



The Book of Genesis

Lesson Number 6



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 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

THE INSTRUCTIONS TO MAN AND THE CREATION OF EVE

“ 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. 19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. 21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed. “ (Genesis 2:15-25)

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

God put Adam in the garden that was especially prepared for him. He then commanded Adam to eat of every tree of the garden – i.e. **every tree** that was “*pleasant to the sight and good for food*” (2:9) – and do so freely, without any restriction. A single exception is given, which was the fruit of the tree of

the knowledge of good and evil.

After observing that it was not good for man to be alone, God brought all of the beasts of the earth and the fowls of the air to Adam, to see what he would “*call them*.” Adam named everyone of them appropriately. In the process he noted there was no help

meet for him – which means the living creatures came to Adam in pairs, as they went to Noah in the ark (Gen 7:9).

In that process, Adam saw the same thing that God had observed: it was not good for man to be alone. With the desire for a mate awakened, God created Eve, using one of Adam's ribs as a foundation for her creation.

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Afterward, the Lord presented Adam with his new mate, Adam pronounced how the marriage of a man and woman would be initiated and maintained.

BUILDING A FOUNDATION FOR THOUGHT

The essence of mankind is revealed in the area of thought. **That is one of the primary areas in which humanity differs from all other forms of life.** The Divine imagery, though it is not limited to it, is seen in our capacity for thinking. The area of thought includes such things as:

- Meditation
- Discretion
- Evaluation
- Discernment
- Comprehension
- Understanding
- Willingness
- Affection
- Deliberation
- Loving and hating
- Joy
- Grief
- Sorrow
- Peace
- Confidence
- Assurance
- Knowledge

The foundation for thought has an impact on all of these, and more, areas.

Further, if thinking is flawed, living will be flawed. If it is sound, living will be proper. In fact, our thinking actually defines our individual persons. As it is written, *"For as he thinketh in his heart, so is he"* (Prov 23:7). In fact, when it repented God that He had made man, and He revealed to Noah that He was going to destroy the whole world by a flood, **He revealed this reason for His decision:** *"the wickedness of man was great in the earth, and that every imagination of the **thoughts** of his heart was only evil continually"* Gen 6:5). Further, when indicting Israel for their waywardness and unacceptability, God said, *"For My thoughts are not **your thoughts** . . . My ways higher than your ways, and My thoughts than **your thoughts**"* (Isa 55:8-9).

An unthinking generation, given over to pleasure, is insensitive to this aspect of the Divine nature. However, it still exists, and will not be ignored in God's assessment of humanity now, and in the day of judgment as well.

THE FOCUS OF THE ACCOUNT OF CREATION

Thus far in the creation account, the spotlight has been placed upon *"God, the Lord, the Creator of the ends of the earth"* (Isa 40:28). In building a foundation for sound thinking, the Holy Spirit takes us back to the beginning – the beginning of the natural domain in which we find ourselves. There simply is no way to ignore the stress that is placed upon the Lord Himself. In the first three chapters of Genesis the word *"God"* is mentioned fifty-eight times. *"Lord"* is mentioned twenty times.

"Him," "Us," and *"Our"*) are mentioned thirty times. **That equals one hundred and eight direct references to Deity in the first eighty-one verses of the Bible!**

It is as though the account has been written to make it impossible for the thoughtful person to ignore the prominence of God Himself. This, of course, is something that has been done with holy deliberation. **It is wrong to think within boundaries that shut God out.** It is said of the wicked, *"God is not in all his **thoughts**"* (Psa 10:4). Again it is said of the degeneration of humanity, *"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened"* (Rom 1:21). And again, *"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient"* (Rom 1:28).

When we speak of God being at the center of our thoughts, we are touching on the matters of salvation and condemnation, of God's pleasure and displeasure, of God blessing or cursing.

In view of this, we hold in absolute disdain those who thrust the Genesis account of creation from their minds, choosing to think of orderliness springing out of chaos, and humanity being the result of progressive stages from primeval slime to sophisticated mankind. After they have presented all of their theories, they still have not accounted for the origin of man – and

When we speak of God being at the center of our thoughts, we are touching on the matters of salvation and condemnation, of God's pleasure and displeasure, of God blessing or cursing.

Pronouns referring to Deity (*"I," "He,"* they have thus ignored God's Word.

GOD PUT MAN WHERE HE INTENDED HIM TO BE

^{2:15} **And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it."**

THE LORD GOD PUT MAN IN THE GARDEN

"And the LORD God took the man, and put him into the garden of Eden . . ." Other versions read, *"placed him in the garden of Eden,"*^{CSB} *"put him into the paradise of pleasure,"*^{DOUAY} *"placed him in the garden of Delight,"*^{SEPTUAGINT} *"settled him in the garden of Eden,"*^{NAB} *"placed him in the orchard in Eden,"*^{NET} *"causeth him to rest in the garden of Eden,"*^{YLT} and *"set him down in the Garden of Eden."*^{MESSAGE}

The word *"Eden"* means *"DELIGHT."* In the Arabic language it means *"DELIGHT, TENDERNESS, LOVELINESS."*^{McClintok and Strong's} It is mentioned in Scripture twenty times (Gen 2:8,10,15; 3:23,24; 4:16; 2 Kgs 19:12; 2 Chron 29:12; 31:15; Isa 37:12; 51:3; Ezek 27:23; 28:13; 31:9,16,18; 36:35; Joel 2:3; Amos 1:5).

SOMETHING BETTER THAN EDEN

There is not a single reference to Eden from Obadiah through Revelation. This is because God has purposed *"some better thing"* for those who are in Christ Jesus (Heb 11:40). It would give them no advantage to speak of

(Rev 22:1,3).

- ➡ The tabernacle of God will be with men (Rev 21:3a).
- ➡ God will dwell with the saved (Rev 21:3b).
- ➡ The saved shall see God's face, and His name shall be in their foreheads (Rev 22:4).
- ➡ The light of the sun will not be needed (Rev 22:5a).
- ➡ The Lord God will give them light (Rev 22:5b).
- ➡ They shall reign for ever and ever (Rev 22:5).
- ➡ The saints shall be *"joint-heirs"* with the exalted Christ (Rom 8:17).
- ➡ Satan will be banished to the lake of fire (Rev 20:10).

While this may seem very apparent, there has been a revival of flawed thinking concerning the purpose of God for humanity. It is **currently widely taught that God restoring what Adam lost – more or less, taking us back to the original natural order.** This, however, is a totally erroneous view of things. Adam and his progeny have been written off, and so far as eternity is concerned, have been excluded from the glory. We now have *"the Second Man"* and *"the Last Adam"* who is the standard to which the saved are being conformed (1 Cor 15:45,47). **Unlike Adam, He was not created, but "came down from heaven"** (John 3:13; 6:38,51,58). Having existed previously as *"the Word"* (John 1:1), He was *"sent"* into the world (John 3:17; 8:36; 10:36; 17:18,21,23,25; 1 John 4:9,14). His body was not fashioned from the earth, but was a special body, prepared by God Himself (Heb 10:5) – a body *"conceived"* by the Holy Spirit (Matt 1:20).

The Lord Jesus Christ established a new lineage, absolutely distinct from that of Adam. The purpose for this

Having created man in His own image, and for a specific purpose, God placed man where He wanted him. Man was not created to be a wanderer like Cain. From the very beginning he was not given the right to choose the environment in which he preferred to live.

Having created man in His own image, and for a specific purpose (Isa 43:7), **God placed man where He wanted him.** Man was not created to be a wanderer like Cain (Gen 4:12-14). **From the very beginning he was not given the right to choose the environment in which he preferred to live.** For Adam, prior to the fall, this posed no problem, for he was in the image and likeness of God, and what God desired is what he desired. His thinking had not been sullied with selfishness, so he did not balk at the will of His Maker. I do not doubt that Adam knew his Creator would place him in the best and most satisfying environment – and that is precisely what the Lord did.

Eden, or hold it out as the kind of inheritance He purposed for them to have. **The inheritance to which we are appointed in Christ Jesus will not be a duplication of Eden!** The *"tree of life"* will be there (Rev 2:7; 22:2,14). There will be a *"pure river of water of life"* in heaven (Rev 22:1). But there will also be things and circumstances there that were NOT in Eden.

- ➡ A street of gold (Rev 21:21).
- ➡ No night (Rev 21:25; 22:5).
- ➡ Nothing shall enter that defiles (Rev 21:27).
- ➡ The throne of God and of the Lamb

lineage differs from that of Adam, and the benefits it will at last realize far exceed anything that Adam had.

SOMETHING EVOLUTION IGNORES

Here is something that is totally ignored by the evolutionist. He gives no attention to where man belongs, or to the reason for his existence!

By way of comparison, Scripture provides some details where the theory of evolution is totally silent. Man was made for the glory of God (Isa 43:7), and God put him in a special garden that He had prepared.

These facts introduce us to certain aspects of apostolic doctrine. **Both the origin of man and the Divine activity associated with regeneration confirms that the placement of man is something God does.**

- ➔ **MAN WAS PLACED IN TIME.** *"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed . . . of their habitation" (Acts 17:26).*
- ➔ **MAN WAS PLACED GEOGRAPHICALLY.** *"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined . . . the bounds of their habitation" (Acts 17:26).*
- ➔ **GOD HAS PUT BELIEVERS IN CHRIST.** *"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor 1:30).*
- ➔ **IN CHRIST PLACED IN HEAVENLY PLACES.** *"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph 2:6).*
- ➔ **IN THE BODY OF CHRIST PLACED WHERE IT PLEASED HIM.** *"But now hath God set the members every one of them in the body, as it hath pleased him" (1 Cor 12:18).*

God did not tell Adam to select where he wanted to live. He rather put him where He wanted him – in the garden that He had prepared.

TO DRESS AND KEEP IT

" . . . to dress it and to keep it."

Adam was given a job to do. **The place where he had been placed was to be an area of activity.**

Anything that is living requires some kind of maintenance. If it is in the open field, it requires the light of the sun and rain from heaven, which are given by God (Matt 5:45). If it is a "garden," and its produce is intended for mankind, then the garden must be tended. God placed Adam in the Garden of Eden to *"dress and keep it."*

To Dress It

" . . . to dress it . . ." Other translations read *"tend,"* ^{NKJV} *"cultivate,"* ^{NASB} *"work it,"* ^{NIV} *"till it,"* ^{NRSV} *"farm the land,"* ^{GWN} *"care for it,"* ^{NET} *"serve it,"* ^{YLT} and *"to work the ground,"* ^{MESSAGE}

The word translated *"dress"* has the following lexical meaning: "1) TO WORK, SERVE 1A) (QAL) 1A1) TO LABOR, WORK, DO WORK 1A2) TO WORK FOR ANOTHER, SERVE ANOTHER BY LABOUR 1A3) TO SERVE AS SUBJECTS 1A4) TO SERVE (GOD) 1A5) TO SERVE (WITH LEVITICAL SERVICE) 1B) (NIPHAL) 1B1) TO BE WORKED, BE TILLED (OF LAND) 1B2) TO MAKE ONESELF A SERVANT 1C) (PUAL) TO BE WORKED 1D) (HIPHIL) 1D1) TO COMPEL TO LABOUR OR WORK, CAUSE TO LABOR, CAUSE TO SERVE 1D2) TO CAUSE TO SERVE AS SUBJECTS 1E) (HOPHAL) TO BE LED OR ENTICED TO SERVE . . . HUSBANDMAN" STRONG'S

Our introduction to human activity is that of serving God in an assigned capacity. Adam was to take care of the Garden of Eden as God's servant and representative. God did not give him a throne, but a large and abundant Garden.

