



The Book of Genesis

Lesson Number 4



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Stand Version (2001), GNB=Good News (1966), GWN=God's Word (1995), IE= International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), L.ITV= Literal Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV= Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT =Young's Literal Translation (1862).

----- GREEK LEXICON LEGEND -----

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE SIXTH DAY

“ 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. 31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” (Genesis 1:24-31)

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

On the sixth and final day of the creation of the heavens and the earth, the highest of all the creation was made – man. He was to be the object of Divine attention in the execution of an eternal purpose that would not be made known until four thousand years later. At that time it will be made clear that the earth was never intended to continue in the form in which it was originally created. It was always intended to be a temporal location in which certain required preparations

would be made for eternity.

Regarding man, the form that was created would be the very form the One who created the worlds would take in order to accomplish a salvation of staggering proportions.

In the creation of man we will find that what is made is vulnerable. In order to fit into an “eternal purpose,” a re-creation must take place. This will be made known in the process of time. First, man must be made to realize the

need for such a transformation.

True profit can only come if there is a way to partake of the Divine nature, and obtain something that is eternal. All of this is introduced on the sixth day. Further, what will appear to be an unsolvable dilemma will occur early – perhaps on the day after the first Sabbath. It will appear that the Divine objective has been thwarted. However, what the Almighty intends cannot be thwarted. Therefore we are reading of a true beginning – something

The sixth and final day of creation, with the loftiest creation being especially created last of all – by Given O. Blakely

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that will be brought to its intended culmination to the glory of God.

THE PROMINENCE OF DEITY

The Genesis One narrative of the creation mentions Deity forty-two times. That averages seven times for each day. **There simply is no room made for any supposition that traces creation to anything other than a deliberate work of God.** The vast "heavens" are declared to be "the work" of God's "hands" (Psa 102:25). Common clauses that are used repeatedly in the first chapter are, "God said," "God made," and "God saw."

References to Deity

"God created"¹ . . . Spirit of God moved² . . . God said³ . . . God saw^{4a} . . . God divided^{4b} . . . God called^{5a} . . . He called^{5b} . . . God said⁶ . . . God made⁷ . . . God called⁸ . . . God said⁹ . . . God called^{10a} . . . called He^{10b} . . . God said¹¹ . . . God saw¹² . . . God said¹⁴ . . . God made^{16a} . . . He made^{16b} . . . God set them¹⁷ . . . God saw¹⁸ . . . God said²⁰ . . . God created^{21a} . . . God saw^{21b} . . . God blessed²² . . . God said²⁴ . . . God made^{25a} . . . God saw^{25b} . . . God said^{26a} . . . let Us make^{26b} . . . Our image^{26c} . . . after Our likeness^{26c} . . . God created^{27a} . . . God created^{27b} . . . created He them^{27c} . . . God blessed^{28a} . . . God said^{28b} . . . God said^{29a} . . . I have given^{29b} . . . I have given³⁰ . . . God saw^{31a} . . . He had made^{31b}" (Gen 1:1-31). – 42 references.

It is as though God deliberately couches the record of creation in language

that simply does not allow for human supposition.

The second chapter of Genesis continues a narrative of the creation, providing some of the details that occurred during those first six days. Again, Deity will be stressed: "**God ended**^{2a} . . . **His work**^{2b} . . . "He had made"^{2c} . . . He rested^{2d} . . . He work^{2e} . . . **God created and made**^{2f} . . . **God blessed**^{3a} . . . **He had rested**^{3b} . . . "all **His work**^{3c} . . . **God created and made**^{3d} . . . the **Lord God** made the earth and the heavens⁴ . . . the **Lord God** had not caused it to rain⁵ . . . the **Lord God** formed man . . . and breathed⁷ . . . the **Lord God** planted a garden^{8a} . . . **He put man**^{8b} . . . whom He formed^{8c} . . . out of the ground the **Lord God** made⁹ . . . the **Lord God** took the man and put Him in the garden¹⁵ . . . the **Lord God** commanded the man¹⁶ . . . the **Lord God** said^{18a} . . . I will make him a help meet for him^{18b} . . . out of the ground the **Lord** formed. . . and brought them to Adam¹⁹ . . . the **Lord God** caused a deep sleep to fall on Adam^{21a} . . . **He** took one of his ribs^{21b} . . . And the rib, which the **LORD God** had taken from man, made **He** a woman, and brought her unto the man."²²

Thus, in the inspired narrative of the creation of the heavens and the earth, and everything that is in them, we have sixty-three direct references to Deity.

The doctrine of Scripture informs us that the pre-incarnate Christ is the One through whom all things were created.

▶ "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. **All things were made by Him; and without Him was not**

any thing made that was made." (John 1:3)

▶ "He was in the world, and **the world was made by Him, and the world knew Him not.**" (John 1:10)

▶ "But to us there is but one God, the Father, of whom are all things, and we in him; **and one Lord Jesus Christ, by whom are all things, and we by Him.**" (1 Cor 8:6)

▶ "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, **who created all things by Jesus Christ.**" (Eph 3:9)

▶ "His dear Son . . . **For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him**" (Col 1:13-16)

▶ "Hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, **by whom also he made the worlds**" (Heb 1:2)

▶ "But unto the Son He saith . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth; **and the heavens are the works of thine hands**" (Heb 1:8-10)

▶ "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning of the creation of God**" (Rev 3:14).

This is all a Divine commentary on

REVELATION IS NOT AMBIGUOUS

THE LOCUS OF SALVATION

THE CREATION OF THE HEAVENS AND THE EARTH AND ALL THAT IS IN THEM

THE DOMAIN OF HUMANITY

CREATION IS A REFERENCE POINT

HAVE TO DO WITH

THE PERSON OF GOD

THE PURPOSE OF GOD

THE WORK OF GOD

THE ROLE OF CHRIST

THE REVELATION OF GOD

THE SALVATION OF GOD

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one of the appellations by which Jesus is known: **“the BEGINNING”** (Rev 1:8; 3:14; 21:6; 22:13).

Judge for yourself how serious it is to postulate the heavens and the earth **not** having been created by Jesus Christ. Or, that creation was wrought by an

independent natural process instead of a Divine fiat, or decree. **The creation has to do with God Himself, and His eternal purpose.** There was a purpose served by the creation of the heavens and the earth. It is totally unreasonable to imagine that this involved some erratic, random work, or that the earth was made without deliberate

intention that served a purpose – particularly a Divine and eternal purpose.

Even among men, purpose demands order and consistency. This is much more true with the God who created man.

THE EARTH BRINGS FORTH LIVING CREATURES

^{1:24} *And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.* ²⁵ *And God made the beast of the earth after his kind, and cattle after their kind, and every*

created (1:6,26).

- ➔ The gifts of God (1:29).
- ➔ The commission of what was created (1:28).

the objective for which they were made. **If you take away the Scriptural account of creation, or attempt to distort or modify what is reported therein, you have sent a wake of confusion throughout the entirety of the Word of God.** You have taken away the impetus of faith, and turned the eyes of humanity inward instead of upward. Vanity then awakes, giving the advantage to the devil. I do not know how one can avoid these affects if, in the consideration of the universe, one is turned to the wisdom of men instead of the revealed wisdom of God.

LET THE EARTH BRING FORTH . . .

“ . . . Let the earth bring forth . . . ”
 Other versions read, *“let the earth produce,”* NIV *“let the earth give birth to,”* BBE *“Let the land produce,”* NET *“let the earth give life to,”* CEV *“Let the earth bring forth the soul of life,”* LITV and *“Earth, generate life!”* MESSAGE

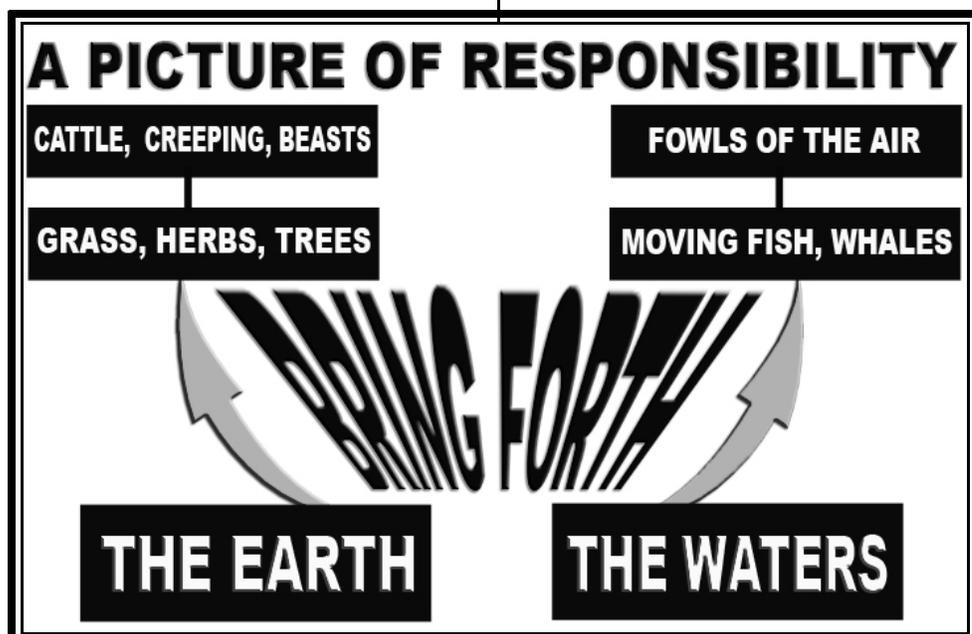
This is the third time something that was itself created brought forth a form of life.

➔ **GRASS, HERBS, AND TREES.** *“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so”* (Gen 1:11).

➔ **SEA CREATURES AND FOWLS OF THE AIR.** *“And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven”* (Gen 1:20).

➔ **LAND ANIMALS AND CREEPING THINGS.** *“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so”* (Gen 1:24).

This kind of creativity was not associated with the heavens. They are not



thing that creepeth upon the earth after his kind: and God saw that it was good.”

AND GOD SAID

“And God said . . . ” The importance of these words cannot be overstated. The phrase *“God said”* is found eleven times in the first two chapters of Genesis, which deal with the creation. When reporting the fall of man, those words are mentioned four times (3:1,13,14,22). A speaking God is identified with:

- ➔ The creation (1:1-31).
- ➔ The precise identification of what was

- ➔ The assessment of creation (2:19).
- ➔ The assessment of Adam being alone (2:18).
- ➔ Responding to the devil (3:3).
- ➔ Interrogating mankind (3:9,11,13)
- ➔ The cursing of the serpent (3:14).
- ➔ The proper response to man’s sin (3:16,17,22).

Thus, God speaking has to do with everything to which mankind is related. It touches the people, their environment, and

said to have brought forth anything. To this point, this kind of activity pertains only to what is living. We see at once the introduction of the principle of responsibility. **What was "made" on earth was expected to be productive.** Indeed, before the introduction of sin, there was an instant response in the impersonal creation. It produced something.

