



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.

The Book of Genesis

Lesson Number 5

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 Standard 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), LITV=Literary 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 Tanakh (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 WORLD BEFORE THE CURSE

“^{2:1} Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. ³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. ⁴ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, ⁵ And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. ⁶ But there went up a mist from the earth, and watered the whole face of the ground. ⁷ And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. ⁸ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. ⁹ And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. ¹⁰ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. ¹¹ The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; ¹² And the gold of that land is good: there is bdellium and the onyx stone. ¹³ And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. ¹⁴ And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.” (Genesis 2:1-14)

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

The completion of the heavens and earth is affirmed, and the seventh day is declared to be a day of rest, being sanctified by the Lord Himself. A summation is then given of the creation, providing SOME of the details involved in the origin of man. These details serve to further define the meaning of the word “create.” It involves bringing into

existence something that did not previously exist in any form. This being correct, evolution cannot possibly be true. It accounts for man by inventing a series of progressive steps that cannot be substantiated, and violate the principles of life that are observable.

The original environment of the earth is also briefly described in order that we may

better understand the impact that sin has had upon the world. Even before nature experienced the bondage of corruption, nourishment and growth were present. While men may be prone to think so, the need for nourishment and the necessity of growth are **not** primarily the evidence of mortality. **They are rather the sign of life.** Even in the glory, “the tree of life” will be found. As it is written,

We are briefly introduced to the environment of an uncursed world – by Given O. Blakely

CONTENTS

- ▶ INTRODUCTION
- ▶ THE HEAVENS AND EARTH WERE FINISHED (2:1-2)
- ▶ THE SEVENTH DAY SANCTIFIED AND BLESSED (2:3))
- ▶ THESE ARE THE GENERATIONS (2:4)
- ▶ EVERY PLANT GREW (2:5)
- ▶ THERE WENT UP A MIST FROM THE GROUND (2:6)
- ▶ THE LORD GOD FORMED MAN (2:7)
- ▶ THE LORD GOD PLANTED A GARDEN (2:8)
- ▶ GOD MADE EVERY TREE TO GROW (2:9)
- ▶ A RIVER WENT OUT OF EDEN (2:10-14)
- ▶ CONCLUSION

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev 2:7). And again, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev 22:2). And again, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev 22:14). All of this is designed to teach us that both sustenance and life are to be associated with the works of the Lord. Further, in this world, what is intended for the body cannot sustain the soul, nor can food designed for the soul sustain the body. Those who are in Christ Jesus, taking the creation account seriously, are appropriately interested in spiritual nourishment.

A description of considerable length is given concerning the river that watered Eden, and how it went throughout the world. In all of this, God was acquainting men with concepts and terminology that would be involved in His future communications with, and directions of, man – His chief creation. The importance of this requires a certain emphasis.

"GOD MADE"

In the account of creation, and in reference to Divine activity, the word

"made" is used repeatedly: "God **made** . . . God **made** . . . God **made** . . . He had **made** . . . He had **made** . . . God created and **made** . . . God **made** . . . our of the ground **made** the Lord . . . Lord God...**made** a woman . . . God had **made** . . . God created man, in the likeness of God **made** He him" (Gen 1:7,16,25,31; 2:2,3,4,9,22; 3:1; 5:1).

This shapes our thinking concerning certain promises God made concerning the redemption that is in Christ Jesus, and its consummate objective.

➔ **GOD'S FIRSTBORN MADE HIGHER THAN EARTHLY KINGS.** "Also **I will make** Him My firstborn, higher than the kings of the earth" (Psa 89:27).

➔ **OFFSPRING MADE TO ENDURE FOR EVER.** "His seed also **will I make** to endure for ever, and his throne as the days of heaven" (Psa 89:29).

➔ **ENEMIES MADE FOOTSTOOL.** "The LORD said unto my Lord, Sit thou at my right hand, until **I make** thine enemies thy footstool" (Psa 110:1).

➔ **MAKE THE HORN OF DAVID TO BUD.** "There **will I make** the horn of David to bud: I have ordained a lamp for mine anointed" (Psa 132:17).

➔ **MAKE A MAN MORE PRECIOUS THAN GOLD.** "**I will make** a man more precious than fine gold; even a man than the golden wedge

➔ **MAKE A WAY.** "And **I will make** all my mountains a way, and my highways shall be exalted" (Isa 49:11).

➔ **MAKE AN EVERLASTING COVENANT.** "Incline your ear, and come unto me: hear, and your soul shall live; and **I will make** an everlasting covenant with you, even the sure mercies of David" (Isa 55:3).

➔ **MAKE A NEW HEAVENS AND EARTH.** "For as the new heavens and the new earth, which **I will make**, shall remain before me, saith the LORD, so shall your seed and your name remain" (Isa 66:22).

➔ **MAKE A NEW COVENANT.** "Behold, the days come, saith the LORD, that **I will make** a new covenant with the house of Israel, and with the house of Judah" (Jer 31:31).

➔ "But this shall be the covenant that **I will make** with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer 31:33).

➔ **MAKE AN EVERLASTING COVENANT.** "And **I will make** an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Jer 32:40).

➔ **MAKE ALL THINGS NEW.** "And he that

Those who have difficulty distinguishing being saved by faith from being saved by works have failed to see the manner in which God works – a manner spelled out with precision in the creation of the heavens and the earth.

of Ophir" (Isa 13:12).

➔ **MAKE THE WILDERNESS A POOL OF WATER.** "I will open rivers in high places, and fountains in the midst of the valleys: **I will make** the wilderness a pool of water, and the dry land springs of water" (Isa 41:18).

sat upon the throne said, Behold, **I make** all things new. And he said unto me, Write: for these words are true and faithful" (Rev 21:5).

Our understanding of what is involved in God making something is shaped by our comprehension of the creation of the heaven and the earth. For example, the

notion of men contributing to the basis of their salvation by their works is inconsistent with the manner in which God creates. Men participate in their salvation like the seas did in bringing forth sea life and the fowls of the air, and the earth also did in bringing forth living creatures. Even as the seas and the earth could not produce anything independently of Divine empowerment (they themselves had to be first created, then empowered), so the children of God cannot produce anything, or do any valid work, until they are created in Christ Jesus. **Those who have difficulty distinguishing being saved by faith from being saved by works have failed to see the manner in which God works – a manner spelled out with precision in the creation of the heavens and the earth.**

The criticality of believing the account

- Inherent in that salvation is a “*new creature*.” or “*new creation*” (2 Cor 5:17; Gal 6:15).
- Salvation was preceded by the dominance of darkness (Col 1:13; Eph 5:8; 1 Pet 2:9).
- Moral and spiritual chaos precede salvation like formlessness and void preceded the creation (Eph 2:1-2; 1 Pet 2:10).
- The Holy Spirit precedes the work of salvation by moving upon unbelievers, convicting them of sin, righteousness, and judgment (John 16:8-11).
- The first thing to occur in salvation is illumination (2 Cor 4:6; Heb 10:21).

- The experience of salvation is similar to a flowing river (John 7:38; Rev 22:1-2).
- As in the natural creation, growth is integral to salvation (Eph 2:21; 4:15; 2 Thess 1:13; 1 Pet 2:2; 3:18).
- There is a spiritual day and night: times when things are seen clearly, and times when they are not (Rom 13:12; 1 Thess 5:2).
- There are two dimensions of life: the higher, or what is above, and the lower, or what is beneath (John 3:1; Col 3:1-2; James 1:17; 3:15,17).

We are introduced to these concepts in the creation. Our very first exposure is to an all-powerful and limitless God. He is depicted as doing something totally new, and working only with what He Himself has made. There is no restriction or difficulty associated with what He does. There is no other subject set before us at this time – not angels, not the devil, not even the environment of the Throne upon which God sits. We are rather totally occupied with God and what He is doing. **That is where all clear and productive thinking begins.** True theology is theocentric, starting and ending with God the Father, with Jesus Christ being the sole expositor of God Himself. We must never forget that we are essentially coming to God, and Jesus Christ is the exclusive means through which that is accomplished (John 14:6). It is “*by Him*” that we “*believe in God*” (1 Pet 1:21), and He is the one who is bringing us “*to God*” (1 Pet 3:18). The result of His atoning death is that we are “*reconciled to God*” (Rom 5:10), have “*peace with God*” (Rom 5:1), and gain “*access to the Father*” (Eph 2:18; 3:12).

The Scriptural account of creation sets the tone for the proper analyzation and understanding of everything that is being done on the earth. It is the appointed context for the development of a proper view of God and His work.

Those who have difficulty distinguishing being saved by faith from being saved by works have failed to see the manner in which God works – a manner spelled out with precision in the creation of the heavens and the earth.

Moses gives of the creation is underscored by a statement Jesus made to His critics. “*For had ye believed Moses, ye would have believed me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?*” (John 5:47). Jesus’ words and the apostles doctrine include references to the creation (Mk 13:19; 1 Cor 10:6; 11:9; 13:19; Rom 1:20; 8:22; Eph 3:9; Col 1:16; 1 Tim 4:3; Rev 4:3,11; 10:6).

All of this acquaints us with the redemption that is in Christ Jesus. Some of the areas in which salvation relates to the creation follows.

- The provisions to be realized in salvation were provided and reserved before the salvation was realized (Eph 1:3; Col 2:3; 2 Pet 1:3).
- As in creation, spiritual life is in abundance (John 10:10; Rom 5:17; 1 Tim 1:14; Tit 3:5-6).
- The Word of God is prominent throughout the entirety of salvation (James 1:18; 1 Pet 1:23; 2:2).
- God Himself is involved throughout the whole of salvation (2 Cor 6:18; 1 Cor 3:16; 1 John 4:12,15).

