between the Old Testament and the New Testament regarding the themes of God as Creator, God as Savior, God as Redeemer, God as King, God as the Rock, and God as I AM, compared to Jesus Christ as fulfilling each of those categories.

⁷ George M. Alexander, *The Handbook of Biblical Personalities* (New York, NY: The Seabury Press, 1962/1981), p.151.

⁸ Theodore H. Epp, *The God of Creation* (Lincoln, NE: Back to the Bible, 1972/1987), pp.13-14.

⁹ Anne Casselman, "Longest Polar Bear Swim Recorded – 426 miles Straight," *National Geographic Daily News*, July 20, 2011

[<http://news.nationalgeographic.com/news/2011/07/110720-polar-bears-global-warming-sea-ice-science-environment>].

¹⁰ Les Woodson, *The Beginning: A Study in Genesis* (Wheaton, IL: Victor Books, 1974), pp.19-20.

¹¹ Francis A. Schaeffer, *How Should We Then Live? The Rise and Decline of Western Thought and Culture* (Old Tappan, NJ: Fleming H. Revell Company, 1976), p.86.

¹² Budd Hall and Edmund Sullivan, "Transformative Education and Environmental Action in the Ecozoic Era," *Empowerment for Sustainable Development: Toward Operational Strategies* (Winnipeg, MB: International Institute for Sustainable Development, in conjunction with Zed Books, 1995), pp.102-103.

¹³ As quoted by Dixy Lee Ray, *Trashing the Planet* (Washington, DC: Regnery Gateway, 1990), p.169.

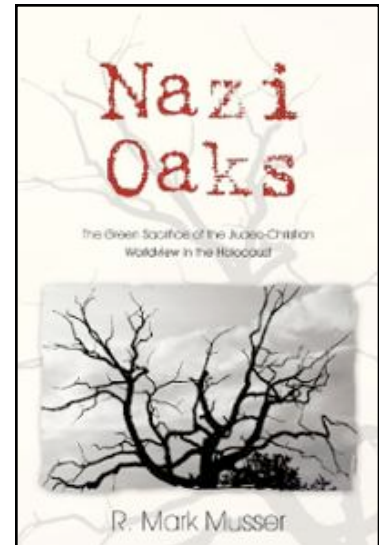
¹⁴ Jean-Louis Margolin, "Cambodia: The Country of Disconcerting Crimes," *The Black Book of Communism: Crimes, Terror, Repression* (Cambridge, MA: Harvard University Press, 1999), p.605, 610.

The Green Nazi Hell

By R. Mark Musser

Editor's Note: Last year, thanks to a mutual speaking engagement with Charles Clough of the Bible Framework Course, I was introduced to the work of Mark Musser, and specifically his book, *Nazi Oaks: The Green Sacrificial Offering of the Judeo-Christians Worldview in the Holocaust*. For myself, German National Socialism has been an important field of study, so I read Mark's book with great interest. Indeed, Mark makes a solid case for a green backdrop to Nazism, pulling together the history, philosophy, and implementation of this worldview.

I would certainly recommend reading *Nazi Oaks*, which can be found through Mr. Musser's website, www.rmarkmusser.com, or by searching Amazon.com. You can also access more of Mark Musser's articles and essays on his webpage.



Some 100 years before the Nazis rose to power, German philosopher Arthur Schopenhauer (1788-1860) ominously wrote that,

“...we owe the animals not mercy but justice, and the debt often remains unpaid in Europe, the continent that is permeated with *Foeter Judaicus*... it is obviously high time in Europe that Jewish views on nature were brought to an end... the unconscionable treatment of the animal world must, on account of its immorality, be expelled from Europe.”

That such words became prophetic under the umbrella of a secular religion of nature that was Nazi Germany, colored by an environmental totalitarian view during the 1930's and 40's, is an historical truth that has been underappreciated-and unreported-for too long.

There was, in fact, a convergence between early German environmentalism and Nazism that is stunning with regard to how the Nazis promoted nationalistic ecological ideas, yet also found themselves unable to match in practice the green rhetoric they were espousing for a variety of reasons.