The Type

The real message to be received is that God's "eternal purpose" – what He is doing in Christ Jesus – calls for the production of appropriate fruit. Prior to Christ, because of the dominancy of sin, this kind of fruitage was largely unknown. The principle exhibit of the work of God among men was the nation of Israel. **This is a nation that was created by God, and fruit was expected from it.** Speaking of this expectation the prophet wrote, "Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and He looked that it should bring forth grapes, and it brought forth wild grapes" (Isa 5:1-2). **Israel was not excused for this failure, even though it can be reasoned they were incapable of producing the desired fruit.**

God continued to reason with Israel on this matter, and He fully intended that we give heed to what He says. "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it" (Isa 5:3-6).

The point here is that God will not change His requirements for what He has created, or re-created. He will not receive any explanation for fruitlessness. Instead, He has launched a new creation, built upon a new covenant, and invested with powers not found in the original creation.

Noble men would be chagrined if God's word to "bring forth" was answered

by a refusal from the land and the sea to do what God had commanded. It would be considered blasphemous and intolerable for such a condition to exist. Nothing like that has ever occurred in the impersonal creation, and we do not expect it to. **And yet, we have a professing church on our hands that is not producing what God has required of them.** This condition contradicts everything God has declared about the "new creation" (2 Cor 5:17; Eph 2:10; 2 Cor 3:18; Heb 3:14; 2 Pet 1:4, etc.). **And yet men in general have grown accustomed to recalcitrance among professing Christians.** They have even gone so far as to structure a theology that conveniently explains this strange phenomenon. If those who wear the name of Jesus do not do what is required of them by their Savior, they are standing in a most perilous situation.

BEAST, CATTLE, AND THINGS CREEPING ON THE EARTH

" . . . the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so . . ." Other versions read, " . . . livestock,

Already, God had created life for the environment of the sea – life that could exist and navigate in the water. He also created life that could exist outside of the water – in the environment of the air, that could fly in the firmament above the earth. Now He creates animals that could maintain their life upon the earth, finding food and habitats there. There was nourishment in the sea, and there was a specific order of life that could live in the water and obtain that food. There was also a large firmament above the earth in which certain forms of life could navigate, gathering food upon the earth, yet soaring high above it. Now, God creates a form of life that will be located and navigate upon the earth itself.

LIVING CREATURES

" . . . the living creatures." Other versions read, "living souls," ^{DARBY} "the soul of life according to its kind," ^{LITV} "the earth soul-living." ^{INTERLINEAR} "life-living," ^{ABP} "animal life." ^{GNB}

Some versions refer to this animal life as "soul" because the Hebrew word for "soul" is used. The Authorized Version

Scientists estimate that at this time there are between 9,000 and 10,000 species of animals. This is, no doubt, but a small percentage of the original number of species prior to the flood.

creatures that move along the ground, and wild animals," ^{NIV} "livestock, crawling animal and wild beast," ^{CJB} "livestock, creatures that crawl, and the wildlife," ^{CDB} "every type of domestic animal, crawling animal, and wild animal," ^{GWN} "quadrupeds and reptiles and wild beasts," ^{SEPTUAGINT} "livestock, small animals that scurry along the ground, and wild animals." ^{NLT} "cattle and reptiles and wildlife," ^{LIVING} "four-footed, and reptiles, and wild beasts," ^{ABP} "tame animals, wild animals, and reptiles," ^{CEV} and "domestic and wild, large and small." ^{GNB}

The earth brought forth a massive number of land animals. They are referred to as "living creatures," ^{KJV} "living things," ^{BBE} "living souls," ^{DARBY} "animals," ^{NLT} "life [living]," ^{ABP} "All kinds of animal life," ^{GNB} and "the soul of life according to its kind," ^{LITV} "life." ^{MESSAGE}

translates the word "creature," which literally means "a breathing creature." ^{STRONG'S} Solomon referred to this part of the brute creation as its "spirit." "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Eccl 3:21). This part of the both man and beast is "the breath of life," or the ability to sustain earthly life by breathing.

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There is, of course, a vast difference between the life of animals and the life of mankind. While both breathe, there is a rationality associated with humanity than is

after the image of God.

- ➔ God *“breathed”* into man’s nostrils the breath of life (Gen 2:7). He did not do so to the animals.
- ➔ Man is a custodian of his soul (Matt 11:29; 16:26; Mk 8:36-37; Luke 21:19; 1 Thess 5:23; James 1:21; 1 Pet 4:19). This is not true of animals.
- ➔ Men are to love God with all of their souls (Matt 22:37). This is not required of animals.
- ➔ Men are to purify their souls by obeying the truth (1 Pet 1:22). This is not required in animals.
- ➔ Jesus is the appointed *“Shepherd and Bishop of our souls”* (1 Pet 2:25). He does not sustain this kind of relationship to animals.

during these relatively peaceful times, spiritual life must be sustained. This life is depicted in the beasts of the earth who find their sustenance where they are. Land creatures find it on the land, and sea creatures find it in the sea.

- ➔ **DURING PROFOUND DEPTHS OF TRIAL AND SORROW.** There are also times that are like the troubled sea, casting up mire and dirt. These are times when the wicked exert themselves – those who, by nature, *“are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt”* (Isa 57:20). During these times both men and the hosts of darkness seem to have more ready access to us, and we sail through life as though in the midst of a destructive storm. Life in Christ Jesus must be sustained during these times as well.
- ➔ **DURING TIMES OF EXULTATION AND JOY.**

specified in verse twenty-four. They are given again in this verse.

- ➔ **BEAST OF THE EARTH.** Other versions read, *“the wild animals,”* ^{NIV} *“wild beast,”* ^{CJB} *“wildlife.”* ^{CSB} These are animals that are not intended to be domesticated. Those who attempt to do so often find such creatures suddenly growing hostile, and doing them harm. These are the type of animals among whom Nebuchadnezzar roamed when, as a punishment for his pride, his hair grew like an eagles’ feathers, his nails like birds’ claws, and he ate grass as oxen (Dan 4:32-33).
- ➔ **CATTLE.** Other versions read, *“livestock,”* ^{NIV} *“domestic animal.”* ^{GWN} These are domesticated animals that are serviceable to mankind, yielding milk, wool and meat to them, besides serving as burden-bearers. They are generally found in clusters, and are not noted for hostility among themselves.

- ➔ **CREEPING THINGS.** Other versions read, *“everything that creeps upon the earth,”* ^{NKJV} *“creeps on the ground,”* ^{NASB} *“creatures that move along the ground,”* ^{NIV} *“moving along the face of the earth,”* ^{BBE} *“crawls alone the ground,”* ^{CJB} *“every creeping thing of the ground,”* ^{DARBY} *“all the reptiles of the earth,”* ^{SEPTUAGINT} *“small animals,”* ^{NLT} *“reptiles,”* ^{LIVING} *“every sort of reptile and bug.”* ^{MESSAGE} These *“creeping”* things are distinguished from animals that stand. They range from reptiles, to smaller forms of life like worms and bugs. The variety of such animals is nearly endless. Currently there are over 82,000 species of bugs alone, and over 2,900 species of snakes.

All of these forms of animal life were produced by the land, which God empowered to produce this sizeable array of living creatures. The vast variety of life gives us some idea about life’s complexities, and the different forms it takes.

God is culturing our minds to think of life in a proper and God-glorifying manner, so that when He speaks of life *“more abundantly”* we will be more prone to consider such life as coming solely from God. Also, if men are urged to come to Jesus that they *“might have life”* (John 5:40), we ought not confine our definitions of *“life”* to terms that make perfect sense to the carnal mind. No person who has a proper concept of life will be pulled aside by religious claims of health and wealth being

There is a certain type to be seen here, and it is glorious. Here we are introduced to life that is versatile. It can be sustained in the deep dark sea, in the bright heavens, and on the earth as well. This teaches us that there are differing realms in which spiritual life is to be sustained. This necessity is owing to the fact that we presently occupy a temporal place that is bounded by time – appointed time.

THE TYPE TO BE SEEN

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- ➔ **DURING EARTHLY NORMALCY.** In the Spirit, normalcy includes apposition by the world, and the relentless tug of the flesh. However, during such times we are not passing particular trials that tend to sap our spiritual strength. There are times when we are given rest from external apposition, and the comfort of the Spirit is with us. Nevertheless,

There are other times when we soar above the affairs and experiences of this world on eagles’ wings. Our spirits are caught up, our minds clear, and the joy of the Lord dominant. The wicked cease from troubling, and a rest is experienced that is only known by *“the elect.”* However, spiritual life must be sustained during these times as well. The meat that endures unto eternal life can be found in these lofty realms (John 6:27).

AND GOD MADE

“²⁵ And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.”

The different types of animal life are

a suitable manifestation of "life more abundantly." To the spiritual mind, such

proclamations approximate insanity because it is do demeaning of God Himself.

If nature testifies to God's power and Godhead, then it is to be acknowledged.

LET US MAKE MAN IN OUR IMAGE

"²⁶ And God said, Let Us make man in our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Now we come to the chief creation – the one for whom all of the other things and forms of life were made. This creation will be associated with a superior purpose, and in the likeness of God Himself. **Were it not for this creation, none of the other things would have been made, and there would be no other form of life upon the earth.** In fact, the earth itself would not have been made if what we now read did not take place.

"LET US"

"And God said, Let Us . . ." Other versions read, *"Now We will,"* ^{GNB} and *"Let Us [Father, Son, and Holy Spirit]."* ^{AMPLIFIED}

This is not a word delivered to a portion of creation – as when He spoke to the waters (Gen 1:20), and initially, as well as later, to the earth (Gen 1:11; 24). **This is a word spoken within the Godhead Itself.** It is a sterling example of God operating according to His own immutable counsel. It is said of God and His will, *"Having made known unto us the mystery of his will, according to his good pleasure which He hath purposed in Himself"* (Eph 1:9). As it is written of Him, *"who worketh all things after the counsel of His own will"* (Eph 1:11). This is a primary aspect of the Divine nature that drives everything God is said to do. Strictly speaking, His words and actions are not merely a response to circumstance.

To this point, God has commanded for certain things to appear, or be brought forth. **Here, however, a different mode of creation is introduced that will require a more personal involvement of the Lord.** Here there is a deliberation that has not been revealed prior to this.

This is a reference to Deity. **For the first time in Scripture, a plural pronouncement is used in reference to God.** There are also several other references to

Deity that use the term "Us" or "Our."

