

The Bible is known to be one of the most quoted works in the world. Therefore its first book, Genesis, is believed by many to explain the existence of everything humankind currently knows and experiences. Mainly, an account of the creation of all things currently familiar to mankind is told to have happened within six days in Chapter 1. Chapters 2 and 3 provide an understanding of the human condition, explaining why humans work and suffer. These two accounts are different explanations of how the world known to man came to be, but they both demonstrate a clear theme of duality in all things.

Chapter 1 is a cosmogony, which is defined as the coming to being of the visible universe. In other words, Chapter 1 is about creation, and in Genesis, creation begins with the earth's emergence into the light, similar to human birth. The chapter starts with an already created earth, "without form and void" (Gen. 1:2). Throughout the chapter, God shapes the earth, but he is never said to have created it. God creates light on the first day and calls it good. He divides this light, called "day", from the dark "night" of the earth. On the second day, he creates a firmament to divide the earth's waters and calls it "Heaven." This day concludes, and God does not call Heaven good. On the third day, God performs a double creation, creating dry land and vegetation. He deems his creation of dry land good and proceeds to create vegetation, which he also deems good. On this third day, Earth becomes different from the earth described in Days 1 and 2 because the Earth created on Day 3 contains life. On the fourth day, God creates lights in Heaven to "divide the day from the night" (Gen. 1:14), creating a sense of time, and shedding light upon the earth. God sees these lights in Heaven as good. On the fifth day, God creates fowl and all its kind to "fly above the earth in the open firmament of heaven" (Gen 1:20), and great whales and their kind to live in the waters. He considers the creation of these creatures good. Notably, he blesses them, which implies they need extra help because he did not feel the need to bless his previous creations. On the sixth day, God commits another double creation. God creates land creatures and calls them good. Then, God creates man, stating, "Let us make man in our image, after our likeness" (Gen 1:26) and gives them dominion "over all the earth, and over every creeping thing." It is unknown why God spoke in the plural form, but he creates man "in his own image" (Gen. 1:27), and he divides them into male and female. Again, notably, "God blessed them" (Gen. 1:28), implying they needed something extra, similar to the animals. He tells them to multiply and eat the vegetation for meat, the same as he said to the animals. However, he does not explicitly state that man is good, as he has for everything else he has created, excluding the heavens. Finally, the account of creation, as well as the first chapter, ends as God recognizes everything he has created as a whole to be "very good" (Gen. 1:31), leaving only heaven and man out of explicit favor. This generalized approval attests to the overall goodness of a creation containing elements that are not good, like heaven and man. By contrast, however, today, man cites this text and considers God and all his creations, especially heaven, holy. Many Abrahamic religions regard heaven as a place where God lives and where souls

possibly go after death, but the Bible states none of this. In fact, the description of the firmament (Gen. 1:7) matches what is now considered sky and is described as a divider of the waters and nothing more significant. Still, humans worship God and hold the idea that they *must* be “good” in hopes of going to Heaven.

The connection between heaven and man, the only two creations not explicitly called good, is that they are both observably divided tools. Heaven is created to divide the waters of the Earth and hold the lights that shine upon it. Additionally, unlike animals, man is created to have dominion, or rule, over the Earth, keeping it in order, and is explicitly physically divided into male and female. Additionally, although man is not called good, they are the only animal created in God’s image. God cannot be an animal because he created animals. Therefore, humans are distinguished from other animals because God made them separately. The part of man made in his image is something nonphysical that animals do not possess. As a result, humankind is fundamentally split, both physically and nonphysically, between animalness and humanness. Even the sexes are not said to hold only one of the two parts. Still, whatever this godliness is, it does not make humans good.

Chapters 2 and 3 account for the origin of the human condition rather than the origin of all existence. Chapter 2 begins with the final day of biblical cosmogony, on which nothing was created. The final day of rest being separated from the previous working days mimics the order of human life. The fundamental theme of human life is that they are meant to work until they die and then be laid to rest. This parallel speaks to the reason humans think they meet God when they reach their final rest and contributes to the development of the idea that heaven is the place to meet him.

In Genesis 2:4, God is called Lord for the first time. A lord, by definition, has servants. Similarly, by definition, dominion is rule and power, which humans were given over all things on earth. Human beings take care of God’s creations, so human beings are his servants. Therefore, it is a hierarchy; the Lord God rules humans, and humans rule the earth. This idea is corroborated by the statement that “there was not a man to till the ground” (Gen 2:5), and Adam’s placement in Eden was for him “to dress it and to keep it” (Gen. 2:15).

Genesis 2:7 again attests to the fundamental duality of man. God constructs the physical body of man from the dust of the Earth and breathes “life” into it, “and man became a living soul” (Gen 2:7). This “life” evidently does not need to be breathed into animals, so it is not something all living things have. Whatever “life” is, it is nonphysical and of God. Therefore, a person is made of two different and irreducible parts: the physical, earthly component, being the body, and the nonphysical, Godly component, being the soul.