THE HEAVENS AND THE EARTH WERE FINISHED

“^{2:1} *Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God ended his work which he had made; and he rested on*

the seventh day from all his work which he had made.”

THEY WERE FINISHED

“*Thus the heavens and the earth were finished, and all the host of them.*” Other versions read, “*were completed*,” ^{NASB} “*were completed in all their vast array*,” ^{NIV} “*and all*

their multitude,"^{NRSV} "Thus the heavens and the earth and all their array were completed,"^{NAB} "finished,"^{SEPTUAGINT} and "the heavens and earth were successfully completed, with all that they contained."^{LIVING}

The Hebrew word translated "finished" [כָּמַל כָּמַל] means, "COME TO AN END . . . REMAIN THE SAME; BECOME FINISHED, COMPLETE . . . CEASE"^{STRONG'S}

At the conclusion of the sixth day, one hundred and forty-four hours after the creation process started, the creating work was finished. Everything that was living was created with the ability to reproduce. This included herbs, plants, trees, fish, whales, fowls of the air, domesticated animals, wild animals, creeping things, and mankind. This reproductive capacity was not given to the land, the seas, the firmament, or the celestial bodies: sun, moon, stars. The stars, which no doubt include celestial planets, were fixed in number, and even given names (Psa 147:4).

The next change that will take place in nature is when it will be freed from the bondage of corruption, and come into the "glorious liberty of the children of God" (Rom 8:21). At that time, the entire cosmos will be "changed," like putting off a set of old clothing, and putting on new clothes. Thus the Psalmist wrote, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed" (Psa 102:25-26).

While this is an area of disputation, I raise the question concerning the present formation of new stars, or any other heavenly bodies. The affirmation of contemporary astronomy is that the formation of individual stars is still taking place. This position is linked to the theory of evolution, which does not acknowledge a terminal point to the formation of the universe or the life that is within it. However, if we are to accept the Genesis record as the truth concerning the creation of the heavens, the earth, and all things therein, then it seems to me that there was, at the conclusion of the sixth day, a cessation in creation. No new celestial body would be formed, no additional firmament, and no additional "lights," including the sun, moon, and stars. Further, no new form of life would be produced by some natural process—i.e. no new species.

STAR FORMATION

Stars are born within the clouds of dust and scattered throughout most galaxies. A familiar example of such as a dust cloud is the Orion Nebula, revealed in vivid detail in the adjacent image, which combines images at visible and infrared wavelengths measured by NASA's Hubble Space Telescope and Spitzer Space Telescope. Turbulence deep within these clouds gives rise to knots with sufficient mass that the gas and dust can begin to collapse under its own gravitational attraction. As the cloud collapses, the material at the center begins to heat up. Known as a protostar, it is this hot core at the heart of the collapsing cloud that will one day become a star. Three-dimensional computer models of star formation predict that the spinning clouds of collapsing gas and dust may break up into two or three blobs; this would explain why the majority the stars in the Milky Way are paired or in groups of multiple stars.

As the cloud collapses, a dense, hot core forms and begins gathering dust and gas. Not all of this material ends up as part of a star—the remaining dust can become planets, asteroids, or comets or may remain as dust.

In some cases, the cloud may not collapse at a steady pace. In January 2004, an amateur astronomer, James McNeil, discovered a small nebula that appeared unexpectedly near the nebula Messier 78, in the constellation of Orion. When observers around the world pointed their instruments at McNeil's Nebula, they found something interesting — its brightness appears to vary. Observations with NASA's Chandra X-ray Observatory provided a likely explanation: the interaction between the young star's magnetic field and the surrounding gas causes episodic increases in brightness.

NATIONAL AERONAUTICS AND SPACE ADMINISTRATION/ASTROPHYSICS

However even "science" acknowledges that little is really known about this subject.

"Star formation (or star birth) remains a highly theoretical astrophysical process believed to give birth to new stars. Materialistic astronomers assume that stars form through purely natural processes and are continually forming throughout the universe. This view is derived from the presupposition that the universe is ancient, and furthermore the observation that stars die periodically as supernovae. Since stars still exist in some number today, new stars must be replacing older stars in a continuous cycle commonly known as the stellar life cycle

"Three hypotheses have been put forth to explain their origin:

"1 – Stars form from enormous clouds of gas which collapse under their own gravity.

"2 – Stars form from enormous clouds of gas which collapse during the supernova of a nearby star.

"3 – Stars were deliberately designed.

"The first two theories of star formation are plagued by two types of problems: manufacturing facts from theories, and theories which violate basic laws of physics

and chemistry. Creationists conclude that the last option is the only viable option to date."

WIKIPEDIA

If the theory of evolution is false – and I believe it is – then anything and everything built upon it is also false. The foundation of a thought determines its validity, or the lack hereof. Once we have accepted the revealed account of creation, that came from heaven, we ought to be adamant in our refusal to receive man's explanation about the origin of the heavens, the earth, and everything that is in them. Man was not there at the time the creation took place – and that includes Adam. Properly speaking, therefore, there can be no scientific approach to the origin of matter and life. Further to concoct a theory of origins that is based upon something that is temporal is anything but wise. It defies any known rules of logic or science.

Yet, in all of the world, there is not a person who has been subjected to a non-Christian form of education that has not been taught that the Darwinian theory of the origin of species is, in fact, the way it really happened. Rather than aggressively opposing this erroneous body of knowledge, some theologians have even compromised with it, accepting some of its tenets as valid. This is simply inexcusable.

I am not ashamed to heartily embrace the revelation that the heavens and the earth, and everything in them, were created in six days, each one of which consisted of a morning and an evening. Further, life was created in a form that was to be perpetuated by means of a seed.

GOD RESTED

" . . . And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which he had made." Other versions read, "completed His work which He had done,"^{NASB} "finished His work which He had been doing,"^{NIV} "came to an end of all His work."^{BBE}

The word "ended" is translated from a Hebrew word that means, "BE COMPLETE, BE ACCOMPLISHED, BE ENDED, BE FINISHED . . . BRING TO AN END."^{STRONG'S}

This verse underscores the statement made in verse one: "Thus the heavens and the earth were finished, And all the host of them" (Gen 2:1). This does not mean God stopped for a season, only to take up the

work later. The creation was “finished” in the same sense in which Jesus “finished” His work upon the earth when He yielded up His Spirit to God, dying on the cross (John 17:4; 19:30).

So far as the existence of the heavens, the earth, and everything in them, there was no more to be done. Now, the work of perpetuation would be carried out, each form of life producing after its own kind, whether it is grass, herbs, trees, fish, whales, domesticated animals, wild animals, things that creep upon the earth, or humanity.

“FINISHED” AND “ENDED”

The words “finished” (2:1) and “ended” (2:2) relate to a purposed objective – something that was planned. These words cannot be applied to something that is random, or that is the result of some natural process. Of course, the evolutionist cannot use these words in reference to the cosmos and everything in it. The very idea of evolution presumes an unending process, and the absence of a determined objective.

Having completed the creation of the worlds, God now “rested.” The word “rested” means “TO DESIST FROM LABOR, PUT AN END TO” ^{STRONG’S} In this text, the meaning is that God ceased the work of creating the worlds. That very circumstance suggests

that the purpose for which the heavens and earth were created will now be launched. All of that becomes meaningless if the heavens and the earth evolved.

THE TYPE

Here God introduces terminology that will be used in the exposition of salvation. There, a certain kind of work will cease when a person is brought into a state of reconciliation to God. I will deal with this more extensively in the next verse.

The concept of “rest” is one of great significance in Scripture, and we do well to seek to properly perceive it.

THE SEVENTH DAY SANCTIFIED AND BLESSED

³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

BLESSED AND SANCTIFIED

“And God blessed the seventh day, and sanctified it . . .” Other versions read, “blessed the seventh day and made it holy,” ^{NIV} “blessed the seventh day and hallowed it,” ^{NRSV} “gave his blessing to the seventh day and made it holy,” ^{BBE} “blessed the seventh day and separated it as holy,” ^{CJB} “blessed the seventh day and declared it holy,” ^{LIVING} “blessed the seventh day and made it special,” ^{CEV} and “blessed (spoke good of) the seventh day, set it apart as His own, and hallowed it.” ^{AMPLIFIED}

God hereby invested the seventh day with holy meaning. It would be associated with the recollection of the completion of the present heavens and the earth, and all that is in them.

God did not sanctify the first day of creation, when the work was started, but the seventh day, when it was concluded. **Thereby He confirmed that the conclusion of a work is greater than its beginning.**

Under the Law

Under the Law of Moses, in the “words of the [old] covenant” (Ex 34:28), God legislated the keeping of the Sabbath day in which no work was to be done. “Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the LORD

thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it” (Ex 20:8-11).

The Divine demands for Israel were quite clear,

➔ Remember the Sabbath day.

Even before the Law was given, the Sabbath day was enforced in the gathering of the manna. “This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning” (Ex 16:23).

A failure to keep the Sabbath day holy resulted in the death of the offender. “Ye shall keep the sabbath therefore; for it is holy unto you: **every one that defileth it shall surely be put to death: for whosoever**

God did not sanctify the first day of creation, when the work was started, but the seventh day, when it was concluded. Thereby He confirmed that the conclusion of a work is greater than its beginning.