Thus, while it may be true that from the perspective of modern environmental historians, the Nazis were not nearly as green as they said they were, there was one aspect of their nationalistic environmental campaign that was accomplished with brutal efficiency – the elimi-

nation of the Jews – which in the eyes of the Nazis was the first necessary step, if not the most important.

While Schopenhauer could not have anticipated the green sacrificial offering of the Jews in the gas chambers, in places like Dachau where organic farms were planted nearby to feed Himmler's SS troops, the Nazis never asked him "how" to expel the Jews from Europe. Only the turning tide of the war prevented the Nazis from finishing the job that Schopenhauer prophetically announced 100 years earlier. While Schopenhauer would have undoubtedly been aghast at how literally the Nazis fulfilled such anti-Semitic ambitions, Hitler called Schopenhauer a genius.

Here begins the lesson of a nationalistic racism and environmentalism that was hot-wired together into an explosive political ecology – one that eventually dug a biological-ecological hole as deep as Auschwitz.

Schopenhauer was one of a growing list of academics throughout the 1800's who complained of the nature-hating tendencies of the Jews, whose religious views and economic practices were informed by the Genesis mandate to subdue and fill the earth. Hitler himself called this particular conquest emphasis "Jewish nonsense." However, in the creation story of Genesis, man is created to be the king of creation, and while nature was made for the glory of God, it was also made for man since he was made in the image of God.

Anti-Semitic Greens

This view of man and nature strongly implies an autonomous utilitarian ecology, which has been the most hated ideological concept by environmental thinkers for some 200 years now. It was especially the Protestant Reformation and the Enlightenment that emphasized this utilitarian perspective, opening the door for the Industrial Revolution and free market capitalism – the two greatest forces of the modern world that have supposedly left the earth in ecological shambles.

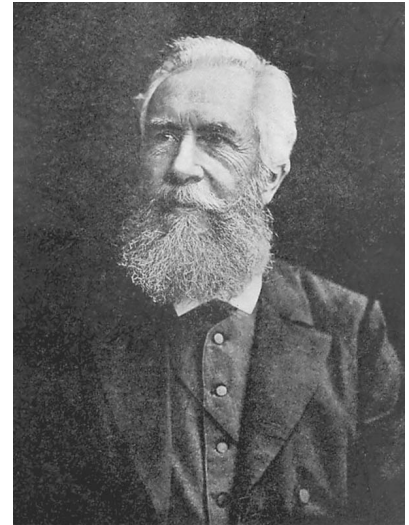
Thus, while Henry David Thoreau – perhaps the first environmental hippie of America going back to the 1800's – was blaming the immigrant Protestants and Puritans for despoiling the New England landscape, German romantics were blaming the invasive Jewish people for the same environmental degradation taking place as the Industrial Revolution, supposedly fueled by Jewish capital and banks, inexorably despoiled the forested landscape and sullied wildlife habitat with dirty cities and international commercial markets.

Germans with such romantic leanings – Alexander Humboldt, Ernst Moritz Arndt, Heinrich Riehl, Ernst Haeckel and others – slowly stoked the fires of this green environmental-racist campaign throughout the 1800's. It was through such men that the idea of the German *volk* (people's collective community) was born, becoming romantically and holistically embedded into their own German landscape. However, it was Ernst Haeckel, a zoologist, who opened the door to the path of Nazism when he propounded a holistic, racist Social Darwinism based on a "scientific" philosophy called Monism. In fact, Haeckel was the very man who coined the term "ecology" in 1866. Thus, Haeckel helped to provide the Nazis with a linkage between nationalism, socialism, ecology, race and nature protection.

Haeckel took the Darwinian evolutionary theory about the origin of the species, and mutated it into a Romantic pseudo-scientific-religious quest to recover and preserve that origin. In short, the Darwinian theory of natural selection mutated into eugenics, an idea where race became fused with species, so much so that the major concern was over preserving and protecting the original or indigenous German species from the disorderly mixing of the races. Haeckel was thus advocating a crackpot *volkish* romantic nationalism and nature worship, all presented in contemporary scientific garb for modern intellectual consumption.

