

FEED MY SHEEP

by Harold Camping

A Scriptural view
Of the Christian's responsibility
To the world around him.

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INTRODUCTION

Any true believer worth his salt must be deeply concerned about his responsibility in relationship to the world in which he is living. He must realize that his salvation resulted from an act of completely undeserved love by his Savior. Because he has become a citizen of Christ's Kingdom, he should want to make certain that he is living in obedience to this King. He should know that Jesus saved him for Christ's glory. But he should also know that to live as a saved believer to the glory of Christ involves obligations to the world in which he presently exists.

As mankind becomes more bewildered, and as sin multiplies, the believer is even more pressed to make certain he is faithfully discharging his duty to God, in relationship to Him, all other truth, phenomena, and reality will pass away.

But can he know precisely what his mandates with reference to the world actually are? Can these be articulated in such plain fashion that he will have precise guidance in such common place areas of his life as choosing his vocation, and spending his money?

In general, we could probably say that two answers are offered to the question of the believer's task in the world. The first is that he is first of all a witness of the Gospel of Christ, and this is to be the motivating philosophy undergirding every decision. As a first responsibility, he is not to be at all concerned about the other spheres of life such as governmental, scientific, business, etc. As long as he is witnessing, he is within the will of God.

The second is that which is held by many, and which indicates that while we are witnesses, we do have dominion over this earth.

We are to bring it into subjection in the name of Christ. Thus, we are to become scientists, statesmen, philosophers, and building contractors that we might assist in building a better world in which to offer the Gospel. We are to rule over every aspect of this creation as God's vice-gerund.

Which answer is the more Biblical? Or is there another answer? We must go to the Bible to find our solution. Only it is trustworthy and authoritative.

This is an important question. Upon its answer hangs the whole philosophy of the education of our Christian youth. Upon its answer depends the nature of each Christian's livelihood. Indeed, to its answer the whole cause of Christ in the world today relates.

In this paper we shall attempt to find the Biblical answer. In order to find this we must begin at the beginning--in the Garden of Eden. For it is there that man is first shown to us. We shall examine him in his world of long ago, and in so doing shall discover our responsibility to today's world.

As we search for these answers we shall also get a fresh look at the entrance of sin into the world. We shall not only determine the timetable of Lucifer's fall into sin but also the certainty of his destruction.

CHAPTER 1

Death Comes to the World

Any attempt to discover the task of the believer in the world today must begin with Genesis I. For it was in this first chapter of the Bible that God gave the initial decisive information regarding the role of man in the world.

But when we look at the language of Genesis I, we are confronted by a contradiction in statements that seems to frustrate us at the very outset in our attempt to develop a clear understanding regarding the question we are examining. In Genesis 1:28 God said after He had created our first parents, "Be fruitful, and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

To be fruitful, to multiply, to fill the earth, and to have dominion over its creatures is language that poses no apparent difficulties. The Bible appears to teach that the earth together

with its creatures was created good and beautiful. There was no sin, and no curse of sin. Man was placed here as the crown of God's creation to serve as God's vice-gerent, as the Lord of His creation. Logically, he would exercise dominion or rule over the lesser creatures.

But there is included in these verses the phrase "subdue it." A contemplation of this phrase produces a whole host of questions. If this world was created good and perfect, what was there to subdue? One subdues something that is an antagonist or that is in rebellion. Maybe the world, before the fall of Adam into sin, wasn't as perfect as we always thought. And isn't it a fact that God placed Adam and Eve in a garden? Doesn't this suggest that the world outside the garden was wild and in need of subduing? Moreover, didn't the angel Lucifer, and his fellow angels rebel against God at some earlier date? Couldn't they already have contaminated the earth in some fashion so as to necessitate the command to Adam to subdue the earth?

These are not idle questions. For some reason, as we shall see in later chapters of this study, the command to subdue the earth and have dominion over its creatures was never repeated again in the Bible. It is imperative, therefore, that we ascertain whether these commands related only to man before his fall into sin, or whether they relate to all mankind throughout history.

An understanding of the Biblical statement "subdue it" is, therefore, exceedingly crucial if we are to understand the believer's task today. If there was indeed rebellion in creation before the fall of man into sin, then God's command to Adam to subdue the earth would apply in a similar fashion to man today. But if the earth was good, without any rebellious elements which we commonly associate with the curse of sin, then there must be an altogether different explanation for "subdue it" than that which appears at first glance; and man today would, therefore, have a somewhat different responsibility toward the world and its creatures than Adam did before he fell into sin.

We should therefore, examine the world that existed before man's disobedience in the Garden of Eden to discover if there was anything there that looks like that which would result from sin's curse on the earth.

A most obvious place to begin in our search is to examine the question of death in the world before the fall of man. God decreed to Adam that in the day that he disobeyed God, he would surely die (Gen. 2:17). Death, then--at least death for mankind--was an immediate and terrible result of sin. And since

we read in Genesis 1:30 that the animals apparently were herbivorous--"I have given every green plant for food"--whereas today and during known history many animals are carnivorous, we suspect that the curse of sin (death) could have applied to animals as well as man.

A study of the question of the timing of death's coming into the world, therefore, should be made. If death did occur in the animal world before man's sin, we could readily believe there were other rebellious elements in the world at that time. We would then see the reasonableness of the command to Adam to subdue the earth. On the other hand, if we could know that there was no death in the animal world before the fall of man, we would suspect that an altogether different solution must be found to the command "subdue it." This solution would also have much to say about man's task today.

May There Have Been Animal Death In Eden?

Let us first ask if the Scriptures in any way suggest that there may have been animal death before the fall? In a number of places the Bible speaks of animals and birds using other animals as food. But none of these statements relates in any sense to the pre-fall era. The only verse that could possibly be of significance is that of Psalm 104:21, "The young lions roar for their prey, seeking their food from God."

Some believe that this verse, which is speaking of carnivorous animals, is set in the context of a Psalm dealing with the creation of the world. If this is so, we have already found an answer to the question of animal death before the fall of Adam. But is this so? Let us look at this Psalm more carefully to determine if this verse is pre-fall or post-fall in its application.

It is true that verses within this Psalm speak of the initial creation. Verse two--"who has stretched out the heavens as a tent," verse five, "thou didst set the earth on its foundations," verse nineteen--"thou hast made the moon to mark the seasons," all surely are speaking of creation. But these themes do not assure us that the entire Psalm speaks of creation. They are often used in other places in the Holy Canon to speak of creation but within a non-creation context. (cf. Isa. 48:13.) Moreover, several verses of Psalm 104 definitely do not have reference to the creation. Verses 6 to 9 speak of the waters standing above the mountains, followed by the raising of the mountains and the sinking of the valleys. The promise is then enunciated that the waters "might not again cover the earth." The word `again' indicates that something different than the separation of the dry

land from the seas as detailed in the creation account is being considered. For Genesis 6 to 9 tells us of the covering of all the earth with water, and that event occurred long after creation. These verses in Psalm 104:6-9 are, therefore, none other than a description of the flood of Noah's day. The mountains were covered at that time (Gen 7:19) and God faithfully promised He would never again destroy all flesh with a flood (Gen. 9:8-17).

Other verses of this Psalm also describe things unrelated to the creation program. Verse 26 speaks of ships, a much later phenomenon than Genesis 1:3. And verses 27 to 30 indicated that death comes to all who look to God for food. But "these all" who look to the Lord must include the fish, the animals and man himself who are the subject of the preceding verses. Since man's death was without question a result of Adam's sin, we know that these verses must be referring to conditions after the fall of Adam. Finally, Genesis 1:30 clearly states that plants were given to man and animals for food. Psalm 104:21 does not conform to this condition and, therefore, must relate to conditions after sin entered the world.

We see, therefore, that Psalm 104:21 must be speaking of a situation prevailing during the lifetime of the Psalmist. Since this appears to be the only Biblical passage which might possibly relate to animal death before the fall, we conclude that the Bible offers no information that would suggest there was death amongst animals before the fall.

Does The Bible Prohibit The Idea of Pre-Fall Animal Death?

Let us now approach the Bible from another viewpoint. Does it suggest in any way that there could not have been death among the animals before the fall? This question must be answered affirmatively as we shall see.

When we look at death we are surprised to see the close link between animals and man. We know, of course, that man is altogether different from animals in that man is created in the image of God with a soul that lives beyond the grave. He dies when the soul leaves the body. But we can also properly say that he dies when the breath of life, which is also called spirit, leaves his body. In this the animal is like man. By the same token, in this context, we can not speak of plants dying, inasmuch as they do not have the breath of life. In fact, the Bible very particularly indicates that the created function of plants was to serve as food (Gen. 1:29,30).

In Psalm 104:27-29 we have an example of this relationship between man and animals. There we read "these all...are dismayed;

when thou takest away their breath they die." The phrase "these all" includes man and animals as the context of this Psalm shows. Death is the lot of all men and all creatures who have the breath of life. This same truth is given in Ecclesiastes 3:19-21 where we read, "For the fate of the sons of men and the fate of the beasts is the same; as one dies so dies the other. They all have the same breath...who knows whether the spirit of man goes upward and the spirit of the beast goes down to the earth." Interestingly the word "spirit" or "breath" is the Hebrew word `ruach' whether used of man or of animals.

Since this identification of man with animals, by virtue of the fact that each has the breath of life, extends throughout the Bible, we can expect it to be true at the time of Adam's sin. It begins to appear that when death came to man it also came to animals. The spiritual aspects of this death (eternal death) apply only to man. The physical aspects (removal of breath) would apply to man and animals.

Man and Animals Destroyed

When we look at the major judgments of God we discover in even more striking fashion the parallel relationship that exists between man and animals in the area of death. These judgments show that the weal or woe of animals is directly parallel to that of men. The first judgment after Adam was that that of the flood of Noah's day. Of this judgment we read, "And all flesh died...birds, cattle, beasts and all swarming creatures,... and every man; everything on the dry land in whose nostrils was the breath of life died," (Gen.7:21-22). A second judgment is that upon Sodom and Gomorrah; "the Lord rained on Sodom and Gomorrah brimstone...and he overthrew those cities...and all the inhabitants of the cities, and what grew on the ground," (Gen. 19:24,25). A third judgment is that upon the Egyptians; "the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of the cattle," (Ex. 12:29).

Another judgment is that upon the inhabitants of Canaan, with the destruction of Jericho serving as a prototype; "Then they utterly destroyed all in the city, both men and women, young and old, oxen, sheep, and asses, with the edge of the sword," (Joshua 6:21). This was in strict accord with the commandment of God as recorded in the fifth book of the Pentateuch; "But in the cities of these peoples that the Lord your God gives you for an inheritance, you shall save alive nothing that breathes, but you shall utterly destroy them"(Deut. 20"16).

Amazingly in all of these accounts, animals are destroyed with man, even though it is man who was the cause of the judgment, rather than the animals. This would explain the statement found in the last verse of Jonah where we read, "should I not pity Nineveh...in which there are...much cattle." The weal or woe of the cattle would be in direct relationship to that of the Ninevites.

The First Judgment

But one other judgment must be considered. That is the initial judgment, a judgment so severe that its shock waves continue through all of time and on into eternity. Adam and Eve sinned. God's judgment was immediate and quite fatal. They were condemned to death. In Genesis 3, where we read of this sad event, the animals are not specifically mentioned as sharing in this judgment. But we have seen that all of the other judgments upon man were shared by the animals. Therefore, since God is consistent and orderly in His dealings with His creation, we would expect that animals would also suffer death in parallel fashion to man.

The Bible nowhere intimates this is not the case. In fact, Romans 8:20 indicates the creation was "subjected to futility not of its own will." Animals were a part of creation so they, too, must be included with that which was brought into the bondage of decay. Genesis 3:17 states that the ground was cursed and Romans 8 surely indicates that this is to be understood as the whole creation including animals. Hosea 4:3 further shows us this bondage as including animals; "Therefore, the land mourns and all who dwell in it languish, and also the beasts of the field and the birds of the air." We must conclude, then, that animals were subjected to death in like fashion with man, because of man's sin.

Herbivorous Animals In Eden

This concept is further strengthened when we note that in the Garden of Eden the animals were herbivorous: "I have given you every plant...for food, and to every beast of the earth..., I have given every green plant for food" (Gen. 1:29,30). Note the close relationship between animals and man. We do not know when animals became carnivorous, but undoubtedly the results of the curse upon creation brought about this condition. We do know that God must have killed animals when He brought skins to cover Adam and Eve (Gen.3:21). We know Abel killed a lamb and his offering was very acceptable to God. But these events were after the fall. To clarify this post-fall relationship, God told Noah in Genesis 9:3, "every moving thing shall be food for you." Following the fall, the plan of God was that animals were to be killed. Before the fall, the herbivorous nature of animals accorded perfectly with

the concept of the absence of death amongst animals.

Herbivorous Animals in Eternity

If we look for a moment now at the weal of man, we shall find additional evidence that shows how animals are related to man in God's plan. In Genesis 9:8-17 we read that God covenanted with man and with every living creature with the breath of life that He would never again destroy the world with a flood. And in Exodus 11:7 we read that the animals of the Israelites were to be spared God's judgment of the tenth plague. No wonder Christ spoke of the Father's concern of a sparrow.

This concern of God for animals and all creatures with the breath of life is pictured for us all the way into eternity. When judgment day comes, all animals will be destroyed with the unsaved, even as they were destroyed in Sodom and Jericho. But even as animals were saved with Noah out of the flood judgment, and with the Israelites out of the tenth plague judgment, so, too, out of the final judgment God gives us word pictures of weal or blessings for animals along with man. In Hosea 2:18,19 we read, "I will make for you a covenant on that day with the beasts of the field...and I will make you lie down in safety." The picture is one of peace and security with no fear of death. An even stronger statement is that of Isaiah 11:6-9, "the wolf shall dwell with the lamb...and the weaned child shall put his hand on the adder's den." That these conditions prevail in the new heaven and earth is assured us by the testimony of Isaiah 65:17-25. There we read, "the wolf and lamb shall feed together, the lion shall eat straw like an ox" (Isa. 65:25). The question at hand is not whether there literally will be animals in the new heaven and earth. Rather the truth imparted in these passages is the revelation of the completion of the predetermined program of God. The creation that was "subjected to futility, not of its own will...will be set free from its bondage of decay and obtain the glorious liberty of the children of God" (Rom. 8:20,21).

For mankind this glorious liberty means that death has been destroyed and all decay has ceased. Since the rest of creation is to obtain glorious liberty like man, death and decay must likewise be removed from all of creation including animals. This is the new earth. The covenant made with all living creatures in Hosea 2 will be fulfilled. Death will have been destroyed (I Cor. 15:26). The evidence of the fulfillment of that promise includes the word picture of Isaiah 65 that shows that the animals are again herbivorous. God, therefore, relates the picture of herbivorous animals to the concept of the absence of death. The herbivorous animals in Eden should then give the same concept, i.e., the absence of death.

Moreover, since the promise of the removal of death from man as well as animals must be understood as being included within the language of the 'glorious liberty' into which the creation will be restored, death amongst animals must be a result of the curse into which the creation was subjected by Adam's sin. The pre-fall animals, therefore, did not die since there was no curse upon creation at this time.