➔ Keep it holy.

➔ Do all of your work in six days. This was imposed upon the head of the household, wives sons, daughters, manservants, maidservants, cattle, and strangers within their gates.

Kept Before the Giving of the Law

doeth any work therein, that soul shall be cut off from among his people” (Ex 31:14).

Declared to Be A Sign

The Sabbath day was thus declared to be a sign between God and the children of Israel. “Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. **It is a sign between me and the**

children of Israel for ever: *for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed*" (Ex 31:16-17).

The Basis for Distinction Among Men

Under the First Covenant, the keeping of the Sabbath day was something that distinguished people. *"For thus saith the LORD unto the eunuchs that keep My sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off"* (Isa 56:4-5).

there was a kind of work that was permitted on the Sabbath day – and it was a rigorous work. *"Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?"* (Matt 12:5). The Law specified, *"And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering"* (Num 28:9-10).

There was, then, a form of "work" that was not considered to be a violation of the Sabbath day. It was the activity involved in

- ➡ Abstain from pollutions of idols.
- ➡ Abstain from fornication.
- ➡ Abstain from eating things that had been strangled.
- ➡ Abstain from eating blood.

In their letter, they made clear that the Jews who had sought to impose the Law on the Gentiles had not been sent by them: *"Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment"* (Acts 15:24). They then wrote what they had agreed among themselves: *"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well"* (Acts 15:28-29).

If the Sabbath day was intended to be imposed upon the church, it would surely have been mentioned in this letter, as the Sabbath day was unique to the Jews. However, it was NOT included in the things that were "necessary." How can we then respect those who seek to impose the Sabbath day upon us today? Are they wiser than the apostles and elders who wrote this letter? Indeed, they even confessed that their conclusions were those of the Holy Spirit Himself: *"It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements."* ^{NIV}

BECAUSE . . .

" . . . because that in it He had rested from all His work which God created and made."

The point that is accentuated is **God's "rest."**

A Rest Into Which Man Could Enter

We know from Apostolic doctrine that God had created a "rest" into which He would call men.

- ➡ God swore that Israel of old would not enter into His rest. *"Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my*

Under the Law, men were to live with an acute awareness of the Living God. This particularly centered in the creation of the heavens and the earth. In other words, they were living in God's world, and He demanded that they remember this.

Men Were to Live in the Awareness of God Almighty

Under the Law, men were to live with an acute awareness of the Living God. This particularly centered in the creation of the heavens and the earth. In other words, they were living in God's world, and He demanded that they remember this. This is another thing that causes the embrace of the theory of evolution to be a sin: it lessens, if not altogether removes, the impact of recognizing the earth and its fullness as belonging to the Lord (Ex 9:29; Psa 24:1; 1 Cor 10:26,28).

Prior to the New Covenant, when God's laws would be written upon the hearts of men, this kind of remembrance had to be bound upon men by Law. The threat of death for all who refused to honor this law added the element of fear to ensure the commandment was taken seriously. **If a way can be made for the remembrance of the Lord as Creakier and Owner of the world can be found, it will no longer be necessary for this kind of Law to be imposed upon men.**

A Work That Was Allowed

Jesus drew attention to the fact that

the offering of two lambs every Sabbath day, together with a meal offering and a drink offering. This was a work done exclusively to and for the Lord, and was therefore not viewed as forbidden work. This foreshadowed the time when whatever men did, even down to eating and drinking, it would all be done to the glory of God (1 Cor 10:31).

The Sabbath Not Imposed Upon Gentile Churches

Early in the history of the church confusion was brought about by the attempt of some Jews to bind the Law upon Gentile believers. *"But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses"* (Acts 15:5). A special conference was called to deal with this issue. After hearing extensive testimony about the obvious acceptance of Gentile believers, a special letter was composed that was to be read to all of the Gentile churches. That letter addressed the matter of keeping the Law of Moses. In it, several things were said to be necessary for those in Christ.

rest" (Heb 3:10-11).

➔ It was because of their unbelief that Israel could not enter into God's rest – a sanctified rest: *"And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief"* (Heb 3:18-19).

➔ Those in Christ are admonished to fear, lest they come short of entering into God's rest. *"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it"* (Heb 4:1).

➔ Israel of old did **not** enter into God's rest, even though the works were finished from the foundation of the world. *"For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world"* (Heb 4:3). That is, God did not abandon the purpose that He established before the world was created – which involved men participating in His rest.

➔ Therefore, **there remains a rest to be obtained.** *"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief . . . For if Joshua had given them rest, then He would not afterward have spoken of another day. There remains therefore a rest for the people of God"* (Heb 4:5-6,8).

➔ The "rest" of reference takes place when men cease from their own efforts in order to obtain salvation. *"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief"* (Heb 4:9-11).

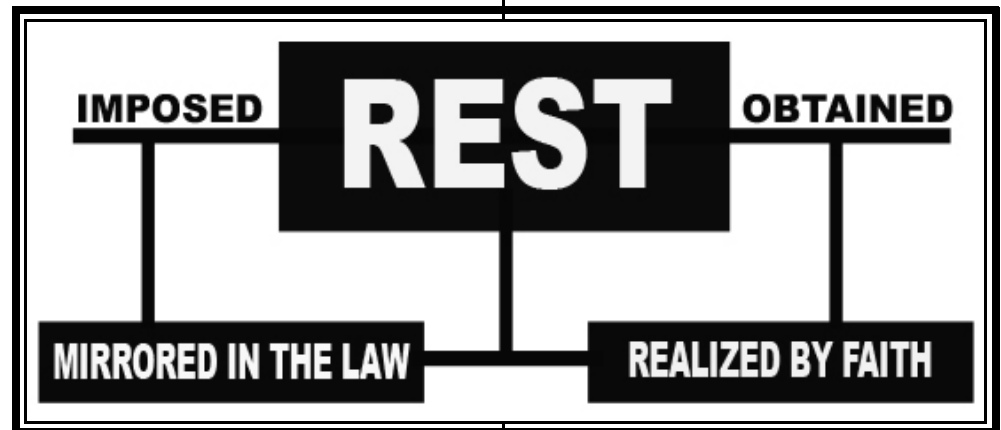
When addressing the actual entering into the "rest" of God, the Greek word for Sabbath is used (σαββατισμός) – *"There remaineth therefore a rest to the people of God"* (Heb 4:9). Other versions read, *"a sabbath,"* ^{ASV/ERV/ESV} *"a sabbath rest,"* ^{CSB/NAB/NAS/NAU} *"a sabbath-rest,"* ^{NIV} *"a day of rest,"* ^{DOUAY} *"a time of rest and worship,"* ^{GWN} *"a seventh day rest,"* ^{NJB} *"a special rest,"* ^{NLT}

"sabbatic rest" ^{YLT} *"full complete rest,"* ^{LIVING} *"a keeping of sabbath,"* ^{IE} *"a sabbath of rest,"* ^{WILLIAMS} *"a full and complete Sabbath-rest reserved for the [true] people of God."* ^{AMPLIFIED}

The Amplified Bible does an excellent job of rendering verses ten and eleven. *"For he who has once entered [God's] rest also has ceased from [the weariness and pain] of human labors, just as God rested from those labors peculiarly His own. Let us therefore be zealous and exert ourselves and strive diligently to enter that rest [of God, to know*

out, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls," or *"rest for your souls"* ^{NASB} (Matt 11:28-29).

Speaking of this marvelous "rest" for the soul, we read: *"For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world"* (Heb 4:3). Again it is stated, *"For he that is*



and experience it for ourselves], that no one may fall or perish by the same kind of unbelief and disobedience [into which those in the wilderness fell]."

God's "rest" is the one He entered on the seventh day of creation. Even with all of its Sabbath-day observances, Israel never did enter into that "rest." It is stated that Israel, those to whom the "rest" was first preached, *"entered not in because of unbelief"* (Heb 4:6). Sufficient time was given to them to enter the rest, but they did not. Scripture affirms that God set a limited time during which they could enter into His rest: *"Again, He limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear His voice, harden not your hearts"* (Heb 4:7). Even after Joshua led them into the promised land, they still did not enter into God's rest (Heb 4:8). **Keeping he Sabbath day, therefore, did not fulfill the promise of some entering into God's rest.**

The "rest" of reference is not the observance of a day. Instead, it speaks of the cessation of human efforts to obtain Divine favor and acceptance. This is a "rest" of the soul, not of the body, the kind to which the fourth commandment referred. Jesus spoke of His "rest" when He cried

entered into His rest, he also hath ceased from his own works, as God did from His" (Heb 4:10).

This is a reference to the means by which salvation is appropriated: *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"* (Eph 2:8-10).

It is not that men cease altogether to work, anymore than God ceased to work after the creation of the worlds. Rather, in salvation, men do not work to be accepted. Their labors are not in order to the reception of the grace of God. Grace is obtained *"through faith,"* not through works (Eph 2:8).

THE FULFILLMENT OF THE FOURTH COMMANDMENT

So what are we to do with the fourth commandment? It has been overshadowed by a greater glory. There is a greater rest, one that involves an actual entrance into the rest of God. That is a rest that results from a thorough satisfaction in what has been

done – particularly what has been accomplished by Christ Jesus.