- *"And God said, Let **US** make man in our image, after **OUR** likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth"* (Gen 1:26).
- *"And the LORD God said, Behold, the man is become as one of **US**, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever"* (Gen 3:22).
- *"Go to, let **US** go down, and there confound their language, that they may not understand one another's speech"* (Gen 11:7).
- *"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for **US**? Then said I, Here am I; send me"* (Isa 6:8).
- *"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in **US**: that the world may believe that Thou hast sent*

*stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground . . . And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And **the LORD said**, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For **I know him**, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. And **the LORD said**, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And **the men** turned their faces from thence, and went toward Sodom: but Abraham stood yet before **the LORD**" (Gen 18:2,16-21). This is the time Abraham asked the Lord if He would destroy the righteous with the unrighteous (Gen 18:23-35).*

The truth of the matter is that there are three Persons in the Godhead. They are now identified as the Father, the Son, and the Holy Spirit. Prior to His incarnation, Jesus was known as "the Word," who was "with God," and "was God" (John 1:1). All three Persons are referred to as "God."

Me" (John 17:21).

- The Lord appeared to Abraham in the form of three men: *"And he lift up his eyes and looked, and, lo, **three men***

"GOD" – A PLURAL WORD

In Genesis 1:1 (*"in the beginning God created"*), the Hebrew word translated "God" is אֱלֹהִים, and is lexically defined

as "NOUN COMMON MASCULINE PLURAL ABSOLUTE." WTM MORPHOLOGY In this verse, the form of the Hebrews word **אֱלֹהִים** is "COMMON MASCULINE SINGULAR ABSOLUTE." WTM MORPHOLOGY

In the New Covenant writings the word "God" is also translated from a plural form of the Greek – θεοίς. (292 times). However, it is also used in the singular – θεός (145 times). Great care is taken in the use of these terms. **When a point is being made of Christ being the means to God, the word "God" is used in the singular.** (Examples include: Rom 5:1; 1 Pet 1:21; 1 John 4:10).

The truth of the matter is that there are three Persons in the Godhead. They are now identified as the Father, the Son, and the Holy Spirit. Prior to His incarnation, Jesus was known as "the Word," who was "with God," and "was God" (John 1:1). All three Persons are referred to as "God."

Prior to Christ, it was not common for God to be referred to as "Father" (Deut 32:6; 2 Sam 7:14; 1 Chron 17:13; 22:10; 28:6; 29:10; Psa 89:26; Isa 9:6; Isa 63:16; 64:8; Jer 3:19; 31:9; Mal 1:6; 2:10). By way of comparison, in the New Covenant writings, God is referred to as "Father" two hundred and sixty times.

full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ" (Col 2:2). Other versions read, "attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ," ^{NKJV} "attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ," ^{NASB} "so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ," ^{NIV} "so that they may have all the riches of assured understanding and have the knowledge of God's mystery, that is, Christ himself," ^{NRSV} "the abounding wealth and blessings of assured conviction of understanding, and that they may become progressively ^dmore intimately acquainted with and may know more definitely and accurately and thoroughly that mystic secret of God, [which is] Christ (the Anointed One)." ^{AMPLIFIED}

The Distinction of the Father from the Son is a Point of Apostolic Doctrine

The Gospel itself, together with the apostles elaboration and exposition of the same, makes a specific point of distinguishing between the Father and the Son – between the Father and the Lord

- ➔ The Son is bringing us to God (1 Pet 3:18).
- ➔ Through the Son we come to the Father (John 14:6).
- ➔ Through the Son we believe in God (1 Pet 1:21).
- ➔ The Father delivered the Son (Rom 8:32).
- ➔ On the cross, the Son was forsaken by God (Matt 27:46).
- ➔ The Messiah was God's Servant (Isa 42:11 Matt 12:18).
- ➔ Jesus is the "Lord's Christ (Lk 2:26), and "the Christ of God" (Lk 9:20).
- ➔ The Father twice declared audibly that Jesus was His Son (Matt 3:17; 17:5).
- ➔ Jesus prayed to the Father (Mk 14:36).
- ➔ The Father raised Jesus from the dead (Acts 2:32).
- ➔ The Father exalted the Son (Phil 2:9).
- ➔ Jesus is the Mediator between God and man (1 Tim 2:5).
- ➔ In the end, Jesus will deliver the Kingdom back to God (1 Cor 15:14).
- ➔ Jesus spoke the words the Father gave Him (John 14:10).
- ➔ Jesus did the works He saw the Father doing (John 5:36; 10:37).
- ➔ Jesus went back to God (John 14:12; 16:10).
- ➔ Jesus is seated at the right hand of God (Mk 16:19).
- ➔ God delivered all things into the hands of Jesus (John 3:35; 13:3).
- ➔ The Father has committed all judgment to the Son (John 5:22).
- ➔ God will judge the world through the Man Christ Jesus (Acts 17:31).
- ➔ Jesus referred to the Father as the One who "sent" Him (Lk 4:18; 5:30,36,37; 6:39,44,57; 7:29).
- ➔ Jesus will confess those who confess Him before men to the Father (Matt

From one point of view, this is a mystery, and thus cannot be satisfactorily explained in the flesh. For those who are in Christ Jesus, however, there is an acknowledgment of this very truth.

Apostolic doctrine and history portrays three personalities as "God."

- ➔ **THE FATHER** (1 Cor 8:6; Phil 2:11; 1 Pet 1:2).
- ➔ **THE SON** (John 20:28; Tit 2:13; Heb 1:8).
- ➔ **THE SPIRIT** (Acts 5:3-4).

From one point of view, this is a mystery, and thus cannot be satisfactorily explained in the flesh. **For those who are in Christ Jesus, however, there is an acknowledgment of this very truth.** Scripture states it this way: "That their hearts might be comforted, being knit together in love, and unto all riches of the

Jesus Christ. Those who maintain they are the same are in sharp disagreement with this revealed distinction.

- ➔ The Father "sent" the Son (1 John 4:14).
- ➔ The Father "gave" the Son (John 3:16).
- ➔ The Son came to do the will of the Father (John 6:38).
- ➔ The Son reconciled us to God (Rom 5:10; 2 Cor 5:20).
- ➔ God made Jesus to be made sin for us (2 Cor 5:21).

10:32),

- ➔ Jesus will deny those who deny Him before men to the Father (Matt 10:33).
- ➔ Only the Father knows who the Son is. And only the Son knows who the Father is, and those to whom Jesus reveals Him (Matt 11:27).
- ➔ Jesus said that both He and the Father were working (John 5:17).
- ➔ No one can come to Jesus unless it is given him to do so by the Father (John 6:65).
- ➔ Jesus said the Father loved Him (John 10:17).
- ➔ The Father commanded Jesus to lay down His life and take it up again (John 10:17-18).
- ➔ Jesus said if a man loved Him and kept His Word, the Father would love that person, and They both would take up their abode in him (John 14:23).

God created all things by Christ

The Spirit elaborates on the creation in His exposition of Jesus Christ, the Son of God. **It is through the Lord Jesus in His pre-incarnate capacity that God created the worlds, and all that is in them.**

- ➔ *"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. **All things were made by Him; and without Him was not any thing made that was made**" (John 1:1-3).*
- ➔ *"He was in the world, and **the world was made by Him, and the world knew Him not**" (John 1:10).*
- ➔ *"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, **by whom are all things, and we by Him**" (1 Cor 8:6).*
- ➔ *"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, **who created all things by Jesus Christ**" (Eph 3:9).*
- ➔ *". . . His dear Son: In whom we have redemption through His blood, even the forgiveness of sins: **Who is the image of the invisible God, the firstborn of***

*every creature: **For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him**" (Col 1:13-16).*

- ➔ *"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, **by whom also he made the worlds**" (Heb 1:2).*
- ➔ *"But unto the Son He saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity;*

The "image" of God has no direct relationship with the body of man, for God "is a Spirit," and man's association with Him is fundamentally spiritual

*therefore God, even thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, **in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands**" (Heb 1:7-10).*

- ➔ *"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning of the creation of God**" (Rev 3:14). The Amplified Bible reads, **"the Origin and Beginning and Author of God's creation."***

Our view of creation, therefore, has everything to do with the Lord Jesus Christ Himself. The manner in which He works was made known when He walked among men. His works were always accomplished immediately, and often with the utterance of a word. **If, in His creation of the world, He took long ages, he worked differently than He did when He walked among men.** If that is the case, then He is not an accurate revelation of God, and we have an erratic Deity on our hands. I am personally afraid to entertain such a foolish notion of Jesus.

The phrase, "Let us make man . . ." is the Father speaking to the Word, who in time was made flesh and dwelt among us (John 1:14).

MAKE MAN IN OUR IMAGE

". . . make man in our image . . ."
Other versions read, "Let Us make humankind in Our image,"^{CJB} "Let Us make man according to Our image,"^{SEPTUAGINT} "Let Us make human beings in Our image,"^{NLT} "Let us make a man --someone like Ourselves,"^{LIVING} "Now We will make humans, and they will be like Us,"^{CEV} and "Let Us [Father, Son, and Holy Spirit] make mankind in Our image."^{AMPLIFIED}

At this point, language proves to be very inadequate. If we were to confine ourselves to the lexicons, both Hebrew and Greek, we will come away with something less than a satisfactory view of the word "image." In the Hebrew, the word is used in

reference to idols, as well as to refer to something that bears a resemblance to something more precise. That definition comes the closest to the meaning intended here – "resemblance." The "image" is not precise, but is only introductory.

The main objective here was to create someone with whom the Lord could have fellowship – a creation to whom He could divulge His purpose, and distribute moral responsibility. **The "image" in which man was created was not an end of itself, but a means to an end.**

The "image" of God has no direct relationship with the body of man, for God *"is a Spirit,"* and man's association with Him is fundamentally spiritual (John 4:24). There are some who have taught that God does have a body, and that the body of man reflects that image. God *"is not a man,"* either in form or in manner (Num 23:19). When it is written that Jesus, prior to His entrance in the world, was *"in the form of God"* (Phil 2:6), a tangible, or physical "form" is not intended. There, the reference is to a moral form, or the nature of God. The NIV reads, *"being in the very nature of God."* The Amplified Bible reads, *"although being essentially one with God and in the form of God [possessing the fullness of the attributes which make God God]."*

It is this Divine imagery that sets mankind apart from the rest of the creation. Unlike the brute creation, man does not function by instinct, or inherent aptitude. Mankind is driven by thought and purpose. Since the fall of man, and apart from identity with God through Jesus Christ, his thoughts and purposes have been his weak point. By nature they are at variance with the thoughts of God, and hence also with His ways (Isa 55:8-9) Now, man does not think like God, even though He was created to walk and fellowship with Him. Redemption puts man in a position where he can think the thoughts of God, fellowship with Him, and make the appropriate preparations to dwell with Him forever. All of this requires the Divine imagery in man.

Regeneration includes the adaption of man to God in both his thoughts and ways. As it is written, *"And that ye put on the new man, which after God is created in righteousness and true holiness"* (Eph 4:24). And again, *"And have put on the new man, which is renewed in knowledge after the image of Him that created him"* (Col 3:10).