Unsurprisingly, he discovered that the racial characteristics of the Jews were harmfully reactionary to the evolutionary laws of the natural world. Their transcendent view of man over nature made them resistant to evolutionary biological change, and hence had become a lesser race. Moreover, their blood was not properly related to the evolutionary laws of nature, nor properly embedded in the German soil.

Over time this Social Darwinist emphasis on returning back to the evolutionary laws of nature further mutated into an occultic *volkish* belief in “blood and soil,” where the German *volk* assumed that they had a special mystical relationship to the German landscape through their blood. Thus, well before the Nazis had come to power, Haeckel and the Monists essentially argued for an early Nazi version of eugenics and the environment, which later became known as “blood and soil.”



Ernst Haeckel

“Blood And Soil”

By the time of the Nazi period, “blood and soil” had become hardened into a romantic nationalistic green ideology. This perspective held that the German master race would purify itself by returning to the simplicity of the German landscape, and moving away from the alienating asphalt culture of the big cities and free market capitalism. “Blood and soil” became a slogan used by Nazi ideologues for many practical purposes; getting Germans back to the farm, calls for environmental sustainability and nature preservation, emphasizing a buy-local self-sufficient agricultural economics scheme, and the upholding of traditional German values. The slogan was also used to complain about capitalism, industrialization, internationalism, and Judaism and Christianity.

Borrowing from ancient Germanic mysticism, which posited a literal and metaphoric racial identity to the German landscape, and cleansed by Monist scientism, the slogan “blood and soil” became a rallying cry for a dangerous politicized ecology. This “politicized ecology” would, in turn, spell disaster for the Jewish people in particular, and for millions of Slavs as well.

The Nazi Party was widely represented by a host of differing aspects of the early German environmental movement. Hermann Göring, the Nazi Reich Forest Minister – a hunter, hiker, animal and forest lover – was the most powerful individual in this circle. Next in line was the

mystic homeopath Rudolf Hess, Hitler's secretary and Deputy Führer. Dr. Alwin Siefert was perhaps the most thoroughgoing ecologically minded Nazi environmentalist, followed by Nazi biologist Walther Schoenichen. The highly praised Nazi civil engineer, Dr. Fritz Todt, appointed Inspector General for the German Roadways by Hitler, was not only a friend of Siefert's but also was sympathetic to ecological ideas and early environmental engineering experiments.

Others in the Nazi eco-community included Hans Schwenkel, a conservation professor, and Wiepking-Jürgensmann, a landscape planner who advanced designs for the occupied East during the height of the war. For the newly reclaimed land in the Eastern territories, he and Konrad Meyer proposed all sorts of environmental schemes; a shaping of nature was pursued so that man, wildlife and plants could all live harmoniously together. And Wilhelm Linenkamper represented the preservationist camp in helping to set aside nature preserves.

Heinrich Himmler (pictured on the right), the infamous SS leader – though allegedly showing only a sporadic interest in conservationism *per se* – was still an animal lover and a strong nature mystic all the same, and became increasingly attracted to organic farming through the influence of Hess, Siefert and Reich Minister of Food and Agriculture, Richard Darre. Darre was the very man who was instrumental in providing Hitler with a solid green front based on romantic agrarian ideals in the early 30's. These "green" peasant farmers were not happy with Jewish capitalists and banks. Moreover, the "boy scouts" of the Nazi Party, the Hitler Youth, cannot be ignored either. They grew out of the romantic naturist youth movement of the early 1900's, which was largely based on the anti-Semitic *volkish* environmental diatribes of German philosopher, Ludwig Klages.



Even the Nazi Party itself had a highly proportional slice of environmental conservationists within its own ranks. Whereas only 10% of the German population belonged to the Nazi Party, between 60 and 70% of the environmentalists in various conservationist groups were Nazi Party members. This is not to say that every German conservationist was a Nazi Party member or a Nazi sympathizer, or that every conservationist joined the Nazi party because of ideological convictions, but it certainly does show that there was a convergence between Nazis and environmentalists.