The redemption that is in Jesus is so thorough that nothing can be added to it – just like nothing could be added to the heavens and the earth after the sixth day. You can imagine how it would have appeared if Adam thought he could add a new kind of atmosphere, a new planet, another sun, or a new species of animal. Perhaps he could create a new kind of tree, with a new kind of fruit. If all of this sounda absurd, it is because it is absurd. When Adam was created, everything required was already in place. In nature nothing more was required. There was no need for further embellishments, a larger universe, or a

greater population of stars. So far as the creation of the heavens and earth, with everything that was in them, the work was complete. Further, God did not create Adam on the first day, then call upon him to assist in creating a portion or all of the rest.

So it is in Christ Jesus, where the greater “rest” is realized. Everything required for the remission of sins, cleansing, and life and godliness has been provided – and it is in abundance. Nothing more needs to be added. The foundation is complete, and nothing can be added to it.

It only remains for faith to take hold of this. Then, according to the promise of God, and sustained by a firm foundation,



satisfying “rest” will be realized, and working productively with God begins.

THESE ARE THE GENERATIONS

“⁴ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.”

THESE ARE THE GENERATIONS

“⁴ These are the generations of the heavens and of the earth when they were created . . .” Other versions read, “*This is the history,*” ^{NKJV} “*This is the account,*” ^{NASB} “*These are the records,*” ^{CSB} “*This is the book of the generations,*” ^{SEPTUAGINT} “*Such is the story of,*” ^{NAB} “*These are the births,*” ^{YLT} “*This is the summary of the events,*” ^{LIVING} “*This is the book of the origin,*” ^{ABP} “*That’s how God created,*” ^{CEV} “*This is how the universe was created,*” ^{GNB} “*This is the story of how it all started.*” ^{MESSAGE}

The word “generations” is used in thirteen translations. ^{KJV/NRSV/RSV/ ASV/BBE/ DOUAY/ERV/ESV/GENEVA/JPS/SEPTUAGINT/RWB/WEB} It comes from a Hebrew word which, as used here, means “COURSE OF HISTORY (OF CREATION, ETC) BEGETTING OR ACCOUNT OF HEAVEN. . . HISTORY:—BIRTH, GENERATIONS.” ^{STRONG’S}

This is, then, a revealed account of how the heavens and the earth were created. It is not a myth, or a fabled story about origins, but is a factual account. Because no man was there to witness the events, it was revealed by the One who created the heavens and the earth, and everything in them, including mankind. That creation has been tied to the Person of God, so that any distortion of this account reflects directly upon God Himself.

This, then, proves to be the first test of human integrity and faith. Does the individual believe the accounting that God has given concerning the origin of the heavens and the earth. If not, there is no need to take any further steps in the field of religion. At the point a person denies the origin of creation, unbelief assumes the throne of thought. The fact that the Spirit testifies “*These are the generations of the heavens and the earth*” is an end of all controversy. At the very threshold of written revelation man is faced with making a choice about God and what He has done. If this account cannot be trusted, no Scriptural account can be trusted. In such a case, there is no such thing as the Savior of the world, the devil, salvation, the world to come, or an eternal inheritance. The only words we have on such matters are the testimony of God – the same God who created the heavens and the earth.

It is categorically stated this account has to do with “when” the heavens and the earth “were created.”

THE LORD GOD

“. . . in the day that the LORD God . . .”

Here is the first time this phrase is found in Scripture: “the LORD God.” After this, it is used five hundred and forty-six times in Scripture. It is found twenty-nine in Genesis – the book of beginnings. It is found twenty-four times in the books of the Law (Exodus through Deuteronomy). It is found one hundred and eighty times in

Joshua through Psalms. The prophets (Isa-Mal) mention it three hundred and mighty times. It is only mentioned thirteen times from Matthew through Revelation.

The word “Lord” means “the existing One” – eternally existing. It is frequently translated “Jehovah” (Ex 6:3; Psa 83:18; Isa 12:2; 26:4). In the King James Version, if it represented by “LORD” in capital letters.

The word “God” means “Supreme One,” or “Mighty One.” In Hebrew, the word translated “God” is “Elohiym” (el-oheem). It is found Two thousand, six hundred and five times from Genesis through Malachi.

This expression – “Lord God” – absolutely distinguishes the God of scripture from every other imagined God. In every sense of the word, He is the “God of gods.” Consider the testimony of this truth.

➡ “For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward” (Deut 10:17).

➡ “The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day)” (Josh 22:22).

➡ “O give thanks unto the God of gods: for His mercy endureth for ever” (Psa

. To deny the record of His creation is tantamount to denying or rejecting His great salvation – which involves a new creation (2 Cor 5:17; Gal 6:15). Man is not given the luxury of accepting one thing God is said to have created, while rejecting another.

and the heavens," ^{NIV} "at the time that the LORD God made the earth and the heavens," ^{CSB} and "when they were created." ^{WEB}

Again, it is affirmed that God is the Author of creation "the Lord God MADE the earth and the heavens."

THE DAY

Although the total creation spanned six days, here the word "day" is used. It is to be considered the "day" the creation was completed. The creation was a total integrated work, finalized in a single day.

It is possible to consider the entire period of creation as a day, although I do not believe that is the sense in which it is used here. That kind of use is found in a description of the period during which men can be saved. That period is described as "the DAY of salvation" (2 Cor 6:2). The "day of judgment" is another example (1 Pet 3:12).

Thus we see that the entire cosmos – the heavens and the earth – are said to have been created by God within a certain time span. This is to be accepted without reservation.

136:2).

➔ "The king answered unto Daniel, and said, Of a truth it is, that **your God is a God of gods, and a Lord of kings, and a Revealer of secrets**, seeing thou couldst reveal this secret" (Dan 2:47).

➔ "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against **the God of gods**, and shall prosper till the indignation be accomplished: for that is determined shall be done" (Dan 11:36).

This is the God who created the heavens and the earth! It is the God "with whom we have to do," or "to whom must give account" ^{NKJV} (Heb 4:13). **To deny the record of His creation is tantamount to denying or rejecting His great salvation – which involves a new creation (2 Cor 5:17; Gal 6:15).** Man is not given the luxury of accepting one thing God is said to have created, while rejecting another.

IN THE DAY THE LORD GOD MADE THE EARTH

" . . . in the day the Lord God made the earth and the heavens" Other versions read, "When the LORD God made the earth

EVERY PLANT GREW

" ⁵ **And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.**"

EVERY PLANT GREW

"And every plant of the field before it was in the earth, and every herb of the field before it grew . . ." Other versions read, "before any plant of the field was in the earth and before any herb of the field had grown," ^{NKJV} "Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted," ^{NASB} "and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up," ^{NIV} "when no plant of the field was yet in the earth and no herb of the field had yet sprung up," ^{NRSV} "In the day when the Lord God made earth and heaven there were no plants of the field on the earth, and no grass had come up," ^{BBE} "neither wild plants nor grains were growing on the earth," ^{NLT} "and no shrub of the field is yet in the earth, and no herb of the field yet

sprouteth," ^{YLT} "When no plant of the field was yet in the earth and no herb of the field had yet sprung up." ^{AMPLIFIED}

This verse is a continuation of verse four, and is intended to show that the heavens and the earth were created for purpose – and that purpose was to be a habitat for man.

The idea here is that in the creation no form of vegetation grew on its own. That form of life was also created, coming into existence by the Word of the Lord. There was no plant or seed of a plant in the ground – not a single one. The original seeds came from full grown plants, whether grass, herbs, or trees.

This utterly destroys the idea of naturally spontaneous life in any form. The environment for plant-life was created, and so were the plants.

GOD HAS NOT CAUSED IT TO RAIN

" . . . for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground."

This is the explanation for the absence of plant-life prior to when the creating word of God brought them forth.

➔ First, there was no rain, which in the normalized state of nature is required for plants to grow.

➔ Second, there was no man on earth to cultivate the vegetation.

Now, plants are reproduced by seed, and the spreading of roots. But before the third day, when vegetation was produced by the word of the Lord (1:11-12), there was no seed or root in the earth. The earth was, so to speak, like a barren womb that could bring nothing forth of itself.

THE PURPOSE FOR THE EARTH

The second chapter begins to develop the purpose for which the heavens and

earth were made. They were intended to be the environment in which mankind would be primary, and which would sustain human life. For this reason, the Spirit is preparing us for a more detailed view of the creation of man. He does this by showing the original barrenness of the earth. **As things**

progress toward the creation of man, however, the environment is prepared for its primary inhabitant – humanity. This stands in sharp conflict with the evolutionary hypothesis.

A TYPE

This barren condition was an intentional type of the spiritual infertility of the natural man. **Apart from the redemption that is in Christ Jesus, man is totally incapable of producing anything that can initiate or sustain spiritual life.** There mis no way to successfully contradict this.

THERE WENT UP A MIST FROM THE GROUND

"⁶ But there went up a mist from the earth, and watered the whole face of the ground."

THERE WENT UP A MIST

"But there went up a mist from the earth . . ." Other versions read, *"But a mist used to rise from the earth,"* ^{NASB} *"but streams came up from the earth,"* ^{NIV} *"but a stream would rise from the earth,"* ^{NRSV} *"But water would come out of the ground,"* ^{CSB} *"But a spring rose out of the earth,"* ^{DOUAY} *"underground water would come up from the earth,"* ^{GWN} *"But there rose a fountain out of the earth"* ^{SEPTUAGINT} *"Springs would well up from the earth,"* ^{NET} *"Instead, water flowed out of the ground,"* ^{NJB} *"(However, water welled up from the ground at certain places and flowed across the land.)"* ^{LIVING} *"but water would come up from beneath the surface,"* ^{GNB} *"underground springs,"* ^{MESSAGE} and *"But there went up a mist (fog, vapor) from the land."* ^{AMPLIFIED}

Here the translators are by no means agreed on what the text should say.