The language of Genesis 1:31 supports this whole idea of Eden being without death amongst animals. There we read that God saw all that He had made and it was "very good." This had reference to man without the ravages of decay and death. But it also had reference to animals since they are a part of creation. Since man with the breath of life was without death and was "very good," the animals which likewise have the breath of life must also have been without death in order to receive God's commendation "very good."

We, thus, see that the Bible gives much evidence that points to the absence of death amongst animals before the fall. This,

incidentally, means that the fossil record is that of animals which have died after Adam's sin and expulsion from the garden. Thus, the General Theory of Evolution or the idea of a so-called "theistic evolution" must be rejected as idle speculation. For these evolutionary theories require long periods of time during which lower creatures lived and died while gradually evolving to the highest being, man.

CHAPTER 2

ADAM FAILS AS KING

We have thus far determined that the Bible teaches that there was no death before the fall of Adam amongst the creatures (man and animals) with the breath of life. Thus, we sense that no aspects of the curse of sin (storms, thorns, thistles, earthquakes, decay, etc.) were present before the fall. We, at this point, are very comfortable with all of the teachings of the Bible relating to creation and our first parents. Everything was good. The animals and man were herbivorous (Gen. 1:29,30). Thorns and thistles came after sin (Gen.3:18). The six days of creation must have been twenty-four hour periods as the Bible seems to indicate, for long periods of time would have required death. Even Romans 8 fits beautifully into this understanding as we read there that creation itself was subjected to futility (Rom.8:20).

The command to subdue the earth must, therefore, have been strictly for our first parents and must have no relationship to the believer today.

But wait a moment. We still haven't faced the question of the timing of Lucifer's fall into sin. If he sinned before Adam was created, couldn't it still be possible that some part of the earth was still cursed? Then to subdue it could still have meaning for the believer today.

In this chapter we shall study more intently the meaning of "subdue it" and in so doing also discover the timing of Lucifer's fall into sin. We shall then be better prepared to begin to study more specifically the task of the believer today.

Fill The Earth

In seeking light on the phrase "subdue it," let us look briefly at other statements in Genesis 1 relating to our first parent's responsibility toward the world. Perhaps, by studying these we may get some insight into the meaning of the phrase "subdue it."

The first phrase we should look at is the phrase "be fruitful and multiply and fill the earth" (1) (Gen. 1:28). We see this phrase does not relate in any sense to a mandate to conquer, or to subdue. This language is employed to indicate God's blessing upon man who would fill the earth with progeny. Not only is it a blessing to man to see his seed, but a mandate is surely implied here that this should be one of his goals in the world.

Identical language is employed in Genesis 1:22 after God created the fish. There we read:

And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.

The fish, of course, do not conquer or subdue the sea. They simply, under the blessing of God, multiply and fill the sea which is the environment in which they exist. This phrase, then, does not help us to understand the command to subdue the earth.

Till And Keep The Garden

A second phrase that relates to Adam and his work before his fall into sin is the command given to Adam in Genesis 2:15:

The LORD God took the man and put him in the garden of Eden to

till it and keep it.

In this command Adam is told to till the garden and keep it. Let us examine these tasks. The word "keep" is the Hebrew word *shamar* which means to keep, observe, take heed (Young's Analytical Concordance of the Bible). *Shamar* is translated as "keep" at least 284 times in the Old Testament. Keep my commandments, keep all the words of this law, are typical Old Testament sentences employing *shamar*. The implication is that of maintaining the present state of affairs. There is no suggestion in this word of bringing into subjection or bringing into control that which is out of control. Adam was to maintain a creation that was good and perfect. This command is, therefore, also unrelated to the word "subdue."

The command to dress or till the garden is the other part of Genesis 2:15. The word "to dress" or "till" is the Hebrew word *abad*.(2) It really is the opposite of a word like "subdue" or "dominion." It is translated some 214 times in the Bible as "serve." It tells us that Adam was to work in the garden, tilling it and doing what was necessary to maintain production. It also carries no implication of Lordship over the earth, or of having the earth in a state of subjection to man. Rather, it implies that man was to maintain that which was already good and perfect.

Dominion Over The Creatures

Thus far then, we have discovered no statement in the Biblical record of man before the fall that relates to this intriguing command to subdue the earth. There is one word, however, that appears to be quite related to it. That is the word "dominion." In Gen. 1:26 we read:

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth."

And immediately following the command to subdue the earth we read (Gen. 1:28):

...and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.

The word "dominion" which is the Hebrew word *radah* means to rule or reign. It is, thus, at least somewhat related to the idea of subduing or bringing in subjection. The word *radah* can be

found twenty-four times in the Bible. It is normally translated "dominion" or "rule." But significantly, while in Genesis 1 it is used twice to indicate man is to have dominion or rule of all other creatures, exclusive of man, it is never used in this manner again. It is used to indicate rule over a slave (Lev. 25:43, 25:46, and 25:53) rule over those who built Solomon's temple (I Kings 5:16, I Kings 9:23, II Chron. 8:10); rule of the enemies of God over God's people (Neh. 9:18, Lev. 26:17); rule of God's people over the enemy (Judges 5:13, Numbers 24:19, Ps. 49:14, Isa. 14:2, Ps. 58:27); rule of the enemies of God over the nations (Isa. 14:6, Ezek. 29:15); rule of Christ over the nations (Isa 41-2, Ps. 110:2, Ps. 72:8); rule of false priests over God's people (Jer. 5:31, Ezek. 34:4); rule of Solomon over the land and kings between the Euphrates River and the Mediterranean Sea (I Kings 4:24).

What can possibly be the intention of God in using "radah" twice in Genesis I to indicate man's relationship to the lesser creatures of the world and then never repeating this? Instead God uses the same word to emphasize man's relationship to man and to the nations.

Especially interesting, too, is the statement made to Noah after the flood. Genesis 9:1 is almost identical to Genesis 1:28-- , except that where Adam is told to subdue the earth and

dominion over its creatures, Noah is given no such mandate. Rather he is told that God had put fear and dread of man within the other creatures and into mans' hand they were delivered. Why this complete change in language? Something drastic must have happened between the events of Genesis 1:29 and those of Genesis 9:1,2.

The word "dominion" (radah) thus appears to introduce more questions into our search for the meaning of the command to Adam to subdue the earth. Since we sense that there is an intimate relationship between "subdue" and "dominion" it is time to look forth rightly at the phrase "subdue it." In so doing we will discover the answers to the questions raised by the word radah, and we shall also discover the correlation between the words "subdue" and "dominion." Moreover, we shall also find answers to the questions concerned with the timing of Satan's fall, and the possibility of death and decay being present in the world prior to Adam's fall.

Adam Is To Subdue The Earth

We must logically look for our answers from the pages of Holy Writ. The Bible is its own interpreter. It does offer a valid

and beautiful solution to the proper understanding of this key phrase "subdue it."

The word "subdue" which is the Hebrew word "kabash" is used twelve times in the Old Testament in addition to this use in Genesis 1:28. It is variously translated subdue, subjection, assault, etc. An examination of these twelve usages will help greatly to understand the meaning of its use in Genesis. Four times it is used to indicate mastery as in the relationship of a master to a slave. These passages are:

Now our flesh is as the flesh of our brethren, our children are as their children; yet we are forcing our sons and our daughters to be slaves, and some of our daughters have already been enslaved; but it is not in our power to help it, for other men have our fields and our vineyards (Neh. 5:5).

But afterward they turned and took back the male and female slaves they had set free, and brought them into subjection as slaves (Jer. 34:11).

And now you intend to subjugate the people of Judah and Jerusalem, male and female, as your slaves. Have you not sins of your own against the Lord your God? (II Chron. 28:10).

But then you turned around and profaned my name when each of you took back his male and female slaves, whom you had set free according to their desire, and you brought them into subjection to be your slaves (Jer. 34:11).

Once it is used in the book of Esther when Haman threw himself on the bed of Esther to plead for his life. The king, who entered the room, suspected Haman was trying to seduce the Queen. We read in Esther 7:8:

And the king returned from the palace garden to the place where they were drinking wine, as Haman was falling on the couch where Esther was and the king said, "Will he even assault the queen in my presence, in my own house?" As the words left the mouth of the king, they covered Haman's face.

The word kabash translated "assault", therefore, in this instance also means mastery over, or bringing into subjection even as in the case of the master-slave relationship.

Five times the word kabash is used in relationship to the Israelites and the land of Canaan.

And every armed man of you will pass over the Jordan before

the Lord, until he has driven out his enemies from before him and the land is subdued before the Lord; then after that you shall return and be free of obligation to the Lord and to Israel; and this land shall be your possession before the Lord (Num. 32:21-22).

And Moses said to them, "If the sons of Gad and the sons of Reuben, every man who is armed to battle before the Lord, will pass with you over the Jordan and the land shall be subdued before you, then you shall give them the land of Gilead for a possession (Num. 32:29).

Then the whole congregation of the people of Israel assembled at Shiloh, and set up the tent of meeting there; the land lay subdued before them (Josh. 18:1).

Is not the Lord your God with you? And has he not given you peace on every side? For he has delivered the inhabitants of the land into my hand; and the land is subdued before the Lord and his people (I Chron. 22:18).

These also King David dedicated to the Lord, together with the silver and gold which he dedicated from all the nations he subdued (II San. 8:11).

In these verses, too, the word subdued (kabash) is emphasizing mastery. But over whom or what had they obtained mastery? Was it over the physical land of Canaan as suggested by the phrase "land is subdued" or "land shall be subdued." Had they gone into the land, reclaiming the wilderness, planting vineyards and building cities? Having done all this, was the land subdued or in subjection before them?

The fact is that this is precisely what they did not do. They were to possess the land and these provisions of plants and buildings were completely prepared for them with no effort of any kind on their part. In Joshua 24:13 we read:

I gave you a land on which you had not labored, and cities which you had not built, and you dwell therein; you eat the fruit of vineyards and oliveyards which you did not plant.

To subdue the land of Canaan, therefore, must have reference to something entirely different to that of subjugation of the physical land. If we look again at these passages where kabash is used, we note that in each case it deals with the subjugation of enemies. The land was subdued only when the enemies within the land, who also claimed possession to the land, had been destroyed from the land. Even as kabash is used to relate to mastery over a

slave, so, in these passages it used to indicate mastery over an enemy. In neither case does it relate at all to material substances such as a physical land.

It was an enemy who must be removed from this land flowing with milk and honey. Until he was removed, the Israelites could not claim their mastery over it. The land was not their possession in actuality although it had been given to them as their right. When they stood at the boundary of the land of Canaan they were to go in and subdue it. They were to claim their rightful ownership, their Lordship, over this good and wonderful land by destroying or enslaving the enemy who also claimed ownership of the land.

When we look now at Genesis 1:28 we see that man is to "subdue it." The word "it" without question refers to the earth. Thus the language employed here is exactly parallel to that of "subdue the land" when Canaan was in view. Adam was to "subdue the earth." We, therefore, must conclude that even as in the case of subduing the land of Canaan, Adam was not to subdue a physical land but an enemy of some kind. Adam was to enslave someone or destroy someone. He was to become master over some other personality. This person or persons could be an enemy who also wanted to

possess the land which had been given to him, even as the Amorites who claimed possession to the land of Canaan were the enemy who were to be destroyed by the Israelites as they subdued or subjugated (kabash) the land.

Note now the parallel that exists between the Israelites at the borders of Canaan and Adam as the first man on this earth. The creation lay before Adam. It was completed without his effort. Similarly, the land of Canaan lay before the Israelites. It was a good land. The cities and vineyards had been completed without any effort on their part.

Adam was promised by God that this creation was to be under his dominion. He was to fill it with his progeny. The Israelites were told that the land of Canaan had been given to them as an everlasting possession. They simply were to go in and possess it.

Adam was told to subdue the land. An enemy threatened. He was to claim his right to the land by bringing this enemy into subjection. Likewise, the Israelites were to subdue the land of Canaan. The enemy who required subjugation were the Canaanites who also wanted ownership of the land. Israel would subdue the land--conquer this enemy--by being obedient to God. Adam could also subdue the land--conquer the enemy who threatened--by being obedient to God. The parallelism being the two situations of Adam

and Israel is certainly striking.

But who was this enemy in Eden? It surely was not someone who already occupied the land, for the creation was good. The enemy was someone who had become jealous of God. He, too, wanted to be a King. This enemy was one of the highest of the angels, Lucifer. His envy would lead him to a terrible act. The New Testament points to this envy and pride of Lucifer who became the devil, Satan. In I Timothy 3:6 we read:

He must not be a recent convert, or he may be puffed up with conceit and fall into condemnation of the devil.

And in James 3:14, 15 the Scriptures declare:

But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This wisdom is not such as comes down from above, but is earthly, unspiritual, devilish.

Apparently, the sin of pride was driving Lucifer to this overt act of rebellion against God. And the creation of the world provided the golden opportunity. If he could enslave man, he would automatically become King of this beautiful creation. Since Adam had been given dominion over it, the master of Adam would also be master of all which was subordinate to Adam.

But how could Adam subdue this potential enemy? How did the Israelites subdue the land of Canaan? By obedience to God. In the measure they obeyed God, they came into possession of the land of Canaan. God would lead in the destruction of the enemy.

One man of you puts to flight a thousand, since it is the Lord your God who fights for you, as he promised you (Josh. 23:10).

In the measure they disobeyed, they became slaves to the enemy in the land. The several hundred years of history, recorded in the book of Judges, give vivid testimony to their enslavement, which followed when they did not obey God by destroying the enemy who also claimed ownership to the land.

Adam, of course, failed the test. Lucifer came into the garden and the battle was joined. He apparently took on the form of a serpent for it was the wisest of all the animals (Gen. 3:1). The Hebrew word for "subtle" or "crafty" in the verse is translated most often in the Bible as "prudent." Of all creation this wisest of all animals would most easily be obeyed by Eve. He, of course, did not join the battle head on with Adam. He carefully planned his strategy by capturing a lower echelon ruler

first. Then her obedience to Satan would insure victory over the king, Adam, himself. Satan follows the same technique today as he seeks to overthrow the work of Christ by working through the bride of Christ, the Church.

I feel a divine jealousy for you, for I betrothed you to Christ to present you as a pure bride to her one husband. But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ (IICor. 11:23).

Adam was to subdue the earth by destroying Satan. He could assure the destruction of Satan by his perfect obedience to God. This understanding of the word "subdue" (kabash) matches the usage of this word elsewhere in the Scriptures.

The implementation of this command was assured by the words of Genesis 2:16,17:

And the Lord God commanded the man, saying, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.

Here we see how God set up the testing arena. A tree was included in the garden from which he was not to eat. This is where man and Satan met to determine who was to be Lord of creation. As we continue our study, we shall see how this battle affected both heaven and earth. But at this point in our discussion we see clearly that the phrase "subdue it" of Genesis 1:28 gives no aid or comfort to those who might believe there was death in creation before Adam's fall. And the understanding of this key phrase opens up a door to much other significant truth that relates to a historical Adam.

