

Adam & Eve Part 2 - The Creation

One of the most important functions of the material creation is to anchor man to God. It's beauty, complexity and function all proclaim His love and generosity, His wisdom and intelligence, His power and craftsmanship. All day and every day, we see the utter impossibility of a creation without a Creator!

The heavens declare the glory of God; And the firmament shows His handiwork. 2 Day unto day utters speech, And night unto night reveals knowledge. Ps. 19:1-2

For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and divine nature, so that they are without excuse Rom. 1:20

As we listen to the "heavens declare the glory of God," "uttering speech" and "revealing knowledge," we also see "His invisible attributes, His eternal power and divine nature," in "the things that are made." If we are watching and listening carefully, our faith and trust, our love and devotion, and our gratitude and appreciation continue to grow. The evidence is overwhelming! With multitudes of intricate and complex elements in the creation truly, only "The fool has said in his heart, 'There is no God!' (Ps. 14:1). As Paul reminded us, we all have glad memories of good times that testify of God's love and faithfulness.

Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." Acts 14:17-18

So the material creation is working much like the mirror we use day by day. It reflects God's everlasting power and divine nature into our hearts just as the flat piece of glass with silver on the back reflects our own face to us. In the creation we see a reflection of God's glory in His handiwork. The creation also reflects His love and goodness. The rain and the fruitful seasons that fill our hearts with food and gladness also testify and reflect Him into our consciousness. With all of this reflecting into our hearts *day unto day* and *night unto night*, we are without excuse if we do not seek after *grope for* and *find* Him. The true reality of the material creation is that *in Him we live and move and have our being*.

God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. 25 Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. 26 And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, 27 so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; 28 for in Him we live and move and have our being, Acts 17:24-28

Yet as we read and say amen to all these things, lurking in the background are the exceptions we have either endured or watched others endure. The droughts and famines, war and pestilence, ravages of a tornado or hurricane, terminal illness or a stillborn child. Not all our memories are happy and not everything we see reflects joy. There are wonderful things happening to evil and wicked people and there are terrible things happening to God's people. Even the prophets noted these things. Much of the book of Job discusses these blemishes or contradictions from the reflections of the material creation. One of the inspired songs was also written about this.

Truly God is good to Israel, To such as are pure in heart. 2 But as for me, my feet had almost stumbled; My steps had nearly slipped. 3 For I was envious of the boastful, When I saw the prosperity of the wicked. 4 For there are no pangs in their death, But their strength is firm. 5 They are not in trouble as other men, Nor are they plagued like other men. 6 Therefore pride serves as their necklace; Violence covers them like a garment. 7 Their eyes bulge with abundance; They have more than heart could wish. 8 They scoff and speak wickedly concerning oppression; They speak loftily. 9 They set their mouth against the heavens, And their tongue walks through the earth. 10 Therefore his people return here, And waters of a full cup are drained by them. 11 And they say, "How does God know? And is there knowledge in the Most High?" 12 Behold, these are the ungodly, Who are always at ease; They increase in riches. 13 Surely I have cleansed my heart in vain, And washed my hands in innocence. 14 For all day long I have been plagued, And chastened every morning. Ps. 73:1-14

In or own "Farther Along, we sing of these same questions:

*"Tempted and tried, we're oft made to wonder Why it should be thus all the day long;
While there are others living about us, Never molested, though in the wrong
Farther along we'll know more about it, Farther along we'll understand why;
Cheer up, my brother, live in the sunshine, We'll understand it all by and by."*

The viciousness of the insect realm (creeping things), the predators, with their claws, teeth, stings and fangs. Where do we place all these things in our mirror of God as seen through the material creation? There are some serious questions we are often forced to answer. We preach the love of God and they ask about the horrors done in the material creation. They want us to explain the terrible things they have seen happen to their friends and family, and we need to have an answer to give them.

The Strengths and Weaknesses of Mirrors

The reflection of most mirrors is so accurate, they are standard equipment in every home, restaurant and car. A quick glance and we have a nearly exact replica of ourselves, or what is behind us. Although we “know” we are only looking at a piece of glass with silver placed on its back, our eyes can focus on the clear image reflected within, and we “see” the image instead of the glass. We can see ourselves as clearly in a flawless full length mirror, as we can someone else who is standing next to the mirror.

This is exactly how God designed the material creation. When we look at it we see “*His invisible attributes, His eternal power and divine nature*” reflected into our heart. The replica is so close to the reality that every one is “*without excuse*” if they do not see it. The sunset, the scent and beauty of the flower, the glory of the renewal of spring and the plenty of the harvest in the fall. All of these things and multitudes more reflect to us an accurate image of our Creator. But not everything is a true reflection.