The manner in which God created man – in His own image – set the stage for the marvelous re-creation that takes place in *"the Second Man"* (1 Cor 15:47). This is also why the Savior took upon Himself the nature of *"the Seed of Abraham"* – a man. **By becoming a man Jesus broke the lineage**

Some unique things that are involved in this image are the ability to purpose, will, determine, weigh, love, hate, etc. These were all marred when man sinned, and are re-created in Christ Jesus.

of Adam, being *"the last Adam,"* providing a just basis for the required change to be made in fallen man. All of this was anticipated in the original creation.

Some unique things that are involved in this image are the ability to purpose, will, determine, weigh, love, hate, etc. These were all marred when man sinned, and are re-created in Christ Jesus.

Whatever a person may think about God and man, God never did purpose for man to be independent from Him. Apart

from his identity with God, man has no lasting purpose. Even though God is merciful, giving men the sun and rain and things required to maintain life, living apart from Christ is totally vain, and will conclude by being ostracized from the presence of the Lord forever.

AFTER OUR LIKENESS

" . . . after Our likeness . . . " While this is somewhat repetitive, it is not totally so. **The idea is that in the creation of man, God is not replicating Himself.** Man is God's *"offspring,"* and in that sense he is after God's *"likeness."* **However, it is not possible to begin your reasoning with man – particularly fallen man – and arrive at a correct perception of God.** All sound reasoning must begin with God as He has been revealed in Christ Jesus. In so doing, and only in so doing, we can arrive at a proper view of humanity.

This is why purported sciences that claim to diagnose man's nature, personality, drives, etc., are flawed to the core. They begin their reasoning at the wrong place – with man that is in a fallen and flawed condition.

In my own judgment, the thing that sets humanity apart from every other form of earthly life is rationality, or the ability to reason. Although this was corrupted so far as matters pertaining to God and godliness

are concerned, the capacity to reason remained. This accounts for the many inventions: social, and technological advances that have taken place in history. They were all accomplished by the employment of reason, diagnosis, and analysis. The brute creation does not have this ability, but rather relies on instinct or intuition. Beavers, for example, do not make dams that are more intricate and advanced than they did a century ago.

Human rationality was tainted by sin that day Adam and Eve partook of the forbidden fruit. Now, naturally speaking,

reason is built in the wrong way. Men think wrongly about God and the things of God, just as Adam and Eve were led to do through the subtlety of Satan. Solomon noted, *"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions"* (Eccl 7:29). Some of those *"inventions"* were humanly-created gods (Psa 99:8; 106:29,39). No invention of man can extend its usefulness beyond death – and certainly it cannot blend with the eternal order.

In Christ, true rationality is found. It is encapsulated in the expression, *"the knowledge of His will in all wisdom and spiritual understanding"* (Col 1:9). **Men will not be herded into glory. They will be led, and that calls for good and sound thinking.** There are times when a determination must be made as to whether the Lord is dealing with us or the devil. When it is proper, purified rationality will be able to conclude, *"It is the Lord"* (1 Sam 3:18; 12:6; John 21:7). It will be able to reason on a heavenly communication, so that it may be said, *"assuredly gathering that the Lord hath called us"* to do a particular thing (Acts 16:10). After Cleopas and his companion had heard the risen Son of God, they were able to reason, *"Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?"* (Luke 24:32).

A religion that does not encourage and lead to godly rationality is false to the core. When a person is dominated by this kind of mind-set, a proper assessment of circumstances cannot be made. Even if God is working mightily in their presence, they are not able to discern it. To put it another way, they cannot fellowship with Christ in what He is doing – even though God Himself called them into such a fellowship (1 Cor 1:9).

How many times I have witnessed professed believers confused by circumstance, and thus they sought counsel from the ungodly. Others have been living amidst a great outpouring of grace, and, like Ananas and Sapphira, and yet they seek to capitalize on the moment in a fleshly and ungodly manner.

Adam was created in the likeness of God, and thus was able to reason in a pure and unsullied manner – until sin entered the world through him. However, now, in Christ Jesus, there is a new creation, one in which a mind-set is obtained that can think on *"whatsoever things are honest, whatsoever things are just, whatsoever things are pure,*

whatsoever things are lovely, whatsoever things are of good report . . . virtue and . . . praise" (Phil 4:8). Now the person who is born again can seek "the things that are above," and can set his "affection" on them (Col 3:1-2).

As previously noted, the "new man . . . after God is created in righteousness and true holiness" (Eph 4:24). It is also written "And have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col 3:10).

All of this was prefigured on the sixth day of creation, when God created man in His own likeness.

In view of this, what can really be said about a religion that is primarily emotional and devoid of productive thought. What can be said about an approach to the Christian life that leaves the people under the grip of ignorance, and unable to think in a God-glorifying manner – unable to discern what God has said about His Son and His great salvation? All about us there are professing Christians that rarely, if ever, have a lucid thought about God, Christ, salvation, or the world to come. They cannot reason in a manner that begins and concludes with Christ Jesus, who is "the Beginning and the End" (Rev 1:6; 3:14; 21:6; 22:13).

LET THEM HAVE DOMINION

" . . . and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Other versions read, "let them rule over,"^{NASB} "Let them be masters,"^{NJB} "will reign over,"^{NLT} "to be masters,"^{LIVING} "let them control,"^{ABP} "they will have power over,"^{GNB} "they can be responsible for,"^{MESSAGE} and "let them have complete authority over."^{AMPLIFIED}

Take note of the change of the pronoun in this verse. He made "man" (singular), but gave "them" (plural) the dominion. This confirms that Adam was, in fact, the federal head of the human race. What happened to him also happened to all of his progeny. Now, however, men share in his trespass, his fall, and his defilement

(Rom 5:15-19). The ultimate fulfillment will be through "the Second Man," not the "first man" (1 Cor 15:47). **Adam's race, by reason of its progenitor, has been permanently disqualified.** Only those who are among the offspring of Jesus will realize the fulfillment of this revealed objective.

Notice the boundaries of this authority: "fish of the sea, fowl of the air, the cattle, all the earth ("the wild animals of the earth"^{NRSV}), "every creeping thing." Man was given dominion over living things. According to the narrative, man did not have authority over the solar system or any aspect of it. He did not have dominion over the light or the darkness, or over the day and the night. He did not rule the seasons, or the times. He did not have rule over the earth itself – either the land or the sea. **Rather, because mankind was the superior form of life, he was given dominion over all**

If you ever wonder if man has fallen, try commanding some part of the animal world to do something – anything. Perhaps you could train them to do this or that, but training is not the evidence of dominion.

Immediately, the Hebrews text draws our attention to "THE MAN" – Christ Jesus. **He is the single Man in whom all of the purpose of God is fulfilled.** When He walked as a Man among men, He had the kind of authority affirmed in our text – and He displayed it.

- Stilled the raging sea (Matt 8:26).
- Calmed the ferocious wind (Mk 4:39).
- Called for a catch of fish (Luke 5:5-7; John 21:6).
- Called for a fish to deliver a coin (Matt

God will not allow the kind of control He has ordained until every vestige of sin has been removed, and mortality has been swallowed up by life. Until then, we must look to Jesus!

inferior forms of life-breathing creatures.

This dominion was forfeited when sin entered into the world. **Yet, the purpose itself was not abandoned.** Paul reasons on this in the second chapter of Hebrews. "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, He left nothing that is not put under him. **But now we see not yet all things put under him**" (Heb 2:6-8). Now – since sin has entered into the world – it is apparent that man does not have this kind of dominion. He has no control over nature, and any dominion he has over animal life is accomplished through some form of force or wisdom.

17:22).

- Cursed a fig tree (Mk 11:13-14,20-21).
- Rode on an unbroken colt (Lk 19:30^{ff}).

Thus, the statement of Genesis was fulfilled in Jesus initially – to confirm its truth. The fulfillment for humanity itself will come to pass the world to come, when the meek "shall inherit the earth" (Matt 5:5). In delineating the release of creation from the "bondage of corruption," Paul alludes to the ultimate subjection of the world to the saints. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom 8:21). **God will not allow the kind of control He has ordained until every vestige of sin has been removed, and mortality has been swallowed up by life. Until then, we must look to Jesus!** That is what sin did to our race. This fact can be easily confirmed by your attempt to dominate nature.

SO GOD CREATED MAN

" ²⁷ So God created man in His own image, in the image of God created He him; male and female created He them."

The sixth and final day of creation, with the loftiest creation being especially created last of all – by Given O. Blakely

God now did precisely what He said He would do. That is His manner, and He particularly wants His people to know it. Once, after telling Israel through Isaiah and Jeremiah that Babylon would take them captive, He also told them He would bring Babylon down as well. *"For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD."* (Isa 14:22). *"I will also make it a possession for the bittern [a species of bird ^{STRONG'S}], and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts. The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: That I will break the Assyrian in My land, and upon My mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?"* (Isa 14:22-27).

God said it, and God brought it to pass. If the primeval chaos that existed *"in the beginning"* could not hinder the work of God, you may be sure that feeble and fallen man cannot do so. Even though Satan apparently fell before the creation, he also was powerless to interfere with what God was doing.

Men must read the promises of God with Genesis in mind. **God will do what He has promised He will do, just as surely as He *"created man"* just as He said He would.**

SO GOD CREATED MAN

"So God created man in His own image, in the image of God created He him . . ." Other versions read, *"and God created man in His image,"* ^{DARBY} *"Thus God created man in His image,"* ^{GENEVA} *"God created humankind in His own image,"* ^{NET} *"So God created human beings in His own image,"* ^{NLT} *"And God prepared the man in His image,"* ^{YLT} *"So God made manlike his Maker,"* ^{LIVING} *"So God created humans to be like himself,"* ^{CEV} *aid "God created human beings; he created them godlike."* ^{MESSAGE}

The idea here is that man, when he

humanity – not the likeness of the original Adam when he was first created. As the Genesis record progresses, we will learn why it was necessary for God to purpose a *"Second Man."*

Adam was made in *"the likeness of God"* (Gen 5:1), and was in God's *"own image"* (Gen 1:27). However, that *"image"* was not an exact or precise one. It was but an image that was suitable to make humanity as a whole person acceptable to God. When the Savior came into the world, He is said to have been *"the express image"* of God's *"Person"* (Heb 1:3) – more precise and exact than ever before existed. **This is why Jesus is not restoring what Adam lost.** He is not bringing man back to what Adam was on the sixth day of creation. Adam was the introduction to humanity, but was not its culmination. He Himself had to be created, and Jesus was the Creator.

If these things are not seen clearly, men will become confused about Adam and his role in the history of humanity. At this time, Adam's generation has been written off, and it is imperative that one participate in a new lineage – that if Jesus – to be saved.