But before we develop this thought further, let us address ourselves to another question which also suggests the possibility of death in the creation before the fall of Adam. If the angel, Lucifer, fell into sin and had access to this earth, could not his sin also have brought death or decay in some measure to the universe? Let us return to Eden to answer this question. Let us attempt to determine the timetable of Lucifer's fall into sin.

When Did Satan Fall?

In I John 3:8 we read, 'the devil has sinned from the beginning.' Was this the beginning of Genesis 1:1, "In the beginning God created?" Did it occur before the six days of creation? Then Satan must have been created a sinful being, or

his rebellion must have been so close in time to the time specified in Genesis 1:1 that to all intents and purposes it must have been almost simultaneous with the 'beginning' of Genesis 1:1. But other Biblical evidence points to a time when Satan or the angel Lucifer did walk in perfection. This is suggested by the name given to him in Isaiah 14:12, as well as the statement concerning him in this same passage.

How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low.

This thought, of sin in the world of angels coming some time after their creation, is also suggested by such Biblical statements as that found in II Peter 2:4:

For if God did not spare the angels when they sinned, but cast

them into hell and committed them to pits of nether gloom to be kept until the judgment.

Perhaps a clue to the timing of the angel Lucifer's sin can be found in Mark 10:6. There we read:

But from the beginning of creation,
God made them male and female.

Note that this verse also speaks of beginning even as I John 3:8 spoke of the beginning when Satan fell. But "beginning" in Mark 10:6 is identified with Adam and Eve. This would suggest that possibly Satan did not sin at least until Adam and Eve were created.

This concept of Satan's rebellion occurring at about the time of Eve's sin is further strengthened when we witness God's curse upon him in Genesis 3:14,15:

The Lord God said to the serpent, Because you have done this, cursed are you above all cattle, and above all wild animals; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.

In the case of man and creation it was at this moment in history that the ground was cursed (Gen. 3:17-19), and man was condemned to return to the dust. The parallel curse comes upon Satan. One could expect then that Satan's fall was also simultaneous with that of man's.

Incidentally, we sometimes think of the curse of Genesis 3:14 as being applicable to the animal which was the ancestor of the snake. The snake may well be the descendant of a serpent which was cursed as a result of its involuntary involvement with the sin of Satan. But the curse in its primary emphasis is on the serpent, the devil. Verse 15 has reference only to Satan, and there is no change in the object of God's statement between verse 14 and verse 15. Moreover, the Bible expressly calls Satan a serpent in a number of places, a most notable place of which is Revelation 12. Furthermore, in Isaiah 65:25, God speaks of the new heaven and new earth, and in this context he speaks of dust being the serpent's food. This can only be a fulfillment of the curse of Genesis 3:14.(3)

So the earth is cursed, man is cursed by death and travail in childbirth and Satan is cursed. Satan and mankind stand equally guilty before God. Upon both are pronounced the condemnation of God. Only man is given hope as God intimates victory for mankind over Satan, as he promises a Redeemer in Genesis 3:15. Significantly, it appears that the final judgment upon Satan is also simultaneous in time and parallel in character to that upon mankind. Both will be thrown in the lake of fire (Rev. 20:10 and 15). Both are destroyed from this earth when Christ returns in judgment (Rev. 19:11-21). This parallel termination of man and Satan emphasizes the possibility of a simultaneous falling into sin.

We have seen thus far that for a number of reasons Satan's sin probably occurred simultaneously with that of man's. None of these reasons is in itself conclusive. But all are within the intent of Scripture. There is, however, one other rather impressive reason that points to Satan's initial sin occurring simultaneously with man's.

When we examine God's statement to Adam in Genesis 1:28, we see that he is to subdue the earth. We have determined that this must be understood as a mandate to Adam to conquer and destroy the enemy, Satan, who would attempt to subjugate Adam. He was to expose and destroy Satan by his perfect obedience to God. But nothing is said to Adam by God relative to the question of redeeming a universe or heaven from the ravages of Satan's sin. We know as a fact that Satan's sin produced real distress in heaven for many of the angels rebelled with him. Moreover, as we have seen, his rebellion also produced a cursed earth and death in man and the lesser creatures. If Satan had rebelled much earlier than the time of the episode in the Garden of Eden, so that there already were results--death and decay--in the universe as well as rebellion in heaven, one surely could expect some provision for redemption of the earth and heaven. None, however, is suggested

or intimidated before the fall, in regards to Adam's mandate. His only job was to conquer Satan by his perfect and loyal obedience. Could this have been because Satan's fall was simultaneous?

When we look at the last Adam, Jesus Christ, however, we see immediately that He had a two-fold task. He must destroy Satan by His perfect obedience as part of His mandate. In this He paralleled the first Adam.

But the God-man Jesus must also destroy the work of Satan. He must redeem a cosmos that had become ruined and deranged because of the dominion of Satan. The havoc of Satan's rebellion not only resulted in a wrecked earth but also in a heaven that required renewing. This renewing was Christ's task as we see in Ephesians 1:9.

For he has made known to us in all wisdom and insight the mystery of his will, according to purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

This corresponds to the statement of II Peter 3:12,13--that the heavens as well as the earth are to be renovated, and new heavens and a new earth to be provided:

Waiting for and hastening the coming of the day of God, because of which the heavens will be kindled and dissolved, and the elements will melt with fire. But according to his promise we wait for new heavens and a new earth in which righteousness dwells.

Adam was given no mandate relative to the work of Satan and, therefore, we must conclude heaven as well as earth were without the ravages of sin until this moment in history when the temptation took place. Therefore, Satan's fall must have been simultaneous with man's.

Creation Cursed

Now the whole picture of misery lies unfolded before us. Satan is cursed so that whereas in his pride he wanted to be King, he now is told that he is to be less than the least of the animals. He, who aspired to rule over man who was created in the image of God, is cursed to be less than the least of the creatures with the breath of life. The creation, too, was cursed. Because Adam, who had been given dominion over the creation, was cursed, all that over which he was to reign was also cursed.

This is the significance of the words of Romans 8:19-23:

For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption of sons, the redemption of our bodies.

The creation which had been given to Adam as a loyal, obedient, wonderful, living creation now had become rebellious,

and deranged with death as the evidence of this futility. The ground was cursed so that it brought forth thorns and thistles. It would no longer be obedient to King Adam who was to till it and keep it (Gen.2:15). Instead man must draw his living from this rebellious cursed earth by the sweat of his brow (Gen. 3:18,19).

Man was cursed. In the day he disobeyed he died. He died spiritually in that he was separated from God by his sin. He died physically as indicated by the decay that began in his body. The evidence of this death was the eventual return of his body to the dust. Even as his body decayed, the entire creation would be subject to decay and death. The instructions given to Adam in Genesis 1:28 were given before the entrance of sin into the creation with all of its horrible consequences. Adam and Eve as the first people in their beautiful world were given the guide lines for their kingship over it. But they disobeyed and, instead, were made subject to Satan.

It is very enlightening to read in the Bible God's mandate to Noah when he left the ark. Then the world, which had become too sinful to continue, had been destroyed; and God began again with Mr. and Mrs. Noah and their three sons and their wives. Now all the curses of Genesis 3 have been declared. The world is under the dominion of Satan as prince of the earth. God, however, again gives an outline of man's responsibilities in this sin stained world. He uses very parallel language to that given in the garden to Adam.

In Genesis 9:1,2 we read the mandate given to Noah:

“And God blessed Noah and his sons, and said to them, "Be fruitful and multiply, and fill the earth." The fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon everything that creeps on

the ground and all the fish of the sea; into your hand they are delivered.'

Note the similarities of Genesis 1:28,29:

And God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." And God said, "Behold, I have given you every plant yielding seed which is upon the face of the earth, and every tree with seed in its fruit; you shall have them for food.

Both Adam and Noah are blessed, both are commanded to be fruitful, to multiply and to fill the earth. But at this point the similarity comes to a crashing halt. Adam is told to subdue the earth and have dominion over all of its creatures. God is silent with reference to Noah's subduing the earth, or having dominion over its creatures. Instead, the beasts are to live in fear and dread of him. How clearly the Bible describes the change in creation in these verses. Noah cannot be told to subdue the earth because he is a slave of Satan. By Adam's sin, man has lost his claim to Lordship over this earth. Satan is rightly called the "prince of this earth," and the "prince of the air." He has enslaved man and robbed him of his kingship and authority over the creatures. Even though Satan has been cursed, he has become the ruler of man and creation. The beasts are not loyal, willing subjects to man as they were before the fall. Instead, they obey man only because of fear. They are slaves of slaves.

Creation Redeemed

This dark, dismal picture sets the stage for the coming of Jesus Christ. Already in Genesis 3:15 God promises that a Redeemer will come who will destroy Satan. This Redeemer, who is the seed of the woman, that is, he, too, is a man, will crush the head of the serpent. He will utterly enslave him and destroy him by his perfect obedience to God. He will do what Adam failed to do. By his perfect obedience to God he will claim this creation as his own possession. He will have mastery over it and reign over it as king. This is why Paul in Romans 5:14 calls Adam a type of Christ. This is why Jesus announced in Luke 4 at the beginning of his public ministry that he had come to set the prisoners free. They were to be set free from bondage and enslavement to Satan.

Satan fully realized Christ's threat to his kingdom. He attempted to kill the baby Jesus using Herod as his tool. He came to Jesus in the wilderness to tempt him. The language of Matthew

4:1 is very pertinent:

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

Christ must establish his claim to this earth by subduing the enemy Satan. He is following the footsteps of Adam. God had set the stage for Adam's test by the command that they were not to eat of the tree. If Jesus, too, succumbed to the temptations of Satan, the present ruler of the earth, he, also, would become his slave and the creation would be Satan's forever, or God would have to introduce an altogether different plan for its redemption.

Christ is the seed of Abraham. The seed of Abraham is also spiritual Israel, the body of Christ. Even as Israel was tested by God for 40 days while Moses was on Mt. Sinai, 40 years while they were in the wilderness, and 400 years during the period of the judges, so Christ was tested for 40 days. Adam had failed. Israel had failed again and again. Now Christ had come to do what Adam had failed to do. Now Christ had come to do what Israel under the law had failed to do. So he was driven into the wilderness to prove His obedience, His rightful claim on this creation which He created.

Did he fail? No. By his perfect obedience He won a resounding victory over the enemy. And try as he might throughout the years of Jesus' ministry, Satan was unable to break through this obedience. Satan's doom was sure. But would Christ be obedient even unto death? Jesus had said to Nicodemus, "For God so loved the world He gave his only begotten son." Christ's mandate was far more serious and complex than Adam's. Adam was to claim possession of a perfect world by his perfect obedience to God. Christ must not only claim possession of the world, but also must do what was necessary to make that world perfect again. The world of Adam needed no improvement. It was good. It was the ideal kingdom. All of it was loyal, obedient and loving in relationship to King Adam. The world that Christ had come to redeem was wrecked. It was cursed. It had been under the dominion of Satan for 11000 years.(4) Time after time God had had to visit it with judgment. At one time God had even destroyed the earth by the great Noahic Flood, because of the degradation into which it had fallen. The work cut out for Christ was indeed formidable. And because Christ was God He knew with awful certainty the awfulness of God's wrath that was to be poured out on this world as penalty for its rebellion and sin. Satan thought that crucifying Jesus was a tremendous solution to his problem. With Jesus dead, Satan's kingship was secure. He hadn't succeeded in causing Jesus to disobey God during the 40 days of temptation in the wilderness. And even though Satan and his demons recognized that judgment day

was coming and that Jesus was involved in this ("Have you come to torment us before the time?" Matt. 8:29). Satan, who had introduced death into the world, believed death was the only answer to his problem with Jesus. Already in Genesis 3:15 it had been prophesied that Satan would bruise the heel of the seed of the woman. Christ was the seed of the woman. Something dreadful was to happen to Jesus, in fulfillment of the prophesy that his heel would be bruised. Could this dreadful thing be the death of Jesus?

So Jesus is betrayed by Judas under the power of Satan. Will He go through this awful sacrifice in obedience to the will of the Father? "I do as the Father has commanded me" (John 14:31), was the desire of Jesus. And because of the sheer horror of the path He must walk, Jesus asks, is there another way? Could the cup be removed from Him? And then in perfect obedience He declares "not my will but thine be done" (Luke 22:42).

Jesus hangs on the cross. He has become sin for all who believe in Him. He is satisfying God's justice on behalf of all who had or will place their trust in him. He endured the pain, the equivalent punishment of an eternity in Hell for all of these, and had not been destroyed by the very magnitude of the wrath of God.

When the penalty was paid, He had to prove that death also had been vanquished. Moreover, He must complete his identification with this world He had come to redeem. After declaring "It is finished" and commending His Spirit into the hands of His Father, He allowed His body to be buried. But His body did not decay (Acts 2:31). Death had been vanquished. Decay which came with death into the world as a product of sin and death had been complete and final on the cross.

Further proof of his victory over death was given in magnificent fashion by the empty tomb on that first Easter morning.

Christ had come to destroy the devil. Through his death he accomplished this.

Since, therefore, the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is the devil (Heb. 2:14).

He came to destroy the works of the devil.

He who commits sin is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to

destroy the works of the devil (I John 3:8).

By Christ's perfect obedience Christ had subdued the earth. He had established his rightful claim as Lord of creation. No wonder we read in Hebrews 1:8:

But on the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom.

By his death, with its resurrection proof, He established that death no longer had any hold on men, if they believed on him. There was to be a resurrection for them, even as He arose from the dead. Thus, he destroyed the work of Satan, the most terrible evidence of which was decay and death.

At the beginning of this discussion it was indicated that, in addition to Genesis 1:28 where Adam is told to subdue the earth, there were twelve places where the Hebrew word for "subdue" is used. The Hebrew word is kabash. Ten of the verses were listed. Let us now look at the remaining two. They are:

He will again have compassion upon us, he will tread our iniquities under foot. Thou wilt cast all our sins into the depths of the sea (Micah 7:19).

The Lord of hosts will protect them, and they will devour and tread down the slingers, and they will drink their blood like wine, and be full like a bowl, drenched like the corners of the altar (Zech. 9:15).

Notice here that these prophetic verses used the word "kabash" as indicating on the one hand that the enemies, the slingers, were to be trod down, and on the other that our iniquities would be trod under foot. This was prophetic language describing the coming victory of Christ over sin and Satan.

Parallel language is easily found in the New Testament:

And he has put all things under his feet and has made him the head over all things for the church (Eph. 1:22).

But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet" (Heb. 1:13).

...putting everything in subjection under his feet (Heb. 2:8).

The subduing of the earth had truly been accomplished by Christ.

Christ Shall Have Dominion

Early in this chapter we saw how Adam before the fall was given dominion (radah) over the lesser creatures. We noted with amazement that this command or mandate to have dominion over these creatures was never repeated after the fall. Rather when we examine the use of radah in the Scriptures we see especially four usages in addition to that of Genesis I. In Leviticus radah relates to dominion of a master over a slave. In this it is parallel to the use of the word "subdue" (kabash) to indicate mastery as that of a master holding a slave in subjugation.