We are not sure of the activities involved in dressing the Garden. Death had not yet entered into the world, so no aspect of death existed in the inanimate world, or in the domain of life. The Genesis record indicates there were no thorns or thistles to infest the ground. These apparently came following the curse (Gen 3:18). **Dressing the Garden, therefore, would not include pruning dead branches, or ridding the ground of growth-inhibiting vegetation.** Whatever is associated with *"the bondage of corruption"* (Rom 8:21) could not have been present at the time described in this text. This would

include any form of deterioration or deadness, inimical plants, and hostility among the beasts of the earth.

Things that could have been included in the term *"dress,"* or *"tend"* could include harvesting of the fruit, and trimming the trees so that they did not grow beyond practical boundaries. It may have included assuring that the seeds were dispersed in an orderly manner to avoid excessive luxuriance. Yet, even with these suppositions, I find it difficult to describe, even

COMMENTS ON DRESSING AND KEEPING

"THOUGH THE GARDEN MAY BE SUPPOSED TO PRODUCE ALL THINGS SPONTANEOUSLY, AS THE WHOLE VEGETABLE SURFACE OF THE EARTH CERTAINLY DID AT THE CREATION, YET DRESSING AND TILLING AFTERWARDS NECESSARY TO MAINTAIN THE DIFFERENT KINDS OF PLANTS AND VEGETABLES IN THEIR PERFECTION, AND TO REPRESS LUXURIANCE." ADAM CLARKE

"IN PARADISE HE WAS TO DRESS (COLERE) THE GARDEN; FOR THE EARTH WAS MEANT TO BE TENDED AND CULTIVATED BY MAN, SO THAT WITHOUT HUMAN CULTURE, PLANTS AND EVEN THE DIFFERENT VARIETIES OF CORN DEGENERATE AND GROW WILD. CULTIVATION THEREFORE PRESERVED שָׁמַר TO KEEP) THE DIVINE PLANTATION, NOT MERELY FROM INJURY ON THE PART OF ANY EVIL POWER, EITHER PENETRATING INTO, OR ALREADY EXISTING IN THE CREATION, BUT ALSO FROM RUNNING WILD THROUGH NATURAL DEGENERACY. AS NATURE WAS CREATED FOR MAN, IT WAS HIS VOCATION NOT ONLY TO ENNOBLE IT BY HIS WORK, TO MAKE IT SUBSERVIENT TO HIMSELF, BUT ALSO TO RAISE IT INTO THE SPHERE OF THE SPIRIT AND FURTHER ITS GLORIFICATION. THIS APPLIED NOT MERELY TO THE SOIL BEYOND THE LIMITS OF PARADISE, BUT TO THE GARDEN ITSELF, WHICH, ALTHOUGH THE MOST PERFECT PORTION OF THE TERRESTRIAL CREATION, WAS NEVERTHELESS SUSCEPTIBLE OF DEVELOPMENT, AND WHICH WAS ALLOTTED TO MAN, IN ORDER THAT BY HIS CARE AND CULTURE HE MIGHT MAKE IT INTO A TRANSPARENT MIRROR OF THE GLORY OF THE CREATOR. — HERE TOO THE MAN WAS TO COMMENCE HIS OWN SPIRITUAL DEVELOPMENT."

theoretically, what was involved in tending the Garden of Eden.

To Keep It

" . . . and to keep it." Other translations read *"cultivate,"* ^{NASB} *"take care of it,"* ^{NIV} *"watch over over it,"* ^{CSB} *"and maintain it,"* ^{NET} *"and to guard,"* ^{ABP}

and “keep it in order.” MESSAGE

The word “keep” comes from a word meaning, שָׁמַר {SHAW-MAR’ — MEANING: 1) TO KEEP, GUARD, OBSERVE, GIVE HEED 1A) (QAL) 1A1) TO KEEP, HAVE CHARGE OF 1A2) TO KEEP, GUARD, KEEP WATCH AND WARD, PROTECT, SAVE LIFE 1A2A) WATCH, WATCHMAN (PARTICIPLE) 1A3) TO WATCH FOR, WAIT FOR 1A4) TO WATCH, OBSERVE 1A5) TO KEEP, RETAIN, TREASURE UP (IN MEMORY) 1A6) TO KEEP (WITHIN BOUNDS), RESTRAIN 1A7) TO OBSERVE, CELEBRATE, KEEP (SABBATH OR COVENANT OR COMMANDS), PERFORM (VOW) 1A8) TO KEEP, PRESERVE, PROTECT 1A9) TO KEEP, RESERVE 1B) (NIPHAL) 1B1) TO BE ON ONE’S GUARD, TAKE HEED, TAKE CARE, BEWARE 1B2) TO KEEP ONESELF, REFRAIN, ABSTAIN 1B3) TO BE KEPT, BE GUARDED 1C) (PIEL) TO KEEP, PAY HEED 1D) (HITHPAEL) TO KEEP ONESELF FROM. STRONG’S/WCM MORPHOLOGY

“thistles” to the man (Gen 3:17-19). One can scarcely imagine the pleasantries and satisfaction that attended the tilling and caring for the Garden. We will also find that this responsibility was abruptly terminated when sin entered into the world.

Paul was so insistent upon this matter of man working that, by inspiration, he wrote, “For even when we were with you, this we commanded you, that if any would not work, neither should he eat” (2 Thess 3:10). Again Paul wrote, “And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you” (1 Thess 4:11). Solomon observed, “The soul of the

- ➡ Adam was placed in the Garden (Gen 2:8,15).
- ➡ Eve was placed with Adam (Gen 2:22).
- ➡ God put all men in certain times and places for a certain purpose – to seek Him (Acts 17:26).
- ➡ God divided to the nations their inheritance, separating the sons of Adam, and setting the bounds of the people (Deut 32:8).
- ➡ Brought Israel into the wilderness (Ezek 20:10).
- ➡ Israel was placed in Canaan (Deut 31:20,21).
- ➡ God put Moses in the cleft of a rock (Ex 33:22).
- ➡ God raises beggars from the dunghill and sets them, among princes (1 Sam 2:8).
- ➡ God has set the wicked in “slippery places” (Psa 73:3,18).
- ➡ God will “yet choose Israel, and set them in their own land” (Isa 14:1).
- ➡ God put us in Christ (1 Cor 1:30).
- ➡ God set us in the heavenly places (Eph 2:6).

Some imagine man to be fundamentally a free moral agent, even though there is no statement in Scripture that makes such a unequivocal statement. Man is rather presented as being situated by God in the place where He wants him.

Some are of the opinion that “keep” involved fencing the garden. If this is so, it certainly could not be from human intruders. It certainly could have had no power against the devil. What kind of intruders would require provision for safety and security? In my judgment it could only be from wild beasts who roamed about seeking vegetation.

At any rate, man was responsible for the Garden, to keep it in a productive state.

MAN IS NOT TO INTENDED BE IDLE

We learn from this that man was not created to be idle, or to immerse himself in distracting pleasure. In fact, it appears clear to me that there was an element of satisfaction and rest built into this responsibility. Prior to the fall, activity was not attended by “the sweat” of one’s face. The ground was not “cursed” for the man’s sake, so that it brought forth “thorns and

sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat” (Prov 13:4).

From the very beginning, therefore, man was intended to be productive and industrious as God’s servant. We may deduce from this that in the glory, the redeemed will not be idle, floating about on clouds and inactive. They will no doubt be engaged in activities that will bring great honor to their Savior, and immense satisfaction to themselves.

MORE TO LEARN FROM THIS ACCOUNT

There is something more to be learned from this account, especially concerning Divine placement. Some imagine man to be fundamentally a free moral agent, even though there is no statement in Scripture that makes such a unequivocal statement. Man is rather presented as being situated by God in the place where He wants him.

Divine Placement

This has particular relevance to the redeemed being put into “Christ” by God Himself (1 Cor 1:30), and being raised up and made to sit together with Christ in the heavenly places (Eph 2:6). Just as surely as faithfulness and responsibility attended the placement of Adam in the Garden, so they are a requirement for those who have put into Christ and raised up and made to sit in heavenly places.

Secondarily, this also relates to the placement of the saved in the body of Christ. As it is written, “But now hath God set the members every one of them in the body, as it hath pleased him” (1 Cor 12:18). That placement is also attended with a certain responsibility.

A Divinely Defined Vocation

A vocation is an occupation, or area of responsibility. Just as surely as saved are placed in a certain environment, they are also given a specific job, or vocation in that domain. It is written, *"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called"* (Eph 4:1). A "vocation" is a career or occupation. As used in this text, "vocation" means, "TO URGENTLY INVITE SOMEONE TO ACCEPT RESPONSIBILITIES FOR A PARTICULAR TASK, IMPLYING A NEW RELATIONSHIP TO THE ONE WHO DOES THE CALLING - TO CALL, TO CALL TO A TASK." LOUW-NIDA

This is a view of, what is elsewhere called, "spiritual gifts" (1 Cor 12:1; 14:1,12). God's placement of each member in the body directly relates to these gifts. They pertain to various means through which all of the body of Christ is edified (1 Cor 12:7; 14:5,12,26).

People can no more decide what office they are going to fulfill in the church, than Adam could have decided what he was going to do in the Garden. He was an appointed husbandman or caretaker. All of his responsibilities within the Garden were within the

circumference of that appointment.

Unfortunately, there is an unwarranted and unjustifiable level of ignorance on this subject within the professed church. **Appointments are being made that are not of God, which accounts for the degree of spiritual disarray that exists within the nominal church.** In matters pertaining to the body of Christ, men are not free to make the rules or appoint the leaders. In this regard, whatever "flesh" appoints, God rejects! To put it another way, *"that which is highly esteemed among men is abomination in the sight of God"* (Luke 16:15).

A VARIETY AND AN ABUNDANCE WITH NO RESTRICTION

¹⁶ *And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat."*

THE LORD GOD COMMANDED THE MAN

"And the LORD God commanded the man . . ." Other versions read, *"And the Lord God gave the man orders,"* BBE ^{ADONAI} *"God, gave the person this order,"* CJB *"And the Lord God gave a charge to Adam,"* SEPTUAGINT *"The LORD God gave man this order,"* NAB *"But the LORD God warned him,"* NLT *And Jehovah God layeth a charge on the man,"* YLT *"But the Lord God gave the man this warning,"* LIVING *and "But the LORD told him."* CEV The rest of the versions (45 of them I have) read "commanded."

The word "commanded" is translated from a word that means, "ENJOIN, APPOINT, CHARGE, COMMAND, PUT IN ORDER . . . ~~NS~~ ~~N~~ ~~NS~~ SAH (845B); MEANING: TO LAY CHARGE (UPON), GIVE CHARGE (TO), COMMAND, ORDER; ORIGIN: A PRIM. ROOT; USAGE: APPOINT (1), APPOINTED (4), APPOINTS(1), CHARGE(5), CHARGED (17), CHARGING (1), COMMAND (56), COMMANDED(332), COMMANDER(1), COMMANDING (18), COMMANDS(6), COMMISSION (3), COMMISSIONED (4), COMMIT (1), GAVE A COMMAND (1), GAVE THEM A CHARGE (1), GAVE COMMAND (2), GAVE COMMANDMENT (2), GAVE ORDERS (2), GIVE HIS CHARGE (1), GIVE YOU IN COMMANDMENT (1), GIVE YOU CHARGE (1), GIVE ORDERS (3), GIVEN (1), GIVEN A COMMAND (1), GIVEN IT AN ORDER (1), GIVEN COMMAND (1), GIVEN COMMANDMENT (1), GIVING (1), INSTRUCTED (1), ISSUED A COMMAND (2), LAID (1), LAID DOWN (1), ORDAINED (4), ORDER

(4), ORDERED (5), PUT (1), SENT (1), SET HIS IN ORDER (1), SET YOUR IN ORDER (2). ^{STRONG'S}

Adam, at that time, was neither rebellious nor guilty of sin. However, ven in his original mature and sinless state, Adam was not allowed to plot his own course. He was still a subject of God, and was required to be obedient to Him.

