

Theory #1

Adam and Eve: *More Than Meets the Eye*

Note: If you have not already read the Preface, please go back and do so now. And additionally, if you are not familiar with the creation story, grab a Bible and read Genesis, chapters 1-3 (about five pages). It will make this first theory much more comprehensible, and, hopefully, more enjoyable for you.

Is the creation story in Genesis a myth? A legend? A metaphor? Or a fact-by-fact recitation of what God actually did some time in the distant past? If it *is* factual, how can we reconcile the discrepancies in chapters one and two (as to the order of creation), and the apparently anti-scientific nature of the account?¹ Does it all not raise more questions than it answers? Some of you have given up on the Bible for this reason alone. You cannot make sense of it from your own knowledge of science and the universe, and so you've put it on a shelf as incomprehensible, unreliable, unprovable, contradictory and just plain not worth the effort. Some of you've even slammed the door on faith altogether. We hope this chapter allows you to crack that door open once again without checking your brains in the process.

For my husband and myself, you could say the Bible is our hobby. We turn to it like other people turn to crafts or collecting or sports. That's not to trivialize its importance or to pat ourselves on the back, but more to say it's not something we take credit for. It's not a "good work" we perform, or evidence of some special merit in us. It's just what we enjoy. And we selfishly indulge that interest and preference whenever possible. Consequently, we think about it a lot (and have for almost four decades), even when we're not reading it.

The **creation story** in the first chapters of the book of **Genesis** is a fascinating study all by itself and we've enjoyed looking at the ways various individuals have attempted to reconcile its more challenging aspects.² Unfortunately, none of these attempts (of which we are aware) has satisfied our own longing for a coherent explanation, particularly on those points that seem at odds with modern science.³ It can

¹ For example, in Genesis 1, light is created before the sun, moon and stars are created. But even more confounding than that is the fact that the earth brought forth vegetation, fruit trees and seed-bearing plants the day before the sun and moon were created. For scientifically minded individuals, this is a real problem.

² In particular, the order of creation events and the differences in that order between chapters one and two.

³ It is not within the scope of this book to detail the scientific conflicts that exist. For more information on this subject, search out books by Henry Morris, Donald E. Chittick, Ken Ham, Hugh Ross, or A.E. Wilder-Smith.

sometimes seem that the conflicts are swept under the rug or dismissed without authentically acknowledging them. And so we've continued to ask God for revelation and a deeper understanding of His intent. Theory #1 is the focal point for our increasing understanding of this reality and it came from a revelation.

Genesis is the first book of the Bible. It starts with **the creation story**, purportedly told from God's perspective. Chapter one gives a quick overview of the creation week. The second chapter gives a few more details and seems to alter the order of the creation. It also tells about the one command that God gave the man, "not to eat from the tree of the knowledge of good and evil." The third chapter tells about the fall of man and the resulting curses.

The rest of Genesis goes on to give a history of the first 2500 years or so of at least civilized man's existence on this planet, including the stories of Noah, and Lot, Abraham, Isaac and Jacob, and the gestation of the Hebrew people, including their 400-year captivity in Egypt.

For those of our readers who long ago decided that the Bible is merely a collection of myths and legends written to allay the fears of men, most of whom are much comforted by the thought of a supreme, all-powerful God "out there somewhere" taking care of business, we can only say, give us a chance to persuade you otherwise.

The Bible, a collection of 66 books or letters written over a period of roughly 1500 years by 40+ authors in three languages on three continents, is a compendium of historically reliable records often used by such agencies as the Smithsonian Institution and the National Geographic Society in their research. It is, according to them, more reliable than other ancient documents in locating place names and dating artifacts. (We wrote to them to get their opinion on it and this is what they told us.) Other archaeological agencies also use the Bible in their efforts to locate biblical and non-biblical sites. But besides these credits, the Bible is unequalled as a prophetic book. No other sacred text even comes close in its predictive accuracy.

In addition, the Bible weaves physical typology with spiritual realities in a complex interplay of elements that simultaneously portray, prefigure and predict God's ultimate plan and program. The amazing thing is that many of the 40+ authors never knew each other and lived in different centuries. How did they then create a document that is internally and prophetically consistent without collusion? We will illustrate some of this in the following pages.