Adam Was Created a Fully Grown Man

"In the beginning," man was not created a baby, or a child, or a young man, that was intended to grow up into this appointed image – *"the image of God"* (Gen 1:27). **He was created fully grown, endowed with everything required to bear the intended likeness of God.**

There was apparently some form of fellowship with God at that point. We do not know how long this lasted, but I suspect it was not long.

The Scriptures refer to the fact that God *"created"* man several times (Gen 1:27; 5:1; 6:7; Deut 4:32; Isa 45:12;

➤ *"So God created man in his own image, in the image of God created he him; male and female created he them"* (Gen 1:27)

➤ *"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him"* (Gen 5:1).

➤ *"And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them"* (Gen 6:7).

If the primeval chaos that existed "in the beginning" could not hinder the work of God, you may be sure that feeble and fallen man cannot do so. Even though Satan apparently fell before the creation, he also was powerless to interfere with what God was doing.

Again Isaiah, God speaking through him, cried out, *"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure: Calling a ravenous bird from the east, the man that executeth My counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it"* (Isa 46:11).

In the creation itself this aspect of the Divine nature is repeatedly displayed:

was created, was precisely what God intended him to be at that time. He had the dominion God announced he would have, and bore the image of God, as He had purposed.

A Consideration

Now that Jesus has come, and the matter of humanity has been further clarified, we know that Adam was not the ultimate man, nor was he intended to be. Before Adam was created, in the chambers of eternity, another Man was purposed who would come from heaven – **a Man who would not be created, but one who would take upon Himself the likeness of fallen**

- ➔ *“For ask now of the days that are past, which were before thee, since the day that **God created man** upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?” (Deu 4:32).*
- ➔ *“Shall mortal man be more just than God? shall a man be more pure than **his Maker**?” (Job 4:17).*
- ➔ *“For thou hast made him a little lower than the angels, and hast crowned him with glory and honor” (Psa 8:5).*
- ➔ *“Lo, this only have I found, that **God hath made man upright**; but they have sought out many inventions” (Eccl 7:29).*
- ➔ *“I have made the earth, and **created man** upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded” (Isa 45:12).*
- ➔ *“I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me” (Jer 27:5).*
- ➔ *“The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and **formeth the spirit of man within him**” (Zech 12:1).*
- ➔ *“But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? **Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands**” (Heb 2:6-7).*

The Criticality of Acknowledging That God Created Man

Those who tolerate the theory of evolution, either in whole or in part, are not aware of the criticality of man being the deliberate creation of God. There are certain portions of “*sound doctrine*” that hinge on this being true.

- ➔ **THE FACT OF SIN.** The concept and fact of sin postulate a basic relationship to God. By its very nature, this has to be through creation, for sin postulates a Divine moral law. Such a law does not exist for the brute creation. It is man that has sinned (Rom 3:23).

- ➔ **ALIENATION FROM GOD.** A state of alienation presumes a moral connection with the Living God. This can only be accomplished by creation. A brute beast cannot decline or advance in morality, which it does not possess. That is a condition only men possess (Eph 4:18).
- ➔ **RECONCILIATION TO GOD.** Reconciliation to God presumes some similarity of nature – and that can only be by creation (Heb 2:17).
- ➔ **KNOWING GOD.** Knowing God also postulates a similar nature (John 17:3).
- ➔ **FELLOWSHIP WITH CHRIST.** No lower form of life is called into such a unique fellowship. That is because a likeness to God can only be found in man, whom God created (1 Cor 1:9).

- ➔ **THE HOLY SPIRIT BEING SENT INTO OUR HEART.** The impersonal creation is not said to have a “*heart*” like man (Dan 4:16) That kind of heart is owing to man’s creation by God (Gal 4:6).
- ➔ **HAVING ACCESS TO GOD.** The brute creation does not have access to God. It does not pray to God, petition God, or seek His aid. Access to God, possessed by all believers (Eph 3:12), is strictly owing to man being God’s offspring.
- ➔ **THE CHURCH BEING THE BODY OF CHRIST.** The church is pointedly declared to be Christ’s “*body*” – the extension of Himself into which His fulness resides (Eph 1:23). This presumes man to be a creation, first by nature, and then by regeneration. I do not know that it can be proved that God regenerates something He did not

Accepting a theory concerning origins is not an innocent act. It flies in the face of detailed revelation. The repeated references to the creation of man would have to be viewed as nothing more than myths if evolution is true.

- ➔ **BY NATURE BEING THE “OFFSPRING OF GOD.”** If man is “*the offspring of God*” (Acts 17:29), he cannot be the result of an evolutionary process.
- ➔ **IN SALVATION BEING THE SONS OF GOD.** The fact that God begets us in Christ Jesus to be His sons presumes that we were made by Him in the first place. That is why the word “*adoption*” is used to describe this circumstance (1 John 3:1; Gal 4:5).
- ➔ **GOD DWELLING IN REDEEMED MEN.** God Himself is said to dwell within the person who loves the brethren (1 John 4:12,15). That God could dwell in anyone not bearing His likeness is something that cannot be substantiated.
- ➔ **CHRIST DWELLING IN OUR HEARTS BY FAITH.** Christ Himself takes up residence in those who have been strengthened within the by the Spirit of God (Eph 3:17). Too, this presumes affinity with God – something the impersonal creation does not possess.

generate.

- ➔ **ACCOUNTABILITY TO GOD.** Only mankind and angels are said to be accountable to God (Acts 17:31; Rom 14:12; 1 Cor 6:2-3; 2 Pet 2:4). That accountability is owing to the fact of creation.
- ➔ **THE DAY OF JUDGMENT.** The day of judgment (2 Pet 3:17; 1 John 4:17) is necessary because man is the creation of God. Take that fact away, and there is no ultimate reason for such a day.

Accepting a theory concerning origins is not an innocent act. It flies in the face of detailed revelation. The repeated references to the creation of man would have to be viewed as nothing more than myths if evolution is true. Of course, these days, some are actually making such statements.

SOME CONSIDER THIS WHOLE ACCOUNT TO BE A MYTH

The Gnostics were the first to declare the Genesis account nothing more

than mythology. However, this view has surfaced in our time, and is energetically embraced by many – even some of the conservative evangelical community. While some of the arguments are rather intricate, the following is a fine summation. Let it be clear that this is a totally false and erroneous view, and there is not an ounce of truth in it. It constitutes a denial of Scripture, and throws a mantle of confusion upon the entirety of Scripture. Here is the view.

The Mythological View "Adam Is a Symbol, a Mystery"

"If the Bible is filled with hidden meanings, what about the story of Adam and Eve? Is it like the rest of the Bible? In fact, Paul says that Adam is a symbol of Christ (Romans 5:14) and calls Christ "the last Adam" (1 Corinthians 15:45, 21, 22). He says that the story of Adam and Eve is "a great mystery...concerning Christ and the church" (Ephesians 5:32)

Perhaps the most widely read Christian story outside the Bible is Pilgrim's Progress, by John Bunyan, about a man who left his home in the City of Destruction, leaving his neighbors named Obstinate and Pliable. The whole story is clearly a parable or metaphor, and this is especially evident from the way the people and places are named.

The story of the Adam is similar when we read it in the original language, for then we see what the names mean. Then it is the story of a person called "Mankind" who lived in the "Garden of Delight". God made his rib into a woman whom Mankind called "Living". In the Garden of Delight with Mankind and Living, God planted the Tree of Life and the Tree of Knowledge of Good and Evil.

If we look more closely at the story, we see that "Adam" or Mankind is not meant to be understood as a literal person, but as a name for people in general. The story says that God created *them male and female*, and called *their* name Adam (that is, Mankind) in the day when *they* were created. (Genesis 5:2, 1:27)

The Garden as a Parable

Elsewhere in the Bible, the Garden of Eden is clearly a parable or symbol. Ezekiel says that Assyria is a tree in the Garden of Eden: "Assyria was a cedar in Lebanon, with fine branches that shaded the forest, and of high stature; and its top was among the thick boughs. The waters made it grow... and in its shadow all great nations made their home.... No tree in the Garden of God was like it in beauty... All the trees of Eden envied it, that were in the garden of God" (Ezekiel 31:3-9). Obviously the nation of Assyria is not literally a tree. This reference to the Garden of Eden is a parable, a symbolic story, and the trees in the garden are symbols of the various nations the Lord has created.

In another place, God says to the king of Tyre, "You were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the Garden of God"(Ezekiel 28:12, 13). It doesn't mean that he was in a literal garden called Eden. Rather, the Garden of Eden is a symbol here of wisdom and perfection.

The Tree of Life is mentioned a number of times throughout the Bible, but it is never said to be a literal tree growing some hidden place in this world. Rather, the tree of life is a symbol of wisdom and understanding (Proverbs 3:8, 13) and wise speaking (Proverbs 15:4) and of the fruits of the labor of a good man (Proverbs 11:30; 13:11, 12). The tree of life is seen in visions of the prophets growing the City of God in heaven (Revelation 22:2, compare Ezekiel 47:7, 12). Likewise, the Tree of Knowledge is not a literal tree. Apples, figs, olives and bananas grow on physical trees. Knowledge sprouts up in the human mind.

Gardens, trees and growing crops are among the commonest metaphors in the Bible. Jesus says, "I am the vine, you are the branches" (John 15:1-8). The kingdom of heaven is like a growing mustard seed, or a field of growing grain (Matthew 13:31, 24). A person who trusts the Lord is like a tree planted by the water (Psalm 1:1-3, Jeremiah 17:7-8). The tents of Israel are said to be like gardens by rivers, trees the Lord has planted, cedars beside the waters (Numbers 24:6). "For the vineyard of the LORD of hosts is the house of Israel, and the people of Judah His pleasant plant" (Isaiah 5: 7).

Clearly, this is not a literal vineyard or garden, but the garden of the soul, a spiritual state in which good things grow in a person's mind. "The LORD shall guide you continually, and *satisfy your soul* in drought, ... and *you shall be like a watered garden*, and like a spring of water, whose waters do not deceive" (Isaiah 58:11). "For as the earth brings forth her bud, and as the garden causes the things that are sown in it to spring forth; so the Lord God will cause *righteousness and praise to spring forth* before all the nations" (Isaiah 61:11). "*Their soul shall be as a watered garden*, and they shall not sorrow any more at all" (Jeremiah 31:12)."

<http://www.whatthebiblesays.info/AdamandEve.html>

If this view is correct, think of the ramifications that it causes. **It would mean that . . .**

- All of the nations of men are traced back to **a myth** (Deut 32:8; Acts 17:26).
- **A myth** named all of the animals (Gen 2:19).
- The fall of man is **a myth** (Rom 5:12-19).
- God talked to **a myth** (Gen 3:9).
- **A myth** begat Cain and Abel (Gen 4:1,25).
- The genealogies traced back to Adam are all **myths** (Gen 5:5-32; Deut 32:8; Lk 3:23-38).
- **A myth** lived for 930 years and died (Gen 5:5).