This should not come as a surprise to us, for God even "commanded" Jesus Christ. Jesus said of His Father, *"But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence"* (John 14:31). And again, *"No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it*

death, even the death of the cross" (Phil 2:8).

The granting of permission (*"thou mayest freely eat"*) is said to have been "commanded." That itself is an arresting consideration. There should certainly be no objection to this approach. The universe belonged to God. The earth belonged to Him. The garden belonged to Him. The trees belonged to Him. Even the man, Adam, belonged to Him, for *"the Lord God"* had purposed and made them all.

There Are Other Things to See

While the other creatures were also given something to eat – *"every green herb"* – they were not given a commandment like man. They apparently knew by instinct what to do.

God did not have to show Adam pictures, or symbols. He did not have to speak in parables or similes, giving lengthy explanations. From the very first He could communicate effectively with Adam.

again. This commandment have I received of My Father" (John 10:18). It is also said of Jesus, *"He humbled himself, and became obedient unto*

However, it was not so with man. He was created in the image of God, and thus God communicated with Him on a higher level.

Man was, from the very first, created with the ability to understand language, to comprehend, and to react appropriately. This contradicts the false evolutionary hypothesis that presents man developing gradually over a lengthy period of time. **In the revelation of God, however, on the day He was made, man was able to hear God, understand God, and obey God.**

God did not have to show Adam pictures, or symbols. He did not have to speak in parables or similes, giving lengthy explanations. **From the very first He could communicate effectively with Adam.** He was fully developed both mentally and physically the very instant he began to breathe.

OF EVERY TREE

“ . . . saying, Of every tree of the garden thou mayest freely eat.” Other versions read, *“You are free to eat from any tree in the garden,”* ^{NIV} *“You may surely eat of every tree of the garden.”*

5. Caricaceae - Papaya Family
6. Clusiaceae - Clusia Family
7. Cucurbitaceae - Gourd Family
8. Ebenaceae - Ebony Family
9. Ericaceae - Heath Family
10. Illiciaceae - Star-anise Family
11. Lauraceae - Laurel Family
12. Lythraceae - Loosestrife Family
13. Moraceae - Mulberry Family
14. Myrtaceae - Myrtle Family
15. Passifloraceae - Passion Fruit Family
16. Rhamnaceae - Buckthorn Family
17. Rosaceae - Rose Family
18. Rubiaceae - Madder Family
19. Rutaceae - Rue Family
20. Sapindaceae - Soapberry family
21. Sapotaceae-Sapote Family
22. Solanaceae - Nightshade Family
23. Vitaceae - Vine Family
24. Avocado - Hass Avocado
25. Blackberry Blueberry
26. Cape Gooseberry
27. Cempedak
28. Cherry
29. Sweet Cherry)
30. Cranberry

52. Papaya
53. Passion Fruit (Purple Rind)
54. Passion Fruit (Yellow Rind)
55. Peach (White Flesh)
56. Pepino
57. Persimmon - Fuyu Persimmon
58. Persimmon - Tamopan Persimmon
59. Pomegranate (Red Rind)
60. Pomegranate (Yellow Rind)
61. Pomelo (Green/Pink)
62. Pulasan
63. Rambutan (Red Skin)
64. Salak (Snakeskin Fruit)
65. Sapodilla
66. Snake Gourd
67. Soursop
68. Star Anise
69. Sugar Apple (Green Rind)
70. Sugar Apple (Red Rind)
71. Sweet Granadilla
72. Tinda (Indian Round Gourd)

The generosity of the Lord cannot be overstated. Today it is estimated there are seventy-two different edible fruits. This is no doubt a fraction of the variety of fruits that were originally created.

ESV

This word applies to *“every tree”* that was *“good for food”* (Gen 3:9). **The generosity of the Lord cannot be overstated.** Today it is estimated there are seventy-two different edible fruits. This is no doubt a fraction of the variety of fruits that were originally created. Remember that then there were no deserts or frigid zones on the earth, and the ground was watered thoroughly from a mist that rose up from it. Here is a general listing of the different fruits.

DIFFERENT KINDS OF FRUIT

1. Actinidiaceae - Actinidia Family
2. Annonaceae - Custard-apple Family
3. Arecaceae - Palm Family
4. Cactaceae - Cactus Family

31. Date - Barhee Date
32. Dragon Fruit (Red Flesh)
33. Dragon Fruit (White Flesh)
34. Gourd - Bottle Gourd (Container Shape)
35. Grape - Calmeria Grape
36. Grape - Red Globe Grape
37. Great Morinda (Noni)
38. Guava (Odd/Green Skin/Yellow Flesh)
39. Hawthorn - Chinese Haw
40. Jujube (Red Date)
41. Jujube - Indian jujube
42. Kiwifruit (Green Flesh)
43. Kiwifruit - Hardy kiwifruit
44. Kumquat
45. Longan
46. Luo Han Guo (Monk's fruit)
47. Lychee
48. Mangosteen
49. Melon - Hami Melon
50. Melon - Piel de sapo melon
51. Nectarine (Yellow Flesh)

The Garden of Eden was particularly blessed, being the place to be occupied by man, the highest order of the *“beginning”* creation. It is written that *“every tree that is pleasant to the sight, and good for food,”* was caused to grow in the Garden (Gen 2:9). **Now, God tells man that it is all for him. The abundant variety and abundance of food was for him, and he could eat as much and as often as he desired.**

We see, then, that man was given every possible advantage: a pleasant surrounding, an excellent climate, and an abundance of delightful food. In the beginning God told Adam, *“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”* (Gen 1:29).

THE TYPE

This was an introductory type of what God purposed to give those who would become His sons and daughters by adoption. **They too would be given a rich supply of nourishment, with no restriction concerning the amount eaten of the food supplied for them.**

Ponder some of the Divine proclamations concerning spiritual food.

➡ **A FEAST OF FAT THINGS.** *“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)

➔ **SATISFYING 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. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness” (Isa 55:1-2)*

➔ **MEAT THAT ENDURES.** *“Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.” (John 6:27)*

➔ **THE BREAD OF LIFE.** *“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” (John 6:35)*

➔ **REAL FOOD FOR THE SOUL.** *“For my flesh is meat indeed, and my blood is drink indeed.” (John 6:55)*

➔ **ALL SPIRITUAL BLESSINGS.** *“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” (Eph1:3)*

➔ **MILK BY WHICH TO GROW.** *“As newborn babes, desire the sincere milk of the word, that ye may grow thereby.” (1 Pet 2:2)*

➔ **ALL THINGS PERTAINING TO LIFE AND GODLINESS.** *“According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue” (2 Pet 1:3).*

This is why Jesus referred to the abundance of life that He came to give. *“I am come that they might have life, and that they might have it **more abundantly**” (John 10:10).*

There is no legitimate reason for a child of God being in a spiritually impoverished state. That would be

tantamount to Adam starving in the Garden prior to the entrance of sin into the world. **No valid excuse can be given for malnourished Christians – people who are weak because they have lacked edification, people who cannot stand the test of trial, and those grow weary in well doing.** I know that the churches are filled with such people, but no acceptable reason can be cited for the condition. **It is the result of neglect, slothfulness, and ignoring the gifts of God.** If believers are not being nourished, and are aware of that circumstance, they need to leave where they are and find a place where the table of salvation is being spread. Even then, **those responsible for the environment in which they are sitting will be held responsible for withholding proper nourishment from the people.**

The Sheep Are to be Fed!

The words of God through the prophet Ezekiel. *“Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds;*

search or seek after them. Therefore, ye shepherds, hear the word of the LORD; As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the LORD; Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather

Even then, those responsible for the environment in which they are sitting will be held responsible for withholding proper nourishment from the people.

Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did

them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD” (Ezek 34:2-15).

It is not possible to read such an indictment with discernment without concluding that the times in which we are living are filled with spiritual liabilities. It cannot be countered that the Ezekiel text applied to another people, time, and covenant. This was an expression of the Divine nature. If

anything, the situation has grown all the worse during this time of the New Covenant. This is because we now have *"a more sure word of prophecy,"* an effective atonement has been made, and the people of God have been given

new hearts and spirits (Ezek 36:26). In a time when everything pertaining to life and godliness has been supplied, and *"all spiritual blessings"* are fully accessible, it is absolutely intolerable

for the people of God to be malnourished. No valid excuse can be offered for this lamentable condition. It is the result of spiritual ignorance and willful neglect.

A SINGLE RESTRICTION

"¹⁷ But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Even though there was a single exception to the availability of lawful partakement of the fruit of Eden, the condition and destiny of the ancient pair hinged on obeying this solemn commandment.

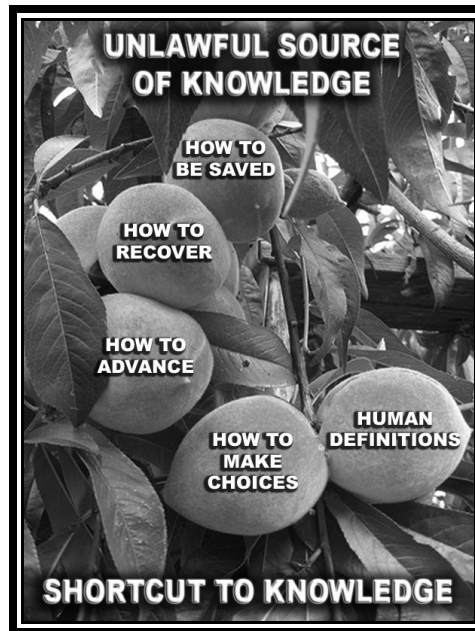
THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL

"But of the tree of the knowledge of good and evil . . ." Other versions read, *"the tree of knowledge of good and bad,"*^{TNK} *"the Tree of Conscience,"*^{LIVING} *"the tree of the knowing of good and evil,"*^{ABP} and *"the one that has the power to let you know the difference between right and wrong."*^{CEV}

It is apparent that defining this tree is not a simplistic task. There are, however, some facts that can assist in pointing us in the right direction.

First, this tree had to do with the **acquisition of knowledge** – knowing something. Second, this knowledge related to being able to distinguish between good and evil – what was good to do, and what was evil to do. Third, it should be clear that defining good and evil is not of itself a wrong thing to do. In fact, the Scriptures tell us that our *"senses"* can be exercised to *"to discern both good and evil"* (Heb 5:14). They further define this as the consequence of being *"of full age,"* or in a state of spiritual maturity.