A REVELATION

One day several years ago my husband was meditating on the creation story and he found himself asking some really basic questions. Questions most people would find innocuous, simplistic, or even a little pointless in the overall scheme of things. Questions like:

"God, you could have created anything. There were a million or more options open to you.

Why did you do it like this? Why does it look this way?

Why a beautiful garden?

Why a whole bunch of animals, birds and fish, but only one man?

Why did you make the man first, and the woman later?

And why did you make her out of the man's side instead of from the dirt, the way you made him?

And why a woman at all? Where'd you come up with that?

And why marriage, God? What's that about?"

This rapid-fire download of questions was the outpouring of a heart desperate to know and understand *the God who is*. "Something created all this," the heart says,⁴ and the Bible purports to know who did it and at least the rudiments of how it was done. We accept that on faith, but not everyone does.

Sometimes we ask questions of God like those listed above but we don't really expect an answer. Maybe because we seldom get one. At least not instantly...and maybe not at all. Sometimes we think up our own answers because we get tired of waiting, and sometimes we give up asking altogether. Perhaps we have resigned ourselves to one-way conversations because He doesn't usually give us the immediate feedback we require in our instant gratification society. "Too bad, God. Time's up. Had Your chance. Gotta go."

If this is you, you're not alone.

But fortunately, in this case, He didn't wait long. In a moment of time, a flash, the answer came back. Stunningly.

The words weren't audible, but they were clear as a bell.

"Terry, this is Me. This is a picture of Me and My situation."

Whoa.

That was it. Like a telegram from heaven. Full stop.

⁴ If you're heart does not say this, perhaps there is something blocking you from seeing it. If you walked into a room and noted that there were 10 Coke cans lined up one inch from the edge of the counter, all with their labels facing outward at precisely the same angle and each two inches from the other, you would instantly conclude that someone had been there and had lined up the cans in that fashion. It is only more obvious, then, in the natural world that the intricate microscopic mechanisms of growth and reproduction (most of which we do not fully comprehend even yet), the myriad exquisite and unique design forms, and the infinitely complex interactions of plant and animal systems are incontrovertible evidence that Someone greater than us has been here.

Just 13 little words. But what words.

God's not a big gabber. He says the bare minimum, but He says it in a way that communicates volumes. That was it. His short little answer was like a golden key that unlocked a profound truth. Genesis (chapters 1-3) appears, at first reading, to be a quick snapshot of the creative process: the order, a few brief descriptions, and a recitation of the curse. But what emerges on closer examination is a striking self-portrait of our God!⁵ We've read these pages many times; countless times really, yet have not discerned this fundamental truth.⁶

This terse little narrative, a mere 80 verses, conveys the bare minimum to the cursory inquirer, but embedded within its prose is a masterful treatise on the eternal purposes of God, one that shows us not just what He's up to, why and how He made you and me, and what He intends to accomplish, but more importantly, *who He is*. It's a picture of God *Himself*, not just His plan, and it's foundational to all of Scripture.

The Bible sometimes acts like one of those 3-D paintings that looks like little more than a repetitive series of dabs and drips or drips and drops; that is, until you relax your eyes and stare meditatively for a protracted period. Then, all of a sudden, from the once-flat canvas emerges a three-dimensional world of mountains, trees and eagles flying in mid-air, and, if you move your head, you can actually see *around* the mountain! Amazing. It is true that treasures are hidden in the pages of our Bible, and are yielded only to the patient and persistent seeker of truth.

Let's take a closer look at what those 13 little words in God's reply meant. As we digested them, this is initially what we came to understand.

⁵ It wasn't until much, much later that we spied a verse in Romans which validates this theory: "Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of Adam's offense, *who is a type of Him who was to come*." (Romans 5:14) We think this truth goes far beyond the redemptive principle of the Second Adam, which we discuss in later theories.

⁶ And neither has anyone else we've shown this to. A couple of people, on reading this, have thought the "fundamental truth" we were referring to was the image of the Church as the Bride of Christ. That is not the revelation we are referring to. That has long been understood by the Church at large.