This is the fundamental limitation of **all** mirrors. While precisely formed glass and a perfect placement of silver creates a “*mirror*” image of what is placed before it, any blemish or curvature in the glass, will distort the image it reflects. Such a mirror is humorous in a fun house. A convex or concave glass will make us look tall and thin or short and fat. Scratches or faded silver will make it much more difficult to see a full and clear image of our face. When we see these imperfections we immediately recognize that it is the mirror that is flawed, not us. With every flaw and blemish, the true reality of any image becomes more and more distorted.

That is exactly what we are dealing with in the material creation. There are scratches and blemishes in the material creation that do not accurately reflect God’s image. Much of the terrible suffering, anguish and sorrow that exist in this creation do not accurately reflect God’s image.

The problem is simple. The creation has been cursed and that curse has created blemishes and curvatures in physics, chemistry, anatomy and physiology, etc. These must be seen and discounted in order to see God as He really is.

The Creation BEFORE the Curse: EVERYTHING was VERY GOOD(Gen 1:31)

Only the creation, as it came pristine and new from the hands of God was a perfect mirror, reflecting His love, power majesty and glory. As God assessed the function and beauty, complexity and immensity, He expressed His satisfaction that all was *very good*.

Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. Gen. 1:31

The Hebrew word “*good*” was selected to convey a very special quality of the creation. It is much more extensive in meaning and usage in Scripture than our own English term.

tob... This word, in its various forms, is used in a very extensive sense: of that which is ***good to the senses, agreeable, pleasant, and desirable; beautiful, fair...*** of ***that which is useful, fit, and suitable...*** it is also applied to ***things prosperous and abundant;*** to ***happiness and joyfulness; to advantage and pleasure...*** (Wilson OT Word studies 197)

The heavens and the earth as God planned and created them were perfect. They were good to the senses, pleasant, and fair. A place of prosperity and abundance where happiness and joy abounded. The Holy Spirit added “**very**” to stress that the word “**good**” was being understood in its highest possible intensity. It was an *exceedingly* pleasant world. It was *superlatively* suitable. It was beautiful and fair to the *highest degree possible*. It met God’s high and perfect expectations. At that moment, before man had violated God’s law and brought the curse of death into the creation, it was exactly the good and perfect gift James described.

Do not be deceived, my beloved brethren. 17 Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. James 1:16-17

Everything God gives is good in the sense of the word above. It is perfect in its ability to bring the blessing and contentment it was designed for. For every need God created within us, He created a good and perfect manner in which we might fulfill that need. There was no variation or shifting shadow at that time. Every time we fulfilled a need with what God created we found the same perfect enjoyment, the same dominion that led everything to conclude exactly as we planned. God gave us His image and likeness and He gave us a good and perfect home in which to live our eternal life. Prior to the curse, God gave Adam and Eve dominion over every living thing that moved on the earth, along with all the fish in the sea and all the birds of the air.

Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” Gen. 1:28

No one but Adam and Eve ever saw this world. A world of total dominion and superlative good in every

way and in everything. This was the world that fully reflected God's everlasting power and divine nature with no blemish or flaw. It was the curse that changed everything!

The Creation AFTER the Curse: Vanity of Vanity; ALL IS VANITY

Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. 18 Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. 19 In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return." Gen. 3:17-19

At that moment, God began to reveal to Adam the full consequences of his disobedience and the changes the curse would bring. Note that the ground was cursed "for your sake," (ASV; NKJV) or "because of you" (NASB; ESV). It was not what God created! It was not what God had wanted or intended. It was because of what Adam did that the ground is now cursed. The curse was a consequence of sin, not a design flaw in God's plan or a blemish in the reflection of love and goodness.

All the grief and sorrow along with the hopeless and bitterness of death reflects nothing upon God. God did not create death. Death was not part of God's plan. The material creation was designed and created so that death was impossible. God gave them dominion over all the earth. Everything that now causes did could not result in death then. We can't comprehend how this could be, but it is true. The only thing that had the power of death over man was the fruit on the tree of the knowledge of good and evil! Neither spiritual death or the physical death that would follow with it was possible until Adam ate that fruit.

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned — Rom. 5:12-13

The Holy Spirit is specific and precise here. It was "through one man" that "sin entered the world" and it was through that one sin that spiritual death gained entrance into the world. Spiritual "death spread to all men," only because "all sinned." Thus the Holy Spirit revealed that one man(Adam) and Adam alone brought both sin and spiritual death into the world. Before Adam sinned there was no spiritual death and there could be no spiritual death! It was not created by God. It could not be created by God, nor could God be its agency. Sin can only be created by the one who allows himself to be tempted and God doesn't even have anything to do with the temptation, let alone sin.

Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. 14 But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. James 1:13-15

What about physical death? How did physical death come into being? In explaining the true meaning and power of Christ's resurrection, the Holy Spirit revealed that it was by man(Adam) that physical death came.

But now Christ is risen from the dead, and has become the first fruits of those who have fallen asleep. 21 For since by man came death, by Man also came the resurrection of the dead. 22 For as in Adam all die, even so in Christ all shall be made alive. 1 Cor. 15:20-22

The Spirit unequivocally states that it was "by man came death." It is impossible for this to be anything but the death where we return to dust because He contrasted this death with Christ's physical resurrection. When it states "Christ is risen from the dead" it can only mean physical death because Christ never sinned and thus never died spiritually! The Holy Spirit leaves no ambiguity. It was by man (Adam) that physical death came. It was man's agency and actions that brought physical death into this creation. God did not create death. Death came with the curse. Man is responsible for his own mortality and all the suffering and impotence that came with it. We go back to the dust not because the creation is "very good" but because the creation is *cursed*. God did not bring death into the world, Adam did! So all the horrible and terrible things that lead to death(sickness, accidents, old age) do not reflect on God. If we have any doubt about our immortality prior to the curse, listen to God describe the possibility of immortality even after Adam sinned:

Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" — 23 therefore the Lord God sent him out of the garden of Eden to till the ground from which he was taken. 24 So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. Gen. 3:22-24

God sent Adam out of the garden and placed a cherubim and a flaming sword to guard the way. God did not want Adam to eat from the tree of life, because if he did, even then, he would have lived forever. Since man could freely eat of all the trees except the tree of the knowledge of good and evil, and the tree of life was in the midst of the garden, Adam had full access to that tree before he sinned. Death came through Adam. There was no death and with the tree of life in the garden, there could be no death. If Adam had not sinned he would have remained immortal. Nothing could have killed him because God did

not put the mechanism of death into His “very good” creation.

A BEFORE and AFTER snapshot

When God finished the creation, He saw everything was very good. Yet in Ecclesiastes, It was described in very different terms. Although both describe the function and working of the creation, they are completely incompatible. They teach exactly the opposite things.

“Then God saw everything that He had made, and indeed it was very good.” Gen. 1:31

“Vanity of vanities,” says the Preacher; “Vanity of vanities, all is vanity.” 3 What profit has a man from all his labor In which he toils under the sun? Ecc. 1:2-3

In Genesis, before the curse we have inspired testimony that all was very good. But in Ecclesiastes, the creation is again accurately assessed and Holy Spirit again gives inspired testimony through Solomon that it was no longer “very good.” Instead it was now “vanity of vanities.” The word vanity is defined:

“hebel... used of that which soon vanishes away, like vapor, or a bubble; to breathe, to become vain, insignificant and worthless.... c... a breath, breathing, e.g. of air, a gentle breeze, Isa 57:13;... so very often of anything evanescent, transient, frail. Hence the signification vanity, something vain, empty, fruitless; specially of idols...” (Wilson 465)

By repeating “vanity,” a second time “vanity of vanities” He makes this word a superlative, strengthening it and forcing us to see it at the fullest possible extent of meaning. All the creation was then described as: Empty of all emptiness, fruitless of all fruitlessness, worthless of all worthlessness, meaningless of all meaninglessness, vapor of all vapors. All was empty, vain, fruitless and worthless. While “**all**” was very good in the beginning, “**all**” is vanity of vanities now. The same Hebrew term was used in both places.

kol or (Jer. 33:8) *kowl*- “all, the whole” a) “all, the whole of” b) “any, each, every, anything” c) “totality, everything” ... (Brown-Driver-Briggs Hebrew and English Lexicon, 3605)

The entire creation was very good as it was given to Adam and Eve. The “*whole, totality and everything*” was very good. *Any* one thing and their sum (*everything*) was very good. But after the curse, the entire creation was “vanity of vanities.” The “*whole, totality and everything*” was “vanity of vanities.” *Any* one thing and their sum (*everything*) was “vanity of vanities.” The Holy Spirit then allowed Solomon to wax eloquent on the explanation of the extent and cause of this vanity.