- ➔ *"There went up a mist from the earth."* ^{KJV}
- ➔ *"Streams came out of the earth."* ^{NIV}
- ➔ *"Water would come out of the ground."* ^{CSB}
- ➔ *"Underground water would come up."* ^{GWN}
- ➔ *"There rose a fountain out of the earth."* ^{SEPTUAGINT}
- ➔ *"Springs would well up from the earth."* ^{NET}
- ➔ *"Water flowed out of the ground."* ^{NJB}

- ➔ *"Water would come up from beneath the surface."* ^{GNB}
- ➔ *"Water welled up from the ground at certain places and flowed across the land."* ^{LIVING}
- ➔ *"Underground springs."* ^{MESSAGE}
- ➔ *"There went up a mist (fog, vapor)."* ^{AMPLIFIED}

The Hebrew word translated "mist" is defined as "MIST, VAPOR." ^{STRONG'S} According to Strong's it can also mean "FRESHWATER STREAM." ^{STRONG'S} This "mist" is said to have "went up from the earth." Other translations read "rise from the earth," ^{NASB} "came up from the earth," ^{NIV} "rose out of the earth," ^{DOUAY} "was going up from the land," ^{ESV} and "ascending from the earth." ^{INTERLINEAR} This language seems to me to depict a mist rather than a stream or fountain, or the surfacing of underground water.

MIST

"Mist is caused by particles of water vapor filling the air until it is only partially transparent. Mist and haze produce much the same effect, the one being due to moisture in the atmosphere and the other to dust particles. Mist or fog is not common on the plains of Palestine and Syria at sea-level, but is of almost daily occurrence in the mountain valleys, coming up at night and disappearing with the morning sun (The Wisdom of Solomon 2:4). It is nothing else than a cloud touching the land. In the account of creation, "there went up a mist from the earth," giving a description of the warm humid atmosphere of the carboniferous ages which agrees remarkably with the teaching of modern science (Gen 2:6)."

..... INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA

There is no compelling reason to read this text in any other way than is represented by the Authorized Version, together with at least 18 other English

versions.

At the time the creation was "finished" (12:1), there was no rain coming upon the earth, for there was no need for it. Concerning the rain, it is first mentioned in Genesis 7:4, where God told Noah He would cause it to "cause it to rain upon the earth forty days and forty nights." **I assume that the rain itself was a new phenomenon.** At some point, rain became the standard manner in which the earth was watered. When that was, we do not know. I assume it took place after the flood, when the topography and climate of earth was altered owing to the things that took place during the flood.

Moses later spoke of the norm of rain when he wrote of the promised land, *"But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven"* (Deut 11:11).

WATERED THE WHOLE FACE OF THE EARTH

" . . . and watered the whole face of the ground." Other versions read, *"water the whole surface of the ground,"* ^{NASB} *"water the whole face of the ground,"* ^{NRSV} *"water the entire surface of the land,"* ^{CSB} *"watering all the surface of the earth,"* ^{DOUAY} *"water the entire surface of the ground,"* ^{GWN} *"watered the whole face of the earth,"* ^{SEPTUAGINT} *"watered all the surface of the soil,"* ^{NJB} *"watered all the surface of the soil,"* ^{LIVING} *"water the ground,"* ^{GNB} *"Earth was watered."* ^{MESSAGE}

The mist that rose up from the earth watered the whole face of the earth, supplying the water that was needed to sustain all forms of life. It seems to me that this discounts the idea of the earth spilling forth water in the form of streams and fountains. Unless these were equa-spaced throughout the whole world. A "mist"

This is a grand scheme indeed, designed to bring glory to God (Isa 43:7). The intended glory will not come through man's assigned oversight of, or dominion over creation. It will rather be realized in the redemption that is in Christ Jesus.

rising out of the ground itself, however, would serve the required nourishment. I do not consider this to be worthy of contention. However, it does seem reasonable to take the less complicated view that gives God the greatest glory.

THINGS ARE NOW READY TO CREATE MAN

Now, confirming that the entire cosmos was made with man in view, we come to the crowning creation. This also blends with the affirmation concerning Christ Jesus: *"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 1:16).

Christ's identity with humanity has exclusively to do with salvation. That is why He took upon Himself the form of man, humbling Himself and becoming obedient to death, even the death of the cross (Phil 2:7-8). From humanity He would take for Himself a bride – a wife to reign with Him, world without end. Viewed another way, He would

extract from humanity a people who would become His *"body,"* the means through which He would express Himself, and into which He would pour forth His fulness (Eph 1:23).

That is the whole reason for the creation of the heavens and the earth. It is the reason for the creation of humanity, or mankind.

Having already reported the creation of man and the reason for it, further details of that creation will now be provided. The traits required for the fulfillment of this purpose will also be unveiled in part. This is a grand scheme indeed, designed to bring glory to God (Isa 43:7). **The intended glory will not come through man's assigned oversight of, or dominion over creation.** It will rather be realized in the redemption that is in Christ Jesus. The glory begins in this world as men are being changed from glory unto glory. It will be realized in its fullest sense when the redeemed are *"glorified"* at the coming of the Lord. Then they will enter into a state referred to as reigning with Christ (2 Tim 2:12).

THE LORD GOD FORMED MAN

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Now the Spirit details the particulars involved in the creation of man. In the summation of this creation, it was first said, *"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). Now, however, we are told HOW God did this. Keep in mind that God *"created all things by Jesus Christ"* (Eph 3:9). And again it is written of the Christ, *"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: And He is before all things, and by Him all things consist"* (Col 1:16-17). This was not revealed to Moses, but it has been revealed to us, and we do well to keep this reality prominent in our thinking when we

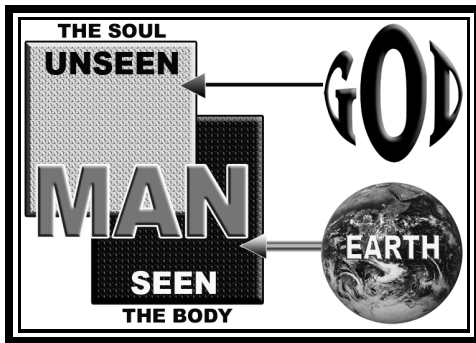
consider the creation as a whole, or in any particular aspect – like the creation of man. I again draw attention to the falsity of the theory of evolution. The notion that man evolved from a lower form of life is a blasphemous one. The truth of the matter is that man was created by the highest form of life, which itself is a rather clumsy expression when referring to Deity. After everything has been said in defense of evolution, the following are the unavoidable results of such reasoning.

- ➔ Moses has lied about the origin of all things, included humanity.
- ➔ If the Scriptures are, in fact, inspired, then God the Father, Jesus the Son, and the Holy Spirit have also lied about the matter.
- ➔ Man is in no sense in the image of God.
- ➔ Man is not responsible to God as

His creation.

- ➔ The salvation of God is reduced to a mere myth.
- ➔ The Word did not become flesh and dwell among men.
- ➔ There can be no such thing as eternal life.
- ➔ There is no sound basis for the day of judgment.
- ➔ A special generation of people, like Israel, becomes an impossibility.
- ➔ The superior relationship of God with humanity cannot be true.

There is no need to state anything more on this matter – and much more could be said. Those who flirt with notions about the theory of evolution are entering into dangerous mental terrain.



THE LORD GOD FORMED MAN

"And the LORD God formed man of the dust of the ground . . ." Other versions read, "made man from the dust of the earth," ^{BBE} "formed man of the slime of the earth," ^{DOUAY} "God formed man out of the clay of the ground," ^{NAB} "formed the man from the soil of the ground," ^{NET} "formed the man from the soil of the ground," ^{NJB} "formed a man's body from the dust of the ground," ^{LIVING} "shaped the man from the earth," ^{ABP} "took a handful of soil and made a man," ^{CEV} "formed Man out of dirt from the ground." ^{MESSAGE}

The word "dust" comes from a Hebrew word (~~XXXX~~) that means, "DRY EARTH, DUST, POWDER . . . DRY OR LOOSE EARTH," ^{STRONG'S} "DRY, FINE PARTICLES OF DIRT, DUST, LOOSE SOIL." ^{WTM MORPHOLOGY} There is no way the word can be properly rendered "slime," ^{DOUAY} or "clay." ^{NAB} The same Hebrew word is used in Exodus 8:2: "And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite **the dust** of the land, that it may become lice throughout all the land of Egypt."

It is also used in Joshua 7:6; "And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put **dust** upon their head."

Job states that he was "formed out of clay" (Job 33:6). There is no contradiction here. The raw material was dust – dry earth. But in the forming of man, the dust apparently became clay, as when Jesus took dust, and of it made clay, with which He anointed a blind man's eyes (John 9:6).