THE GARDEN

If the Genesis story, as He said, is a picture of Himself and His situation, then the “garden” of Genesis 2 must represent or be a picture of Heaven where God lives (and where we hope to live one day). In other words, it’s a picture of His *home*. It’s perfect; and there is no death there; no decay at all. It is bountiful and beautiful, full of every kind of fruit and vegetable and flowering tree, and it serves *Him*, not the other way around. He rules over it. There are no weeds to pull. No thorns or thistles. Just the most lovely of spaces, arranged and arrayed for His pleasure, with springs of water flowing through and a mist rising from the ground in the early morning⁷ —its own built-in sprinkler system.

THE ANIMALS, BIRDS, FISH, AND CREEPING THINGS

The animals of Genesis 1—the cattle and creeping things, the swarms of living creatures in the sea, and the birds of the air—represent, in this snapshot, all of the creatures, the **hosts of heaven** (cherubim, seraphim, archangels, principalities and powers) that God had created in eternity past, before He made Adam. God rules over them, just as he commanded Adam to rule over the plants and animals, the fish and creeping things created in Genesis 1.

If this analogy holds, God’s relationship with these hosts of heaven then would be similar to man’s relationship with the animal kingdom. We can enjoy an animal’s company, mutually fill certain needs in each other, and even say we love them, but we are limited in our ability to commune with them. They are not peers. And we are to master them. We are the superior being. They were intended to serve *us*, not the other way around.

And it’s the same for God. The hosts of heaven are more like servants or employees than intimate friends. He can relate to them to a limited degree, but they are not peers.⁸ They live with Him and around Him in His heaven, giving Him obeisance, just as the animals lived with and around Adam and were under his authority. They serve Him and do His bidding as “ministering spirits sent to do His will.”

⁷ My husband recently posed the question: Could the springs of water and the mist symbolize the ever-present Holy Spirit, the permeating essence and omnipresence of God? He is the “springs of living water” welling up to eternal life that nourish us and refresh others. It’s a thought...and I like it.

⁸ This is not meant to diminish their awesome capacities or their value, to God or to us. It is simply an assumption based on this revelation.

Q. What, or who, are these **hosts of heaven**?

A. Prior to the creation week, God had apparently made many other types and categories of creatures, because they are not made during the six days that are detailed in Genesis 1 and 2, but they *are* mentioned in Scripture. (Satan himself appears in the Garden without any mention of his having been created there.) These would include all of the principalities and powers of the angelic world, such as cherubim and seraphim and archangels. It would include the myriad of spirit beings, in all their forms, that serve God day and night, a few of which are depicted in the book of the Revelation. We do not know a whole lot about these beings, but we do know there is also a class of *fallen* spirit beings who war against God and try to thwart His plans. (These beings apparently fell before man was created and are those of whom Satan is the principal.) Interestingly enough, they cannot succeed without our cooperation. They cannot control us except by the twin powers of suggestion and deception. Unfortunately, we often fall victim to their schemes. There is a way to victory though, but it is only through the Victor, Jesus Christ, who has ultimate authority.

Of course since the Fall, the creation, both flora and fauna, no longer serves us without, in many cases, a grand tussle. Perhaps this is illustrative of the fact that some of the hosts of heaven no longer serve or submit to God either, at least not willingly.⁹ Some of these creatures have been cast out of heaven (at their own Fall) and they are in many cases, frankly, hideous. Perhaps that explains the presence of certain unattractive and frightening creatures sharing our earth. Could they represent, in this illustration, the fallen angels? Just a thought, but I've always wondered why God would create things that were ugly and frightening looking. This is one possible answer. Interestingly, they are often hidden from view, just as the demonic world is hidden from view. Most lie deep in the undersea world, or in the microscopic or miniature world of bugs and skittery critters.¹⁰

⁹ The Bible calls Satan "the god of this world." This does not mean that God is helpless to effect His own will. It means that Satan has his own agenda here, that he is diligently seeking to carry it out, and that from a legal perspective, he rules this realm. The redemption is God's legal means for making possible a resumption of His Lordship over this earth, one heart at a time. Adam was Lord or Master over the earth when God created him and gave him that assignment. He ceded that role to Satan. Even so, Satan has to recognize God's ultimate authority over the entire universe and get permission to mess with it. (See more about this in Chapter 3 and Appendix B.)