This tree, then, was related to the **unlawful acquisition of the knowledge of right and wrong, or good and evil.**



Actually, God had just given Adam insight into one aspect of good and evil – what he should and should not do. He should eat of all the trees that were *"good for food,"* and abstain from eating the fruit of this single tree. **His knowledge of good and evil was to be acquired exclusively from God.** He was created in the image of God, and thus could decipher what God said, being fully able to satisfactorily do what He said, and refrain from doing what He prohibited. The power of God's word travels along with it, whether it is addressed to Adam or to you.

THOU SHALT NOT EAT OF IT

" . . . thou shalt not eat of it . . . "

An example of the attempt to acquire unlawful knowledge is found in the records of king Saul. Knowing full well that the knowledge he sought should come from God, he went elsewhere to obtain it. He had *"inquired of the Lord,"* by the Lord *"answered*

him not, neither by dreams, nor by Urim, not by prophets" (1 Sam 28:6). Instead of pursuing a right relationship with God, and in an inordinate quest for certain knowledge, *"Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor"* (1 Sam 28:7). God had already identified such resources as unlawful: *"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God"* (Lev 19:31). **Such a pursuit was like Adam eating the fruit of the tree of the knowledge of good and evil.**

THOU SHALT SURELY DIE

" . . . for in the day that thou eatest thereof thou shalt surely die."

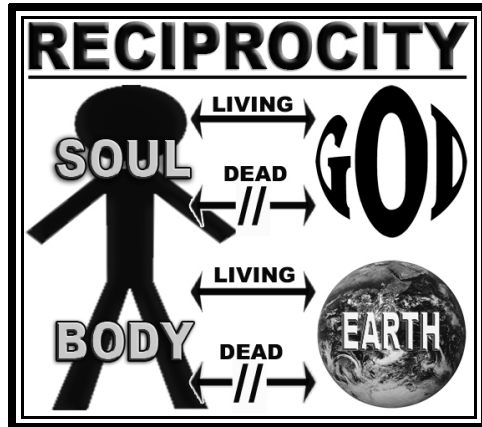
The gravity of the commandment was seen in the judgment rendered upon those who broke it. **There would be no recalling of the word or lifting of the curse.** Immediately, upon eating the fruit of this forbidden tree, death would enter and eventually consume Adam and all of his progeny.

Up to this time, there was no death in the world. Yet, because of the Divine imagery in Adam, and owing to his moral innocence, he was apparently able to comprehend the meaning of what God said. **There is not the slightest indication in Scripture that the words of the Lord were mysterious of vague to Adam.**

The words *"surely die"* are to be placed in juxtaposition [side-by-side] with the statement, *"and man became a living soul"* (Gen 2:7). As I have stated before, *"life,"* or *"living,"* has to do with reciprocity – the state of being reciprocal – of responding to the environment in which one is placed. In

nature, this involves being able to breath in the environment for which one is suited, whether fish in water, birds in the airy heavens, or man upon earth. **It involves being able to sustain life with the resources of the environment in which one has been placed, whether it is the land or the sea.**

To “die,” therefore, is being reduced to a state where one can no longer respond to the environment it inhabits, and can no longer be sustained by its resources.



There were two senses in which man would “die” if he ate of the forbidden fruit. In both cases, he would cease to be have the required response to his environment.

- ➔ The first sense took place immediately. This had to do with man’s relation to God Himself, the Creator of man. The unseen part of man died toward God. No longer was fellowship, or communion, with God realized in any sense. The condition is referred to as being “*dead in trespasses and sins*” (Eph 2:1).
- ➔ The second sense took a significant amount of time to be finalized – with Adam, 930 years (Gen 5:3). This was the death of the body – or the separation of the soul from the body. Time was allotted for this to be finalized in order that the earth might be populated. **This population was in anticipation of the redemption wrought by Christ Jesus, and resultant multitude of sons who would be brought to glory.**

THE SURETY OF GOD’S WORD

Throughout the Word of God He speaks with unquestionable clarity concerning the outcome of not doing what He says. He speaks of those who “*shall not inherit the Kingdom of God*” (1 Cor 6:9; Gal 5:21). He defines who cannot receive anything from the Lord (James 1:7). He is quite clear about who will be cast into the lake of fire (Rev 21:8). He tells what will happen to the wicked and slothful servant (Matt 25:26). He precisely defines what will happen to those who “*know not God and obey not the Gospel*” (2 Thess 1:8). There is no question about what will happen to “*unprofitable*” servants (Matt 25:30). God makes quite clear what He will do to the person who is repeatedly reprov’d, yet hardens his neck (Prov 29:1). There are things God says are not to be “*once named among you*” (Eph 5:3).

From the very beginning God has been clear about what is forbidden! The fact that God said “*in the day that thou eatest thereof thou shalt surely die*” (Gen 2:17) should have been sufficient. Technically, it should have caused the tree to be unpleasant in the sight of both Adam and Eve.

Let us learn from this record the danger of shortcuts to required knowledge, and alternative resources that are not from God. While it goes without saying, I must say it anyway. There is a miserable dearth of understanding in this area within the modern church. It is currently operating under the delusion that man is more discerning than he really is, and that there is nothing wrong with seeking wisdom from other resources. It is a most dangerous situation.

ANOTHER THING TO SEE

There is something else to see in these two trees, both of which were “*in the midst of the garden*” (Gen 2:9). In them we see a principle that must be woven into the fabric of life. **THE ACQUISITION OF LIFE HAS PRIORITY OVER THE ATTAINMENT OF KNOWLEDGE.** The knowledge to which I refer is *NOT* “*the knowledge of God,*” for that is directly related to true “*life*” – even “*eternal life*” (John 17:3). Inferior knowledge is knowledge that is only applicable to life in this world. As beneficial as it may appear, it is inferior to being “*alive unto God*” (Rom 6:11).

Solomon’s wisdom

For example, Solomon was given earthly wisdom in unprecedented measures. It is written, “*And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom*” (1 Kgs 4:29-34).

Yet, with all of his wisdom, Solomon’s heart was med astray by the heathen women he took as his wives. It is written of him, “*And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father*” (1 Kgs 11:3-4).

His departure was so serious that “*Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom [Molech] the abomination of the Ammonites*” (1 Kgs 11:5). Again it is written, “*Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods*” (1 Kgs 11:7-8).

God responded to Solomon’s conduct, for Solomon had provoked Him. “*And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, and had*

commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant" (1 Kgs 11:9-11).

Solomon's wisdom and knowledge were given to him by God Himself. Yet, it was a knowledge that pertained to this world. **By virtue of that**

circumstance, it was inferior knowledge, and could not keep him from being led into idolatrous practices and an ungodly accommodation to his heathen wives, which he never should have married.

In Our Time

In our time there is an inordinate quest for worldly knowledge, and a corresponding disdain for obtaining and maintaining life toward God. This only confirms that Satan is still seeking to promote eating from the wrong tree.

In history the Age of Reason is a sterling example of the impact of ignoring one's association with God in order to obtain wisdom and knowledge.

The supreme commandment is "life for evermore" (Psa 133:3). The "promise that He hath promised us, even eternal life" (1 John 2:26). Those facts alone make it imperative that men seek preeminently to be alive toward God, making every other intention subordinate to that quest. True knowledge is aquired from God alone.

A DIVINE DIAGNOSIS

^{18a} **And the LORD God said, It is not good that the man should be alone . . .** Other versions read, "It is not good for the man to be by himself," ^{BBE} "It is not right that the man should be alone," ^{NJB} "It isn't good for the man to live alone," ^{GNB} and "It is not good (sufficient, satisfactory) that the man should be alone." ^{AMPLIFIED}

A DIVINE ASSESSMENT

It is important to know that this was a Divine assessment, and not the diagnosis of Adam. Later, Adam apparently recognized the truth expressed in this statement, but at this time it is not to be viewed as Adam's consideration of himself. So far as he was concerned, and in strict accord with the realities that then existed, he was by himself. There was nothing about the external situation that suggested to him that he was in any way inadequate, or that there would be a society of beings like himself.

This underscores the fact that God always proceeds on His own evaluation of things, and in strict accord with His eternal purpose. This is expressly stated in the word of God: "In whom also we

have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Eph 1:11). This facet of the Divine nature does not allow for man capitalizing on Divine aptitude for purely self interests. As soon as our thoughts are absorbed with ourselves, we are proceeding down the wrong way.

THE ESSENTIALITY OF COMPANIONSHIP

More is involved here than Adam having a wife as his companion. **According to God's purpose, it was not good for man to be by himself.** Companionship is essential to the kind of life God ordained. I realize there are some people who prefer to be isolated, living like hermits with very little or no interface with others. I must confess that I have had some inclinations in this direction myself. However, I know this is not right, and contradicts the purpose of God for mankind.

Man is intended to be gregarious creation – one that lives in community with others. This is because, being made in the image of God, he has to do

with giving and receiving – and that requires the presence of other personalities.

The created needs of humanity are not fully gratified by impersonal and unintelligent creatures. For example, all of the vast array of living creatures were incapable of willing and profitable participation with Adam. It is true that in some ways, creatures are helpful to men. But they cannot share in the full potential of those who are made "in the image and likeness" of the Living God.

The Danger of Self-Centeredness

There is a certain danger in being fundamentally self-centered. That is, living only for self, and without a consideration of others.

To begin with, "it is not in man that walketh to direct his steps" (Jer 10:23); and "Man's goings are of the LORD" (Prov 20:24) – and that includes man in the Garden and out of the Garden. **Man was not created to conduct himself independently of His Maker.** In view of God's "eternal purpose," it was not good for man to be alone.

A APPROPRIATE MATE

^{18b} **I will make him an help meet for him.** Other versions read, "I will make him a helper comparable to him," ^{NKJV} "I will make him a helper suitable

for him," ^{NASB} "I will make him a helper as his partner," ^{NRSV} "Then the LORD God said, "I will make him a helper fit for him," ^{RSV} "I will make one like

himself as a help to him," ^{BBE} "I will make for him a companion suitable for helping him," ^{CJB} "I will make him a helpmate, his like," ^{DARBY} "let us make

him a help like unto himself," ^{DOUAY} "I will make a helper who is right for him," ^{GWN} "I will make a companion for him who corresponds to him," ^{NET} "I do make to him an helper -- as his counterpart," ^{YLT} "I will make him a helper meet (suitable, adapted, complementary) for him." ^{AMPLIFIED}

The words "help meet" are translated from a single Hebrew word – "EZER. THE WORD MEANS "EZER {AY'-ZER} – MEANING: 1) HELP, SUCCOUR 1A) HELP, SUCCOR 1B) ONE WHO HELPS; AID." ^{STRONG'S} This word is used several times in Scripture. Here are a few of them.

➔ "And the name of the other was Eliezer; for the God of my father, said he, was mine **help**, and delivered me from the sword of Pharaoh" (Ex 18:4).

➔ "And this is the blessing of Judah:

and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an **help** to him from his enemies" (Deut 33:7).

➔ "Send thee **help** from the sanctuary, and strengthen thee out of Zion" (Psa 20:2).

➔ "Our soul waiteth for the LORD: He is our **help** and our shield" (Psa 33:20).

➔ "I will lift up mine eyes unto the hills, from whence cometh my **help**. My help cometh from the LORD, which made heaven and earth" (Psa 121:1-2).

➔ "O Israel, thou hast destroyed thyself; but in Me is thine **help**" (Hosea 13:9).

That is six of the twenty-eight times this word is used in Scripture. It is always in the same sense – that of **an effective helper, aid, or assistance**. It is never used in the sense of a slave, or a mere subordinate. There certainly is no hint of inferiority in the word itself.