- Sin and death entered the world through **a myth** (Rom 5:12).
- Death reigned from **a myth** to Moses (Rom 5:14).
- **A myth** was a figure of the Savior to come (Rom 5:14).
- Through the offence of **a myth** many are dead (Rom 5:15).
- **A myth** caused judgment unto condemnation (Rom 5:16).
- Death reigned by **a myth** (Rom 5:17).
- Judgment came upon all men unto condemn through **a myth** (Rom 5:18).
- The disobedience of **a myth** caused many to become sinners (Rom 5:19).
- The first myth was made a living soul (1 Cor 15:45a).
- The last **myth** was make a quickening, or life-giving, Spirit (1 Cor 15:45b).
- The first **myth** was from the earth, the second **myth** is the Lord from heaven (1 Cor 15:47).

There is a thread of reasoning in Scripture that demands the creation of a single man by God. That "*man*" must be the "*first man*," or original, totally unlike any form of life before him. In Adam, there was an "*image*" that could be perpetuated by offspring. Hence, we read of Adam begetting a son "*after his own image*" (Gen 6:3).

MALE AND FEMALE

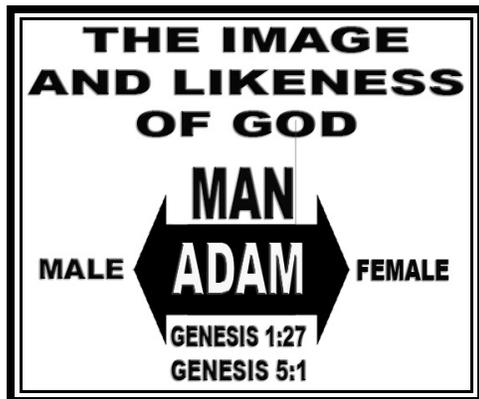
" . . . created He him, male and female created He them." Other versions read, "He created them. He created them male and female," ^{GWN} "He created them, male and female He created them," ^{NET} "He created them; male and female He created them," ^{NLT} "He prepared him, a male and a female He prepared them," ^{YLT} "Man and maid," ^{LIVING} "men and women." ^{CEV}

There is a difference in the various versions. Some represent the summation statement in the forepart of the verse as "*created He HIM*," ^{KJV/NKJV/NASB/NIVRSV/ASV/BBE/CJB/CSB/DARBY/DOUAY/ERV/ESV/GENEVA/JPS/NAB/NAS/NIB/NJB/RWB/TNK/WEB/ABP/LITV} and "*He prepared HIM*," ^{YLT} "*He created them.*" ^{NRSV/IGNB/MESSAGE}

Although I am not altogether satisfied with my findings on this matter, it

appears that most experts in language agree that the last two statements should read:

- "... created He HIM . . ."
- "... male and female created He THEM."



Doctrinally, I am persuaded this is the proper reading. This verse concerns the creation of Adam. **There were two parts to the creation, which will be confirmed in chapter five. Adam and Eve together comprise the image of God.** They are not independent images. The second clause is an elaboration of this first one.

There are some Divine traits accented in the male, and some in the female. Further, they are designed to complement one another. That is why the woman is called "meet for him" (Adam). *Other versions read, "comparable to him,"* NKJV "suitable for him," NASB "a helper as his partner," NRSV "fit for him," RSV "a helper who is like him," CSB and "suitable, adapted, complementary) for him." AMPLIFIED

Some of the details of the creation of man will be provided in the second chapter. **That elaboration destroys the ideas of an evolutionary process and mythology.** The notion that differing genders could evolve from a single gender, thereby enabling

procreation, is too absurd for those made in the image of God to embrace.

Some Implications

There are some significant implications to be seen in the creation of one male and one female. The words of Jesus Himself, together with the apostles' doctrine concerning marriage appeals to this facet of creation. When asked a trick question concerning marriage, Jesus r e p l i e d, "Have ye not read, that he which made them at the beginning made them **male and female**, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore **God hath joined together, let not man put asunder**" (Mat 19:4-6). Those who champion men marrying men and women marrying women have ignored this word from Jesus. The carnal opinions of men cannot invalidate this revealed view.

Paul speaks of "a woman" that has a husband (Rom 7:1). He states she is bound by the law to her husband (Rom 7:2). In various teachings concerning marriage Paul speaks of "THE wife" and "THE husband" (1 Cor 7:3). He speaks of a man having "his own wife," and every wife "her own husband" (1 Cor 7:2).

Marriage is not a social institution that evolved. It is a created relationship that was fully developed from the beginning.

Details To Be Provided Later

The details of the creation of the male and female will be revealed later. They will be details that took place on the sixth day, and will be most remarkable in their nature.

We learn from this that there are different modes of revelation. There is a

summary mode, where a grand overview of things is provided. There is also the detailed view in which particular matters are made known.

This Diviner manner has proved to be most confusing to men – particularly those who are walking according to the flesh. It is not unusual to find men handling an overview as though it was a detailed view. Thus, for example, when addressing the matter of appropriating salvation, it is not unusual to hear someone say, "Baptism has nothing to do with salvation." To them, John 1:12 is a detailed view: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Another example is the way in which some handle Jesus' words in John 10:27-29: "My sheep hear My voice, and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." Persuaded that this is a detailed view, this text proves to be a comfort to those who profess faith in Christ, yet live after the flesh. Actually, this is a summary view, not a detailed one. The details of being in Christ's hand, and in that of the Father, is provided in apostolic doctrine. It involves living by faith and walking in the Spirit, which are detailed in "sound doctrine." It requires keeping the faith and the hope, and running the race. Those who do such things are afforded the safety that is mentioned. They are the ones who remain in the hand of the Savior.

In the details of the creation of male and female, we will find that they were not spoken into existence like the rest of the creation. They were created in a special way, the details of which are not given here. However, enough is said to pave the way for a fuller revelation of the details. This creation was preceded by Divine dialog.

BE FRUITFUL AND MULTIPLY

" ^{28a} And God blessed them, and God said unto them, Be fruitful, and multiply . . ."

GOD BLESSED THEM

"And God blessed them . . ."

This is the second time God has pronounced a blessing. The first blessing is

recorded in verse twenty-two: "And **God blessed them**, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth" (Gen 1:22). Now we read of the Divine blessing the second time. **In both instances it had to do with the expansion of those with the breath of life – first animals, now mankind.**

We learn from this initial introduction to blessing that life is not intended to stay as it was when first initiated. It is not intended to be static – like the rocks on earth, or the heavenly bodies in the celestial realm. The waters were not told to multiply, expanding the number of seas and their quantity of water. Neither, indeed, was the

The sixth and final day of creation, with the loftiest creation being especially created last of all – by Given O. Blakely

land commanded to increase in size and space. God did not tell the sun, moon, and stars to multiply, filling the heavens with more lights. However, provision was made for living things to reproduce. Even the grass, herbs, and trees had seeds in themselves whereby a multiplication of their kind could occur.

We can conclude from this that living things are intended to both grow and multiply. The higher the form of life, the more it is intended to grow and multiply. Legitimate conversion is the commencement of a growth process that is maintained by faith and walking in the Spirit. Where these qualities exist individuals will advance in their likeness to God, and groups of believers will expand. **The record of the book of Acts shows all of this being lived out in the crucible of conflict.**

GOD SAID UNTO THEM

“ . . . and God said unto them . . . ”
Other versions read, “saying,”^{DOUAY} “said,”^{GWN} “told them,”^{LIVING} and “And blessed them God saying.”^{ABP}

Several versions leave out the words “unto them.”^{DOUAY/GWN/NAB/NLT/LIVING/ABP/CEV/GNB/MESSAGE} However, recognized Hebrew manuscripts include the word “unto them.” The more precise reading is probably reflected in the Apostolic Bible Poliglot,^{ABP} “And blessed them God saying.”^{ABP}



This is the first time these words are found Scripture: “and He said **unto them.**” All of the other references to “God said” were impersonal:

- ➔ “God said, Let there be light” (1:9).
- ➔ “God said, Let the earth bring forth grass . . .” (1:11).
- ➔ “Let there be lights in the firmament . . .” (1:14).
- ➔ “Let the waters bring forth abundantly . . .” (1:20).
- ➔ “Let the earth bring forth the living creature . . .” (1:24).

Already we begin to see the difference in humanity. The Lord speaks to them directly, in this case, commissioning them. God did not speak to the man, with

the man being responsible to pass it along to the woman. He spoke *“to them.”*

BE FRUITFUL AND MULTIPLY

“ . . . Be fruitful, and multiply . . . ”
Other versions read, “fruitful and increase in number,”^{NIV} “Be fertile and have increase,”^{BBE} “increase and multiply,”^{DOUAY} “Increase and multiply,”^{SEPTUAGINT} “grow and multiply,”^{ABP} “Have a lot of children,”^{CEV} “Have many children,”^{GNB} and “Prosper! Reproduce!”^{MESSAGE}

These same words were spoken when the waters were commanded, “And God blessed them, saying, *Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth*” (Gen 1:22). In that word, as well as the one of our text, there is a vivid depiction of life “more abundantly” (John 10:10). When it comes to life, men are not to think in a restricted manner. Because God is “the Living God” (Psa 84:2), He has a particular propensity to LIFE. Life is not static – it moves about like the fish of the sea and the fowl of the air. It is diverse, like a differing species of fish and birds. It is also noted for expansion and growth.

The human race was never intended to be small. The population of heaven is scheduled to be increased significantly when time runs out. There will be an exceedingly large number of kings and priests that will be moved in to reign with Jesus – a “multitude that no man could number.” They will come from “all nations, and kindreds, and people, and tongues,” and will stand “before the throne, and before the Lamb, clothed with white robes, and palms in their hands” (Rev 7:9). Ultimately, the command to “be fruitful and multiply” was given with this appointed prospect in mind. God did not issue this word to create a legacy for Adam. Rather, He was arranging for the children He would give to the Son in due time.

A Depiction of Multiplication

The multiplication of human life was not an end of itself, even though many suppose that it was. More is involved here than merely having a lot of children. **It is the purpose for which God created man in the first place that is the real point.**

There is an excellent depiction of this principle in the nation of Israel – the principle being the increase of life for a specific purpose. God promised Abraham an innumerable number of offspring (Gen 15:5; 22:17). He did the same to Isaac (Gen 26:4). Yet, when ALL of the Israelites went

into Egypt during the days of Joseph, there were only “seventy souls” among them (Ex 1:5). This was 206 years after God gave the promise of a large progeny to Abraham, and 105 years after He gave it to Isaac. In that accumulated time of more than two hundred years, only seventy people in all the world could be called Abraham’s seed.