The Green Nazis

The abovementioned Nazi-green partnership was largely accomplished by the fact that Rudolf Hess and Walther Schoenichen managed to get the various conservation groups placed under the auspices of the German Labor Front in 1933. The greens were thus adopted into the Nazi Party, and the present cozy relationship that exists between modern environmentalism and labor may in fact have been born in Nazi Germany.

As such, when the Nazis seized power, environmentalism was surprisingly given a premier role, especially in the time period from 1933-35. In fact, the Nazis passed the most progressive environmental laws found anywhere in the world at the time. The first was a law for the

protection of animals called *Tierschutzrecht*, which forbid cruel experiments on animals, not to mention Jewish ritual slaughter. That Hitler, Hess and Himmler were all vegetarians also fits in perfectly with their animal loving tendencies [**Editor's note:** There is debate in historical circles about the extent of Hitler's, Hess's, and Himmler's vegetarian leanings – that all three were interested in vegetarianism is established, but to what extent this was practiced is unclear].

The second Nazi law of interest was a law for limiting hunting called the *Das Reichsjagdgesetz*, forbidding hunting with painful traps. However, the high water mark for nature conservationism in Nazi Germany came in June-July of 1935 with the passing of the RNG, the Reich Nature Protection Law called the *Reichnaturschutzgesetz*, chock full of social-engineering and ecological holistic schemes – called organic in those days. The RNG required comprehensive land use planning called “environmental effects reports” before new construction projects could be built. This of course created a huge bureaucratic paper chase, which fit with the Nazi's all-encompassing environmental slogan, “it shall be the whole landscape!”

Here the thrust of environmental totalitarianism cannot be missed. As a necessary part of this environmental scheming, the RNG allowed the expropriation of land without compensation. The RNG is thus a footnote in environmental history, the first of its kind at the federal level, precisely because of its landscape planning provisions over already developed areas that went way beyond the typical conservationist and preservationist models of environmental thinking.

The Nazis also developed totalitarian forestry practices called *Dauerwald*, which means ‘eternal forest.’ The main thrust of *Dauerwald* was a pioneering sustainable forestry plan that required the forest to be kept consistent with its local Aryan natural healthy environment.

Indeed, Nazi environmentalist Hans Schwenkel pointed out that the Mosaic Law contained no provisions for nature protection, “since the first book of Moses, the Jews do not know nature protection, since God has given to the children of Israel all plants and animals for their enjoyment.” In other words, the Nazis claimed that the Jews do not protect nature but exploit it as a divine right of personal selfish enjoyment.

At this juncture, environmental historians quickly point out that the environmental blitzkrieg of 1933-35 petered out by the later 30's in a great disappointment as the Nazi hierarchy began to sacrifice their own environmental laws to get ready for an all out war effort.

It is true that in the later 30's, Martin Boorman and many others like him strongly opposed the more radical green Nazis like Hess and Siefert. The great eco-theorist philosopher Martin Heidegger, who emphasized an anti-humanistic “let it be” authentic approach to nature, lost his enthusiasm for the Nazi Party by the mid to late 30's. Siefert himself was placed under suspicion by the Gestapo after the mysterious departure of Hess to England. The sudden death of Dr. Todt on the Russian front also isolated him further.

While it is certainly true that Nazi environmentalism was not nearly as far reaching in the homeland as its own laws trumpeted, this should not be surprising since the Nazis were undoubtedly far more interested in using environmental laws to restrict Jews, capitalism and private property. But it was in the East where the focus tightened. As the war blazed through

Poland, the Baltics, western Russia, and the Ukraine, wide-open eco-imperial opportunities often replaced German environmental efforts at home.

In the East, environmental landscape planners were given what they called total “planning freedom” where entire landscapes were to be Germanized. Here is seen the complete fusion between their ecological views and their nationalistic racial pride. They were one in the same. In the eyes of the Nazis, to Germanize the landscape was to properly take care of it by creating nature reserves, national parks, and green landscape development plans for its inhabitants – all with the help of a Jewish and Slav depopulation program.