The idea of a "help meet" for man is that of a helper that is appropriate, or **of the same kind**. It carries the meaning of working with, as opposed to working for. It is also worthy of note that **Adam himself, although he was made in the image of his Creator, was not capable of creating a helper for himself**.

Those who teach that men have creative abilities, and can chart their own future by merely speaking a word in faith, ought to consider that the first man, in all of his innocence, and in an unfallen state, was not capable of doing such a thing.

THE NAMING OF THE LIVING CREATURES

"¹⁹ And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. ^{20a} And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field . . ."

network of men today, it would probably require years to accomplish. Adam, however, would finish the task before the day is concluded.

OUT OF THE GROUND

"And out of the ground the LORD God formed every beast of the field, and every fowl of the air . . ."

This is a recapitulation of what

heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day" (Gen 1:20-23).

This was the first revealed assignment given to Adam. For anyone other than Adam, still in a morally innocent state, and bearing the untarnished image of God, the task would have been impossible.

This was the first revealed assignment given to Adam. **For anyone other than Adam, still in a morally innocent state, and bearing the untarnished image of God, the task would have been impossible.** If you were to give this assignment to a large

took place on the fifth and sixth, or current day of the creation – the day before this event took place. "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

Notice that the original account said that the waters brought forth the fowl, great whales, sea life, or fish. Here, however, it states that fowls were formed "out of the ground." Is this a contradiction? Emphatically, it is not. I conclude that "the ground" out of which the fowls were formed was the bed of the sea, as compared with dry ground, out of which the cattle, creeping things, and wild beasts were made.

BROUGHT THEM TO ADAM

" . . . and brought them unto Adam to see what he would call them . . . " Other versions read "took them," ^{BBE} "brought each," ^{CSB} "bringeth them," ^{YLT} "led them." ^{ABP}

How did God “bring” the living creature to Adam? The language is similar to the description of God’s dialog with Noah about two of every kind of living creature being brought to the ark. *“And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female”* (Gen 6:19). In elaborating on this the Lord said, *“Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive”* (Gen 6:20). In that case, the animals apparently came by instinct, finding their way to the ark in order that Noah might “keep them alive.” Noah did not herd them into the ark from around the world.

I gather that something of this sort took place in “every beast of the field and every fowl of the air” coming to Adam. As in Noah’s day, this account indicates that they came in pairs, “male and female.” All of the animals of the world did not come to Adam, any or than all of them came to Noah. God must have put it in an appropriate number of the creatures to migrate to the Garden, where Adam would fulfill his commission. Unlike what took place in Noah’s day, it appears these animals all came on the sixth day of creation to Adam in the Garden. I take it they came miraculously, not by nature.

You see, then, how radically different the revealed account of creation is from the miserable explanations of sinful men. See the things that we are required to believe.

- ➔ That God created the world and all that is in them from nothing.
- ➔ That God created everything in six days.
- ➔ That everything was created in a perfected state.
- ➔ That God spoke to man the day he was created.
- ➔ That Adam heard and understood the Lord on the day he was created.
- ➔ That on the day he was created, God commanded Adam to give names to all of the animals.

- ➔ That all of the animals came to Adam in appropriate numbers, to be named.

How can it possibly be right to adopt as view of creation that forbids the ready acceptance of these revealed facts? Further, if this are not a genuine account, how can men be sure that anything in the Scriptures is legitimate? Faith either accepts everything that is made known in Scripture, or everything must be rejected.

No Guidelines Given to Adam
According to the record, no guidelines were given to Adam for the task of naming the living creatures. **He could apparently be trusted to do what he was told, which indicates that he had understanding.**

A Glimpse of Regeneration
Something similar to this takes place in regeneration. That is, the saved

- ➔ Provoke one another to love and good works (Heb 10:24).
- ➔ Exhort one another daily (Heb 3:13).
- ➔ Run the race before you with patience (Heb 12:1-2).
- ➔ Humble yourselves under the mighty hand of God (1 Pet 5:6).
- ➔ Abstain from fleshly lusts that war against the soul (1 Pet 2:11).
- ➔ Be ye separate (2 Cor 6:17).
- ➔ Keep the unity of the Spirit in the bond of peace (Eph 4:3)
- ➔ Walk as dear children (Eph 5:1).
- ➔ Husbands, love your wives, even as Christ also loved the church (Eph 5:25).

Yet, just as surely as Adam could name all of the animals appropriately without being provided a list of details, so the child of God can go about doing what God has commanded with the utmost confidence and success.

are told to do something, yet are not provided with the precise details on how to do it. Here are a few examples.

- ➔ Put off the old man (Eph 4:22).
- ➔ Put on the new man (Eph 4:24).
- ➔ Put on the whole armor of God (Eph 6:11).
- ➔ Be not unequally yoked together with unbelievers (2 Cor 6:13).
- ➔ Do not love the world (1 John 2:15).
- ➔ Put to death the deeds of the body (Rom 8:13).
- ➔ Seek the things that are above (Col 3:1-2).

- ➔ Wives, submit yourselves unto your own husbands as unto the Lord (Eph 5:22).

If you were to attempt to compile a “how-to” list that guaranteed the accomplishment of such things, precisely how would you go about it? Mark you, there are men who have attempted to provide how-to outlines and procedures for doing all or some of the above things. But they had to resort to human wisdom to do so, for such details are simply not provided in Scriptures.

Yet, just as surely as Adam could name all of the animals appropriately without being provided a list of details, so the child of God can go about doing what God has commanded with the

utmost confidence and success. Animals were apparently given instinct, but, where God has not provided the details in writing, those who are born again are given a higher and effective form of intuition. Their nature has been so impacted by regeneration that certain things can take place within that cannot otherwise be accomplished.

- ➔ The Laws of God are written upon their hearts and put them into their minds (Heb 8:10).
- ➔ Saints are given an unction, or anointing, by which they “know all things” – which refers to the how-to part of religion (1 John 2:20,27).
- ➔ All of God’s children are “taught of God” (John 6:45; 1 Thess 4:9).
- ➔ All of the people of God “know God” (Heb 8:11).
- ➔ There are some matters pertaining to conduct that are revealed by God (Phil 3:15).

This aspect of “newness of life” (Rom 6:4) is rarely mentioned these days, but it is a precious thing to see. Of course, it requires spiritual sensitivity, which is obtained through growth up into Christ in all things (Eph 4:15). As a person goes “on unto perfection” (Heb 6:1) he will develop spiritual aptitude that cannot even be imagined by the human intellect. Yet, it is as real as Adam’s ability to name the animals without having a list of instructions to do, so.

WHATSOEVER ADAM CALLED EVERY LIVING CREATURE

“... and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field . . .”

Whatever Adam named the creatures. “That was the name thereof.” Other versions read, “that was its name,” ^{NKJV} “that was to be its name,” ^{CJB} “the same is its name,” ^{DOUAY} “became its name,” ^{GWN} “would be its name,” ^{NAB} and “each one was to bear the name the man would give it.” ^{NJB}

These were doubtless appropriate

names reflecting the wisdom of Adam and the nature of the creatures. Apparently none of the names had to be changed, which confirms the level of Adam’s wisdom before the fall.

Something to be Noted

In Scripture, the giving of names has great significance. **Generally the name had to do with the nature of the person, or the circumstances attending their birth.** When God changed men, or increased their aptitude, He would give them a new name that described their new circumstance. Examples of this are as follows.

- ➔ SETH – meaning substitute (Gen 5:29).
- ➔ ABRAHAM – meaning father of a multitude (Gen 17:5).
- ➔ SARAH – Noble woman (Gen 17:15).
- ➔ ISRAEL – MEANING God prevails (Gen 32:28).
- ➔ MOSES – meaning drawn out of water *Ex 2:10).
- ➔ JESUS – meaning Salvation (Matt 1:21).
- ➔ CEPHAS – a stone (John 1:42).

Therefore, those in Christ, due to the fact that they are a “new creation” will be given “a new name” (Rev 2:17). It will doubtless be indicative of who they are – or, more precisely, what they have been made.

This accomplishment of Adam is quite impressive when the number of species of the animal world (excluding fish) are considered. The table below represents only the known species, which is probably much less than the number originally created. The table below furnishes an idea of the numbers involved.

I have excluded fish, which are not mentioned in the narrative. There are 30,000 known species of fish. In typology, the fish, who live in the deep, are representative of “the deep things of God,” which are only known by the Spirit of God (1 or 2:10).

In Interesting Fact

ANIMAL GROUP	SPECIES
Vertebrates	
Amphibians	6,199
Birds	9,956
Mammals	5,416
Reptiles	8,240
Subtotal	59,811
Invertebrates	
Insects	950,000
Molluscs	81,000
Crustaceans	40,000
Corals	2,175
Others	130,200
Subtotal	1,173,375
Fish	30,000
Total (2/fish)	1,203,375
<i>Taken from “MONSTER FACTS”</i>	

It is interesting to note that both Plato and Cicero stated that the naming of the creatures was too lofty a task for man. Plato says the names were “APPOINTED BY THE GODS.” ^{IN CRATYLO, APUD EUSEB. PRAEPAR. EVANGEL. L. 11. c. 6. p. 515}. Cicero wrote, “WHO WAS THE FIRST, WHICH WITH PYTHAGORAS WAS THE HIGHEST WISDOM, WHO IMPOSED NAMES ON ALL THINGS? ^{TUSCULAN. QUAEST. 1.1}. It is interesting that many ancient thinkers, though not Christians, readily acknowledged such things as the creation and the naming of the various living creatures. **They did reason with the centrality of their false gods in mind. However, in that they were superior to the type of reasoning to which our generation is often subjected.**

SOME IDEA OF THE AGES TO COME

In this introduction to the assignment of duties to Adam, we catch a glimpse of “the world to come,” in which total perfection will exist. **Reigning with Christ will certainly be a very active and productive work.** We do not have the slightest idea of all that is involved in that reign. Initially, the judgment of men and angels will take place (1 Cor 6:203). That alone is a most challenging consideration, considering the billions of people and the number of fallen angels that will be involved. **Yet, the people of God will be as adequate to that challenge as Adam was to his.**

Although it is not fashionable to do so, it seems to me that believers ought to pursue thoughts of God and His

works that go beyond the border of this present evil world. Far too many people entertain thoughts of God that are small and unbecoming of both God and man. **The love for simplicity, common in a hedonistic society, is uncomely when we are speaking of the Almighty God, His eternal purpose, and His great salvation.**

their crowns before the throne, saying, You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created ^{NKJV} (Rev 4:8-11). And again, *"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed*

relating to the saved being forever with the Lord.

➡ *"Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities"* (Luke 19:17).

➡ *"Be thou also over five cities"* (Luke 19:19).

➡ *"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father"* (Rev 2:27).

➡ *"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever"* (Rev 22:5).

➡ *"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ"* (2 Pet 1:11).

➡ *"Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them"* (Rev 7:15).

➡ *"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him"* (Rev 22:3).

Although we are not given an abundance of information concerning what we will be doing when we are *"ever with the Lord,"* enough is said to confirm we will not be idle, nor will our activity be confined to one thing. **Just as Adam was given something significant to do, so it is doubtless true that assignments of significant magnitude will be given to those who overcome the world and are given to reign with Jesus for ever and ever.** That is the revealed manner of God.

➡ Adam named the animals and was intended to maintain the Garden.

➡ Noah was assigned to built an ark to the saving of his house.

For example, there are ideas about the activity of the saved in glory that sound good on the surface, but lack spiritual substance. Some envision the activity to be limited to the verbalization of praise to God.