The second usage is that of the enemies of God ruling over the nations of the world or over the people of God (Neh. 9:28, Lev. 26:17, Isa. 14:6, Ezek. 29:15, Jer. 5:31, Ezek. 34:4). In this we are given symbolical or figurative language showing Satan's dominion over this world. Radah is the word that God uses in these passages because this world, which was to have continued under the dominion of man as King of this world, and as outlined in Genesis I, has instead come under the dominion of the enemies of God headed up by the prince of this world, Satan. This parallels the situation of Israel when they failed to destroy or "subdue" the enemy. They instead were brought into subjection by the enemy.

The third use of the radah is in those passages which speak either directly or figuratively to the dominion of Christ over this world (Isa. 41:2, Psalm 110:2, Ps. 72:8, I Kings 4:24). This is a result of Christ's victory over Satan and his rightful place as Lord by virtue of his redemptive work. The new Testament addresses itself to this dominion by Christ in such passages as I Peter 5:11;(5)

To him be the dominion for ever and ever. Amen.

The fourth usage is that of God's people having dominion over the enemies of Christ (I Kings 5:16, I Kings 9:23, II Chron. 8:10, Judges 5:13, Numbers 24:19, Ps. 49:14, Isa. 14:2, Ps. 68:27). This is surely prophetic language of the Christian believers ruling over Satan in Christ. This begins in this life when we are saved, and will find its ultimate fulfillment in the new heaven and new earth.

We thus see that the dominion of Genesis I as employed throughout the Bible is in perfect accord with the use of the word "subdue" (kabash) in the Holy Canon.

In summary we have seen that from every viewpoint the Bible emphasizes the truth that there was no death before the sin of Adam and Eve. We have seen that the mandate they received to

subdue the earth was a command to perfect obedience in the face of the enemy Satan. Thus man would establish his legitimate right to Lordship over this creation. The angel, Lucifer, Satan, saw in this creation the possibility of satisfying his own desires.

But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin; and sin when it is full-grown brings forth death (Jas. 1:14,15).

So Lucifer, who became Satan, subdued man and simultaneously he, the earth, and man were cursed. All were judged by God and were made subject to His wrath. By conquest Satan had become prince of this earth.

Adam's task was relatively limited. The world in which he lived was good and sinless. Death and decay were non-existent anywhere in the entire world.

Christ, the last Adam, came to do what the first Adam did not do. But Christ's task was infinitely greater than Adam's. He must not only vanquish Satan, but must also redeem the cosmos from the curse of God, and from the results of Satan's dominion. Truly, the Bible teaches that there was no curse in any sense upon the world before Adam's fall.

Many questions have been raised by this chapter. If Satan was cursed in the garden, why was he permitted in the presence of God as we read in Job? And if Christ destroyed Satan and his works by his atonement, why is Satan still operating in the world? And how does all of this help us in our quest for an answer to the question of the believers task today?

We shall continue in our study to look at these questions.

(Notes to numbered passages in Chapter 2)

(1) In the KJV the word "fill" of this phrase is translated 'replenish.' To replenish something signified that it once was full or had plenty; it became empty, and now must be filled again. The Hebrew word is male. It is translated seven times in the KJV as replenish or to be replenished. But is it translated at least 175 times as fill, or full or fulfill. There is no basis in the text or the context of the entire Bible that insists that the translation of male must be "replenish" in Gen. 1:28. In fact, the later translations, (RSV, ASV, etc.) have changed this usage in this text to "fill." This agrees with the teaching of the entire Bible.

(2) See Chapter 4 of this book for a more complete analysis of

this phrase.

(3) An interesting parallel exists between man and Satan in this regard. Man returns to the dust as a result of the curse upon him. Satan ultimately is to have dust for food which is to suggest he is in the dust or is of the same level with the dust.

(4) For an analysis of the history of man established by biblical reckoning see "The Biblical Calendar of History" by Harold Camping in Journal of the American Scientific Affiliation, Sept. 1970, p. 102.

(5) See also I Peter 4:11, Jude 25, Rev. 1:6.

CHAPTER 3

MAN'S TASK

We shall now continue in our study to answer some of the questions raised and left unanswered in the previous chapter. As we discover solutions to these questions we shall also get closer to the end of our search for the Biblical answer to the question of man's task in the world today.

God's Victory Timetable

The first question we shall try to answer is: If Christ had destroyed Satan and his works by His perfect obedience, why does Satan still continue to bind the hearts of men throughout the New Testament period? Why is death and decay still as prevalent as ever? Where is the evidence of the victory on the cross?

The fact is, of course, that while Christ's work as Redeemer, as the last Adam, has been completed, the time for the full impact of the victory upon this sinful world and upon Satan has not as yet arrived. That God has a timetable in dealing with Satan is suggested in the Old Testament. In Genesis 3:14 we read:

The Lord God said to the serpent, "Because you have done this, cursed are you above all cattle, and above all wild animals! Upon your belly you shall go, and dust you shall eat all the days of your life."

But while the physical snake moves around on its belly, Satan, the real object of this curse, took over this world as its prince. He actually appeared to lose almost none of the prerogatives he had had before the fall. The book of Job gives startling evidence of his continued freedom to be in heaven. Thus, while the curse was certain and sure, the final effects of it were not to appear until some future date.

Similarly, while Christ was completely victorious over Satan, the final evidence of this victory is for the future. This is intimated in I Corinthians 15:24-27:

Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. "For God has put all things in subjection under his feet." But when he says, "All things are put in subjection under him," it is plain that he is excepted who put all things under him.

It is even more clearly stated in Hebrews 10:12,13:

But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, then to wait until his enemies should be made a stool for his feet.

And in Hebrews 2:5-9 we see that the subjection is not be complete in this world:

For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man that thou are mindful of him? or the son of man, that thou carest for him? Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, putting everything in subjection under his feet."

Now in putting everything in subjection to man, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

These verses are quoted from Psalm 8:4-8. While the Hebrew word radah is never used outside of Genesis 1 to describe man's rule over the creatures, in Psalm 8:4-8 the Bible does use the Hebrew word mashal to describe such a rule. There God declares, "Thou madest him to have dominion (mashal) over the works of Thy hands; Thou hast put all things under his feet, all sheep and oxen," etc.

While this appears to be a statment relating to the condition of man today, a commentary found in the Bible on these verses indicates otherwise. That commentary is Hebrews 2:5-9, where these verses are qouted to show that it is in the world to come that this condition will apply. The whole world is brought into

subjection to Christ (Ephesians 1:22) because of Christ's work on the cross. But "we see not yet all things under Him" (Hebrews 2:8). This will be in the world to come.

Moreover, the man that is in view in Psalm 8 is not mankind. It is not the believers either. Hebrews 2 clearly shows that the man God is speaking of in Psalm 8 is Jesus Himself, who was made a little lower than the angels. By this magnificent victory on the cross He brought everything into subjection. This subjection includes Christ's victory over Satan.

It is in the world to come, the new heaven and new earth, that the full destruction of Satan will be realized. At judgment day Satan and all who are his followers, both demons and men, will be cast into the lake of fire. Then, too, death itself together with the place of the dead, Hades, will also be cast into the lake of fire (Rev. 20:14). In other words, at judgment day the full consequence of Christ's victory on the cross will be realized. At that time the full impact of the curse of Genesis 3:14 will be seen.

Note the language of Isaiah 65 which indicates the conditions that will exist in the new heaven and new earth (Isaiah 65:17). In verse 25 we read:

The wolf and the lamb shall feed together, the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain, says the Lord.

Note that the statement speaks of conditions similar to those that existed in the garden of Eden. There is peace. The animals are again herbivorous. Note the serpent. The curse of Genesis 3:14 has been brought to full fruition. His humiliation is complete. In Hell he is the lowest of the creatures. One is reminded of the language of Isaiah 14 which speaks of the end of the king of Babylon. I believe there is adequate Biblical evidence to show that the king of Babylon is presented here as a type of Satan. Note:

But you are brought down to Sheol, to the depths of the Pit. Those who see you will stare at you, and ponder over you; is this the man who made the earth tremble, who shook kingdoms, who made the world like a desert and overthrew its cities, who did not let his prisoners go home? All the kings of the nations lie in glory, each in his own tomb, but you are cast out, away from your sepulchre, like a loathed untimely birth, clothed with the slain, those pierced by the sword, who go down to the stones of the Pit, like a dead body trodden under

foot. You will not be joined with them in burial, because you have destroyed your land, you have slain your people. May the descendants of evildoers nevermore be named. (Isaiah 14:15-20)

The passages quoted in Isaiah 65 and Isaiah 14 are obviously word pictures of conditions that will exist beyond judgment day. How much we can understand them literally is not the burden of this discussion. The picture of the final punishment of Satan is easily seen.

Why Does God Delay?

Why, we might ask, did God delay carrying out his curse on Satan? Why has He delayed for almost 2000 years throwing Satan into the lake of fire? Some light is shed on this question in Ephesians 3:8-11:

To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places. This was according to the eternal purpose which he has realized in Christ Jesus our Lord.

The delay of God, in bringing into effect the final destruction of Satan and his works, is necessary to permit the development of the church. God has in view a vast throng of people who were chosen from eternity to be his sons. Until all of them have been born of Christ, the church will not have come to full fruition.

It is through this church that Christ's wisdom is being made known to angels and demons, to all of the inhabitants of heavenly places.

The Cross and Satan

However, while Satan's destruction is destined for judgment day, the impact of Christ's victory on the cross was experienced by Satan at the time of the cross.

Because Christ was entirely victorious over Satan by his death and resurrection He was enabled to do with Satan as He willed. His mastery over Satan is emphasized by the statement that He has the keys of Death and Hades. In other words, Christ is the complete master of Satan as evidenced by His mastery over the

works (Death and Hades) of Satan.

I died, and behold I am alive for evermore, and I have the keys of Death and Hades (Rev. 1:18).

He has become the supreme master of the earth, even though Satan is permitted to continue for the time being as prince of the earth.

And from Jesus Christ the faithful witness the first-born of the dead, and the ruler of kings on earth (Rev. 1:5).

Now is the judgment of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to myself (John 12:31,32).

He has removed the authority and power of Satan over this creation, which Satan had obtained by virtue of his victory over Adam. During the Old Testament this authority and power of Satan was not total. It was limited by God because God has never relinquished His care, love and concern for this universe he created. God continued to reign as Creator. Moreover, it was limited because the Lordship as Jesus Christ as Redeemer King was anticipated. Thus, while Satan is called by God the prince of this world, and the ravages of Satan's ruling are seen on every hand, we read in Psalm 24:1:

The earth is the Lord's and the fullness thereof, the world and those who dwell therein.

And,

For every beast of the forest is mine, the cattle on a thousand hills. I know all the birds of the air, and all that moves in the field is mine (Ps. 50:10,11).

This same theme is emphasized in the New Testament where we read in I Corinthians 10:26:

For the earth is the Lord's, and everything in it.

At the cross, however, the limitations placed upon Satan became more pronounced. We read in Colossians 2:14,15:

Having canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross. He disarmed the principalities and powers and made a public example of them, triumphing over them in him.

The victory over Satan which was anticipated in the Old Testament became a reality at the cross. Because of this reality Satan began to experience increasing difficulty in maintaining his dominion over man.

He was cast out of heaven so that he can no longer accuse believers before God as he had done with Job.

Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent who is called the Devil and Satan, the deceiver of the

whole world--he was thrown down to the earth and his angels were thrown down with him. And I heard a loud voice in heaven, saying, "Now the salvation and the power of the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who accuses them day and night before our God. And they have conquered him by the blood of the Lamb and by the word of their testimony for they loved not their lives even unto death (Rev. 12:7-11).

And he said to them, "I saw Satan fall like lightning from heaven" (Luke 10:18).

Christ bound Satan so that he can no longer deceive the nations. By this binding the Holy Spirit is enabled to plunder the house of Satan. In other words, men from every nation who are under bondage to Satan now can be made free from the shackles of Satan. Matthew 12:18,29 speaks of this binding:

But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house.

Much New Testament language is employed to indicate the freedom that has come to men because of Christ's victory over Satan. A few verses will serve to illustrate this:

Formerly, when you did not know God, you were in bondage to beings that by nature are no gods (Gal. 4:8).

And you he made alive, when you were dead through the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of

disobedience (Eph. 2:1,2).

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed (Luke 4:18).

The startling evidence that something happened to Satan at the cross can be seen at Pentecost. For more than three years Jesus, the master teacher, had been teaching and showing the power of God. For example, His home environment of Nazareth and Capernaum is cited for its unbelief. The converts were few and far between. While crowds followed him, the conversions that are recorded are in the main those of isolated individuals.

But then came the cross. And 50 days later Pentecost. Peter preaches one sermon and a whole multitude are saved from every nation. Just think of it, 3000 were saved that one afternoon. Surely something had happened to Satan's power over man.

And as we look at this dramatic proof of the fact that Satan's house is being plundered following the victory on the cross, we might ask the question, "what then is the mandate, the responsibility of the Christian in this present world?" Isn't he to subdue this world for the glory of Christ? Isn't he to probe the scientific mysteries of the world to His glory? Isn't he to master the animals and all living creatures so that they are again loyal subjects to him as they were before the fall? Isn't he to build cities and rule people's to God's praise?

In attempting to answer this question we might review what happened to man in Eden.

Sinless Man

When we first look at man in the Bible we see that he as well as the world is completely pleasing to God. After the six days of creation "God saw everything he had made, and behold, it was very good." It was without the ravages of sin and the decay and death that followed when sin entered the world. In every aspect of creation there was loyalty, obedience and felicity to God.

Man who was created in the image of God was given dominion over this perfect and wonderful creation as God's vice-gerent. He was to rule over it, to care for it and maintain it in its pristine state of goodness. He was to multiply and fill this earth with his progeny. He was to be the head of a great people that would serve and glorify their creator in perfect obedience to Him. They were to live in a perfectly harmonious relationship to

God the Lord of creation. They would walk as a holy race in personal fellowship to God. The lesser creatures, the animals, the fish, the birds together with the ground itself were to exist in a harmonious relationship to their lord and master, man. And as man ruled over them they too, would glorify God in their loyalty and service to man. All creation, both animate and inanimate, praised God as Lord and Creator.

Sinless Man Falls

But one slight condition was imposed upon our first parents Adam and Eve. They, as the head of mankind, must claim it by their perfect obedience to God. To give them opportunity to claim their right to be king of this creation God set up the testing program. He put a tree in the garden called the tree of good and evil and told Adam and Eve they were not to eat of it. This tree, together with this command, provided the arena where Adam would claim his lordship as comprehended in the command to subdue the earth.

The angel Lucifer, Satan, was the enemy who also wanted to assert his lordship over the earth. We saw that Adam failed the test. Satan became prince of the earth and man became his slave. The creation was cursed as was Satan.

What was man's new relationship to the world? What was his new relationship to God after the fall? By virtue of his obedience to Satan he had repudiated his own lordship over creation. He, in fact, became a slave of Satan. Creation itself was subjected to the bondage of decay in parallel relationship to man's enslavement.