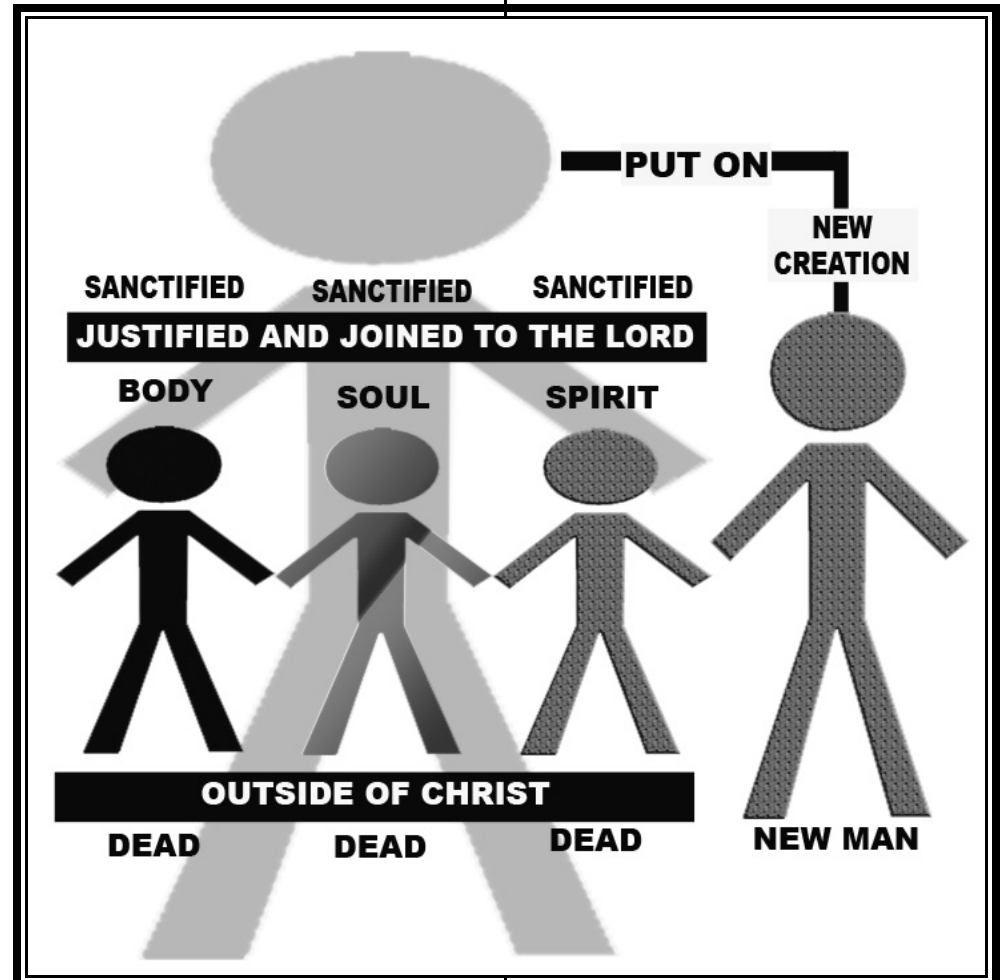
THE LORD GOD . . . BREATHED INTO HIS NOSTRILS

". . . and breathed into his nostrils the breath of life . . ." Other versions

read, "breathed into his face the breath of life," ^{DOUAY/GENEVA} "blew the breath of life into his nostrils," ^{GENEVA} "breathed upon his face the breath life," ^{SEPTUAGINT} "breathed into it the breath of life," ^{LIVING} "God breathed life into the man," ^{CEV} "breathed life-giving breath into his nostrils," ^{GNB} "breathed into his nostrils the breath or spirit of life." ^{AMPLIFIED}

The creation of man consisted of two distinct parts. One was seen, the other unseen. One was from earth, the other from God Himself. One was superior, the other was inferior. The

referring to a person or persons, the word "soul" is often used, not body. When Abram left Haran he took "the **souls** they had gotten in Haran" (Gen 12:5). Referring to the Israelites that went down into Egypt at the time of Joseph, it is written, "And all **the souls** that came out of the loins of Jacob were seventy **souls**: for Joseph was in Egypt already" (Ex 1:5). When referring to humanity as a whole, God declared, "all **souls** are mine" (Ezek 18:4). The Scriptures never refer to a group of people as a number of bodies.



inferior was of no value of itself. To be profitable, it had to be joined to the superior part. As it is written, "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

As time develops, more stress will be placed upon the unseen part. Even before the fall of man, that was the superior part – the part that managed the body and gave it worth. When

The soul is associated with the personality of man, together with the mind, the emotion, and the will. The mechanism of thought is resident in the soul – the unseen part of man. Rationality is an aspect of the soul, as well as loving and hating, preferring and desiring.

This is the part of man in which the Divine imagery was placed.

MAN BECAME A LIVING SOUL

"... and man became a living soul." Other versions read, "a living being," ^{NASB} "living creature," ^{ESV} "a living person," ^{LIVING} "and man started breathing," ^{CEV} and "man became alive – a living soul." ^{MESSAGE}

The soul of a person is what makes them a "being," or a "Person." It is what gives men individual identity.

SPIRIT, SOUL, AND BODY

In Christ Jesus, the intricacy of men is expounded more thoroughly. God informs us that, particularly in Christ Jesus, we are to consider the spirit, the soul, and the body. All are to be sanctified unto the Lord. As it is written, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess 5:23).

We are further told that the Word of God distinguishes between the soul and the spirit: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb 4:12).

In Christ Jesus there is a "new creation" – a part that does not exist in the unregenerated state. It is "the new man" (Eph 4:24; Col 3:10), or "new creature," or "the new creation" (2 Cor 5:17; Gal 6:15).

As in the natural creation, the "new

The sanctification of the body, soul, and spirit, is by God through the "new man." Putting on the "new man" directly bears upon the sanctification of the body, soul, and spirit, and the putting to death of the deeds of the body, or the crucifixion of the flesh.

creation" is not a reforming of what was already created. It is altogether new, and is created "in righteousness and true holiness" (Eph 4:14). Those in Christ Jesus, as God sees them, are "created in Christ Jesus" (Eph 2:10). They have been "quickened," or raised from the dead (Eph 2:1). That resurrected person is as distinct from what they were before, as the resurrection body is distinct from the one that is laid in the grave.

The sanctification of the body, soul, and spirit, is by God through the "new man." Putting on the "new man" directly bears upon the sanctification of the body, soul, and spirit, and the putting to death of the deeds of the body, or the crucifixion of the flesh.

The original creation of man was accomplished with the new creation in mind. The "eternal purpose of God" drove the natural creation, with the creation of man being the apex of that creation. **Because the incarnate Word was the One through whom the new**

creation would be accomplished, He was also the Creator of the heavens and earth, and everything in them – including humanity. That is why it is written, "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).

Now that we have been introduced to mankind, the account will focus upon the provisions made for man, and how he was intended to fit into the scheme of things. It is important that we keep in mind the ultimate objective of God, and not the immediate one. There is no disharmony in these two things, but if we do not keep the eternal purpose in the forefront of our minds, it will appear as though Divine intentions failed at the first.

However, that is not at all the case. Man did not, as is commonly said, "botch up God's plans." Nothing can overturn the purposes of the mighty God of heaven.

THE LORD GOD PLANTED A GARDEN

⁸ **And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed."**

THE LORD GOD PLANTED A GARDEN

"And the LORD God planted a garden eastward in Eden..." Other versions read, "had planted a garden," ^{NIV} "made a garden," ^{BBE} "planted a paradise of pleasure from the beginning," ^{DOUAY} "planted an orchard," ^{NET} "planted a garden toward the east, in Eden [delight]," ^{AMPLIFIED} AND "made a garden in a place called Eden." ^{CEV}

As used here, the word "planted" means "TO FIX, ESTABLISHED." ^{STRONG'S} The idea is that during the creation this special place had been prepared as an intended habitation for men. Thus the text does not read that God "did plant," but that He had "planted" the garden in the past. He did not do it by sowing seed, but by Divine Fiat gathered together all manner of beautiful and productive vegetation. He made the Garden "in Eden," a place toward the East that we are not able to precisely identify.

The word "garden" carries the idea of

a fenced in portion. In this case, it was not a fence such as men would build, but apparently some natural barriers like trees. This was intended to be Adam's home, and one can scarcely imagine what beauty must have been seen in it. **In Divine anticipation, the habitation was made before the man was created.**

THERE HE PUT MAN

"... and there He put the man whom He had formed." Other versions read, "He placed the man whom He had formed," ^{NASB} "He put the man whom He had made," ^{BBE}

"He put there the man He shaped," ^{ABP} "He put the man there," ^{CEV} and "He put the Man He had just made in it." ^{MESSAGE}

Man was made for a prepared place, and a special place was prepared in which man would dwell. It was a place of both beauty and abundance.

Once again, the Spirit emphasizes that man was God's creation: *"whom He had formed."* There are numerous statements like this throughout the first chapters of Genesis.

- ➔ *"So God **created** man" (1:27a).*
- ➔ *"In the image of God **created** He him" (1:27b).*
- ➔ *"Male and female **created** He them" (1:27c).*
- ➔ *"The Lord God **formed** man" (2:7).*
- ➔ *" . . . and put the man whom He had **formed**" (2:8).*

- ➔ *"God **created** man" (5:1a).*
- ➔ *"In the likeness of God **made** He him" (5:1b).*
- ➔ *"Male and female **created** He them" (5:2a).*
- ➔ *"In the day they were **created**" (5:2b).*
- ➔ *"He had **made** man on the earth" (6:6).*
- ➔ *"Man, whom I have **created**" (6:7).*

From the beginning, therefore, God has shaped our thinking to see man as God's own creation. To think of mankind without making this association is wrong, and will lead to erroneous conclusions.