¹⁰ Some have suggested that the scary, unattractive elements of God's creation are the work of Satan meddling in the DNA after the Fall, especially when we see creatures that are obviously designed for such behaviors as stinging prey, tearing, killing, chewing raw meat, scavenging, etc. We know of no scripture that indicates Satan had a hand in this, but do not entirely discount it. Since God finished His creative work on the sixth day, it's possible He allowed Satan this liberty and that the changes (consistent with the curse) took place gradually over generations. Or perhaps God simply adjusted the already existing DNA, which does not involve creation but simply modification. The other option is that, prior to the Fall, death did occur among the animal and plant kingdoms. Though this disputes some staunchly held positions of the evangelical community, we would ask the question: Since animals were not made in God's image, "who alone possesses immortality," is it not possible that animals were not immortal before the Fall, only humans, and that only human death entered the world because of sin. After all, Scripture says that "death passed to all *men*" when Adam sinned, not to all creation. And only humans ate from the Tree of Life, apparently to sustain their immortality. (Otherwise God would not have needed to ban their access to it after the Fall.) Could animals have lived forever *without* eating from the same tree? Wouldn't that make their immortality of a superior kind? So, if animals were not immortal, then there would have been a need for scavengers to clean up the earth, even if animals (including insects, bacteria, krill) only died of old age. Since we are told that in "the restoration," the wolf will lie down with the lamb and the child will put its hand in the adder's den, we can rest assured that there was no violence in the Garden prior to the fall. Outside of the Garden, a different paradigm may have reigned. Or perhaps since God

For those who have difficulty believing that the earth is young, or that **dinosaurs** and humans were coexistent and coextensive, we'd like to offer some possible alternative explanations that may prove more palatable and still fall within the realm of biblical orthodoxy. One possibility is that the earth was originally created long, long ago as a habitation for the angels, but when they rebelled it was cursed and became a prison for them. (Isaiah tells us that the earth was not created formless and void, but in Genesis 1, it *is* formless and void, hinting that it may have been previously cursed.) So what we may be seeing in Genesis 1 is the rehabilitation of a fallen planet. We see in Genesis 1:2 that the earth is already present at the beginning of the creation week and was covered with water, so it was not created at that time but sometime earlier. We do not know how much earlier, but it can conceivably fit any scenario that the facts warrant. This allows us to explain the apparent old age of the earth itself and the universe without compromising the young age of the human race or perhaps the solar system. The earth was also in darkness in Gen. 1:2, thus also likely frozen. On day one of the creation week, no sun was present, but the Holy Spirit is said to be brooding over the surface of the deep, possibly warming it. Once the waters are melted, God "separates the waters from the waters," moving some of it into the heavens with the atmosphere sandwiched in between. We believe that this upper layer of water encapsulated the earth in a crystalline canopy and that that canopy collapsed during the Noachic flood (when "the windows of heaven" were opened), releasing its abundant waters upon the earth. This canopy, when operating, would have created a terrarium-like effect on the earth, keeping the temperature more or less constant around the globe (i.e., semi-tropical, consistent with the large fern-like vegetation discovered in deep ice cores taken in areas with extreme climates) and producing an higher overall atmospheric pressure, allowing creatures and plants to grow to unusual size by today's standards. (See www.icf.org for more on this topic.)