Nazi biologist Walther Schoenichen had dreams of getting rid of both Jews and Poles out of the Bialowieza Forest in order to turn it into a giant national park in the East, much bigger than what the Poles had already designated for the area. Hermann Göring wanted to use much of the same area for a giant hunting reserve for German elk and bison. Hans Klose wanted to set aside nature reserves as far east as the Caucasus Mountains looming above the vast Russian steppe. Even Polish cities would be redone with beautiful gardens, and pastoral farms would replace the huts that were scattered across the eastern landscape. Small Polish farms with many families were even converted into much larger farms for just one German family.

As such, landscape cleansing reached an explosive climax under National Socialism. Cleaning out Jews and Slavs for the Aryan preservation of nature shows that the great campaign in Poland and Russia was also fought for ecological reasons, as well as strategic purposes. Here, a depopulated East could help rebuild the natural rural health of the German people. Thus by cleansing the land from both Jews and Slavs in the East, *Lebensraum* (living space) could be enlarged greatly in order to get the Germans back to more natural romantic surroundings. Nature reserves, green landscape plans, organic farms and concentration camps – it’s all placed in the most grisly set of circumstances imaginable. Therefore, in Poland and Russia, millions of people were sacrificed by the naturism of the Nazis because they did not fit in with their Social Darwinian, get-back-to-nature scheme, and environmentalism played a crucial role in this nationalistic ecocide.



This “forest swastika,” comprised of larch trees, was located in northeastern Germany and was planted during Hitler’s reign.

Landscape Planner Heinrich Friedrich Wiepking Jürgensmann handily summarized this Jewish-Slavic conundrum quite well, all with pictures in hand and full of commentary,

“...the landscape is always a form, an expression, and a characteristic of the *Volks* living within it. It can be gentle countenance of its spirit and soul, just as it can be the grimace of its soullessness and of human and spiritual depravity. In any case, it is the infallible, distinctive mark of what a people feels, thinks, creates, and does. It shows divine creative power, or part of a destructive force. The German landscape – like the German people – differs in every way from those of the Poles and the Russians. The murders and atrocities of the Eastern peoples are engraved in a razor-sharp manner, in the grimaces of their native landscapes.”

In short, the Slavs were not properly related to nature and thus should be liquidated.

Even much later in 1944, when the war was all but lost, the Nazis published for the *Wehrmacht* a special edition of Wilhelm Riehl’s *Natural History of the German People*. The *Wehrmacht* needed to be reminded why they were there in the first place.

The quest for *Lebensraum* was far more than just an imperialistic form of colonialism, it was also a mystical-ecological extension of “blood and soil” reaching far outside of Germany’s borders.

Such was the dark shade of green that characterized the holocaust, so dark in fact that the green nature of it all has been camouflaged and overlooked for many years. Or as one German physicist acutely observed, “If you mix green with red, you will get brown.” **FC**



FIRST ADAM - LAST ADAM

by Russell Grigg (www.creation.com)

Editor's Note: This article, comparing the First and Last Adam, is printed with the permission of Creation Ministries International.

The Bible presents Adam as the first man, and gives the Lord Jesus Christ the curious title of 'the last Adam' (1 Corinthians 15:45). What does this term mean, and why is it given? What are the similarities between Adam and Jesus that warrant Jesus having this title? What are the differences?

Adam and Jesus Compared

1. A miraculous beginning

The Bible tells us that the first man, Adam, was created by God, in His image and likeness, directly from the dust of the ground. God breathed into Adam's nostrils the breath of life, and he became a living soul (Genesis 1:26–27; 2:7). Thus, Adam was not the product of some form of theistic evolution.¹ God did not make him in the image or likeness of an ape, nor from a 'lower hominid' by any lengthy or even abrupt mutational processes.² Rather God created Adam as an immediate act, by His word (i.e. by commanding or willing this to happen), at some time on the sixth day of Creation week.³

While Adam was made in the image of God, Christ is 'the image of the invisible God' (Col. 1:15).