I, the Preacher, was king over Israel in Jerusalem. 13 And I set my heart to seek and search out by wisdom concerning all that is done under heaven; this burdensome task God has given to the sons of man, by which they may be exercised. 14 I have seen all the works that are done under the sun; and indeed, all is vanity and grasping for the wind. Eccl. 1:12-14

He also allowed Solomon to describe how he used his own wisdom. This does not minimize his inspiration. It revealed the extent of God’s promise to Solomon that he would be the wisest of men.

behold, I have done according to your words; see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise after you. 1 Kings 3:12-13

And God gave Solomon wisdom and exceedingly great understanding, and largeness of heart like the sand on the seashore. 30 Thus Solomon’s wisdom excelled the wisdom of all the men of the East and all the wisdom of Egypt. ... Also he spoke of trees, from the cedar tree of Lebanon even to the hyssop that springs out of the wall; he spoke also of animals, of birds, of creeping things, and of fish. 1 Kings 4:29-30, 33

Why does Solomon reveal he used all the wisdom God had given him. Though he was the wisest man in all the earth, surely his inspiration was more important than his wisdom. There are times when the Holy Spirit allowed the wisdom of the writer to enter into the discussion (Lk 1:1-4). When the Holy Spirit allowed someone to use their own wisdom in this way, He was emphasizing that anyone with wisdom could see that this was true. You don’t have to be inspired to see it. It is not an exclusive truth of revelation and Scripture. It is obvious and it is everywhere! Both human wisdom and inspiration both conclude it. Thus God verified what all can see. As Solomon assessed and the Spirit validated, “*all that was done under heaven*” was a “burdensome task.” Once again He describes the extent with the same word “**all**.” Just as **all** was very good, now “**all that is done under heaven**” is “burdensome.”

ra`- as an adjective: 1) bad, evil a) bad, disagreeable, malignant b) bad, unpleasant, evil (giving pain, unhappiness, misery) c) evil, displeasing d) bad (used of its kind, land, water, etc.) e) bad (used of value) f) worse than, worst (comparison) g) sad, unhappy h) evil (hurtful) i) bad, unkind (vicious in disposition) j) bad, evil, wicked (ethically) ... 2) evil, distress, misery, injury, calamity a) evil, distress, adversity b) evil, injury, wrong c) evil (ethical) as a feminine noun: 3) evil, misery, distress, injury a) evil, misery, distress b) evil, injury, wrong c) evil (ethical) (BDB; 7451)

All that man must deal with under heaven is now a burden. What was good and agreeable can now be bad and disagreeable. There is evil, distress, misery, and injury in everything. This is the interesting paradox of life. One time someone goes on a drive and all is well, another time he is killed by another driver or by a mistake that crashes the car. One time a farmer sows his seed and is blessed with a

harvest and the next time a drought or hailstorm destroys all his labor and leaves him with nothing. A woman has a healthy baby and the next time she is pregnant, the baby dies, or she and the baby die, or the child is injured at birth. There just isn't anything consistent. One time it may be good and the next time it may be bad. There is so much of this inconsistency everywhere that the only possible conclusion both from human wisdom and from the Scripture is that it is a burdensome task:

God's pronouncement in Genesis
ALL IS VERY GOOD
agreeable, pleasant, and desirable
beautiful, and fair
useful, fit, and suitable
prosperous and abundant
happiness and joyfulness
advantage and pleasure
BEFORE THE CURSE
Dominion

Solomon's inspired conclusion
ALL IS BURDENSOME
bad, evil, and malignant
disagreeable and unpleasant
hurtful and displeasing
sad, unhappy and unkind
giving pain and unhappiness,
distress, misery, calamity and wrong
AFTER THE CURSE
Vanity of vanities

This helps us to visualize the drastic changes after the curse. As in the beginning of the book (Ecc 1:1-3), Solomon again saw that "*all the works that are done under the sun*," were "*vanity*." He now adds that the frustration of taking dominion after the curse was like trying to catch the wind with a butterfly net or some other device. Just as no one can catch the wind, no one can subdue or control "*all the works done under the sun*," What then happened to the dominion God clearly gave in the beginning?

*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.**" 27 So God created man in His own image; in the image of God He created him; male and female He created them. 28 Then God blessed them, and God said to them, "Be fruitful and multiply; **fill the earth and subdue it; have dominion** over the **fish of the sea**, over the **birds of the air**, and over **every living thing that moves on the earth.**" Gen. 1:26-28*

There is no way to harmonize the creation before the curse and the one we live in after the curse. The world God created was good, pleasant, agreeable and enjoyable. The world God cursed is bad, evil, disagreeable, and miserable. There is no accord. In the one, we had dominion and the power to subdue **all** things while in the other **all** can be empty and futile. One time everything works out and the next time it is a disaster. After the curse, our efforts at dominion are like trying to catch wind.