Regarding the age and sudden demise of certain members of the animal kingdom, it is feasible that God, knowing the canopy would dissolve during the flood of Noah's day, did not even send to the ark those creatures that He knew would not survive the post-flood climate changes. In particular, very large dinosaurs may have been unable, with the reduced atmospheric pressure (after the loss of the canopy), to sufficiently oxygenate their entire bodies, so perhaps God allowed them to perish in the deluge and sent to Noah only those creatures who were small enough to continue their species after the flood. Or perhaps God sent only juvenile specimens to the ark, so that they would have the longest and most vigorous post-flood existence and thus the best procreative legacy. We can see from Job 40 and 41, however, that some forms of land and sea dinosaurs did survive and were known to Job. Listen (God speaking):

"Behold now, Behemoth, which I made as well as you. He eats grass like an ox. Behold now, his strength in his loins, and his power in the muscles of his belly. He bends his tail like a cedar; the sinews of his thighs are knit together. His bones are tubes of bronze; his limbs are like bars of iron. . . . If a river rages, he is not alarmed; he is confident, though the Jordan rushes to his mouth. Can anyone capture when he is on watch; with barbs can anyone pierce his nose?"

He goes on to speak of the sea monster that lived in Job's day: "Can you draw out Leviathan with a fishhook? . . . Or pierce his jaw with a hook? . . . Can you fill his skin with harpoons, or his head with fishing spears? . . . I will not keep silence concerning his limbs, or his mighty strength, or his orderly frame. Who can strip off his outer armor? . . . Out of his mouth go burning torches; sparks of fire leap forth. Out of his nostrils smoke goes forth as from a boiling pot and burning rushes. His breath kindles coals, and a flame goes forth from his mouth. In his neck lodges strength. . . when he raises himself up, the mighty fear; because of the crashing they are bewildered. The sword that reaches him cannot avail; nor the spear, the dart, or the javelin. He regards iron as straw, bronze as rotten wood. . . . He makes the depths boil like a pot. . . Nothing on earth is like him, one made without fear. He looks on everything that is high; he is king over all the sons of pride." Clearly, if approached without prejudice, one can see that these are very likely dinosaur-like creatures that lived in Job's day.

had foreknowledge, He saved Himself some trouble and pre-designed all the animals with the requisite equipment to deal with their future fallen condition, such as the ability to anesthetize their prey.

If the physical earth and everything on it is an illustration of spiritual realities as we suspect, then we posit that the world of poisonous, carnivorous or scavenger animals must either have been benevolent and vegetarian before the Fall and changed at the curse, or they were always so and represent the fallen creatures of the spiritual realm. This does not necessarily negate God's statement that His creation was good if it told the story He wanted told.

ADAM

And Adam himself is a figure or **type** (or picture) of God. God even describes Adam as being made "in His image." **Typology** such as this is a staple of basic biblical interpretation. It is pervasive throughout the Scripture.

So, if Adam is a picture of God, we can safely assume that man, made in the "image" of God, is the pinnacle of the created order. Just as there is no being higher than God, there is no creature higher than man. He was given dominion over the earth, just as God has dominion over His universe. He's in charge.

And just as Adam was initially one of a "**kind**" in the Garden (a picture of God's home), the only creature with no mate or complement, so God is one of a "kind." He stands alone in His universe. There is no one like Him. He rules and reigns over all He has made, but He has no companion who is actually like Him in nature and capacity, able to commune on His level.¹¹ This explains why God made Adam *alone* at first—to represent Himself and His predicament.

Typology in scripture serves to authenticate the message of the Bible in two ways: it is a real-life illustration of a truth God means to convey in the here and now (or in "the then and there"), and it foreshadows or prefigures a deeper reality that God will ultimately unveil. One of the clearest examples is the story of Abraham offering up his only son (by his wife Sarah), young Isaac, as a sacrifice to God. In this incident, God 1) uses Abraham to illustrate what real faith looks like "in the here and now" (absolute trust in God's goodness and total surrendered obedience to His Lordship) and, 2) He also uses Abraham as a prophetic *type* of God the Father offering up *His* only Son, Jesus, as a sacrifice for sin. God stays Abraham's hand and provides a substitute sacrifice, a ram in the thicket, to pay the penalty of sin, a clear type of Christ, the sacrificial Lamb. It is pretty difficult to miss the point. This device is impossible to attribute to human contrivance, because the author of Genesis would have had no knowledge of a long-future sacrifice of Jesus, and thus could not have planted this obviously foreshadowing story in the text. Thus it serves to reinforce the concept of the Bible as an inspired book. (Read the full story in Genesis 22.)