Man, The Slave Of Satan

Because man had become a slave of Satan he no longer wanted to please God. Instead he transferred his affection, his loyalty, his allegiance to Satan. The evidence of this transfer was in his lack of desire to please God and his all consuming desire to please himself. He, himself, was now the only King who must be served.

He was under God's condemnation because God's perfect justice required punishment as a penalty for such a rebellion. He lost his fellowship and his communication with God. His sin-darkened mind and being provided the avenue through which Satan could assert his mastery over man.

Because he had repudiated his lordship over creation, that lordship was actually taken from him. Never again was he told to have dominion over the creatures as Adam was given dominion before the fall (Gen. 1:26 and 28). Rather the earth and the creatures rebelled against man as man had rebelled against God. The earth instead of obediently serving man would bring forth thorns and thistles. Earthquakes, tornadoes, the raging seas, forest fires, drought, famine, floods, epidemics, insect infestations, wild animals, and poisonous reptiles are surely all manifestations of a rebellious creation over which man no longer had dominion.

The cosmos would continue to praise God as creator (Ps. 19). Even the wrath of man would praise God (Ps. 76:10). God was still Lord of His creation. But man's position as His vice-gerent had been removed because man had surrendered to Satan. The perfect order established at creation had been destroyed. Instead of being King, man had become a slave.

Because man (Adam and Eve) was created in the image of God, that is, with the ability to know God and serve him with perfect obedience, he could blame no one else for his sin. He alone was responsible for his fallen state. And since Adam was the head of the human race all mankind who were his progeny stand in the same relationship to God as Adam. His kind, the human race, also are enslaved to Satan and in that sense are likewise totally depraved.

The evidence of man's depravity can be seen in his lack of selfless love for his fellow man as well as in his perversions relating to himself. Perhaps, the depths of his depravity can be seen in the manner he worships. He was created to worship God as his Lord and creator. In turn he was to bear the responsibility as lord over the creation and its creatures as well as the inanimate part of creation. The sun, the river, the crocodile, science, material possessions, a fellow man, or the human body are typical objects of depraved man's worship.

But man's enslavement to Satan and the curse upon creation is not absolute. If it were, man would destroy himself in the shortest possible time. Satan is the very essence of death. God had a plan for his creation which required a prescribed period of time to carry out. Therefore, certain restraints were placed on Satan, and on mankind his slaves, so that God's plan could be carried out.

God's plan for this creation was established by God because God loved this creation, and at no time did he relinquish this love even for a moment.

The love of God manifests itself in the warm sunshine, the

cool streams and the beautiful sunset. It also manifested itself in the fact that God put the fear and dread of man within the animals and delivered them into his hand. Thus, man would not be destroyed by the lesser creature, and they would provide food for man. It also manifested itself in the fact that God did not remove the knowledge of God (Rom. 1:19), or of guilt of his sin from man's being. God allowed man to have a conscience (Rom. 2:15). He left the laws of God's kingdom imprinted upon his heart (Rom. 2:15). This gave him a sense of right and wrong together with a realization that only by attempting to do right could he maintain any decent level of existence.⁽¹⁾ The knowledge of an eventual judgment day that God left within man also served to restrain him from total rebellion. One evidence of this restraint upon man is revealed by the measure of kindness and mercy shown by natural man to his fellow man (Matt. 7:11).

God also restrained Satan in his mastery of man. Satan, therefore, cannot lead his slaves, man, into anymore extensive disregard of God's laws than God will permit.

The knowledge of God and his laws which God has left within man, together with the blessings of nature, of health, of a sense of well being, etc. that God bestows upon all mankind, further condemns man and emphasizes his personal responsibility before God to live in obedience to God. As he continues to refuse to acknowledge or praise God in the face of this knowledge and these blessings, he further condemns himself.

As part of God's plan for man to perpetuate himself, God established government amongst men. Man was given the responsibility of ruling over his fellow man. This authority manifested itself as parental authority over child, master over servant or slave, and government over its peoples. This authority of man over man is not related in any sense to the Edenic command to Adam to subdue the earth, or to have dominion over its creatures. These latter responsibilities and prerogatives ceased with man's surrender to Satan. Rather this phenomena of government may be found in every level of God's creation. It can

be seen, for example, in the angelic world, (archangels versus angels); amongst humans as we have seen; amongst animals (the bull elk ruling over the herd) (the bull sea lion ruling over the sea lions) (the bird pushing the fledgling from the nest). This rule of man over man enabled the working out of the blessing of God upon man to multiply and fill the earth to be realized.

in line with his rule over his fellow man, he was also given the mandate to make judgment in areas of good and evil and to punish the wrongdoer (Gen. 9:6; Prov. 23:13; Rom. 13:4). This

also extends to every level of authority i.e. parent to child, master to servant, etc.

He is used of God to carry out God's plans in the world. Thus the Babylonians were used to bring judgment upon the nation of Judah. Because God is the ultimate Sovereign, this use of man is even paralleled by God's use of Satan and the evil spirits (cf I Kings 22:13) to carry out God's programs.

He is used by God to care for this world, to cultivate it and develop it for food. (Gen. 3:23--"the Lord sent him forth...to till the ground." Again this work of man is unrelated to the pre-fall command to subdue the earth or have dominion over its creatures. Rather the creatures were delivered into his hand. He is to derive his shelter from the earth as intimated by the animal skins provided by God to Adam and Eve (Ge. 3:21).

Natural man is endowed with the desire to discover. He is curious about everything. This is probably a function of the blessing and mandate to fill the earth, as well as the decision of God that every green food and all flesh were given to him for food (Gen. 9:3). Because of these privileges and relationships, man has constantly sought to explore and discover. In this he is again paralleling the lesser creatures. They, too, have natural curiosity, and seek to explore their natural habitat especially discovering that which is edible. (Consider, for example a cat prowling in a house.) Thus, in this endowment man is not relating at all to the command to our first parents to subdue the earth or have dominion over its creatures.

We, therefore, see clearly that natural man, the slave of Satan, whose chief purpose in life is self service, has been given blessings and mandates which he is to carry out even though he has become an enemy of God.

The commands to be fruitful, multiply and fill the earth, to receive every green thing and animal for food and to till the ground, are foundational within man. These commands and blessings, which were specifically given to fallen man, are the basis for man's desire to know more about this world in which he lives. We shall see later how natural man began to excel in these endeavors.

But are all men, who have ever been born to live on this earth, estranged from God? Certainly not as we shall see.

God's Man, The Believer

A small percentage of the human race who are completely unique

must now be considered. While all men are members of the human race as descendants of Adam, not all remain in bondage to Satan. Rather in all generations since the very beginning a remnant of people has been freed from servitude to Satan. Let us look at these, who we will call God's man, (as distinguished from 'natural man' who continues as a slave of Satan), to determine their relationship to God and to this creation.

We might note first of all that God's man is genealogical and anthropologically a member of the human race, even as is natural man. As such, all of the blessings mandates and prerogatives given to natural man are also given to God's man. As a part of the human race he rules over his fellow man, (he is a parent, a master, a government official).

He enjoys all of the blessings of God that are common to all mankind (sunshine, the beauties of nature, health, a sense of well being, the privilege to procreate). He, too, cultivates and cares for the world to derive his food and shelter from it. He too, is curious about this earth with which he is so intimately related and, therefore, searches it out to discover how it might more efficiently produce for him and his peers.

How then does he differ from natural man? If he is no longer a slave of Satan, to whom is he related? The Bible tells us that he has become a son of God. This has changed his whole motivation. Natural man performs with his highest motivation to recognize and glorify self, as revealed by self pride, self orientation, self serving. Some of his more humane actions may be consciously or subconsciously a result of his inherent fear of God and His judgments. Some of his actions may even be a result of God's restraint upon him so that he does show some capacity for mercy and love for his fellow man. But natural man's ultimate drive is one that only recognizes himself as king, because in so doing he is unwittingly showing that Satan is king.

With God's man has been given a new inner being, a new nature, a new heart. He is born again. Whereas natural man's inner being is darkened by his bondage to Satan so that he will not acknowledge God as Lord of his life, God's man's spiritual eyes have been opened so that he sees himself as a sinner hopelessly condemned by God's perfect justice. He accepts in childlike trust the substitutionary atonement of Christ for his sins (the condemnation of God for his sin was paid for by Christ as his substitute). And God has come into his life in the person of the Holy Spirit and motivates him to live to God's glory. He, therefore, wants to please God in all that he does. He has become a part of a new race of people headed up by the last Adam, Jesus Christ. His citizenship is with Christ as his King. Satan no longer has any claims on him.

Since God's man has become reintroduced into the family of God, we would expect that the commands to subdue the earth, to have dominion over its creatures must somehow again relate to him. Shouldn't he now bring this earth and its creatures into submission to God's glory? Shouldn't he now have dominion in the earth as Adam was commanded?

The answers to these questions are in the negative. Let us consider why this is the case.

Let us recall that Adam was made king (given dominion) of a perfect creation. He had to claim his kingship by subduing the enemy who threatened, Satan. Because he failed to subdue Satan, he lost his dominion over the creatures. He was reduced to a slave of Satan.

Christ, the last Adam, was eminently successful in subduing this earth by conquering Satan. He, therefore, has become Lord of this creation not only by virtue of being the creator but also because He is the Redeemer. Christ, therefore, is preeminent in every sense (Col. 1:18). We saw, however, that the subjugation of Satan would not be finalized until judgment day when the new heaven and earth are reality. By the same token Christ's dominion over this creation will also be finalized at that same time. We read very significantly that every knee shall bow and every tongue confess that He is Lord (Phil. 2:10). But this will not occur until judgment day.

The dominion over the earth by the believer, who has become a citizen of God's kingdom, cannot occur until Christ's dominion is seen. Christ said very significantly; "My kingdom is not of this world." This is the same world (cosmos) that God loved so much that He gave his only begotten son to die for it (John 3:16). But this cosmos remains under the curse of sin until judgment day, even though in principle it has been freed from the effects of Satan's reign. Jesus declared that when the signs indicate Jesus' return is imminent, "the kingdom of God is near" (Luke 21:31).(2) The realm of the kingdom is not this cosmos. It is related only to the new heaven and new earth where righteousness dwells.

But Jesus repeatedly used the phrase "kingdom of heaven" or "kingdom of God" as if the kingdom is a present reality. John, the Baptist, stated it was at hand (Matt. 3:2). It was at hand because the head of this kingdom, the Lord Jesus Christ, was about to appear. It was also at hand because Jesus was ready to make provision for the kingdom. He began to claim His Lordship over this kingdom by his perfect obedience in the face of Satan's temptations in the wilderness. He completed his claim of Lordship

over this kingdom by His victory on the cross.

He told the 70 who were sent out to declare, 'The kingdom of God has come near to you', to the people they visited (Luke 10:9). It was near these people because the 70 missionaries were citizens of the kingdom. Their presence near the people to whom they witnessed brought the kingdom near. It was also near in the sense that they had only to believe to become citizens of the kingdom.

For there is one place in this present world where it can be seen. It is the same place where the victory of the cross can be seen. And this is as it should be, for the victory of the cross was to usher in the kingdom of God. It cannot be seen in the physical world. The earth and its creatures exclusive of God's man remained unchanged because of the cross. Objectively speaking, the rose is no more beautiful, peaches no more tasty or music is no more harmonious after the cross than before the cross. Creation continues to groan and travail awaiting the revealing of the sons of glory, awaiting judgment day when the new heaven and earth will be ushered in.

The redemption evidence of Christ's victory on the cross can only be found in one place--in God's man. Only in him does the first evidence of the kingdom of God appear. Only in him has a transformation occurred. He in his inner being, in his soul, has passed from darkness into light, has been made free from Satan's dominion. That is the reason that wherever a believer is, the kingdom of God has come near all others who meet him. That is the reason Jesus said the kingdom is within you. John, the Baptist, declared the kingdom was at hand because Christ was about to go to the cross to defeat Satan, and to provide for Christ's Lordship over the Kingdom.

Christ himself is the head of this kingdom, and his appearance at the Jordan River was the primary evidence of the kingdom at that time.

Christ gave other evidences of the immanence of the kingdom. He healed the sick, opened the eyes of the blind, raised the dead, and cast out demons. Do you recall that this is the evidence which he showed to John the Baptist to prove the genuineness of His Messiahship (Matt. 11:5). This, also, was the evidence that He gave to his disciples and the seventy who were sent out. Those who were offered the Gospel could know it was the true Gospel by these miraculous acts as the ravages of Satan's dominion (sickness, death, blindness, demons) were removed from man. These evidences of the victory of Christ on the cross could be shown because He had obtained authority over Satan at the cross. We saw how this further restraint of Satan, this binding of Satan, made

it possible that his house could more effectively be plundered of the souls of men. The miracles of healing, casting out demons, etc. were but preliminary evidences of the miracle of salvation that resulted because of Christ's victory.

Beginning with the temptation in the wilderness, when Jesus began deliberately to follow the footsteps of the first Adam, Christ showed himself as the genuine Lord of creation by His perfect obedience. Throughout His ministry the evidences of His victory over Satan multiplied. At the cross His work was completed, and Pentecost revealed in final form on this side of Judgment day the reality of this victory. Christ's second coming will reveal in a much greater degree the extent and degree of Christ's victory over Satan.

In the Old Testament Christ's victory was anticipated. One leper was healed (Naaman, the Syrian), one lad was raised from the dead, Hezekiah was give 15 years of added life. And in the area of salvation a remnant of Israel was saved, a few individuals

became believers, one city repented (Nineveh). The atonement of Christ was so certain and sure that its redeeming effects reached backward all the way to Adam.

And then Christ himself came on the scene. The atonement was now to happen momentarily. The shadow of the cross brought greater and greater evidence of Christ's coming victory. The King himself was present. Numerous persons (but mostly Jews) were being freed from the ravages of sin. Many believed and followed Jesus.

And then the cross was occupied by Christ. Satan was conquered. Now in the New Testament dispensation the impact of this victory reached forth into every nation, every tongue, every people. And as believers multiplied, the kingdom of heaven was brought and is being brought into the eyesight and hearing of every people. At the cross the kingdom of God became a reality. The believers, the invisible church, are the citizens over whom Christ reigns. Satan's claim of Lordship over the cosmos has been shattered, even though he is allowed to continue as prince until all those who are to believe are saved.

Christ continues to reign over the cosmos as Creator even as He has throughout all history. But after the cross Christ as Lord of the heavens and earth is shown to be seated at the right hand of the Father. He has thoroughly subdued Satan and reigns over him and over all creation as the Redeemer. But only after He

returns will the cosmos be shown to be in subjection to him.

As king he continues to bring all his enemies into subjection (I Cor. 15:25). This cannot be a reference to Satan being brought into subjection for he has already been overcome. But as the world continues since the cross countless thousands of new slaves of Satan are created as people multiply. Each is an enemy of Christ unless he is transferred into the kingdom of God. As an enemy, a slave of Satan, he, too, is subject to Christ's victory. He is under God's wrath.