In Genesis 2:17, God tells Adam not to eat from the tree of knowledge of good and evil, a prohibition Adam cannot possibly understand because he does not have that knowledge. God does not confirm whether or not Adam understands but

instead moves on and realizes that it is *not* good for Adam to be alone. God then brings out the animals of the earth to be Adam's companions. This sequence of events highlights mistakes God made, adding an element of trial and error to this account of creation not present in the first account. Additionally, the animals are brought out before man in Chapter 1.

This account is centralized around man, and when God sees that animals do not satisfy Adam, he creates Eve from his rib. He could have made her from dirt and the breath of life as he did Adam, but he chose to divide man to create woman, and although there was no mention of marriage, Eve is considered Adam's wife (Gen. 1:24). The final verse of Chapter 2 (Gen 2:25) says they were "both naked" and "not ashamed." These details are essential to the events of the following chapter.

Chapter 3 introduces the serpent, whose first words to Eve are a question to induce doubt of God's only prohibition, asking, "Hath God said, Ye shall not eat of every tree of the garden?". This event alone highlights many issues within this chapter and the consequence of the human condition. Firstly, God only directly warns Adam about eating from the tree of knowledge of good and evil. Eve's knowledge is a matter of hearsay, as she only knows what Adam told her. This is made evident by Eve's response, stating they are not allowed to eat or touch "the fruit of the tree which is in the midst of the garden." God only said not to eat it, but Eve has heard otherwise. This miscommunication exemplifies the fundamentally ambiguous and deceptive nature of speech. Speech's flaws may also be why the narrator of these chapters never says, "God told me this," because it would make every verse ambiguous. Secondly, Genesis 2:9 mentions two trees "in the midst of the garden": the tree of life and the tree of knowledge and evil. Because both Adam and Eve lack knowledge, they cannot tell which tree is prohibited.

However, this event also indicates that the serpent possesses the knowledge of good and evil, and it intentionally took advantage of Eve's ignorance, tricking her using the deceptive nature of speech, due to which she could not understand the intent. The serpent can also speak, which makes it the first monster and a fantastic creature because only humans and God are demonstratively able to speak. Man is the only being expected to obey and work because they are the only creation that speaks. If the serpent is speaking, it cannot be real. Therefore, it only exists in mind and speech, signifying that humans are congenitally defective and are their own downfall. Furthermore, God sets the scene up in Chapter 2, bringing the animals in after Adam so he knew of the serpent's presence. The serpent either heard the warning directly from God or Adam. It also knew Eve wasn't warned, which is why it quoted God with a direct negation to what he'd said in Genesis 2:17, using the word "surely," (Gen. 3:3) which Eve hadn't recited.

After eating the fruit, Adam and Eve realize they are naked and became self-conscious. They did not feel shame in Genesis 2:3 before eating the fruit. Afterward, however, they realize together that they are individually imperfect. They are compelled to have sex because seeing each other's genitals gives them the natural urge to reproduce, or they know they will die out because the fruit of knowledge made them aware of death. They evidently felt shame for that urge because they covered themselves to hide their genitals. This part of Chapter 3 marks the creation of two communities: political, based on speech, and physiological, based on reproduction. People cannot exchange verbal communication with themselves, and the communal discovery of their nakedness could not have happened if they were isolated.

God knows they have eaten from the forbidden tree, but he still interrogates them. Adam blames the sin on Eve, and by extension, God (Gen 3:12), and Eve blames the serpent. Here, God commits the first injustice of the Bible by not also giving the serpent a trial. Instead, he punishes the serpent, without questioning it, by most notably taking its tongue and ridding it of its ability to speak. Without its ability to speak, it is no longer fantastic. Therefore, God and the serpent become representations of the two poles of human psychology. God represents what you are supposed to do, and the serpent represents your desire to deviate from that. Although there was no way for Adam and Eve to have known better, they were also punished. Their punishments included work and painful childbirth, which became universal experiences for human beings. Overall, Chapter 3 demonstrates that to be human is to be defective, as Adam and Eve were set up to fail.

The accounts of Chapter 1 and Chapters 2 and 3 both have a theme of binary existence. In the first account, the binary is created through division. The heavens divide the waters. God performs double creation. Man is divided and fundamentally dual. In the second account, the binary is polar. There is right and wrong, good and evil, God and the serpent, man and woman, knowledge and ignorance, and still, the idea of fundamental ambiguity of the human being and speech.

There are two separate accounts and not one continuous one because the first account is of the general creation of the world currently known to man. The second account is of the human condition and the "why" of the human experience. The first account organizes a large magnitude of creation into cataloged bites of time. In contrast, the second account is specific to human development, based on a story of cause and effect. The second account is a zoomed-in part of the first. Animals had already been created, but they were "formed" out of the ground for Adam to be named. The creation of Eve was when humankind was divided into male and female. The most overarching theme, alas, is that humans are fundamentally complex as they are both animalistic and godly. Although that godliness cannot be defined, it is understood as what makes the soul separate from the body and the human separate from the animal.