¹¹ 2 Samuel 7:22 says "For this reason Thou art great, O Lord God; for there is none like Thee, and there is no God besides Thee..."

A “**type**” in scripture, then, can be a person, an object, a building, an event or series of events, a living picture or story that prefigures or illustrates, in a concrete way, something spiritual that God wants us to understand. Adam gives us a concrete picture of God’s *spiritual* situation. There are virtually hundreds of these “types” in Scripture.

The word “**kind**” in scripture is akin to our word *species*, but broader. The “dog” kind for example would include wolves, coyotes, and all the varieties of dogs. Adam was the only member of the “human” kind at his creation and, as a “type” or representation of God, illustrates for us the fact that God is the only member of the “God” kind.

Given this illustration, then, we can assume that, just as God said it was “not good for the man to be alone,” the same holds true for God, in His own estimation. It is not good for *Him* to be alone. That is *His* opinion.¹²

God has gone a long way toward rectifying that problem, however, by creating someone who *is* like Him, and this is the Bible’s entire story and the point of Genesis 1-3. God, the creator of the universe, is in the process of taking a Bride. Or better said, *making* a Bride, for Himself, just as He made a bride for Adam (a here-and-now there-and-then illustration of a deeper prophetic reality).

NOTE: Though this “Bride” concept is widely understood throughout the Church, it is not commonly understood that the totality of the creation story is an integrated portrait or illustration of God’s *personal* predicament—of *His* situation and His solution. Or that it is, in fact, written for the very purpose of exposing that reality to us, His intended. More often than not, Genesis 1-3 is seen as merely the story of the beginning of the creation, the record of the Fall, and the promised Redeemer, with implications, of course, for a joyful outcome on a redeemed earth. But the deeper significance is often missed, that God is communicating about Himself here, in story form (in the Bible) and in literal living form (in the Garden).

EVE

Eve, at her creation (before the Fall) then, is a picture of what God is after. His goal. She is a “type” of this Bride that He desires. One who fulfills His longing for companionship and intimacy and delight.

¹² Why it is not good for God to be alone is addressed in the next theory. Suffice it to say, this is not an indication of God’s inadequacy or insufficiency.

Someone who thinks like Him, who bears His image¹³ and who will ultimately reflect His flawless character. Someone who is beautiful, trustworthy and supremely attractive on a multitude of levels. And someone upon whom He can bestow all His “worldly goods,” in a spiritual sense now and in a literal sense in the hereafter.

God desires a love-object who is figuratively “bone of His bone and flesh of His flesh,” a poetic way of saying “someone who is like Him,” made of the same stuff, and who is as connected to Him as He is to Himself. Eve is made from Adam’s side to illustrate this ultimate reality. What this means in heavenly terms is not exactly known, but we can safely say (at the very least) that when all is said and done, the heavenly Bridegroom will have a Bride who is glorified and incorruptible just as He is (because, in being one with Him, she shares His life and immortality), and who bears His image and shares in His divine role. John says “when He appears, we shall be like Him...” (1 John 3:3) She will be His heavenly consort. **Marriage** itself, then, as first mentioned in Genesis 2:24, is as much a creation of God as was Eve. *Marriage was God’s idea*. It is He, then, who should define its parameters, not us.¹⁴

And Eve is created from Adam’s side, at a physical cost to Adam, to illustrate the fact that the Bride exists only by the selfless sacrifice of God Himself, who gave His own flesh and blood (Jesus Christ) to redeem her, to give her “life.”¹⁵

Genesis 1-3, then, is a deliberate portrayal of much more than it is traditionally taken to be (that is, a recitation of *how* things came to exist), though that in itself is wonderful and awe-inspiring. Men have argued for eons whether Genesis should be taken literally or figuratively; whether it is scientific or metaphorical. Was it seven literal days, or seven ages? Does “day” really mean “day”? Though there are serious implications in how we answer those questions, that is not the focus of our discussion

¹³ Genesis 1:27: And God created man in His own image, in the image of God He created him; male and female He created them.”