Then comes the end when all that is under the curse of sin is judged and removed from the earth. This includes Satan and his demons, unregenerate man, the cosmos itself (it will be burned with fire, II Peter 3:10-12). Christ will bring in the realm of the kingdom (the new heaven and earth) and the reign of the king in its fullest sense. Death itself, the most dramatic evidence of the work of Satan, will be abolished.

Does The Believer Exercise Judgment?

But the question still persists. If Christ is the head of this new race of God's men, and if he has been victorious over Satan, shouldn't the believer begin to exercise dominion over the creatures in some sense. Doesn't he somehow have some responsibility to bring this creation under the dominion of Christ. Again, the answer must be repeated in the negative. Christ has done all this and the fruition of his efforts must await His return. This in no sense is the born again believers task or responsibility.

The truth can be shown in another way. Noah was told that the animals would be in fear and dread of him (Gen. 9:2). This is a result of his loss of the prerogative to have dominion over them. This was an accommodation by God to prevent the animals from turning on man and destroying him. Now if redeemed man was again to have dominion over the creatures in any sense, this would be a good place to show that he has dominion. The fact is, however, that saved man relates to the animals in identical fashion to that of the unsaved. The animals have identical fear and dread of both kinds of men.

Likewise, the Christian farmer cannot grow bigger tomatoes or finer cattle than the unbeliever. He has just as much trouble with blight and thistles and harmful insects as the non-Christian farmer. The carpenter who is a Christian is not necessarily any finer craftsman than the natural man who is a carpenter.

What then is the man of God's task in this world? Is it to do

all the things the unsaved man does--care for the earth, provide food, and shelter, show mercy, govern his fellow man--with a higher motivation than his unsaved friend? Yes, that could be expected. The Bible says that whether we eat or drink or whatever we do we are to do it to the Glory of God.

But the Bible also says that the kingdom of God is not meat or drink but righteousness and peace. In other words, when we do the things natural man does--seek a living, find food and shelter, etc.--we are to do these things to God's glory. But this is not the kingdom. There is something else that is of far greater consequence. It is citizenship in the kingdom of Christ. This cosmos is the environment in which the Christian is to show the evidence of his heavenly citizenship. His efforts therefore, are to be especially directed in those areas that relate to the Kingdom of God.

A very interesting phenomena is revealed in the Scriptures. Let us look at the activities of the two lines in early Biblical history. Natural man was going forth with all zeal to conquer this world--for himself. The descendants of Cain--he, who was especially cursed by God--built the first cities, became the first musicians, and the first ironworkers. They were the mighty men, the men of renown. Surely, God's man should have been doing likewise--only with a motivation to do it to God's glory. But what does the Bible record? God's man, the descendants of Seth "walked with God (Enoch)," looked for "relief from our work and from the toil of our hands (Lamech)," and built an ark to escape God's judgment on the world. For some reason the development of arts and crafts, of shelter for mankind, was not very important to God's man.

Let us pursue this thought a bit further. The next Biblical report of the two lines of men is that of the sons of Noah. Significantly, the descendants of Ham, whose son Canaan was especially cursed, were the great builders. It was Nimrod, the descendant of Ham, who founded the first great civilization of the world on the plains of Shinar. It was a descendant of Ham who founded the second great civilization of antiquity. This was Egypt. But of the descendants of Shem, the brother who was in the line of God's men, we read of no accomplishments.

That is, except for a brother of Abraham. God had narrowed the Messianic line through Terah. Terah was the father of three sons, Abraham, Nahor, and Haran. Haran died in Ur of the Chaldees. But Nahor built a city (Gen. 24:10). What do we read of God's man, Abram? He was promised the world (Rom. 4:13) but he dwelt in a tent as a stranger and a sojourner. The only land he owned was the cave of Machpelah (Hebron), which he purchased as a

burial ploy for his wife, Sarah.

Surely, the Biblical record indicates that the believer's task is not only completely different in motivation from natural man's, but also different in kind. God's man is human and a resident of this world and, therefore, is concerned about the same tasks confronting natural man. But he has a far greater and more glorious task that takes precedent in his life. He has become a follower of Christ. Christ is his King, and he wishes to follow him in perfect obedience. Only in this way can he relate to the kingdom of God of which he is a citizen.

But if he is a follower of Christ, his king, he must do what Christ does. Let us see how he can do this. We shall thereby discover how through the believer the kingdom of God is extended to all the peoples of the world.

What was the task of Christ? We have seen that Jesus' primary task was especially twofold. He must defeat Satan by his perfect obedience and thus claim Lordship over this creation. In this endeavor He was the last Adam and He became the head of a race of people who are the believers.

Secondly, he must redeem this world from the ravages of 11,000 years of sin. The most important aspect of this is the redemption of mankind.

The only way they could be redeemed was to provide a substitute to bear the penalty for their sins in order that God's perfect justice could be satisfied. This Jesus provided by going to the cross and suffering the equivalent of an eternity in Hell, as God poured out His wrath upon Him for man's sins. Because the weal or woe of the rest of creation is parallel to that of mankind, the rest of the cosmos which was redeemed at the cross will also be made free from the bondage of sin when Christ comes again to finalize the salvation of mankind. This, of course, is the time when God's men will receive their resurrected bodies. They will then live eternally with Christ as their King in a new heaven and new earth from which all that is sinful has been banished.

But the believer cannot follow Christ by becoming the last Adam. He cannot atone for his sins or for the sins of the world. He cannot destroy Satan for Satan's doom was already made certain by Christ at the cross. He cannot become the last Adam for Christ is the last Adam. He and He only is Lord of this creation.

The Believer's Task

But there is an area of Christ's work in which the Christian

can and is, in fact, mandated to follow Jesus. He is our example, our leader, our King, and His wish is our command. We, therefore, as citizens of His Kingdom wish to be entirely obedient to him. And there is a glorious area of Christ's ministry where we can follow and are indeed mandated to follow.

Christ preached the Gospel. During his ministry He declared to the multitudes that the Kingdom of God was at hand. And this is the mandate He gives to God's man, the believer.

Jesus said in Matthew 28:19:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

In II Corinthians 5:20 the command is a bit differently given:

So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God.

And in I Peter 2:9 the same truth is enunciated:

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.

The born again Christian, who has been adopted into the family of God and who has become citizen of the kingdom headed up by Christ, declares to the world what Christ has done at the cross.

This is why he is called an ambassador of Christ. The Christian himself is the evidence of Christ's victory on the cross. This is the only area of the cosmos where the effect of Christ's work on the cross can be seen on this side of judgment day. The redeemed soul of the Christian is the only portion of the cosmos that is changed because of the cross. The creatures and the earth must await judgment day before the evidence of Christ's victory will be seen in them.

But even in God's man the victory of the cross is not manifested as a total victory. While his soul has been transformed--it needs no further changing to enter heaven--his body, his old nature, has not been changed at all as a result of the cross.

But because man is an integrated personality consisting of both body and soul, it is in his body that he can first demonstrate the power of Christ in his life. When he became a citizen of Christ's kingdom, he was freed from bondage of Satan, in both body and soul. While his soul was renewed by the Holy Spirit (he was born-again), his body was unchanged. It still bears all the desires of the natural man. It still lusts after the world. But it was freed from Satan's power. This is the reason the Christian longs for the resurrection of the body. The resurrected body is the hope of the Christian.

He Must Reign Over His Body

Therefore, this becomes the arena where the victory of the cross is shown to the unsaved world and to principalities and powers. A man's soul, his inner essence, cannot be seen, but his body can. He is, therefore, told by Christ to reign over his body. He is to crucify the flesh, put to death the old nature. He is to show in his body, as he exercises control over it, that Christ's victory on the cross is what the Bible says it is. He, of course, has infinite God in the person of the Holy Spirit indwelling him to give him the strength. He has Christ to call upon for aid. He has the Word of God to guide him. He has the love of the Father as an ever present source of comfort. His body, thus, is the testing arena where he gains victories over Satan. Because he is attempting to bring an unchanged natural body under control, he never totally succeeds. His successes strengthen him in Christ and his failures repeatedly bring him to the cross as he confesses his sins and experiences anew the pardon of Christ.

Thus, as the Christian shows the fruit of the Spirit in his life, (love, joy, peace, long suffering, etc., Gal. 5:22,23), and this can only be shown as he crucifies the flesh and its desires, he shows to his unsaved peers the power of a transformed life.

He Is A Prophet

The believer's task to witness goes beyond showing to the world the redeeming work of Christ as he reigns over his body. Christ, as our King, preached the Gospel. And he expects us also to preach the Gospel. Christ has provided the salvation. He, as the head of all believers, set the example for his followers as he preached to the multitudes. In God's mysterious divine economy He gave to his believers the task of sharing the news of the victory on the cross to all men. In the Old Testament this was done in a limited fashion (Noah to the citizens of his day, the spies to Rahab, Naomi to Ruth and Orpah, Jonah to Nineveh, Solomon to the Queen of Sheba, the prophets to the Israelites, and the heathen

nations).

But then came the cross and Pentecost. Satan was bound so that his house could be plundered of captives from every nation. The promise was given that the gates of Hell could not prevail. (The gates of Satan's prison that keep men from entering heaven could not keep out the powerful Gospel that would free men.) The church was given the key to these prison gates of Hell. That key was the Gospel. The Holy Spirit was poured out to give power to those who would witness and to provide the power that would unlock the prison gates (the hearts of men). God's man was to be the salt of the earth, the light of the world. He and he only is the one that holds within his hands and heart the knowledge that can set men free.

As parents, he preaches as he witnesses to his children. The housewife presents the Gospel by her testimony to her neighbors, the business man to his associates. The concern to preach the Gospel is manifested in the Christian's support of missionaries and mission ventures. The believer engages in tract and Bible distribution programs. The methods and means of bringing the Gospel are as manifold as and as varied as there are believers. When one of God's men or one organization lies down on the task, God raises others up to carry the Gospel in other ways. For the Gospel will go out.

He Is A Priest

But the Christian must follow Christ in another dynamic way. Christ prayed for his people. He interceded on their behalf. This task, too, is given the believer. He is given an open channel to the throne room of God to bring his petitions and thanks. Natural man has no possibility of audience with the King because he is not a citizen. Nor does he want such an audience for Satan is his master, and he believes that he, himself, is the

King of his life. But God's man realizes every gift is from above. And he comes to God on behalf of those who are in spiritual bondage. He prays for the salvation of his friends, of his fellowman.

He also prays for the needs of this world for in its welfare he finds his welfare. This is the environment in which he is to live and work as God's man. He, therefore, prays for those who govern (I Tim. 2:1-3). He prays for the temporal needs of his fellow man. He does, indeed, belong to a kingdom of priests and has great concern for the needs of this world. He knows that God loves this world and, therefore, the believer's requests are well received by God.

But there is another dynamic way in which God's man shows his tremendous concern for this world. In this he is also showing Christ as his example.

In his priesthood he completes the suffering of Jesus Christ. In Colossians 1:24 the Bible declares:

Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church.

This suffering is not the suffering of the atonement. No man can take part in that. But Christ also suffered in bringing the Gospel. He suffered as men reviled him, as he endured physical hardship in preaching the Gospel, as he was slandered, beaten, and cursed. The bringing of the Gospel caused great suffering for Christ completely apart from the redemption suffering caused by his perfect obedience to God in bearing the wrath of God for our sins.

And the church, the society of God's men, is the body of Christ. It is as it were Christ himself, continuing to present the Gospel. Christ ascended to heaven but he left his citizens here to complete his suffering--to be his ambassadors, his representatives, his body, his presence. The Christian is to endure hardship, persecution, revilings, and deprivation in order that he might bring the Gospel as Christ brought it.

The focal point of the Christian's life is obedience to Christ as his King, as his Savior. His task is not in any sense to bring the world into subjection, or to have dominion of this world. This was accomplished by Christ, but will not be revealed until judgment day. Geehardus Vos (3) as well as others would include much more within the kingdom than we are setting forth in this discussion. He does say:

The kingdom remains to all intents a supernatural kingdom (p.44).

and he further declares:

It would not be in harmony with Jesus' view so to conceive of it, as if by gradual extension of the divine power operating internally, by the growth of the church by the everwidening influence of the truth, the kingdom which now is will become all-comprehensive and universal and so pass over into the final kingdom. This would eliminate all true eschatology and obliterate the distinction between the two aspects of Jesus'

teachings on the subject (p. 45).

But he also states;

There is a sphere of science, a sphere of art, a sphere of the family and of the state, a sphere of commerce and industry. Whenever one of these spheres comes under the controlling influence of the principle of the divine supremacy and glory, and this outwardly reveals itself, there we can truly say that the kingdom of God has become manifest...we may safely affirm two things. On the one hand, his doctrine of the kingdom was founded on such a profound and broad conviction of the absolute supremacy of God in all things, that he could not look upon every normal and legitimate province of human life as intended to form part of God's kingdom.

Vos is unable to provide any direct Biblical basis for this latter conclusion. In fact, he himself declares in reference to the question of including these spheres as a part of the kingdom:

Now our Lord in his teaching seldom makes explicit reference to these things (p. 89).

He also comments:

As already stated, this is a subject on which our Lord's teaching does not bring any explicit disclosures and which can only be treated by way of inference (89).

We might add that philosophically this extension of the kingdom as suggested by Vos and others appears very logical, even though there is no direct Biblical warrant for it. But when such statements as God's command to subdue the earth and have dominion over its creatures are studied in the light of the whole Word of God, we have seen that this idea will not accord with Biblical revelation. It appears, unfortunately, that Vos did not explore the Biblical revelation from the aspect of these direct commands.

Rather he is to be content with his lot in life because his citizenship is in heaven. He, with Abraham, is a stranger and a pilgrim here. The city he is looking for is the heavenly city. But he is living here as in a foreign land with a glorious task. In the carrying out of this task, he utilizes the products that man (both natural and God's man) has produced, even as Jesus used a boat when he preached. The all important aspect of Jesus' ministry, however, was not the boat, but the Gospel message. Likewise, the all important aspect of the Christian's task is not the production of means of communication but communication

itself--communication of the Gospel.

The Christian shows mercy, the Christian loves and the Christian provides food and the cup of cold water for the same reasons that Jesus healed the sick, wept over Jerusalem and fed the five thousand. In these programs he is obeying Christ and showing the love of God. And as he manifests his love in these endeavors, he is providing the context and contact for presenting the Gospel that will set men free. He is truly the aroma of the Lord Jesus Christ.

The Christian realizes that he is heir to this earth. Jesus promised this when he said "the meek shall inherit the earth." But he knows that his inheritance will become a reality when Christ gives it to him as a new earth following judgment day. Then the enemy, Satan and all his followers, both demons and men, will be removed, will be destroyed from this earth. Today they claim possession of this earth. They appear to be very successful. But victory for God's man is certain. He will be the possessor, the heir of this earth, because Christ has been entirely successful in his subjugation of Satan. God's timetable calls for the final evidence of Christ's victory to be shown at His return when only God's man and the angels will be eternally present with God in the new heaven and new earth, wherein righteousness dwells.

How glorious is the salvation offered by the Lord Jesus Christ to whosoever will believe on Him. How glorious is the task of the disciple of Christ as he follows his Lord and Savior.