SOMETHING TO LEARN

Especially in regards to men, God made them to inhabit a certain place. From the standpoint of nature, they were not made to roam the earth like the wild animals. In fact, when Cain was cursed, he was made a *"vagabond"* – a *"wanderer on the earth,"* ^{NASB} *"a restless wanderer."* ^{NIV} (Gen 4:12).

When Israel was judged for not believing they could take the promised land, they were consigned to a state of wandering – they *"wandered in the wilderness"* (Josh 14:10).

God does not intend for men to wander about, uncertain of where they belong, and having no certain dwelling place. Aimless living is wrong living! Man was made to live in proximity to God. This is initially realized when we are raised up from death in trespasses and sins, and made to sit together with Christ in the heavenly place (Eph 2:6).

Although it is quite common for professing Christians to be unsure of their focus, and of their relation to God Himself, this is not what God intends. **Salvation is calculated to give the saved a place in which to reside during their pilgrimage on earth, and An ultimate "long home"** (Eccl 12:5) when they are gathered together unto the Lord. It is wrong for men to dwell where God does not intend for them to dwell. He has made a place for us in Jesus.

GOD MADE EVERY TREE TO GROW

"⁹ And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

Our attention is now drawn to the garden itself. While the surface of the earth was filled with all kinds of vegetation, supplying food for a staggering number of living creatures, a special place with special food was prepared for man.

GOD MADE EVERY TREE TO GROW

"And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food. . ."

The choicest of all trees were caused to grow out of the ground of Eden. This doubtless took place on the third day of creation, when 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).

While all the earth was filled with living and reproducing plants, a special mixture of trees was found in Eden. Two special qualities characterized these trees.

trees still retain a measure of these original qualities – although not to the measure they existed prior to the fall.

Abundant Life

It is important to eat all of the fruit that God has provided to sustain us. There are a variety of trees in the Eden for the soul, and they yield all manner of fruit. There is the fruit of Divine Sovereignty, election, and purpose. There is grace, and truth, and holiness.

- ➔ They were *"pleasant to the sight"* – a delight to look upon.
- ➔ They were good for food – food in abundance, and food appropriate for mankind.

Even today, long after the curse of *"the bondage of corruption"* (Rom 8:21),

Here is a wonderful depiction of the abundant life that is realized in Christ Jesus (Matt 7:11; Luke 11:13; John 10:10; Rom 5:9,10,15,17,20; 2 Cor 3:9; Eph 3:20; 1 Tim 1:14; Tit 3:6).

Abundant life is also divers – like the

We are briefly introduced to the environment of an uncursed world – by Given O. Blakely

many kinds of fruit that was *"for food."*

There is a temptation for men to restrict their spiritual diet, majoring on something other than the Lord Himself. It is important to eat **all** of the fruit that God has provided to sustain us. There are a variety of trees in the Eden for the soul, and they yield all manner of fruit. There is the fruit of Divine Sovereignty, election, and purpose. There is grace, and truth, and holiness. Men are intended to feast on the trees of the New Covenant, the new man, and the new Jerusalem. There is the tree of Divine will, and the tree of hope. Consider the trees of faith, hope, and love, as well as the trees of the coming of the Lord, the exaltation of Christ, and His intercession and mediation. All of these trees are comely in appearance to the eyes of understanding, and satisfying to the soul as food.

An Index to the Character Of God

As seen in the preparation of the Garden in Eden, **God does not provide sparse supplies to those within the circumference of His will.** There is not a single aspect of salvation that is not both pleasant and abundant.

Another thing to be seen is that while

THE TREE OF LIFE

" . . . the tree of life also in the midst of the garden . . . " One version reads, *"one of the trees gave life."* ^{CEV} All other versions in my possession read *"tree of life."*

Some have contended that the fruit of this tree did not cause the extension of life. **However, the words uttered by God Himself when men were expelled from the garden show this to be a wholly erroneous idea:** *"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).

The tree of life was a real tree, with real fruit, and that yielded real results.

Man was not created immortal. His life depended upon means, and when those means were withheld, death became dominant. **Man died, then, in the sense of having the means of sustaining life withdrawn from him.** This perfectly parallels spiritual death.

Something to Be Seen

It is essential that we understand

of Conscience, giving knowledge of Good and Bad," ^{LIVING} *"the tree, the one to know knowing good and evil,"* ^{ABP} *"the other gave the power to know the difference between right and wrong,"* ^{CEV} *"the tree that gives knowledge of what is good and what is bad,"* ^{GNB} *"the tree of the know ledge of [the difference between] good and evil and blessing and calamity."* ^{AMPLIFIED}

Over the years, men have contended over this tree. Some have perceived knowing good and evil as an advantage, and therefore cannot understand why Adam and Eve were not to eat the fruit of this tree. Others have seen it as a sign of God's Sovereignty – a way of maintaining His own supremacy over man. It was like a test to see if man would obey Him or not.

I have long been dissatisfied with these explanations. Although I had no alternative thought on the matter. However, I believe I have seen something here I have not seen before. Actually, it is quite simple, and yet it had escaped my attention.

Here was a morsel of knowledge that had to come from God Himself: "the knowledge of good and evil." It could not be properly appropriated by experience – i.e. By **DOING** good and **DOING** evil. Here is something that is not truly learned by doing. Yet, there is no shortcut to obtaining this kind of knowledge – like eating a piece of fruit.

The knowledge of good and evil can really only be obtained by the exercise of one's senses. As it is written, *"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil"* (Heb 5:14). *"Senses"* have to do with perception, not human experience. Instead of eating fruit to obtain this kind of development, the Word of the Lord becomes the object of consideration. The verse preceding Hebrews 5:14 reads, *"For every one that useth milk is unskilful in the word of righteousness: for he is a babe"* (Heb 5:13). **That is, by pondering the Word of God, which primarily consists of affirmations, The individual becomes able to distinguish good and evil.** This is because that to which a person is exposed is seen in the light of what God has affirmed. If the matter does not harmonize with what God has said, it is *"evil."* If it blends well with it, it is *"good."*

The *"tree of the knowledge of good and evil"* presented the opportunity of

One of the blights of contemporary Christianity is the absence of joyful satisfaction and spiritual abundance. The professing church has not presented the truth about what God has provided in salvation.

life abounded everywhere on earth, it **especially abounded in Eden.** Even so, within the kingdom of God, life abounds everywhere. Yet, there are places where it especially abounds – like Jerusalem, Antioch, Rome, Ephesus, and Philippi. There are people in the household of faith whom Divine workings are particularly profuse. All of this is according to divine discretion, just as the abundance that was in Eden.

One of the blights of contemporary Christianity is the absence of joyful satisfaction and spiritual abundance. The professing church has not presented the truth about what God has provided in salvation. It far exceeds what was provided for Adam and Eve in the beginning.

important things tend to be at the center, **not the periphery.** It is the Divine manner to place the means of sustaining spiritual life at the center of life. Hey are never placed on the periphery of life. The individual who is growing in the grace and knowledge of the Lord Jesus Christ is living at the center of Divine provision. The person who chooses to live at a distance from the things that make for life, will not grow up into Christ.

THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL

" . . . and the tree of knowledge of good and evil." Other versions read, *"the tree of learning <2> the knowledge of good and evil. {1} Gr. for sight 2) Or, that which is to be known,"* ^{SEPTUAGINT} *"tree of the knowledge of good and bad,"* ^{NAB} *"the Tree*

acquiring knowledge independent of God. Not by coincidence this is exactly what Satan offered Eve when tempting her later.

BOTH TREES WERE AT THE CENTER OF THE GARDEN

Both of these trees were at the center

of the Garden. They confirm that when a person becomes cognizant of the need to sustain spiritual life, there will be a confrontation of alternative ways of doing so. One will be to nurture the life that is in Christ Jesus. The other will be to choose an alternative approach that centers in what

the individual himself does.

Until this matter is seen with clarity, men will stumble through life, learning the hard way, that "it is not in man that walketh to direct his steps. (Jer 10:23). How the flesh fights against this reality.

A RIVER WENT OUT OF EDEN

"¹⁰ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. ¹¹ The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; ¹² And the gold of that land is good: there is bdellium and the onyx stone. ¹³ And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. ¹⁴ And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

There have been hundreds of pages written concerning these rivers. Having examined most of them, I have concluded that little genuine profit are to be realized in them. Not only do we have a minimum amount of revealed information concerning the matter, there is also the phenomenon of the flood that apparently caused certain topographical changes on the surface of the earth. I will spend a minimal amount of time on these verses, drawing attention only to those things I perceive as relevant to the objectives determined for this series of studies.

A RIVER TO WATER THE GARDEN

"And a river went out of Eden to water the garden . . ." Other versions read, "A river watering the garden flowed from Eden," ^{NIV} "a river . . . giving water to the garden," ^{BBE} "a river went out of the place of pleasure to water paradise," ^{DOUAY} "a river flows from Eden to water the orchard," ^{NET} "A river watered the garden and then flowed out of Eden," ^{NLT} "A river issues from Eden to water the garden." ^{TNK}

"Eden" was a region, and the Garden was within that region. The river of reference appears to have originated in the region of Eden. It was primarily intended to water the Garden. After flowing through the garden, and while yet in the region of Eden, the river divided into four large rivers which flowed into differing geographical regions.

We are not sure of the precise location of Eden. It is said to be identified with "toward the east." ^{AMPLIFIED} It is generally conceded that the location of Eden was in, what is now called, Iraq. This is the place of nearly all of the formative history of mankind prior to the flood.