¹⁴ Despite the current trend toward legitimizing all forms of “marriage,” God only designed one form, and only one form works, both in terms of procreation and in illustrating God’s ultimate purpose: preparing an eternal companion for Himself. All other permutations are a perversion of God’s plan, and they are an affront to Him. Civilizations do not last long once they officially begin sanctioning nontraditional (particularly homosexual) marriage. The cost to society, and particularly children, is too great, and God simply won’t stand for it.

¹⁵ Eve is a figure for the Church, the body of Christian believers who will one day inhabit Paradise as the Bride of Christ. Though Adam’s rib is used to give Eve physical life, Jesus suffers *death* to give the Bride eternal, spiritual life, which is life indeed.

here, and the argument, unfortunately, distracts us from the bigger picture. For the purposes of *this* particular theory and its ramifications, those issues are moot. Some of them will be discussed, however, in later chapters.

Marriage is far more than a convenient or productive societal institution. It is a living illustration in which God allows us to experience His intentions for us in the hereafter. This, of course, is only possible when marriage is undertaken according to God's prescription. But when it is, and when both parties are committed to that prescription, it has the potential to produce happiness, safety, security, and rest like no other. In traditional biblical marriage, the man is the pursuer, just like God is the pursuer of mankind. "He loved us first." The bride responds to the groom's attestations and demonstrations of love. He woos *her*. He willingly commits to care for her, provide for her and protect her for life. She responds with the same quality of commitment, to remain faithful, to receive him, and to rely on him. When these commitments are made from the heart, the two become one. And in sexual union, they become one flesh. Not only by their conjugal relations, but by producing children who are the union of both of their genetic endowments.

When we commit ourselves to union with Christ, who has wooed us, we must have the same quality of commitment. We concede all our earthly assets, liabilities, possessions, talents, our future and our person to Him, in return for His provision, protection and sacrificial cleansing of our sin. We become one with Him in joyful eternal fellowship.

In Ephesians 5:23-32, Paul gives us a confirmation of this theory about **marriage** when he makes the unpopular statement that "man is the head of the wife just as Christ is the head of the Church" and that man should be willing to lay down his life for his wife in the same way that Christ laid down His life for the Church, His Bride. He assigns to man the responsibility of sanctifying his wife, "by the washing of water with the Word" (Scripture). This assignment, to sanctify his wife, is the very vehicle by which the man himself is sanctified. Laying down one's life for another, leading her by example, preferring her and meeting her emotional, physical and spiritual needs is a challenging call to any man and will force him to grow out of his own innate tendency to self-absorption and superficiality. Headship is no picnic, nor is it license to "lord it over" his family. Christ does not coerce us. Neither should husbands.

And then Paul quotes from the creation story (Genesis 2:24), "For this cause a man shall leave his father and mother, and shall cleave to his wife, and the two shall become one flesh." This mystery is great, but I am speaking of Christ and the Church." In other words, human marriage is a *living picture* designed by God at the beginning of time to remind us of His original intention—a reflection of His great plan for His own Bride. When we mess around with it, by engaging in serial marriages, premarital sex, extramarital affairs, abusive or homosexual relationships, we mar God's illustration, which greatly offends and angers Him.

In the meantime, just reflect on the overarching theme presented here. If this theory is true, it should shape our understanding of all that is happening in our world, and it should dramatically inform our own individual lives. Whether or not you have scoffed at the "story" of creation in the past, you can now take a second look at it. Not so much as a treatise on *how* things were done (the order, timing, etc.), but as a revelation of a deeper truth that explains not only how we got here, but *why* we are

here.¹⁶ We will flesh this out in more detail in the following theories, but for now, just do your best to keep an open mind. The walls of skepticism and intellectualism and modernism can be rebuilt later if you do not ultimately find this credible.

So what does all this mean? Read on for a deeper look at who this God is.

¹⁶ Keep in mind that the writer of Genesis did not have knowledge of the significance of what he was writing in terms of its prophetic typology. Therefore it is all the more astounding that this account should dovetail so perfectly with the much later revelation of God's redemptive plan. No collusion, no contrivance, no manipulation could have produced such a document when millennia intervene between the introduction and the fulfillment of these living symbols and types.