(Notes to numbered passages in Chapter 3)

(1) The 12 rules of Alcoholics Anonymous are a good example of this fact. If these rules, which are derived from Biblical truth, are followed, the members of this organization are able to stay sober. This in itself can never bring salvation, but it does permit alcoholics to live decent lives.

(2) In the same context Jesus indicated that when it is time for

Christ's return, "your redemption is near" (Luke 21:28). The kingdom of God is exactly parallel to salvation. At conversion man's eternal salvation in all of its fullness is guaranteed--at the cross the eternal kingdom of God was assured in all its fullness of the new heaven and new earth. At conversion salvation can only be seen in the soul of man and in his body as he reigns over it with his new soul. This side of judgment day the kingdom of God can only be seen in the redeemed souls of men as believers reign over their bodies. At Christ's return redemption will be totally completed--both of man's body as well as the cosmos. The

kingdom will come to full fruition.

(3) Vos, *The Kingdom and the Church*, Erdmans 1951.

CHAPTER 4

FEED MY SHEEP

In this volume we have explored many avenues of truth. We have begun with creation and have concluded with the Christian's task today. We discovered that the believer, God's man, has a glorious mandate and opportunity of bringing the Gospel to this sin cursed world. Christ, the last Adam, has provided redemption for this cosmos. The good news of this tremendous historical event is to be shared with all men. Thus, each is provided the opportunity to forsake his sin and to enter the kingdom of God.

One might wonder if there is other information in these opening chapters of Genesis that might lead us to the believer's mandate or task today. Surprisingly, there is, as we shall see.

Let us turn back to Genesis 3:23. There we read of the expulsion of Adam and Eve from the garden following their terrible defeat by the hand of Satan. We read:

...therefore, the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken.

In this passage we want to focus our attention upon the word "till" which in Hebrew is *abad*. As we reflect on the Bible's use of this word we shall discover very significant truth for man today.

The word "till" was first used in the garden before the fall of man into sin. In Genesis 2:15 we read:

The Lord God took the man and put him in the garden of Eden to till it and keep it.

Adam and Eve, in their perfect pristine relationship to God and the cosmos, were told to "till" or "dress" the garden. It would appear as "till" is used in this context that they were to cultivate it. They were to care for it and maintain that which was already good. In this way the ground would supply the needs of man.

In Genesis 3:23 we are told man was driven from the garden and told to "till" (*abad*) the ground from which he was taken. At this point in history the implication of this command should have been

identical to that of Genesis 2:15, except that the "tilling" of the ground was to be far more difficult and unrewarding. Whereas in the garden there was perfect harmony between man and the ground, so that the ground as a subordinate to man responded willingly and loyally to man's care, sin brought rebellion in the ground. Man must now work by the sweat of his face (Gen. 3:19) and thorns and thistles would come forth as a reward for his efforts (Gen. 3:18). Whereas in the garden "tilling" the garden was a joyful, God-glorifying activity, after the fall it became a painful difficult pursuit in which he must engage if he was to eat and have shelter.

In its Biblical use in the first three chapters of Genesis there is no suggestion or intimation that "tilling the soil" should in any sense make a man a servant of the soil. In the garden he clearly was lord over the ground and all creation. After the fall man was no longer lord of creation, and the ground had become an adversary. But he had not become a subordinate of the ground. Even as man was cursed, so was the ground. If man alone were cursed and not the ground, a very difficult situation would have developed. In a real sense the ground would have become superior to man, for it would have continued in a perfect relationship to God the Creator, while man had become estranged from God, as a slave of Satan. Thus by cursing the ground (Gen. 3:17) God assured that the creation order was continued. Before the fall this creation order was a glorious thing with man reigning as king (dominion), as God's vice gerund. There was perfect obedience and loyalty of subordinates to those above. After the fall the creation order continued, but man had lost his kingship and Satan had become his master and prince of the world. Because the creatures of the world continued in a subordinate relationship to man, he was to use them for food and clothing. But his kingship over them had ceased. They had become rebellious toward man and would destroy man if possible. To safeguard man and to maintain the proper creation order, God put the fear and dread of man within the animals and actually had to deliver them into his hand (Gen. 9:2). This phrase, "deliver them into his hand," is an evidence of the total loss of dominion sustained by man by the fall. The situation required special intervention by God to maintain any semblance of order in the sin-cursed world.

Similarly, the ground which was to supply the needs of man, also, continued as a subordinate of man. But man was no longer king over it. This loss of kingship was manifested by the rebellion and resistance of the ground to man's efforts.

We have introduced into this discussion the phrase "creation order." Let us look a bit at this term. By this we mean that the Creator in His wisdom created various levels of existence, which

we will call "creation orders." The rocks and inanimate parts of creation would probably be classed as the very lowest order in that there is no life of any kind in them. They are used by all higher levels of creation to accomplish the desires of the higher levels of creation.

Broadly speaking the next higher level would be plants and vegetation. They are a living part of creation. They are used by the higher "creation orders" for food. They utilize the inanimate creation which is a lower order to provide environment in which to exist.

The next major creation order on an ascending level is that of animals. They are higher than the plants because they have the Holy Spirit's "breath of life" within them. They use the lowest order, the inanimate, as a habitat in which to live. They use the plant order for food. They have no claim on the highest "order", man.

Man, the highest "creation order", is such because he is created in the image of God. He uses all the lower "creation orders" to accomplish the purpose for which he was created as God's image bearer.

It is important to note however, that a higher creation order does not necessarily exercise dominion or kingship over a lower one. A plant does not rule over a rock or over water. An animal does not rule over plants. And neither does man necessarily rule over animals, plants, or rocks. He uses them for his needs simply because he is of a higher "creation order." (It is true that God did originally give man dominion or kingship over these lower orders, the cosmos itself. But as we have seen, this dominion was taken away because of his surrendering to Satan.) Thus, to till the ground in its original intent could never imply that man was to regard the ground or the animals as a higher order than himself. He would never "serve" the ground or "worship" the ground. Rather he would care for it so that it would produce as a lower "creation order" those things necessary for animals and man. He would also care for animals in order that they would produce on behalf of the higher "creation order," which is man. But let us return to the word *abad*.

A strange phenomena becomes apparent in the Bible. When we study this word "*abad*" we discover that it is used in a distinctly different manner in most instances in the Bible from that of Genesis 1 to 3. We have seen that the creation order of things was that of the ground being subordinate to man or of man being superior to the ground. Thus man tilled (*abad*) the ground with the ground subordinate to him in every sense. But lo and behold,

"abad" normally means to "serve" when used in the Bible. Some 214 times it is translated "serve" in the K. J. V. of the Bible. And this use of abad to indicate "service" is not that of serving an equal or someone of a lower order in a helpful considerate way. Instead it is used to indicate the serving of a superior. It is used to indicate service to God, for example:

Exodus 3:12: you shall serve (abad) God upon this mountain.

Exodus 10:7: that they man serve (abad) the Lord their God.

Deut. 6:13: you shall fear the Lord your God; you shall serve (abad) him.

Judges 2:7: And the people served (abad) the Lord all the days of Joshua.

It is used to indicate service to false gods. In fact it is even translated as worshipper.

I Sam. 12:10: we have forsaken the Lord, and have served (abad) the Baals.

I Kings 16:31: and served (abad) Baal, and worshipped him.

II Kings 10:21: and all the worshippers (abad) of Baal came.

Now this is a startling development. "Till" (abad) in the first three chapters of Genesis could not in any sense have related to an inferior serving or worshipping a superior. Rather the creation order was that of a superior caring for an inferior. Something had happened in man's reaction to mandate of Genesis 3:23 to till the ground.

Romans 1:18-25 states very clearly what happened. There we read "men...became vain in their reasonings...changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts and creeping things,...and worshipped and served the creature rather than the Creator." Tilling the ground became an act of serving or worshipping. That which was to be an act of caring for a subordinate became an act of worshipping a superior. Man of his own volition had reversed the creation order.

When did this drastic reversal take place? The account of Genesis 4 gives us a clue. We read that Cain was a "tiller of the ground" (Gen. 4:2). This word "tiller" is the identical word abad which we are presently considering. The simple phrase "tiller of the ground" does not tell us whether to understand "tiller" in the

sense of Genesis 2 and 3 where man's total desire was to care for the earth in accordance with God's command, or whether there is any implication of serving or worshipping. But when we read on, we begin to sense that there is the implication of "serving" or "worshipping" in "tiller of the ground." We read in Genesis 4:3-5 "that Cain brought of the fruit of the ground an offering unto the Lord," but the Lord had no respect or regard for Cain's offering. In fact, Cain was so decisively rebuffed that the Bible says Cain was very angry (Gen. 4:5). This anger was so severe that he murdered his brother Abel, who had also sacrificed and whose sacrifice was acceptable to God.

Why had God rejected Cain's offering? We don't know for certain, but we know that if Cain had been faithfully obeying the mandate to care for the ground; had maintained a proper relationship to the ground with the ground in a completely subordinate relationship to himself; and, if he now brought of the fruit of the ground an offering to the Lord as an effort to show his praise and adoration of God, there is no Biblical reason why his offering should not have been acceptable to God. But if we recall the ten commandments, we remember that the first is, "You shall have no other gods before me."⁽¹⁾ If Cain had already begun to look at the ground, and the products to be derived from it, as something of great value, as something to be respected and honored, as something superior to man himself, as something to be served, as something which he had already subconsciously begun to worship, then he was already guilty of breaking this first command, as well as the mandate of Genesis 3:23 to till, "care for," the ground. That Cain had lost his respect for the creation order, for the superiority of mankind, is shown by the fact that he could murder his brother Abel in the premeditated fashion in which he did.

It is easy to see how Cain had fallen into this sin. He quickly recognized the hidden treasures in this wonderful earth that God had created with all of its potential to bring creature comforts and pleasures. Soon he discovered the building possibilities of products of the earth, so he built the first city. It was his descendants who discovered in the earth copper and iron. It was his descendants who found that products taken from the earth could be fashioned into musical instruments that were pleasant to the ear. This earth was indeed marvelous in its possibilities and Cain gave it a high rating. He had begun to serve it as a superior.

That the ground and its products were the root of Cain's problem is also suggested by the curse pronounced by God following Cain's sin. Genesis 4:12 states, "When you till the ground, it shall no longer yield to you its strength." It was his love of

the ground that had tempted Cain to fall into grievous sin. Hopefully, the ground would no longer be as tempting to him.

We see, thus, that already with Cain man had begun to reverse the creation order. The ground, the lowest echelon in the creation order, had been raised to a position even above man himself. In the products of the ground he hoped to find his joy, security, and hope. He must indeed explore the ground with utmost diligence and dispatch. This gave him tremendous motivation to explore the earth to discover its secrets--its wonderful potential.

Abel Keeps Sheep

When we turn to Abel we see quite a different situation. We read that he was a "keeper" of sheep. The word "keeper" or (raah) is translated "to feed" or "shepherd" or "pastor" in the Bible. He was a feeder of sheep, a shepherd who cared for them. As a shepherd he was following in careful obedience the command of Genesis 3:23 to "till the ground." There is no indication that in his shepherding of sheep he was serving the sheep as a higher order than man, or that he was worshipping animals in any sense. Rather he cared for them, viewing them as a subordinate part of creation. As a shepherd, he must of necessity have also cared for the ground, for in this way he would provide feed for the sheep. He was truly obeying the command to "till the ground." But in no sense had he begun to look at the ground and the animals as a superior to man himself. He realized that God only was to be worshipped. His sacrifice of a lamb, the finest of the lambs--the firstling, their fat portions--indicated his high regard for God. He brought of the very highest order of that which was under his care, an animal; and he brought the very best of these animals to God as a sacrifice. That his relationship to God, and His mandates, was wholesome is clearly demonstrated by the fact that God had regard for Abel and his offering (Gen. 4:4). In bringing this sacrifice he probably unwittingly had begun to anticipate the sacrifice of the one who would atone for his sins.

Cain--A Type Of Modern Man

In Cain and Abel we can see modern man. We can see his problem and we can see what ought to be. Modern man, the slave of Satan, has reversed the creation order. He has discovered the virtually infinite number of products that can be produced from this creation. He has found that through technology he can produce goods and services undreamed of by former generations. Science, technology, business education are all focussed to produce a better world based on mans' ingenuity, as he wrests from the earth, from the atom, from the universe, its secrets. He

believes that from this earth he can reconstruct the history of the earth and man. He believes that somehow by making more leisure time available, or more education, or more creature comforts, he can solve the moral problems of the world. He even speaks of the "Bible" of nature, putting the natural record on a level with the Word of God.(2)

Ecology: A Desperate Question

He is deeply interested in the question of ecology. Ecology, the biological relationship of organisms to their environment, is increasingly in the forefront of his thinking. Is this merely a fad that will eventually go the way of the hula hoops? Or is it simply a diversion created to take our minds away from more traumatic subjects, such as, the threat of nuclear war?

A bit of reflection will show that this is a subject of gravest concern to man. As we have seen from time immemorial, man has derived his happiness, his security and his hope for the future from the earth and its products. From it he receives such vital necessities as food, shelter, recreation, musical instruments, and medicines.

Hopefully, since man had lived on this earth for a million or more years (so he believes), this earth should sustain man for the next million years. But to his utmost dismay and consternation he is discovering that maybe mother earth isn't as dependable as he thought. Species of wild life are facing extinction, rivers are getting polluted, the air is getting loaded with impurities which won't go away. Even the oceans, which to former generations seemed so limitless, are no longer trustworthy as they for example, produce tuna and swordfish tainted with mercury. Mother earth, which man has worshipped since the days of Cain, isn't the boundless bountiful god man has subconsciously thought it was.

In man's judgment, one of the most grievous sins would well be this desecration, this polluting of the earth's atmosphere and biosphere. Thus, we can well expect that the subject of ecology which deals with conservation and pollution is not an incidental subject. It could well become a most important object of new laws, research grants, and general conversation in the coming years. And with each new discovery of pollution, the agitation of man will increase until it could easily reach hysterical proportions. Such is the concern of natural man to the subject of ecology.

How does the believer relate to this grave subject? The Bible gives us a forthsight answer. Did you know, God predicted in His Word that the earth would reach a condition when it would no

longer be the limitless source of blessing and comfort it appears to have been for thousands of years? In Hebrews 1:10,11 we read, "Thou, Lord, didst found the earth in the beginning and the heavens are the work of thy hands; they will perish, but thou remainst; they will grow old like a garment."

The phenomenon we are experiencing in our generation as we see the earth becoming increasingly polluted surely appears to be the fulfillment of this prophecy. This is especially true in the light of all of the other signs which suggest the early return of our Lord. In other words, God is telling man that this earth is to grow old. It will increasingly deteriorate. It will gradually serve man with less efficiency and brightness than it did in earlier years. Like a garment it will wear out (Ps. 102:26).

This earth, after all, is not a god to be served, to provide security and hope for man. It is under the curse of sin and has been subjected to futility by God himself (Rom. 8:20). It, too, will experience the victory of the atonement when it becomes a new earth. This, of course, is to be realized after this earth has been destroyed by fire at Christ's coming (II Pet. 3).