However, while in Egypt, and after Joseph died, it is written, “And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them” (Ex 1:7). When they began to be afflicted in the land of Egypt, “they multiplied and grew” (Ex 1:12). After Pharaoh issued an edict to slay all of the male children that were born to the Jews, “the people multiplied and waxed very mighty” (Ex 1:20).

Commenting on that time, Stephen said, “But **when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt**” (Acts 7:17). Is, when the time drew near for the people to be delivered from Egypt and come to occupy the land promised to them, their population grew exponentially. Why? Because, among other things, He had created that people to occupy the land of Canaan. The land was of sufficient size that it would require a multitude of them to profitably occupy the land.

The Type

Similarly, before the foundation of the world, God chose a people in Christ who would dwell with Him forever (Eph 1:4). **These were, and continue to be, the premier people in the earth.** The eye of the Lord is upon them, and, technically speaking, they are the reason for the human race. Just as with Israel, as the time draws near for the conclusion of time and the move of the saints into their appointed residence and roles, there will be a multiplication of their numbers. Paul associates this with the conversion of Israel.

- ➔ “Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; **how much more their fulness?**” (Rom 11:12). The Amplified Bible reads, “Now if their stumbling (their lapse, their transgression) has so enriched the world [at large], and if [Israel’s] failure means such riches for the Gentiles, think what an enrichment and greater advantage will follow **their full reinstatement!**”

➔ *"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"* (Rom 11:15). The Amplified Bible reads, *"For if their rejection and exclusion from the benefits of salvation were [overruled] for the reconciliation of a world to God, what will their acceptance and admission mean? [It will be nothing short of] life from the dead!"*

The book of the Revelation also alludes to this sudden explosion of spiritual life. First John sees the sealing of the servants of God, an expression denoting Divine choice. The sealed servants are identified as *"all the tribes of the children of Israel."* This equates to:

- ➔ The grafting in again of Israel (Rom 11:23).
- ➔ Their *"fulness"* (Rom 11:12).

- ➔ Their reception by God (Rom 11:15).
- ➔ The time Jesus referred to as the fulfillment of *"the times of the Gentiles"* (Lk 21:24).
- ➔ *"The fulness of the Gentiles,"* of the *"full number of the Gentiles"* ^{NIV} coming in (Rom 11:25).

Immediately following the sealing of the tribes of Israel, the Revelation speaks of a significant expansion of those experiencing the salvation of God: *"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb"* (Rev

7:9-10).

Prophetically, Isaiah spoke of this time as the expansion of the tent housing the people of God. Immediately after chronicling the coming Savior and His atoning death, Isaiah wrote, *"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited"* (Isa 54:1-3).

This marvelous expansion of spiritual life is seen in the very first commission given to man by the One who created him: *"Be fruitful and multiply!"*

REPLENISH THE EARTH, SUBDUE IT, AND HAVE DOMINION

" 28b . . . and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

REPLENISH

" . . . and replenish the earth . . ."
Other versions read, *"fill the earth,"* NKJV/NASB/NIV/NRSV *"make the earth full,"* BBE and *"so that your descendants will live all over the earth."* GNB

Some have concluded from this text that the earth was formerly inhabited, and that those inhabitants had been destroyed. Hence, they say, the word *"REplenish"* is used. However, Adam is expressly called *"the first man"* (1 Cor 15:45,47). Aside from mankind, there is no record of any other race being created to dwell upon the earth.

The word *"replenish"* is translated from a Hebrew word that means, *"TO FILL, BE FULL, FULLNESS, ABUNDANCE, TO BE FULL, BE ACCOMPLISHED, BE ENDED . . . ACCOMPLISH, COMPLETE."* STRONG'S In the English language, the first meaning of the word *"replenish"* is, *"TO FILL WITH PERSONS OR ANIMALS"* MERRIAM-WEBSTER The second meaning is, *"TO FILL OR BUILD UP AGAIN."* MERRIAM WEBSTER Thus, neither the doctrine of Scripture nor the proper use of the English word *"replenish"* justifies the view that this was a RE-

A VIEW OF A PRE-ADAMIC RACE

IN THE 20TH CENTURY, WITH THE RISE OF DARWINISM AND THE CONTINUED DISCOVERY OF ALLEGEDLY VERY OLD HUMAN-LIKE FOSSILS, MANY EVANGELICALS COMPROMISED BY ADOPTING THEISTIC EVOLUTION. THEY ACCEPTED A RELATIVELY YOUNG AGE FOR THE BIBLICAL ADAM (IF THEY RETAINED BELIEF IN HIM AT ALL), BUT SAID THAT THE OLD' HUMAN FOSSILS CAME FROM PRE-ADAMITE HUMAN-LIKE CREATURES.

ONE SUCH NEO-EVANGELICAL IS LONDONER JOHN R.W. STOTT (WHO ALSO COMPROMISES THE BIBLES TEACHING ON ETERNAL CONSCIOUS PUNISHMENT FOR THE UNSAVED BECAUSE IT OFFENDS HIS SENSIBILITIES). HE WRITES: [M]Y ACCEPTANCE OF ADAM AND EVE AS HISTORICAL IS NOT INCOMPATIBLE WITH MY BELIEF THAT SEVERAL FORMS OF PRE-ADAMIC HOMINID' SEEM TO HAVE EXISTED FOR THOUSANDS OF YEARS PREVIOUSLY. . . . IT IS CONCEIVABLE THAT GOD CREATED ADAM OUT OF ONE OF THEM. . . . I THINK YOU MAY EVEN CALL SOME OF THEM HOMO SAPIENS
STOTT, J., UNDERSTANDING THE BIBLE, SCRIPTURE UNION PUBLISHING, SYDNEY, REVISED EDITION, P.49, 1984 - TAKEN FROM "CREATION MINISTRIES INTERNATIONAL

populating of the earth.

The idea was to fill the earth, so that every landmass would eventually be occupied by people. Isaiah referred to this circumstance in these words, *"For thus saith the LORD that created the heavens; God himself that formed the earth and made*

it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else" (Isa 45:18).

It is God's *"eternal purpose"* that drove this revealed objective. The earth was not an end of itself. **It was rather intended to be the arena in which the great salvation of God would be worked out, resulting in preparation of an enumerable host of souls that would be forever with the Lord** (1 Thess 4:17), **reigning with Him** (2 Tim 2:12), **and having charge of the Kingdom of God** (Dan 7:18,22,25; Lk 12:32).

SUBDUE IT

" . . . and subdue it . . ." Other versions read, *"be masters of it,"* BBE *"be its master,"* GWN *"govern it,"* NLT *"dominate it,"* ABP *"bring it under your control,"* CEV *"Take charge!"* MESSAGE and *"subdue it [using all its vast resources in the service of God and man]."* AMPLIFIED

As used in this text, the word *"subdue"* does not suggest that the earth and its various forms of life were in rebellion against God and man, and therefore had to be subdued. The Amplified Bible captures the sense of the text, namely *"using all its vast resources in the service of God and man."* The apostolic way of saying the same thing is, *"And they that use this*

world, as not abusing it: for the fashion of this world passeth away" (1 Cor 7:31). The difference is seen in the times of the two statements. The one in Genesis was given before the fall, and the time of the second following the fall – after sin and death had entered the world. Yet, the overall intention was the same. **Man was to use the earth and its resources profitably, in the role of a steward of God.** At the time of our text, control of the creation was realized. Following the fall, and until the end of the world, it is seen only in Jesus Christ.

In our generation, there are those who make the earth and the impersonal creation the objects of emphasis. Man is perceived as responsible for maintaining the earth and its environment. While there is a small sense in which this is true, it is by no means the intention of the Divine utterance. That is why "subdue" is an appropriate word. **The objective is for man to see to it that the earth and its resources are used properly – for God-honoring purposes.**

HAVE DOMINION

" . . . and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Other versions read, "rule over," ^{NASB} *be masters of,* ^{BBE} *"reign over,"* ^{NLT} *and "you are masters."*

Man is the intended ruler over all

other forms of living and moving life: fish, fowls, and everything that moves upon the earth. **The earth was made for man. He is not incidental.** This also contradicts the theory of evolution that has the world existing for millions, even billions, of years, and doing so without anyone being placed over it. **The earth of the evolutionist serves no lasting purpose, but is an end of itself.**

As we have before noted, this is not the way we presently see man - i.e. as

soon find out man does not have dominion there. Let man try and command an eagle, or a hawk, or an ostrich, and it will become apparent that the fowls are not naturally subject to human dominion.

Sin removed man from the throne of the universe. Now the only Man who truly rules is the exalted Christ, and it is Him that we "now see" in the capacity of Ruler over all lower forms of life (Heb 2:8-9), as well as everything else. However, in due time,

Sin removed man from the throne of the universe. Now the only Man who truly rules is the exalted Christ, and it is Him that we "now see" in the capacity of Ruler over all lower forms of life (Heb 2:8-9), as well as everything else.

having dominion over the brute creation. **Put man – any man – in the wilds of Africa, or Australia, or other places where fierce beasts and poisonous reptiles exist, and you will not be impressed with human dominion.** Throw a man in a body of water where hostile forms of sea life reside, and you will

"the meek shall inherit the earth" (Matt 5:5), and shall reign in ways hitherto unknown to mortals. Me, particular glorified men, are ultimately intended to be rulers of the world to come. They will of course, reign with Jesus, not independently of Him.

I HAVE GIVEN YOU . . .

" 29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

I HAVE GIVEN YOU

"I have given you . . ." Other versions read, "I give you," ^{NIV} *"I am giving you,"* ^{CJB} *"I now give you,"* ^{NET} *and "Look, to you I give."* ^{NJB}

Here is another example that, in keeping with Divine characteristics, confirms that God created the world and all things in it. **God gives what He has made, for it belongs to Him.** It is true that God can take what someone else has developed and give it to another people. He took the houses others built and, produce grown by the Canaanites, and wells they dug. and He gave them to Israel (Deut 6:11). As a

punishment, He took the produce that had been planted and cultured by the Israelites, and gave it to their enemies (Lev 26:16) (Deut 28:33). If God had not given food to man, he would not have been able to gather it! It is really just that simple.

EVERY HERB AND TREE BEARING SEED

" . . . every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

God did not give man earth and rocks for food, but living plants that reproduced, and could therefore be planted and harvested as crops. The vast variety of consumable herbs with seeds and trees with fruit is almost beyond description – even with the earth being under the "bondage of corruption." Chinese cuisine alone uses over

sixty-eight herbs. Herbs bearing seeds include all forms of peas, beans, leaves, and root vegetables. In the world, there are said to be about 2,000 different kinds of fruit. ^{ANSWERS/IRELAND} All of this has been given to man!

Some have felt this means man was intended to be a vegetarian. Prior to the fall, it does appear as though man may have been a vegetarian. But how long was it before man fell? A year? A month? A week? A day? The record of man's fall suggests that it was very soon after the seventh day rest of God.