The Bible tells us that the last Adam, Jesus Christ, was the One through whom God created all things (John 1:1–3; Colossians 1:15–20; Hebrews 1:2). Thus Jesus was pre-existent with God the Father and God the Holy Spirit before Adam lived (John 8:58; Micah 5:2).⁴ Nevertheless, in His humanity, He too had a miraculous beginning when He was incarnated as a human being - conceived by the Holy Spirit and born of the virgin Mary (Matthew 1:20–23; Luke 1:26–35).

2. Perfect, innocent, holy

Adam was created a perfect man, in full possession of all human faculties, and with a God-consciousness which enabled him to have spiritual communion with God. Initially innocent, sinless, and holy, he was in a right relationship to God, to woman, to himself, and to the natural world around him.

The last Adam, Jesus, was also perfectly man, one with God (John 10:30; 17:21–22), innocent, sinless, and holy (Hebrews 7:26). Many people mistakenly refer to Jesus Christ as the 'second Adam', a term not found in the Bible. However, Scripture refers to Christ as the 'second man' (1 Corinthians 15:47). There have been many men since Adam, but Jesus Christ was only the second man to ever be completely without sin.

Unlike the first Adam, the Lord Jesus was, in addition, divine, having the attributes, offices, prerogatives, and names of deity. Being fully God, He is worthy of worship (e.g. Revelation 5:11–14).

3. Humanity's head

Adam was the head of the human race. Jesus Christ is the head of redeemed humanity (see, for example, Ephesians 5:23). Since Christ died once for all time (Hebrews 7:27; 9:28; 10:10–14), there will never be the need for any further 'Adam.' Hence He is the last Adam.

4. Both givers of life

The first Adam gave life to all his descendants. The last Adam, Jesus Christ, communicates 'life' and 'light' to all men, and gives eternal life to those who receive Him and believe on His name, giving them 'power to become the sons of God' (John 1:1–14).

5. Two rulers

Adam, representing mankind, was given dominion over the created world (Genesis 1:26). After being raised from the dead, Jesus Christ was elevated to God's right hand, and given dominion over all things, which were 'put under his feet.' (1 Corinthians 15:27; Ephesians 1:20–22). The first Adam was lord over a limited domain, the last Adam is Lord of all (Acts 10:36).

6. A deep sleep produces a beautiful bride

Genesis 2:21–23 tells us that God put Adam into a deep sleep, during which time God made Adam's bride, Eve, from Adam's side - a wound in Adam's side produced a bride! Note that once again theistic evolution is excluded. The text says that God made them male and female at the beginning (Genesis 1:27; 2:7; Matthew 19:4). If Adam and Eve had been sub-human before God breathed life into them, they would already have been male and female, without the need for God to have made them so at this stage.

After the last Adam, Jesus, died upon the cross - suffering the sleep of death for everyone - His side was pierced by a spear thrust (John 19:34). In His death he paid the penalty for mankind's sins (1 Corinthians 15:1–4). Those who repent and put their faith in Him are united with Christ in a relationship which the Bible likens to that of a bride towards her husband (2 Corinthians 11:2; Ephesians 5:27; Revelation 19:6–8). Thus a wound in the last Adam's side also produced a bride—the true Church!—'a glorious bride, not having spot, or wrinkle, or any such thing ... holy and without blemish' (Ephesians 5:27).

7. A momentous testing

At the beginning of Adam's life he underwent a period of testing as to whether or not he would obey God.⁵ 'And the LORD God commanded the man, saying, You may surely eat of every tree of the garden, 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).

At the beginning of the last Adam's ministry, Jesus was led by the Holy Spirit into the wilderness to be tempted (or tested—Greek: *peirazō*) by the devil (Matthew 4:1; Luke 4:1–3).⁶

8. A great failure and a great victory

The first Adam failed the test, and in doing so involved all humanity in his defeat, dragging the human race down with him.⁷ As a result, in Adam we all stand condemned, spiritually bankrupt, enslaved to sin, and expelled from Paradise (Romans 5:12 ff.).

The last Adam, Jesus, was victorious over sin, the flesh, and the devil. As a result, in Christ, believers stand justified and redeemed, spiritually wealthy, liberated from sin, and included in the Paradise of God (Romans 5:18 ff.; 1 Corinthians 15:21 ff.; Revelation 2:7).