For example, there are ideas about the activity of the saved in glory that sound good on the surface, but lack spiritual substance. Some envision the activity to be limited to the verbalization of praise to God. To be sure, that kind of activity is declared to take place around the Throne. *"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever"* (Rev 5:13). *"And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen"* (Rev 7:11-12).

And again, *"The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast*

us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev 5:9-10).

And again *"Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever"* (Rev 5:12-14).

These are all responses to what had taken place. Such praise was not an end of itself, but was the insightful response to the working out of Divine purpose.

There is no reason to think that our presence with the Lord for ever will be any different. There will obviously be God-glorifying results from our reign with Jesus, and due praise will be rendered to God because of it. Any notions of *"the world to come"* that has man remaining idle, saving for rendering praise to God, is totally inaccurate. Think of some of the expressions

- ➔ Moses was assigned the task of leading Israel out of Egypt and delivering the Law.
- ➔ Joshua was to lead the people into the promised land, and lead them in its conquest.
- ➔ Israel was assigned the responsibility of driving out the occupants of Canaan.
- ➔ John the Baptist was assigned the

responsibility of introducing Jesus, making ready a people for Him.

- ➔ The apostles were appointed the task of laying the foundation.
- ➔ Paul was appointed the "apostle of the Gentiles."
- ➔ Believers are giving the responsibility of bringing their body into subjection, subduing their flesh, and presenting their body as a living sacrifice to God.

- ➔ God has assigned under-shepherds that are to guard and keep His flock.

There is no reason for us to think God departs from the purposeful and useful employment of His people in His work. This Divine manner was introduced during the creation – and it was in a manner that clearly revealed Divine nature. It is something of what is involved in being called into the fellowship of Christ (1 Cor 1:9).

ADAM DID NOT HAVE AN APPROPRIATE HELPER

"^{20b} . . . but for Adam there was not found an help meet for him." Other versions read, "there was not found a helper comparable to him," ^{NKJV} "there was not found a helper suitable for him," ^{NASB} "no suitable helper was found," ^{NIV} "there was not found a helper as his partner," ^{NRSV} "a helper fit for him," ^{RSV} "Adam had no one like himself as a help," ^{BBE} "not found a companion suitable for helping him," ^{CJB} "he found no helpmate, his like," ^{DARBY} "no helper who was right for him," ^{GWN} "none proved to be the suitable partner for the man," ^{NAB} "no companion who corresponded to him was found," ^{NET} "there was not found a helper meet (suitable, adapted, complementary) for him," ^{AMPLIFIED} "but he could not find a companion that was right for him," ^{CEV} "not one of them was a suitable companion to help him," ^{GNB} "but he didn't find a suitable companion." MESSAGE

a serpent. It is further alleged by some that Satan leveled the temptation against Eve because he was angry Adam did not choose him as a companion.

It seems to me to be completely foolish to surmise that Adam looked for a mate among the brute creation. How could he have a level of intelligence so astute and precise to name all of the fowls and creatures of the land, yet seek for a suitable mate among an inferior creation? Such a thought is unworthy of one made on the image of God!

The point of the text is that as the animals passed before him in pairs, Adam's eyes were opened, so to speak, to the fact that he had no mate. Until that time he was not seeking one, for

most edifying to consider. It is this: **God awakens a desire for what He has determined to give men.** Just as an appetite for a certain food is proof that the food itself exists, so there are holy desires that are preludes to what God is going to give the individual.

- ➔ **AN OPPORTUNITY TO BELIEVE.** Before an opportunity to believe is brought to an individual, there is the convicting power of the Holy Spirit that makes one discontent with their present condition (John 16:8-11).

- ➔ **THE PREACHING OF JOHN THE BAPTIST.** When the time came for John the Baptist to prepare the way of the Lord, "the people were in expectation" (Lk 3:15).

- ➔ **THE DAY OF PENTECOST.** At the word

WHAT THE TEXT IS SAYING

There is a view – an erroneous view – that states Adam looked for a companion among the animals that he named. Some versions appear to suggest this view.

1. ". . . none proved to be the suitable partner for the man." ^{NAB}
2. ". . . but he could not find a companion that was right for him." ^{CEV}
3. ". . . not one of them was a suitable companion to help him." ^{GNB}

Some even teach that Satan was among the choices, being in the form of

The point of the text is that as the animals passed before him in pairs, Adam's eyes were opened, so to speak, to the fact that he had no mate. Until that time he was not seeking one, for he apparently was not aware of that need.

he apparently was not aware of that need.

A DIVINE MANNER

There is a Divine manner that is

of the Lord, the people were tarrying expectantly (Lk 24:49; Acts 1:15; 2:1),

- ➔ **THE CONVERSION OF SAUL OF TARSUS.**

Thus Saul of Tarsus, as he approached the time when Jesus would apprehend him, found it hard to kick against the goads of his conscience (Acts 9:5).

➔ **THE CONVERSIONS OF THE ETHIOPIAN EUNUCH.** Before Philip was sent to the Ethiopian eunuch, he had a desire to understand the Scripture (Acts 8:30-31).

➔ **SERGIUS PAULUS.** Before Sergius Paulus heard the Gospel, he *“desired to hear the word of God”* (Acts 13:7).

This is precisely what God did with Adam. **He subjected him to something that would accentuate that it was not good for Adam to be alone.** When he saw the living creatures pass before him, he became more keenly aware of his present condition, and the need for for a suitable helper.

There are spiritual epochs that are preceded by profound longings for the

things of God, closeness to Him, insight into the truth, etc. I will go so far as to say that where these are missing, there is less likelihood that anything truly significant will take place in the lives of the people. **Where there are no strong spiritual longings, men will be locked into mediocrity.**

EXPOSURE TO THE TRUTH

One of the fundamental ways God has of awakening strong spiritual desires is exposure to His truth. While it is necessary for men to have a working acquaintance with the Law, it is not the means used to produce godly longings. It rather causes condemnation to loom preminent, and hopelessness to sit upon the throne of the mind. It is when the Gospel is preached that sensitive men are moved to take the Kingdom with violence (Matt 1:12). Until that time there normally is little interest in the things of God, and men are easily distracted to lesser things.

For those who are in Christ, this has particular regard to God's

exceeding great and precious promises (2 Pet 1:4). **When preachers and teachers fail to make such things known, they are clamping a limit upon the desires of the people.** Such is not an innocent omission, but is the result of a fundamental ignorance of the Word of God. It may even display a glaring disinterest in the things of God.

As with Adam, exposure to the truth, or reality, can reveal essential things that are missing. This is particularly true of the glorious *“redemption that is in Christ Jesus”* (Rom 3:24). Preaching and teaching that majors on personal and social problem resolution and behavioral improvement are woefully deficient. Although such proclamations are very popular, and the masses cry out for more help in these areas, the people are left with minuscule views of both Christ and the salvation that is realized in Him. **The marvelous benefits that are found in Him are not desired because the people are largely unaware of them.**

GOD CREATES A HELPER MEET FOR ADAM

“²¹ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; ²² And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.”

Having awakened in Adam the desire for an appropriate helper, God now goes about to create one for him. **The actual preparation did not take place until the thing being created was desired.** This manner also applies to the realm of the Spirit. It is only those who *“ask”* that receive; only those who *“seek”* that find; and only those who *“knock”* that will be given an open door (Matt 7:7-8).

THE BUILDING MATERIAL

“And the LORD God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof . . .” Other versions read, *“and closed up the flesh in its place,”* ^{NKJV} *“closed up the flesh at that place,”* ^{NASB} *“closed up the place*

with flesh,” ^{NIV} *“joining up the flesh again in its place,”* ^{BBE} *“closed up the place from which he took it with flesh,”* ^{CJB} *“and filled up flesh for it,”* ^{DOUAY} and *“He took one of his ribs or a part of his side and closed up the [place with] flesh.”* ^{AMPLIFIED}

“Hence the force of the old proverb: The part of which woman was made was not taken from his head, as if she were to be a lord over him, nor from his feet, as if he might tread upon her; but from his side, to show that she was to be his companion and equal.”

DANIEL D. WHEDON

First God *“caused a deep sleep to fall upon Adam.”* This meant that Adam would not be aware of what God did in order to provide him with a wife. That is something he would only know if the Lord told him. I suppose God did tell him, for I cannot see why He would reveal this to Moses, yet not to Adam. However, the truth of the matter is that we do not know.

Some have suggested this sleep was in order that Adam not experience the pain associated with the removal of one of his ribs. However, I doubt that there was any pain associated with this *“operation of God.”* **To this point there was no death in the world, and it seems to me that pain is an aspect of death, for pain, along with death, shall be excluded in the glory** (Rev 21:4).

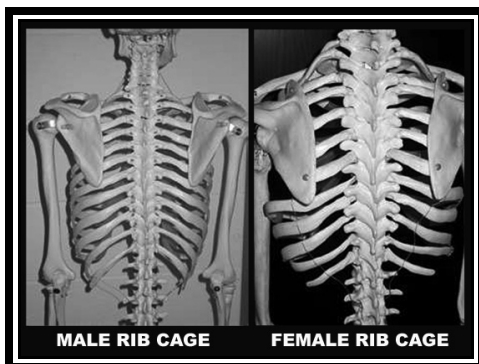
A Type

There is a type here of what is involved when the Lord removes something from men. When, for example, sin is removed and *“the flesh”* is cut away from the one who has been placed into Christ (Col 2:11), **more takes place than is at first perceived.** There is a sense in which we are not aware of the full implications of being born again, or receiving *“the new man.”* The involvements of being born again are made known to us in apostolic doctrine. For many, it was a considerable time before they came to know that *“the body is dead because of sin”* (Rm 8:10), or that they had been

freed from enslavement to *"the law of sin and death"* that is in their *"members"* (Rom 8:2). The fact of *"the circumcision of Christ,"* in which *"the flesh"* was severed from the essential person in Christ Jesus (Col 2:11) was not clear to us. How long was it before you realized sin does not have *"dominion over you: for you are not under the law, but under grace"* (Rom 6:14)? There is a sense in which you too were in a *"deep sleep"* when you were *"baptized into His death"* (Rom 6:5).

All of this is encapsulated in the saying, *"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead"* (Col 2:12). Perhaps you knew that God was going to do something, but you had a very small idea of the extent of the marvelous working that would take place when you were *"buried with Him by baptism into death"* (Rom 6:4), and thus *"baptized into His death."*

Some have speculated whether or not men are born with one rib less than women. However, a survey of the skeletal makeup of both men and women confirm that each has twelve ribs. There is no more reason to believe that removing one of Adam's parts caused a bodily alteration in the skeletal makeup of his progeny, than that an amputee passes on that defect to his progeny.



We note here that Divine creation, even when it involves the removal of a rib from Adam, does not cause mutilation, or some form of maiming. Adam was not handicapped by the removal of one of his ribs – not when God Almighty did it.

The New Creation

It ought to also be understood that in the new creation, when there is the cutting away of a former part in *"the circumcision of Christ"* (Col 2:11), men are not put to a disadvantage. Those who have been reconciled to God are not handicapped by having their sins removed, or in crucifying the flesh. They are not living under an umbrella of fundamental restraint – being kept from doing what they desire. Instead, their desires are changed by the granting of a new heart and a new spirit, so they desire, and are satisfied by, *"all things that pertain to life and godliness"* (2 Pet 1:3).