Beside this, God has sanctioned the eating of meat, and in very clear and concise language.

➔ After the flood God told Noah, *"Every moving thing that liveth shall be meat"*

for you; even as the green herb have I given you all things" (Gen 9:3).

- ➔ Under the Law, certain animals and sea life were intended for food: "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat" (Lev 11:3). "These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat" (Lev 11:9). – Also Lev 11:21-22; Deut 14:4-11).
- ➔ Under the Law certain classes of beasts were intended to be eaten: "These are the beasts which ye shall eat: the ox, the sheep, and the goat, the hart, and

the roebuck, and the fallow deer [roe], and the wild goat, and the pygarg [ibex], and the wild ox [antelope], and the chamois [mountain sheep]" (Deu 14:5-6).

- ➔ The meats are for the belly, or to be eaten: "Meats for the belly, and the belly for meats: but God shall destroy both it and them. . ." (1 Cor 6:13).
- ➔ Apostolic doctrine teaches that every creature is good, and can be eaten: "... meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the

word of God and prayer" (1 Tim 4:3-5).

- ➔ God instructed Peter that all meats had been "cleansed" for food, typifying the legitimacy of the Gentiles being received as acceptable people in Christ (Acts 11:7-9).
- ➔ Paul told the Corinthians to eat what was sold in the meat market, asking no questions about how it was used, for the earth is "the Lord's and the fulness thereof" (1 Cor 10:25).

Men ought not to make issues out of matters that have been sanctioned by the Creator of heaven and earth. He has given mankind an abundance of food. Men are to receive this food with thanksgiving.

FOOD FOR THE LIVING CREATURES

"³⁰ And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

TO ALL WHERE IN LIFE

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life . . ."

Every form of life is considered: that which is sustained on the earth, in the earth, and in the sea. If it breathes, there is food to sustain it. There are no exceptions to this Divine rule. **Whatever it takes to sustain the life that He created, it has been provided in abundance.** The food that is provided is appropriate to the environment in which that life is sustained, whether it be in the sea, in the earth, or upon the face of the earth.

EVERY GREEN HERB

" . . . I have given every green herb for meat: and it was so." every green herb for food,"^{NKJV} "every green plant for food,"^{NASB} and "for food, every kind of green plant."^{CJB}

The total plants are used for food; their leaves, buds, fruit, seeds, and even its roots. Creeping things within the earth feed off of the root of the plant. As well as others.

The staggering numbers and varieties of animal life required an unimaginable

amount of greenery. Ancient mammoths have been discovered in a frozen state, with undigested herbs in their stomach. It is estimated that these beasts ate tons of food, perhaps daily. The lush vegetation that was in the world prior to the entrance of sin and the flood is far beyond anything we can imagine. Remember there were no arid deserts or frigid poles at that time. A faint idea of the volume of plant life can be gained from an awareness of areas of the world that are not occupied by men. Some of the forests are so replete with life that one can scarcely create a small path on which to navigate through the areas.



THE TYPE

The spiritual type that is seen here is significant: **NEWNESS OF LIFE MUST BE NOURISHED.** New life is "new" because it is of a differing order. This is "eternal life," and yet it cannot continue if it is not sustained. To many, the expression "eternal life" means it cannot wane, or you cannot, as men say, lose it. That will be true in the ultimate sense of the word when we are "out of the body" (2 Cor 12:2-3). As long as we are "in the world" (John 13:1; 16:33; 1 Pet 5:9), however, and "in the body" (2

Cor 4:10; 5:6; Heb 13:3), our circumstance requires Divine sustenance. **This life is sustained by faith, and faith needs to grow and increase, which requires nourishment.** Even before they sinned, when Adam and Eve were in the Garden, they had to eat of the tree of life to live. When that tree was withdrawn from them, it became impossible for them to live forever in this world (Gen 3:22-24).

So it is with believers. **While they are in this world, they need food appropriate for the sustaining of spiritual life.** As in the creation account, the provision is abundant. It is described as "all spiritual blessings in heavenly places" (Eph 1:3), and "all things that pertain to life and godliness" (2 Pet 1:3). It is also called "all the treasures of wisdom and knowledge" (Col 2:3). The "milk of the Word," which is the Word of the Gospel itself, is described as enabling us to "grow thereby" (1 Pet 2:2).

Solemnly the leaders of the body of Christ are told, "Feed the flock of God" (1 Pet 5:2), and "feed the church of God" (Acts 20:28). Why is this requirement given? **It is because spiritual life must be sustained.** Those who are in Christ Jesus are being "changed" daily (2 Cor 3:18). The "outward man" is perishing, and the "inward man" is being renewed day by day (2 Cor 4:16).

If the people of God will survey Zion, walking about it, they will see towers, bulwarks, and palaces (Psa 48:12-13). They

will find those palaces filled with rich fare. Zion is the place where God fulfills His ancient promise: *“And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined”* (Isa 25:6). Hear the announcement of the abundance of nourishment: *“Ho, every one that thirsteth,*

come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (Isa 55:1).

This rich provision is introduced to us in the creation. **First God made abundant provisions. Then He created living things that could be sustained by it.**

He has done the same thing in salvation. First He created the spiritual food, and did so in unimaginable abundance. Then He created a people that would be sustained by it – yea, that must be sustained by it. He also appointed a heavenly Dispenser of the food, and he means by which it is appropriated. He has even arranged for them to have a foretaste of the food now.

EVERYTHING WAS “VERY GOOD”

“³¹ And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.”

HE SAW EVERYTHING THAT HE HAD MADE

“And God saw every thing that He had made . . .” Other versions read, *“Then God looked over all he had made,”* ^{NLT} *“God beheld all as much as He had made,”* ^{ABP} *“God looked at what he had done.”* ^{CEV}

The word “saw” is translated from a word that has the following lexical meaning: “LOOK AT, INSPECT, PERCEIVE, CONSIDER.” ^{STRONG’S} This was not a casual glance, but **one of Divine analysis**. With His *“eternal purpose”* in mind, knowing the environment that was required to work it out for His own glory, God beheld the totality of the creation. He saw all of its involvements and inter-relationships. He perused the living plants, and their adequacy to sustain the abundance of living creatures He had brought into being. He saw the celestial bodies, how they were positioned, and how they would illumine the earth. He beheld mankind, the chief of His creation, and the makeup that constituted the personalities with whom He would work. He discerned the excellency of the appearance of creation, and how it all worked together harmoniously, as it was intended to do.

An evolutionary hypothesis does not allow for this kind of assessment. The evolutionist is the one who makes the assessment, even though he did not have a thing to do with the creation. Whether we are speaking of men or angels, all other personalities are spectators beholding the work of Another. These pretenders do not see a creation at all. Rather, they behold a vast cosmos that had an unknown beginning. Thrusting the inspired record

aside, they speculate on the universe, aptly called “worlds” (Heb 1:2; 11:3).

IT WAS VERY GOOD

“ . . . and, behold, it was very good . . .” Other versions read, *“it was excellent,”* ^{LIVING} *“good exceedingly,”* ^{ABP} *“He was very pleased,”* ^{GNB} and *“it was very good (suitable, pleasant) and He approved it completely.”* ^{AMPLIFIED}

➤ Living land creatures: cattle, creeping things, and wild life, and finally, humanity (Gen 1:24-30).

After perusing the whole of creation and its harmony, the Divine assessment was **“VERY GOOD.”** There was no flaw in the individual parts of creation or how they worked together. Nothing had to be developed further to function in its intended

After perusing the whole of creation and its harmony, the Divine assessment was “VERY GOOD.” There was no flaw in the individual parts of creation or how they worked together. Nothing had to be developed further to function in its intended role. It was a perfect creation.

The creation of each individual day had been assessed at its conclusion. The assessment of the individual parts was the same: *“it was good”* (Gen 1:4,10,12,18,21,25). This included the following:

- The light (Gen 1:3-5).
- The firmament, and the separation of the waters above from the waters beneath (Gen 1:7-10).
- The grass, the herb yielding seed, and the tree yielding fruit (Gen 1:11-13).
- The sun, moon, and stars (Gen 1:14-19).
- Creatures that moved in the water, and fowls that flew in the air (Gen 1:20-23).

role. It was a perfect creation.

THE EVENING AND THE MORNING WERE THE SIXTH DAY

“ . . . And the evening and the morning were the sixth day.”

Six days, each one consisting of *“the evening and the morning”* – equal periods of time (Gen 1:5,8,13, 19,23,31). There is nothing about the record that would lead one to imagine days of unequal length were intended, or that the word “day.” as used in the first chapter of Genesis, means an age, or a lengthy period of time. All such suppositions are nothing more than human opinion. The rules of reason required to support such a theory have also been created by men. I do not believe it is possible to overstate the seriousness of using human reasoning to account for the origin of the *“worlds.”*

CONCLUSION

THE TYPE

We learn something of the Divine nature here: **GOD ASSESSES WHAT HE CREATES.**

- Although each individual is not an original creation, all men are said to have been created by God (Job 4:17; Psa 100:3; 119:73; 139:14; Isa 17:7; 42:5; 43:7; 64:8; Zech 12:1; Mal 2:10). As God's creation, man will be judged – assessed by his Maker.
- As a “*new creation*,” those who have been identified with God through Christ Jesus, will be assessed by the Lord. If they have been faithful stewards, they will receive praise from God (1 Cor 4:5).

If they have left the One who called them (Gal 1:6), or left their first love (Rev 2:4), they will be judged. If they have been pretenders they will be cast into outer darkness (Matt 7:22-23).

The most important consideration is not what you are now, but what you will be when God evaluates you on the day of judgment. Even preachers and teachers whose converts and disciples do not pass the judgment of God “*will suffer loss*” (1 Cor 3:15) – something that is frightening to consider.

Today men have produced a Christian culture that makes little, if any at all, room for consideration of the judgment

of God. A God is being preached that is not noted for judgment and the critical assessment of those who claim association with Him. Such a god is not the true God, and is in no way to be respected by men.

All of this is largely owing to a view of the world and everything that is in it being seen independently of God the Creator. Darwinianism has yielded a crop of rotten fruit that is being gulped down by the masses. It has modified how people read the Bible, and how they determine the manner in which they will live. It has changed how men assess their problems, how they account for sin, and how they see themselves in association with the Living God. These are serious times, indeed!

Our next Hungry Saints Meeting will be held on Friday, 1/28/11. We will continue our new series of lessons on the book of GENESIS. The fourth lesson will cover verses 24-31 of chapter one. “THE SIXTH DAY.” This is the final day of creation, and was marked by the highest order of creation – mankind. So far as God’s associations and purpose, the rest of the Bible will be about His involvements with humanity. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

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COMMENTARY on Malachi: <http://wotruth.com/Malachi.htm>

COMMENTARY on Galatians: <http://wotruth.com/Galatiansindex-new.htm>