Solomon's final inspired comment explained the exact nature of the curse. It revealed what God did to the earth to force it to bring forth thorns and thistles. What He did to the soil to require the man's sweat to work it. It also explained why the pain in conception was multiplied for Eve. It explains every blemish, every curvature, every reason why the material creation does not always accurately reflect God.

What is crooked cannot be made straight, And what is lacking cannot be numbered. Eccl. 1:15

God changed what was *very good* into "*what is crooked*." He took that which was good and wholesome and made it into "*what is lacking*." "*Crooked*" is used of things "bent," "perverted" and "subverted."

avath- to be bent, to be crooked, to bend, to make crooked, to pervert a) (Piel) 1) to make crooked, to falsify, to pervert, to subvert 2) to bend, to make crooked. (Brown-Driver-Briggs; Hebrew Lexicon; 5791)

After man's sin, God bent, perverted and made crooked all the things that are no longer "*very good*." Everything that is no longer "*what it ought to be*" was made that way through the curse. There are many things in this creation that could clearly work better if we could "*straighten them out*." But they cannot be "*made straight*." What God changed, man cannot undo. Though God originally gave us the dominion to subdue, He took it away in the curse and we no longer have enough dominion to fix what is crooked.

Not only did God make things crooked, He also took some vital element away so they now lack perfection and goodness. Solomon found so many things with something lacking that he had to finally conclude: They "*cannot be numbered!*"

checrown- to diminish, cut short; to be diminished, to fail, to be wanting; to want, to be in want, to suffer need... adj. wanting, destitute of... deficiency...poverty... (Wilson, OT Word Studies p 472; 2642)

In God's curse, no one can even count the number of things that were "*diminished*," "*cut short*," and are now "*wanting*." They are innumerable!

So we find ourselves living in a creation where multitudes of things are crooked or lacking. Even those

who have had their souls redeemed by the blood of Jesus and now live in God's spiritual creation of the church are subjected to this same futility(vanity). Although we can look forward to being delivered from this bondage of corruption into the glorious liberty of the children of God. We do not have it yet. Though spiritually redeemed, we must wait for the redemption of our body.

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; 21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groans and labors with birth pangs together until now. 23 Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. Rom. 8:18-23

Until that day comes both the spiritual creation of the church and the "the whole creation groans and labors with birth pangs together until now." The curse is still working and we who are spiritually redeemed still live in a burdensome world of vanity. So we wait, "who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body."

A Picture is Worth a Thousand Words!

God only gave us a limited glimpse into the interaction of all living things before the curse. But it gives us a good picture of how life interacted differently prior to the curse. At that time all living things ate green herbs for food.

And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. 30 "Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so. Gen. 1:29-30

Think about that for a moment. There were no predators! No beast, bird, or anything that creeps on the earth in which there is life was a predator. Everything ate vegetation. All the beasts(including lions, tigers, leopards, bears, cougars, coyotes etc.) ate vegetation. All birds(even hawks buzzards, eagles, vultures, etc.) ate vegetation. All that creeps on the earth(reptiles [including serpents], insects [spiders, mosquitoes, scorpions, etc]; even the viruses and bacteria that cause illness and death)! Everything with life ate herbs for food! Imagine the difference this would make! How peaceful and lovely this world was!

All animals ate grass like a cow or goat. All birds ate fruit. All insects ate herbs like the grasshopper or caterpillar. All bacteria and virus's ate herbs. The cruelty of the predator, the subtle devices that lead to the death of insects and animals are the *crooked* and *lacking* things described by Solomon, not the *very good* things God saw before the curse.

Everything that does not reflect clearly God's goodness and love is only reflecting the curse. Everything that has left a sour taste in our mouth, or that is brutal, sinister, ugly and evil. All the things that we have wept over and led us to question in anguish. Everything that we can't answer and don't understand. They are the blemishes of the curse. Curvatures and twisting of a mirror that do not reflect an accurate picture.

Yet Solomon speaks of multitudes of things. Much more than just the small snapshot we are given above. Things in physics and chemistry, things in anatomy and physiology, all the sciences, all branches of learning. All has been made to reflect the terrible changes that were occurring and would continue to occur in our own heart. Man brings so much of his own suffering upon himself and upon others. The curse of sin within man's soul is now reflected in the curse of sin in the material creation. Multitudes of things have been made crooked within our own hearts.

Truly, this only I have found: That God made man upright, But they have sought out many schemes." Eccl. 7:29

So we wait along with the whole creation for better things.

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. ... we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. 24 For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? 25 But if we hope for what we do not see, we eagerly wait for it with perseverance. Rom. 8:18-19; 23-25

Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? 13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. 2 Peter 3:11-13