A Void Was Not Created By Removing Adam's Rib

When God removed Adam's rib, apparently with some of his flesh attached to it, a cavity was not left in his body. Instead, He *"closed up the place with flesh."* ^{AMPLIFIED} The removal of Adam's rib did not make him freakish, capricious, or in any way deficient. The place from which the rib was taken was apparently *"filled up with flesh for it,"* ^{DOUAY} or *"closed up the [place with] flesh."* ^{AMPLIFIED}

In The New Creation

This is another type of the New Creation. What is taken from the redeemed is replaced, leaving no spiritual void.

- ➡ A love for sin is removed, being replaced by a love for the truth.
- ➡ Sin is replaced by righteousness.
- ➡ An ignorance of God is replaced by the knowledge of God.
- ➡ The cloud of Divine wrath is replaced by Divine favor.
- ➡ Alienation from God is replaced by reconciliation to God.
- ➡ Spiritual death is replaced by newness of life.
- ➡ Not being a people is replaced by being the people of God.
- ➡ Not obtaining mercy is replaced by obtaining mercy.
- ➡ Being strangers and foreigners to the

household of God is replaced by being fellowcitizens and members of the house of God.

- ➡ Being dead in trespasses and sins is replaced by being alive unto God.
- ➡ The mind of the flesh is replaced by a spiritual mind.
- ➡ Being condemned by the Law is replaced by fulfilling the righteousness of the Law.
- ➡ Being darkness is replaced by being light.
- ➡ Being without hope is replaced by possessing a living hope.
- ➡ Being unable to see spiritual realities is replaced by having eyes to see.
- ➡ Being unable to hear the voice of the Lord is replaced with ears that can hear.
- ➡ Being dominated by a condemning conscience is replaced by a purged conscience.
- ➡ Being servants of sin is replaced by being servants of righteousness.
- ➡ Living for self is replaced by living unto Him who died for us and rose again.

THE LORD GOD MADE A WOMAN

" . . . And the rib, which the LORD God had taken from man, made He a woman . . . " Other versions read, *"fashioned into a woman the rib which He had taken from the man . . . "* ^{NASB} *"made a woman from the rib,"* ^{NIV} *"the rib . . . He made into a woman,"* ^{NRSV} *"made the rib . . . into a woman,"* ^{CSB} *"Built the rib . . . into a woman,"* ^{DOUAY} *"formed a woman from the rib,"* ^{GWN} and *"He built up and made into a woman."* ^{AMPLIFIED}

Who but God can take a rib and make it a woman? Remember, God Himself created Adam's body, so He made something from what He had created, not something that grew by a natural process. This *"rib"* was a fully developed one. It certainly had not evolved. Nor was it the result of any form of natural advancement. Remember, this was done on the same

day Adam was created.

Just as God formed man from the dust of the earth, so He formed woman from a rib.

What now takes place in the womb of a mother, took place in the beginning without any natural birth process. Job said, *"Did not He that made made me in the womb make him? and did not One fashion us in the womb?"* (Job 31:15). Again he said, *"Thine hands have made me and fashioned me together round about . . . Thou hast made me as the clay . . . Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews"* (Job 10:8-11).

Of course, if man is he result of an evolutionary process, none of this is true. All spiritual types and shadows that are resident in the record of man's creation are also false. In such a view we are not accountable to God. Anyone who thinks that any view with such glaring implications can be safely entertained has surely lost all ability to reason in a godly manner.

If a person cannot believe that God made a rib into a woman, how will he ever be able to believe God can make an enemy into a friend, or someone who is dead into a living and vibrant person who can have fellowship with the Son of God?

AND BROUGHT HER TO THE MAN

" . . . and brought her unto the man." Other versions read, *"and took her to the man,"* ^{BBE} *"and brought her to Adam."* ^{DOUAY}

All versions read the same, with the exception of the Douay version, which uses the name *"Adam."* There is,

however, good reason for this. The name Adam is a transliteration of the Hebrew word "aw-dawm," which is the same word translated *"man"* (Gen 1:26,27; 2:5,7,8,25,16,18). A form of this very word ("ad-aw-maw") is the word from which *"ground"* is translated in Genesis 2:7: *"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."* "Adam" was a name formally given to the man and the woman, as stated in Genesis 5:2. The name *"Adam,"* therefore, distinguished man from the rest of creation, and also reflected the substance from which He was created.

redeemed, is a creation of God – a *"new creation"* (2 Cor 5:17). Comprised of Jew and Gentile, it is *"one new man"* (Eph 2:15). It consists of all those who have been *"created unto good works"* (Eph 2:10). They are *"a people"* who have been created by God (1 Pet 2:10).

God the Father has brought these people to the Son. In fact, He has given them to Him (John 6:39; John 17:7, 9,11,24). This giving was accomplished by drawing the people to Jesus. As Jesus Himself said, *"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day"* (John 6:44). And again, *"And He said, Therefore said I*

The church, the entirety of the redeemed, is a creation of God – a "new creation." Comprised of Jew and Gentile, it is "one new man." It consists of all those who have been "created unto good works." They are "a people" who have been created by God

Now, having created the woman, God Himself brings her to the man.

THE TYPE

The type here is glorious. In the creation of Eve and the bringing of her to Adam, we have a type of God preparing a bride for His Son, then bringing that bride to Him.

The church, the entirety of the

unto you, that no man can come unto me, except it were given unto him of my Father" (John 6:65).

Once again, if the theory of evolution is true, then the creation of Eve is false, and both the shadow and the substance of Christ and the church is untrue. It is difficult to conceive of a more flagrant violation of valid thought and sound speech.

ADAM'S PERCEPTION

" 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Adam responds to the gift

presented to him, and does so with remarkable insight. There is no record of God informing Adam of how He made Eve, but in some way he had knowledge on the matter. It may very well be that in a pure and unsullied state he was at that time able to think the thoughts of God without having to be told them. If the thoughts of man

were not God's thoughts after the fall (Isa 55:8-9), it is not difficult to see them as being harmonious with the thoughts of God before the fall. Notwithstanding, since this is a matter of conjecture, I will not linger upon it any longer.

ADAM IDENTIFIES THE WOMAN

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man . . ."

Adam's response indicates that when God removed one of his ribs, some of Adam's flesh was removed with it. Some of Adam's bone, and some of his flesh were used to create the woman.

The Type

In creating the church, God used part of the glorified Christ. When speaking of His resurrection body, you may recall Jesus said to His disciples, who thought they were seeing a spirit, *"Behold my hands and my feet, that it is I myself: handle Me, and see; for a spirit hath not flesh and bones, as ye*

➡ In order that He might offer a satisfactory sacrifice for sins in His death upon the cross (Heb 2:9). The sacrifice must be of the same kind as those for whom it was offered.

THE MAN'S PROPER RESPONSE TO HAVING A WIFE

" . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife . . ." Here is the first prophecy uttered by a man, and the first commandment as well. It is a principle that continues down to this very day.

It is a prophecy because Adam had no earthly father and mother. Yet, he laid down the guidelines for marriage.

His point is that the wife must be

sodomite marriages. There is no way that a man can be rightfully referred to as a wife, and no way that a woman can be correctly called a husband. We live in a country that has, in rebellion against God, sanctioned the imagined marriage between a man and another man, and a woman and another woman. **No matter what arguments are presented for such an abomination, it must be acknowledged that it violates the revealed beginning of marriage.**

In making this pronouncement Adam clearly received the wife God had given to him. There were no reservations or complaints about the arrangement.

The Type

This is an introduction to the ultimate marriage between Christ and His church. The parallel is most marvelous. God has given the church to Jesus, and **He has received it.** As it is written, *"Christ also received us to the glory of God"* (Rom 15:7). The parallel is not perfect in every detail, but Jesus did leave His *"mother"* to cling to His brethren – and determinedly so. Once, when she and his brothers were seeking to bring him back to their home, Jesus responded to the one who had brought their message to Him: *"Who is My mother? and who are My brethren? And He stretched forth His hand toward his disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother"* (Matt 12:48-50).

AND THEY SHALL BE ONE FLESH

" . . . and they shall be one flesh." Other versions read, *"one body,"* ^{NAB} *"a new family,"* ^{NET} *"united into one,"* ^{NLT} *"one person,"* ^{LIVING} *"become like one person,"* ^{CEV} *"the two people become one,"* ^{ERV} *"they become one."* ^{GNB}

This phrase *"one flesh"* is repeated five times in the New Covenant Scriptures – all having to do with marriage – particularly the intimacy reserved for that holy pact (Matt 19:5,6; Mk 10:8; 1 Cor 6:16; Eph 5:31). One of those texts refers to a man being joined to a harlot, based on his intimacy with her. *"What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be*

This is an introduction to the ultimate marriage between Christ and His church. The parallel is most marvelous. God has given the church to Jesus, and He has received it.

see Me have" (Luke 24:39).

The point to see here is that the part of Christ of which we have been made *"partakers"* (Heb 3:14), is **the glorified Christ**. When *"the Word became flesh and dwelt among us,"* that was not the ultimate form of identity with us. That condescension was necessary for the following two reasons.

➡ In order that He might be tempted in all points like as us, thereby qualifying Him to be a merciful High Priest, able to be *"touched with the feeling of our infirmities"* (Heb 4:15). His temptations were very real, for He *"suffered being tempted,"* thus enabling Him to *"succor,"* or *"come to the aid of those who are tempted"* ^{NASB} (Heb 2:18).

received by the man, with the purpose of living primarily with her, and no longer with his parents. The solemn injunction is, *"a man shall leave his father and his mother, and shall cleave unto his wife."* Other versions read, *"and be joined to his wife,"* ^{NKJV} *"be united to his wife,"* ^{NIV} *"and clings to his wife,"* ^{NRSV} *"and stick with his wife,"* ^{CJB} *"bonds with his wife,"* ^{CSB} *"hold fast to his wife,"* ^{ESV} *"will be united with his wife,"* ^{GWN} *"and"* and *"becomes attached to his wife."* ^{NJB}

If it was *"not good for man to be alone,"* then it is not now good for man to ignore the woman that has been given to him. God did not give man another man who could do the same kind of work as himself, but gave him a unique person – a woman – who could help him in a more productive way. Although it should not be necessary to say so, this exposes the ignorance and rebellion that is involved in defending

one flesh" (1 Cor 6:16). The particular point of **emphasis is the merging of two individuals – in this case, the only lawful merging of this kind is that of a man with his wife.** All other fleshly mergers are unlawful, and a curse is put on those who break that law. This includes lying *"carnally"* with anyone else. The particular commandment, of which the following are the details, is *"Thou shalt not commit adultery"* (Ex 20:14). Being *"one flesh"* includes, but is not limited to, this type of activity.

- ➡ A neighbor's wife (Lev 18:20).
- ➡ A beast (Lev 18:23).
- ➡ Man with man (Lev 18:22; 20:13).
- ➡ Man with his daughter-in-law (Lev 20:12).
- ➡ Man with his uncle's wife (Lev 20:20).
- ➡ A betrothed virgin (Deut 22:23).
- ➡ A man raping a woman (Deut 22:25).
- ➡ A virgin who is not betrothed (Deut 22:28).

Being *"one flesh"* also involves a unity of the persons themselves–i.e. common interests, objectives, etc. **This rules out the practice of polygamy.**

THE TYPE

This entire arrangement projects an intended picture of Christ and the church – a parallel that is made in detail in Ephesians 5:22-35. That passage is introduced by the requirements living godly in the world. These all pertain specifically to the body of Christ.