9. Disobedience vs obedience

The first Adam disobeyed God. The last Adam was ‘obedient unto death, even the death of the cross’ (Philippians 2:8).

10. Judgment and death

The first Adam experienced the judgment of God - he ultimately died and his body turned to dust. Because of his sin, death came upon all men, ‘For all have sinned, and come short of the glory of God’ (Romans 3:23).

The last Adam, Jesus Christ, also died - on the cross - to atone for sin (Isaiah 53:5; 1 Peter 3:18; Hebrews 2:9). But He did not stay dead, nor did His body ‘see corruption’ (Acts 2:27; 13:35–37). On the third day He rose again, thereby overcoming the devil and the power of death for all those who believe in Him (Hebrews 2:14), and bringing resurrection from the dead (1 Corinthians 15:22–23).

11. Curse and restoration

Creation was originally ‘very good’ (Genesis 1:31), so the ‘last enemy’, death (1 Corinthians 15:26) was absent. Even the animals were originally all given plants to eat (Genesis 1:30). The actions of the first Adam brought a reign of death and bloodshed upon a once-perfect world, which ever since has been groaning in pain (Romans 8:22).⁸ Precisely because of the blood shed in death by the last Adam, this curse of death and bloodshed will be removed, and creation restored to a sinless, deathless state (Revelation 21:1; 21:4; 22:3).

Conclusion

We are all connected with the first Adam (the natural and legal head of the human race) as depraved and guilty sinners, and so are included in the sentence of death which God pronounced on him. However, all who are connected with the last Adam, Jesus, through repentance and faith in His redeeming work, are forgiven, have ‘received the free gift of righteousness’, and so ‘have passed from death to life’ (Colossians 1:14; Romans 5:17; 1 John 3:14).

Endnotes:

1. In Genesis chapters 1–5, the term ‘Adam’ is used specifically for a single person, not generically for the human race (although this occurs in chapter 6 ff). The Apostle Paul’s arguments in Romans 5:12–19 and 1 Corinthians 15:45 – that death came into the world through one man’s disobedience, and the gift of righteousness through one man’s obedience – would fall to the ground if ‘Adam’ does not refer to one specific person in the accounts of Creation and the Fall. Paul also taught that Adam and Eve were real individuals in 1 Timothy 2:13–14.
2. In Genesis 2:7 (‘and man became a living soul’), the word ‘became’ shows that Adam was not already a living creature that evolved into another/different living creature when he was made. He became alive (a living soul) only when he was made. Note also that some theistic evolutionists claim that the dust of Genesis 2:7 from which Adam was made refers to man’s evolving from a beast, but if this was so, then the returning to dust after death of Genesis 3:19 would mean turning back into a beast. This is, of course, absurd.
3. See Russell Grigg, Creation: How did God do it?, *Creation* 13(2):36–38, March 1991.
4. Comparing the origins of the two Adams, the Apostle Paul writes: ‘The first man is of the earth, earthy: the second man is the Lord from heaven’ (1 Corinthians 15:47).
5. Since God created Adam with the power of moral choice, his obedience to God could be confirmed only in a situation where he had the choice either to obey or disobey God. Thus, at the beginning of Adam’s life, a period of probation was necessary, even though God foreknew it would result in the Fall.
6. We should not imagine that this was the only time in Jesus’ life that he was tempted by Satan, cf. Luke 4:13; 22:28; Hebrews 4:15; 5:8.
7. Note that Adam was in a pleasant garden, with plenty to eat, and was not hungry. Yet despite living in the best possible living conditions, he still sinned. Jesus was in the wilderness, with nothing to eat, and was very hungry.
8. This is a potent reason why long-age ‘interpretations’ of the Bible do so much damage to the logic of the Gospel message. The fossils show evidence of death, suffering and disease. If they existed millions of years before man, it means that these things were present before sin. There could not then have been any Curse on creation because of sin, and never any sinless, deathless condition to which all things will be restored (Acts 3:21).

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