

Co-creators with God?

A recent [news release title](#) caught my attention: “Transition as an act of co-creation in partnership with the Divine.” It is a “reflection” by Micah Melody Taberner, a M.Div. student at Pacific School of Religion in Berkeley, CA, and a “transgender, bi-racial Latina follower of Jesus” now identifying as a woman.

The title clearly states the author’s main point, who insists, “Naming is a creative act.” Adam naming the created animals in Genesis 2:19-20a, and God’s renaming of Jacob as Israel in Genesis 32:24-28 are cited as proof of the assertion. Hence transgender people are co-creating with God when they choose new names to go with their new gender.

Granted, names are important and meaningful, but it is a huge stretch to say Adam was co-creating in the garden, or that we co-create with God by choosing names. William Shakespeare might not agree that naming is a creative act. Juliet says to Romeo:

Tis but thy name that is my enemy;
Thou art thyself, though not a Montague.
What’s Montague? It is not hand nor foot,
Nor arm nor face, nor any other part
Belonging to a man. O, be some other name!
What’s in a name? That which we call a rose
By any other word would smell as sweet;
So Romeo would, were he not Romeo call’d,
Retain that dear perfection which he owes
Without that title.
(*Romeo and Juliet*, Act-II, Scene-II, Lines 38-47)

The footnote in my edition for line 39 explains, “i.e. you won’t change yourself if you change your name.” Shakespeare’s clear logic and basic common sense is lost to the current cultural elites.

Perhaps it is a little much to expect a seminarian to know Shakespeare. It is not too much to expect a seminarian to know Scripture. The deeper biblical and theological flaw in Taberner’s position is that God is the only one who can create. The Hebrew verb for create in Genesis 1-2, *bara*, is reserved exclusively for God. The verb is never used with man as the subject of the verb in Genesis or in the rest of the Old Testament.

Humans cannot create. We say we create by inventing something, composing music or painting a picture. However, we overlook the truth that in those activities we are always using something God created, both the materials we use, not to mention our bodies and minds. We can make things, but not create them.

There is nothing new or creative about Taberner’s position. It is a 21st Century rehash of the original sin in the garden (Genesis 3) and the sin at Babel (Genesis 11:1-9). As sinners, we are not content to be creatures. We want to be like God and reach the heavenly heights to be with God. Whatever form our rebellion takes, the consequences are always the same – death, division, deception and destruction.