- ➡ Be followers of God as dear children (5:1).
- ➡ Walk in love, as Christ has loved us, giving Himself as an offering and a sacrifice to God for a sweetsmelling savor (5:2).

speaking to one another insightfully. And submitting to one another in the fear of the Lord (5:17-21).

And how is all of this to be accomplished? What is the standard by which our success is to be measured? **It is the marriage of the church to Jesus!**

The association of Christ with His church is even more real than that of Adam with his wife. See how great a transgression it is to view the account of Adam and Eve as a myth, or to accept the erroneous idea that man is the product of natural evolution. Such a view obscures our identity with Christ.

- ➡ Fornication, or any form of uncleanness is not once to be named among the saints, or any unprofitable speech (5:3-7).
- ➡ We were once darkness, but are now are the children of light. Therefore, we are to walk as children of light, proving by experience what is acceptable to the Lord (5:8-10).
- ➡ We are to have no fellowship with the unfruitful works of darkness, but are rather to expose and reprove them (5:11-13).
- ➡ The whole body of Christ is to awake and be in a state of spiritual alertness, walking circumspectly, and redeeming the time (5:14-16).
- ➡ We are not to be unwise, but understanding what the will of the Lord is, being filled with the Spirit,

We are members of Christ's body, just as Eve was a part of Adam's body – "bone of His bone, and flesh of His flesh."

In detailing this, Paul refers to some of the words in our text. ***"For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church"*** (Eph 5:32).

The association of Christ with His church is even more real than that of Adam with his wife. See how great a transgression it is to view the account of Adam and Eve as a myth, or to accept the erroneous idea that man is the product of natural evolution. Such a view obscures our identity with Christ.

NAKED, BUT UNASHAMED

"And they were both naked, the man and his wife, and were not ashamed." Other versions read, *"and they felt no shame,"* ^{NIV} *"they had no sense of shame,"* ^{BBE} *"they weren't ashamed of it,"* ^{GWN} *"they felt no shame before each other,"* ^{NJB} *"neither of them was embarrassed or ashamed,"* ^{LIVING}

"they were not embarrassed," ^{GNB} *"were not embarrassed or ashamed in each other's presence."* ^{AMPLIFIED}

At the first, Adam and Eve had no clothes. **Of course, so far as the human race was concerned, they were the only two present, and they were not**

ashamed before each other, for they belonged to each other. Together, they were *"one flesh,"* which made no room for shame. At that point in time, no part of the human body had been used for base and selfish purposes. There was no need for shame. It is difficult for us to comprehend such a glorious state of

innocence – like a little child who parades about naked, and has no sense of shame. However, Adam and Eve were not babies. They were fully grown – in an adult state and mature in their understanding. However, as will be confirmed in the next chapter, this condition would be short-lived.

THE TYPE

Here we catch a glimpse of life in the glory, when we shall be delivered from this body of flesh, and enter into bodies that are appropriately called *“a building of God, an house not made with hands, eternal; in the heavens.”* Even then, however, we are said to be given *“white robes”* (Rev 7:9,13). The saints are said to be *“arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints”* (Rev 19:8). **However, the particular point to be seen here is that there will be no shame among those “redeemed from the earth”** (Rev 14:3). We will have no shame because of the “former things.” It is written, *“For, behold, I create new*

heavens and a new earth: and the former shall not be remembered, nor come into mind” (Isa 65:17). That is one reason why there will be no shame in the glorified state.

Another reason is that *“when He shall appear, we shall be like Him; for we shall see Him as He is”* (1 John 3:2).

When we stand before the Lord, and all of our person is laid bare before Him, we shall not be ashamed. He has promised, *“For the scripture saith, Whosoever believeth on him shall not be ashamed”* (Rom 10:11). The reason for the lack of shame includes the following.

- We have been *“justified from all things”* (Acts 13:39).
- We have been forgiven of *“all trespasses”* (Col 2:13).
- Because we are seeking a *“better*

country,” God is *“not ashamed to be called”* our *“God”* (Heb 11:16).

- Because we are the children of God, Jesus is *“not ashamed”* to call us *“brethren”* (Heb 2:11).
- We shall be presented *“a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish”* (Eph 5:27).
- We shall have, as the betrothed wife of Christ, made ourselves *“ready”* (Rev 19:7).

That should provide the incentive required to cleanse ourselves *“from all filthiness of the flesh and spirit, perfecting holiness in the fear of God”* (2 Cor 7:1), and *“let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us”* (Heb 12:1).

CONCLUSION

The stage has been set for the record of the fall of man. We will see that the cause of the fall was not owing any deficiency in the creation of man. He was created perfect in all of his ways, endued with appropriate wisdom, and placed in a favored position and place. **We shall see, however, that man left to himself cannot survive the assault of the wicked one – even if there is no sin or fault in him.** God will teach us in Genesis the absolute necessity of depending upon the Lord, and resisting the devil at all cost.

This is why it is good not to philosophize about man’s beginning and his aptitude. Although man was created

superior to the rest of creation, he still had to rely upon the Lord. He was made in the image of God – but not *“the express umage.”* **God has not made anything or anyone that does not require Him, or that can live acceptable without relying upon Him.** Even when *“the Word became flesh and dwelt among us”* (John 1:14), He depended upon His Father, and was sustained by Him. He lived by faith, and did not rely on His very real Divinity. He *“learned obedience”* (Heb 5:8), something that did not characterize Him when He was *“in the form of God”* (Phil 2:6). It should not, therefore, be confusing to us when we are told to live *“as obedient children”* (1 Pet 1:14).

The criticality of the book of

Genesis to a proper understanding ought to be increasing in clarity to each one of us. A religion that tolerates men remaining in a sinful state, and failing to perfect holiness in the fear of God, is a delusion of the highest order. An approach to living that assigns virtue and normality to the need for continual repentance is a dangerous one, and will disarm the soul. When we muse upon the fact that a single transgression committed a single time brought a curse upon the entirety of humanity, and the whole of the universe and everything in it, it will assist us in forming a proper view of sin, disobedience, and coming short of the glory of God.

Our next Hungry Saints Meeting will be held on Friday, 3/25/11. We will continue our series of lessons on the book of GENESIS. The Seventh lesson will cover verses 1-24 of chapter three. “THE FALL OF MAN.” In all of human history, this is the sin that reached further, and had a greater impact, than any other transgression committed by man. The only single deed that excelled in its impact of what took place on this day, was the sacrificial death of the Lord Jesus Christ. The affect and extent of the fall of man has been the subject of debate for centuries. This is a tragic circumstance, for it has thrown a shroud of ignorance over what took place, and brought great disadvantages to men. 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/1sthessindex.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 Genesis: <http://wotruth.com/Genesis.htm>

PARTICIPATING BROTHERS AND SISTERS

A DESCRIPTION OF THE VARIOUS MINISTRIES DURING OUR GATHERINGS

"Openings and Introductions" = 7-10 minute exposition of truth to promote spiritual focus; **"Lead Singing"** = AM Songs selected by Leader, PM Songs Lead in favorites by the brethren; **"Calling"** = 7-10 minute exposition of truth designed to provoke disciplined thought; **"Sermon"** = 45 minute exposition of the things of God as revealed in Scripture; **"Exhortation"** = 5-8 minute challenge to act upon the truth we have heard; **"Table Meditation"** = 8-12 minute exposition of matters relating to Christ's role in salvation; **"Lead Scripture shower"** = Leading of the quoting/reading of Scripture without comment; **"Lead prayer session"** = Presentation of three matters for prayer that are taken from the Word of God; **"Lead Intercessory Prayer"** = A time of focused prayers for personal needs; **"Closing Scripture/Benediction"** = Closing of the AM Gathering

SPEAKING/LEADING/MINISTERING IN THE ASSEMBLY

The Word of Truth Fellowship, Joplin, MO
DURING FEBRUARY, 2011

1. Blakely, Given O. (PM Sermon, PM Sermon).
2. Blakely, Jonathan (PM Exhortation, PM Table Meditation, PM Exhortation).
3. Blakely, June (Lead PM Prayer Session, AM Class, AM Class).
4. Blakely, (Lead AM Singing).
5. Blakely, Michael (AM Class, AM Opening, PM Sermon).
6. Blakely, Michele (Play Piano, PM Introduction).
7. Burlingame, Brett (PM Intercessory Prayer).
8. Cobb, Matthew (AM Exhortation).
9. Cobb, Robert (AM Class, AM Sermon, AM Exhortation, AM Table Meditation, PM Table Meditation, Lead PM Singing, PM Introduction).
10. Dill, Sarah (Closing Scripture/Meditation, Read PM Sermon Text)
11. Hutchcraft, Aaron (AM Sermon, AM Table Meditation, PM Exhortation, PM Table Meditation).
12. Hutchcraft, Barbara (AM Opening, Lead AM Singing, PM Introduction).
13. Hutchcraft, Debbie (AM Calling, Lead PM Singing).
14. Hutchcraft, Gene (Lead PM Intercessory Prayer, AM Sermon, AM Class, PM Exhortation).
15. Hutchcraft, Judah (Lead Scripture Shower, Read Am Sermon Text, Read AM Sermon Text, Introduction to PM Sermon,

Introduction to PM Sermon, Read PM Sermon Text).

16. Parker, Melissa (AM Opening, Lead PM Singing).
17. Parker, Tony (AM Table Meditation, AM Exhortation, PM Sermon).
18. Scalf, Rebecca (Lead AM Singing).
19. Scalf, Daniel (Lead AM Scripture Shower).
20. Sims, Annie (Closing Scripture/Benediction, Introduction to Am Sermon, Read PM Sermon Text).
21. Sims, Baylie (Read Am Sermon Text).
22. Sims Girls – Annie, Hannah, Rachel (Read Am Sermon Text).
23. Sims, Ricky (AM Table Meditation, AMN Exhortation, AM Calling, AM Sermon).
24. Sims, Tasha (Lead Am Singing, Lead Scripture Shower, AM Calling).
25. Stuhlman, Laura (Lead Scripture Shower).
26. Williams, Jeremy (AM Calling, PM Table Meditation, PM Introduction).
27. Williams, Logan (Play AM/PM Lord's Table Interlude, Introduction to AM Sermon, Closing Scripture/Benediction, Read PM Sermon Text).
28. Williams, Sydney (Closing Scripture/Benediction).
29. Preparing Lord's Supper (Various sisters).

THE BODY OF CHRIST

It is a fact: *"But now hath God set the members every one of them in the body, as it hath pleased Him"* (1 Cor 12:18). He did not set them in the home, but *"in the body."* He did not place them in society, but *"in the body."* They are functioning members of the body who fill necessary functions – edifying roles in the solemn assembly (1 Cor 12:19-27). The functioning value and ministry of *"the body"* is realized when it is *"together,"* not when the people are separated. The ministry of each member is determined by their faith – *"a measure of faith"* that has been given to them in order to the *"profit"* of the entire body (Rom 12:6-8; 1 Cor 12:7). This is how the Lord has put together *"the church, which is His body"* (Eph 1:22-23). We make no apologies for the ministry of the entire body – publicly, in the assembly, and in order to the edification of the saints. This is all done in an orderly manner, with due thoughtfulness and regard for those who are in Christ Jesus, and who, in faithfulness to God who gave these various abilities. Our assemblies are designed to allow for the various expressions and insightful responses of all who are of honest and good heart, have faith, and are in, and living for, the Lord Jesus.