

The Attackers: Human Life Began in Eden in Mesopotamia; Adam's Need for a Counterpart, Gen 2:18; Creation of the Non-rational Animals "after their kind" in Gen 1:21–25, 2:20 & Paul's Categories of "flesh" in 1 Cor 15:39 Agree with the Porphyrian Tree; the Difference between Personal & Unconditional Love

13. According to Genesis 2:8-14, the Lord then established a geographic area in which Adam would be supplied with all his logistics. It was named Eden and the garden which Adam called home was developed by the Lord toward the east in Eden, a region through which flowed four rivers including the Tigris and Euphrates (vv. 13–14).
14. The headwaters of these two rivers originate in Turkey. The route of the Euphrates takes it through present-day Syria and across Iraq \i-räk\ to the point where it merges with the Tigris just northwest of Basrah \bäs' rah\. The Tigris meanders out of Turkey and flows east of the Euphrates to the point of convergence.
15. Since the garden was placed toward the east in Eden then we can surmise that the origin of the human race occurred in general area between Malatya \mä-lät'-yä\, Turkey, and Basrah, Iraq.
16. After Adam's creation, the Lord planted this garden and caused a wide variety of fruit-bearing trees to spring up. He then assigned Adam duties and responsibilities in the care of the garden (Genesis 2:15).
17. The lone, negative mandate occurred next prohibiting him from eating from the tree of the knowledge of human good and evil (Genesis 2:16-17).
18. It is in verse 18 where the Lord observes that it is not good for the man to be alone and thus his need for a "helper":

Genesis 2:18 - Then the Lord God said, "It is not good for the man [אָדָם] (*ha-'atham*): Adam] to be alone [בַּד] (*bath*): the circumstance of being alone by oneself]; I will make him a helper [עֲזָרָה] (*'azar*): helper, assistant, counterpart] suitable [נֶגֶד] (*negeth*): "in front of" plus the prefix כֶּ (*ke*): "corresponding with": "a counterpart responding to him"] **for him.**"

19. Beginning in Genesis 2:20 the Lord creates mammals and birds in addition to those created in Genesis 1:24–25.

20. It is important to take note that in the Lord's creative acts on Day Five, the sea creatures were formed "after their kind" and the birds were created "after their kind" (Genesis 1:21-22).
21. On Day Six the Lord created domestic animals "after their kind," reptiles and smaller animals "after their kind," and the "wild animals" after their kind" (Genesis 1:24-25).
22. This phrase **כַּיְהוֹ-אֲרָץ (chayetho eres)**: "after their kind," brings the animal kingdom into contrast with Homo sapiens. Each category of beast was created "after its kind." There is no macro-evolutionary process that has caused one-celled amoebas, with time and chance, to naturally select into the various categories of animals, birds, reptiles, and ultimately humans.
23. They are all created as separate species, each with male and female genders for the purpose of being "fruitful" and then "multiplying" (Genesis 1:22).
24. Paul, in his dissertation on the resurrection body in 1 Corinthians 15, addresses this subject with great clarity:

1 Corinthians 15:39 - All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish.
25. This distinction becomes clear to Adam when the Lord assigns him the duty of naming the animals in the garden. Creatures, both male and female, are paraded by and Adam, after observing them, names them.
26. It was in this naming process that Adam noticed the affinity that each creature had for its mate, but there was not one of them that was "after his kind" or "after his flesh" (Genesis 2:19-20).
27. Adam is the only person alive in the category of Homo sapiens and he has observed that there was not any creature that was a "counterpart responding to him."
28. Adam was created as federal head of the human race. Dominion was granted to him. He had plenipotentiary authority over all the earth and all its living creatures. But he was not complete.

29. Part of the human psyche is love and it is the most discriminating system of thought in existence. Love includes attraction to others with whom one has affinity, respect, admiration, devotion, awe, and passion.
30. Such a disposition is rightly limited to an exceptionally small number of objects and under a very narrow set of guidelines.
31. Personal love is conditional. It places emphasis on the object to which the love is directed and can be sustained only so long as expectations are met. Once the object fails or disappoints, then the subject becomes disillusioned and personal love is converted to emotional sins such as anger, jealousy, vituperation, or hatred.
32. Consequently, the only object that can sustain personal love is one that is perfect. Therefore, personal love is properly directed only toward God the Father, God the Son, and God the Holy Spirit.
33. The proper way to express this is not “*I* love God,” but rather “*I* love *God*” with emphasis on the Object.
34. When love is directed toward people then that love must emphasize the person doing the loving. This is unconditional love which chooses to ignore any of the failings of the object but rather continues to love the object based on personal integrity.
35. All have sinned and fallen short of the glory of God. No man is going to find the “perfect” woman, and no woman is going to find the “perfect” man. But God in His wisdom has so designed His plan for the human race that each man is assigned one woman who is perfect for him and is a perfect target for his unconditional love: “*I* love you” with emphasis on the subject.
36. God also in His wisdom has so designed His plan for the human race that each woman is assigned one man who is perfect for her and is a perfect target for her unconditional respect.
37. This may be classified as the doctrine of right man-right woman and is defined as follows:

The concept that God has designed one specific man for one specific woman. Each member of the human race has a right opposite number, except in special cases where a person chooses to remain celibate.