IT BECAME FOUR HEADS

" . . . and from thence it was parted, and became into four heads. ¹¹ The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; ¹² And the gold of that land is good: there is bdellium and the onyx stone. ¹³ And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. ¹⁴ And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the

fourth river is Euphrates."

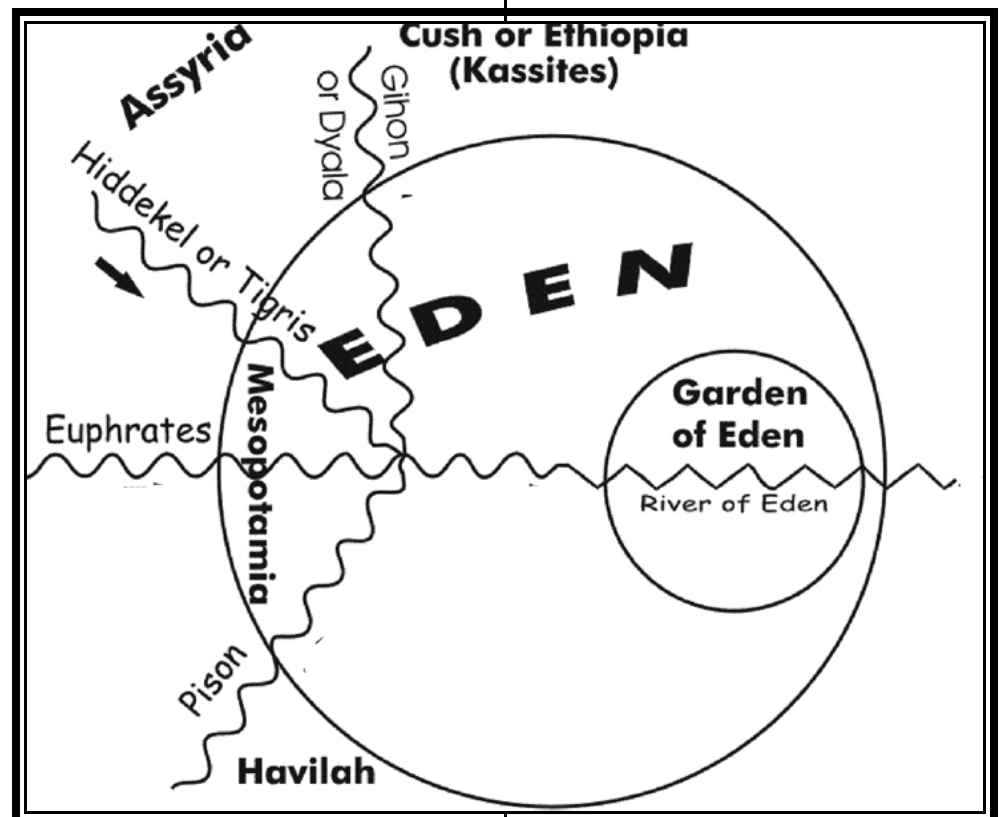
The Pison River

Aside from this text, the Scriptures make no other mention of this river. Scholars of history have identified this as the Ganges River. (ANT. 1, 1, 3), EUSEBIUS (ONOMAST.S.V.), AMBROSINS (DE PARAD. C. 3), EPIPHANIUS (ANCOR. C. 58), EPHR. SYR. (OP. SYR. 1, 23), JEROME (EP. 4 AD RUST. AND QUIAEST. HEB. IN GENESIS), AND AUGUSTINE (DE GENESIS AD LIT. 8:7) HELD THIS. ^{McCLINTOK AND STRONG'S}

Today, the Ganges is "A RIVER OF NORTHERN INDIA AND BANGLADESH RISING IN THE HIMALAYA MOUNTAINS AND FLOWING ABOUT 1,560 MILES, GENERALLY EASTWARD." ^{ANSWERS.COM}

The Gihon River

Second Chronicles32:30 speaks of



"the watercourse of Gihon," but it is not certain if the text is referring to the river itself. Although there are objections to this idea, this river has been viewed as the Nile. However, no one has satisfactorily identified this river in relation to today's earth.

Today, the Nile river is "THE LONGEST RIVER IN THE WORLD, FLOWING ABOUT 4,150 MILES THROUGH EASTERN AFRICA FROM ITS MOST REMOTE SOURCES IN BURUNDI TO A DELTA ON THE MEDITERRANEAN SEA." ANSWERS.COM

The Euphrates River is mentioned twenty-one times in Scripture (Gen 2:14; 15:16; Deut 1:7; 11:24; Josh 1:4; 2 Sam 8:3; 2 Kgs 23:29; 24:7; 1 Chron 5:9; 18:3; 2 Chron 35:20; Jer 13:4,5,6,7; 46:2,6,10; 51:63; Rev 9:14; 16:12). It is one of the boundaries of the land promised to Abraham and His descendants (Gen 15:16; Deut 11:24; Josh 1:4). The book of the Revelation speaks of the loosing of *"four angels which are bound*

and places where those sources are divided and less benefit realized – like for four rivers into which the river flowing through the Garden was divided.

We also learn from this brief narrative that every place on earth is not the same. There are places where there is gold, and others where there is especially good gold. Other areas are noted for especially valuable gems.

This parallels the characteristics of God's great salvation. The place of concentration is Jesus Christ as He is fellowshiped in the heavenly places. There are also benefits that are realized as a result of the watering of Eden – tributaries of benefit that are not the fundamental things to be realized, but do assist mankind in general. This would include times of peace and plenty, and the general good of mankind.

In matters pertaining to spiritual life, the primary place is the church, *"the pillar and ground of the truth"* (1 Tim 3:15). Its primary place of meeting is the "heavenly places" (Eph 2:6). Its secondary place of meeting is when the saints of any given area are gathered together in one place (1 Cor 11:20; 14:23). This is where the abundance of fruit is found, and the optimum flow of water is realized.

Salvation is of such a nature that it requires this abundance. It cannot be sustained by a spiritual tributary. Furthermore, God's purpose is realized in the church, which is the body of Christ.

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The Hiddekel River

Most people who have devoted themselves to researching this river have concluded that it is the Tigris river. Daniel refers to himself being by *"the side of the great river, which is Hiddekel"* (Dan 10:4), which the Genesis text says flowed toward Assyria, where Babylon was located.

Today the Tigris is a "A RIVER OF SOUTHWEST ASIA RISING IN EASTERN TURKEY AND FLOWING ABOUT 1,150 MILES SOUTHEAST THROUGH IRAQ TO THE EUPHRATES RIVER. IT WAS A MAJOR TRANSPORTATION ROUTE IN ANCIENT TIMES." ANSWERS.COM

The Euphrates River

by the great river Euphrates" (Rev 9:14). It also speaks of the drying up of the river Euphrates *"that the way of the kings of the east might be prepared"* (Rev 16:12).

Today, the Euphrates is "A RIVER OF SOUTHWEST ASIA FLOWING ABOUT 1,700 MILES FROM CENTRAL TURKEY THROUGH SYRIA AND INTO IRAQ, WHERE IT JOINS THE TIGRIS RIVER TO FORM THE SHATT AL ARAB. ITS WATERS WERE A MAJOR SOURCE OF IRRIGATION FOR THE FLOURISHING CIVILIZATIONS OF ANCIENT MESOPOTAMIA." ANSWERS.COM

THINGS TO LEARN

First, there are sources that are more concentrated in certain locations – like the river flowing through Eden),

CONCLUSION

Thus the stage is set for the history of humanity to commence. Every conceivable earthly advantage has been given. Man has been created in the image and likeness of God. He has been

given authority over the entire world and everything that is in it. A special place has been prepared for him that has both beauty and what is required to maintain life in the earth. Access to the

tree of life has also been granted. We will soon find out how the human race, consisting of two people, faired with all of these advantages. It will become apparent that God remains necessary.

Our next Hungry Saints Meeting will be held on Friday, 3/11/11. We will continue our series of lessons on the book of GENESIS. The sixth lesson will cover verses 15-25 of chapter two. "INSTRUCTIONS TO MAN AND THE CREATION OF EVE." Special instructions are given to Adam, Adam names the animals, Eve is created, and Adam receives her, making a pronouncement on how men are to receive their wives. 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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THE WORD OF TRUTH FELLOWSHIP

WORD OF TRUTH FELLOWSHIP Website: <http://wotruth.com/wotf/wotindex.htm>

A place where believers can meet, fellowship, be edified, and express themselves.

Additional Website for Word of Truth Fellowship: <http://www.forministry.com/USMOINDPTWOTFW>

WORD OF TRUTH Website: <http://wotruth.com>

BROTHER BLAKEY'S ON-LINE COMMENTARIES

COMMENTARY on Nehemiah: <http://wotruth.com/nehindex.htm>

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

COMMENTARY on Hosea: <http://wotruth.com/hoseaindex.htm>

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

COMMENTARY on Second Corinthians: <http://wotruth.com/2Corinthians.htm>

COMMENTARY on Philippians: <http://wotruth.com/philippiansdindex.htm>

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

COMMENTARY on First Thessalonians: <http://wotruth.com/1stthessindex.htm>

COMMENTARY on Second Thessalonians: <http://wotruth.com/2ndthessindex.htm>

COMMENTARY on Hebrews: <http://wotruth.com/hebindex.htm>

COMMENTARY on First Peter: <http://wotruth.com/1stpetindex.htm>

COMMENTARY on First John: <http://wotruth.com/1stjohnindex.htm>

COMMENTARY on Revelation: <http://wotruth.com/revelationindex.htm>

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

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

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

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

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

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

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