The Christian, then, is not to view the rapidly advancing old age of the earth with alarm. While he doesn't waste its resources or unnecessarily pollute it, he realizes this sin-cursed earth is not the earth he is promised as an inheritance. That promise will be fulfilled when God has brought into being the new heavens and new earth where righteousness dwells.

He knows that the sin of man is not the pollution of the earth, but the rejection of God. This is so clearly set forth in Romans 1:18-32. Romans 1:25 records "they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator."

The believer is aware that natural man will recruit the finest scientists and spare no expense to arrest pollution. For the life of the god he serves is at stake. If his god perishes so will he. How right he is! He will indeed be destroyed from this earth and spend eternity in Hell.

The believer, therefore, saves his energies, his effort, and his concern not to save this earth which is twice doomed (it will wear out, it will be destroyed) but to save mankind from God's wrath. This is the problem that is of critical and eternal importance to man.

Natural man (almost 3 1/2 billion strong) can and will offer abundant answers to questions related to ecology. The believer's

contribution at very best can only be quite incidental. His numbers, as compared with the billions of unbelievers, are so small. His motivation toward this question can never approach the dedication and intensity of that of the unbeliever, who looks to this earth for his security and hope.

But the wrath of God is another question. This certain catastrophe of God's judgment is infinitely more important than any aspect of ecology. And only the believers, that tiny band of citizens of Christ's kingdom, have an answer for this dread problem. It is the wonderful answer of salvation in Christ Jesus. This is why he is called an ambassador of Christ (II Cor. 5:20), the fragrance of Christ (II Cor. 2:15). This is why the Bible says, "you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (I Peter 2:9). He doesn't dare get sidetracked into any lesser issues when he has such a tremendously important mandate and privilege.

Population Control

One aspect of the ecological question that natural man is troubled about is that of population control. Because he is frightened concerning the future of this earth he feels that mankind must be limited in his growth. Therefore, today the subject of population control is openly discussed and welcomed to a greater or lesser degree by people in every walk of life. Even many Christian theologians have put their stamp of approval on birth control. Thus far such extreme measures of population control, as abortion, have escaped general theological approval. Unfortunately, once a pill is perfected which will permit the aborting of early pregnancies, we can even expect some theological approval for this act.

It is rather easy to see unsaved man's acceptance and promotion of these concepts. He is deeply concerned with this earth and its ability to provide everything that is desirable for man. Because he has no regard for God or His providential care of the universe, he is convinced that he alone is the master of his

fate, the captain of his soul. He is, therefore, even willing to commit mass murder (abortion) to realize what he believes are legitimate goals.

He argues that the earth is rapidly becoming over-populated. While one can see the reason for the fright that is producing this idea, the error of this concept can be shown very easily by a very simple computation.

The state of Texas contains 263,513 square miles of land area. This is equal to 7,300 billion square feet. The population of the world is approximately 3.5 billion. If this population was divided into families averaging four people (parents plus two children), there would be about 875 million families. If each family was given a plot of ground 6,000 square feet in area, which is the size of many of our suburban lots, a total of 5,250 million square feet would be required. Since the state of Texas contains 2,050 billion square feet more than this, there would be sufficient area in this one state for all the families of the earth today, with land the size of the state of Iowa left over for streets and parks. The rest of North America, Central and South America, Europe, Asia, Africa and Australia would be available for factories, food production and recreation. Truly man has only begun to fill the earth. Those who advocate population control really do make completely unrealistic claims.

The Christian, on the other hand, realizes that the Bible has something to say about this question of population control. God told Adam to "be fruitful and multiply, and fill the earth..."(Gen. 1:28). This command was repeated to Noah after all mankind was destroyed by the flood of his day (Gen. 9:1). And it has never been abrogated. It is still a command that must be obeyed if we wish to be pleasing to God. For it is a part of the Word of God and, thus, it becomes one of the rules for God's people to follow.

God does not give this command in a vacuum, that is without supporting promises. His promises of blessings for those who trust and obey Him are legion. Isn't it a fact that God is perfectly true and faithful to all of these promises?

Even unsaved man experiences the hand of God in caring for him. God loves this earth and does not abandon it just because man gets more plentiful. "The eyes of all look to thee, and thou givest them their food in due season. Thou openest thy hand, thou satisfieth the desire of every living thing (Ps. 145:15,16).

Moreover, God specifically indicates that children are a blessing of God. Psalms 127:3 records, "sons are a heritage of the Lord." Psalms 128:3 and 4 declares, "your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table. Lo, thus shall the man be blessed who fears the Lord."

We thus find irrefutable consistency in the Word concerning the question of children.

That God is true to His promises to supply the needs of

mankind is seen today. While only a few years ago millions faced the specter of starvation, today the situation is rapidly changing. Thanks to the development and introduction of rice and wheat strains with far greater yields, many of the poorest nations of the world are now experiencing surpluses. Only by God's sovereign mercy are the minds of men enlightened, so these agricultural advances can be made at this critical time. One wonders what tremendous food resources would be available under God's blessing if man would give as much attention to solving the problems of food distribution, and the overcoming of pagan prejudices which waste food resources (i.e., the sacred cows of India) as he spends on population control.

For the believers a number of truths are worth suggesting:

1. The rearing of children is not only an evidence and source of great blessing from the Lord, but it is also a great opportunity to provide additional men and women who can manifest the love of the Savior to the world. How desperately they are needed. Can a father or mother experience a greater challenge than this?

2. The believer realizes that the maintenance of a standard of living on a level with his neighbor, or of providing a certain level of education (by the world's standards) runs a poor second to educating children in the fear and nurture of the Lord. (How many christian parents still teach their children Bible)? Seeking the kingdom of God and his righteousness is the first priority of His life.

3. The believer recognizes that the intent of birth control devices is to remove any possibility of pregnancy. Use of such means effectively removes God from the picture (under God's permissive will these devices are produced. God often allows the sinful activities of man to be successful.)

The Christian knows that the creation of life is God's province. "When thou sendest forth thy Spirit they are created (Ps. 104:30). "The spirit of God has made me"(Job 33:4). No child is ever conceived without the activity of God. One who serves God, therefore, takes extra precautions that he and his children will not be "brain-washed" by the thinking of the world in these areas of their lives. That this is a serious problem is readily seen by the feelings of guilt already experienced by some believers when they become pregnant for the third or more times.

4. God has provided a means by which married love can be enjoyed without certain pregnancy. This is afforded by the

fact that usually conception can take place only one day a month. But this is untrustworthy as a means of birth control. Abstinence during that period of time may minimize the possibility of conception, but it does not prevent God from intervening and causing conception another day. Conception is recognized as a blessing of God even if the world looks at it entirely differently.

5. The believer has faith that if men faithfully obey God, even if such obedience would result in a population many times greater than that on the earth today, God will provide every necessary physical blessing. He understands, moreover, that God has a very precise timetable for this earth's existence. Christ will surely return long before the earth approaches a "standing room only" condition.

It is surely not at all coincidental that today we find occurring simultaneously, the desire for population control, the easing of abortion laws, and the extreme decline in sexual morality. These sins surely appear to be completely related to each other and could well be in the forefront of those which will bring God's judgments upon our nation and upon the world.

Man And Animals On The Same Level

As another evidence of man's reversal of the creation order, unsaved man strips man of his place in the creation order. Not only does he not recognize man as being completely unique in that he is created in the image of God, but he would place man on the same level with animals. He states this in his evolutionary theories and he shows it in his concepts of population control, and his moral perversions. He of course, has little or no regard for God. He is too busy worshipping the creature.

God's man on the other hand, follows Abel as his pattern. He cares for this creation but he never believes that the products of this earth will solve man's problems. He knows that these products may make man a bit more comfortable. He knows that God as infinite Creator has provided a fascinating earth filled with potential. But he never places the earth or its products between himself and God. Rather he realizes that he is to feed and

protect its creatures. He is to be a shepherd, a pastor to this earth. He realizes that this earth belongs to man but because of the sin which has come into the world he will not inherit it until the new heaven and new earth has become a reality.

Abel--A Type Of The Believer

In God's revelation the shepherding of sheep is the type that sets forth God man's task. Abel, the first priest, is such a type. So was Abraham, who is called the father of all believers. And so was Moses, the greatest of the Old Testament prophets. He tended sheep for forty years before God gave him a similar but higher calling. The nation of Israel, the type of the church, was dominantly a nation of shepherds, and so was David, who is the great kingly type of the Lord Jesus Himself.

This brings us to our Savior. He identifies with all of these Old Testament types by calling himself the "good shepherd." He brings to God's man a far higher relationship to creation than that seen in the Old Testament. Moses was a forerunner. He went from the sheepfolds to leading people, caring for them as the most important part of God's creation. Jesus Christ, as man, performed in superlative fashion the will of God in caring for this world and its creatures. He gave his life that fellow humans might have life. He never got the creation order out of sequence. Man was never to be worshipped. The animals and inanimate creation were always to be subordinate to man. And God was above all.

Christ in his teaching and in his atonement showed that the task of God's man of the New Testament is not to be a shepherd of physical sheep, as demonstrated by the Old Testament types, but God's man is to be a shepherd of a spiritual sheep, which is man himself. And even as the Old Testament shepherds cared for these sheep by using the products of this world to feed and shelter his sheep, so the Christian uses the products of the world to care for the needs of his fellow human. He therefore should be an example of mercy, of sharing, of concern. He is concerned about the physical needs of man even as Jesus was. But the primary focus of his concern is not that which will be supplied by physical food, but by spiritual food. Jesus said, "I am the bread of life." Jesus told Peter, "feed my sheep." The Christian, as a follower of Christ, fulfills the mandate of God's Word to their highest degree by supplying the Spiritual food--the Gospel. He feeds the sheep of Christ with the good news of salvation, with the knowledge that Christ gave himself as a ransom for many.

Abel sacrificed to God the best of the creatures, a lamb. This was his spiritual worship. The believer also sacrifices to God as his spiritual worship, a lamb. It is not a physical lamb. It is one of Christ's lambs. It is himself. Paul puts the goal of the Christian very well:

I appeal to you therefore, brethren, by the mercies of God to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship (Rom. 12:1).

Abel, himself, was a forerunner of this. He was murdered for his pains. The Christian is also to suffer, to endure privation, persecution and physical death itself as he offers himself as a sacrifice.

The Christian realizes with Abel, with Abraham, with all the other Old Testament types, that the development of the physical earth only brings temptation, only brings the possibility of shifting the focal point of his life from God to the creature. He senses the truth of Christ's statement when he indicated the difficulty of the rich becoming believers. He, therefore, is content with his lot in life. The creature comforts and all that is involved in their production is not the Kingdom of God. As he eats and drinks and earns a living, he glorifies God; but he knows these are not the vehicles to be used in his pursuit of a far higher goal, that of feeding the sheep, that of bringing men into the Kingdom.

The Wisdom Of The World Versus The Foolishness Of Preaching

This truth that natural man has reversed the creation order is clearly demonstrated by Paul in I Corinthians 1 and 2. There we discover that Paul is setting up two viewpoints for consideration. The one is the wisdom of the world, and the other is the foolishness of preaching. What is the wisdom of the world? It is surely unrelated to the seeking of a Redeemer or a desire to be reconciled with God. It must be that which the philosopher and the scientist of the world might discover, as he attempts to find an objective viewpoint of man's relationship to this world, and as he attempts to discover answers from this world which will give hope to man. Romans 1 indicates he became a worshipper of the creature. His problem is, therefore, that he has completely reversed the creation order. Therefore, the wisdom of the world will be destroyed. Obviously, it will be destroyed, for natural man's desire to find his hope for security and the more abundant life from the creation rather than from God, is a repudiation of God as the only one who is to give man a hope. No wonder Paul emphasized on Mars Hill that "in Him we live and move and have our being." Natural man is, therefore, guilty of the grossest sin, not because he is exploring the atom, but because he is consciously or subconsciously trusting that such exploration will give him a "hope."

It appears quite significant to me that Paul's answer to the futility of the wisdom of the world is not an attempt on his part to realign the thinking of natural man, as he philosophies about his situation in the world, or as he attempts to find his hope in creation. Rather, he comes right to the core of the Christian's

answer to man's need, and talks about the "word of the cross," "to preach the gospel," "the foolishness of preaching," "we preach Christ crucified," and "for I determined to know nothing among you, save Jesus Christ and him crucified." He surely indicates that the wisdom of God which the Christian is to proclaim, which is a wisdom that had already been determined before creation, is not the same kind in any sense that the world seeks but instead is an altogether different variety. It is to "feed the sheep," and the highest manifestation of this is in bringing the Gospel.

It seems to me that the exploration of God's creation which should have been a wonderful, God glorifying task given to man as he followed out God's mandate to "till the ground," as he derived food and shelter from the lower creation orders, and in so doing as he glorified and worshipped God and his Lord, has been set aside by the results of man's sin. The fact that the creation came under a curse, and that man became a slave of Satan as the prince of the world, has changed the focal point of man's relationship to the world. Thus, while natural man answers to the mandate to "till the ground" by serving and worshipping the creation and deriving his hope from it. God's man fulfills this mandate by being a pastor or shepherd to the world. This was first shown by Abel and was powerfully reemphasized by Paul in I Corinthians 1 and 2.

Thus, the exploration of the world (science, business, etc.) is actually removed from the picture of man's prime responsibility. The exploration of the world in itself is not sinful but because of sin new goals are established. It has become sinful for natural man because of his reason for doing so. It has become unimportant for God's man because he has a task that is far more important and necessary--that of feeding the sheep. He engages in the exploration of the world only as a means of livelihood--that is, he derives food and shelter from it, but

there is nothing about this effort that should be a goal for his life. He does these things to God's glory simply because he as a citizen of God's kingdom does everything to God's glory. But doing these things is not the "kingdom." The kingdom consists of "feeding the sheep." This is his goal. In so doing, he uses the products natural man has produced because these products in themselves are not sinful. And by using these products in his task of "feeding the sheep" he has corrected the creation order, so that the lower "orders" are used to serve the higher. By using these products, he is showing that all things can ultimately be used to praise God (even the wrath of men shall praise God).

Only in the new heaven and earth from which sin and the curse

of sin have been removed, will man again reign over or have dominion over the lower orders as he originally did in Genesis 1 and 2. There he can do so because all sin will have been removed, and because there the victory of the cross will be manifested in its fullest degree, as we will again see everything in subjection.

In witnessing to the unbeliever in the realm of science and in bringing Christ's claim to the field of science, I think the Bible says this;

1. The pursuit of science by natural man should have resulted in the scientist recognizing God as creator and his need of a Redeemer.
2. Instead, he believes that in science he will find his hope. He has rejected God. He has reversed the creation order. He is under God's wrath even to a greater degree than before.
3. Only by humbling himself, acknowledging his bankruptcy, recognizing that the creation is to serve man and can never produce a "hope" for man, and worshipping God as his only Savior and "hope" can he be extricated from his problem.
4. Once he is saved he has a new goal that far transcends that of being a scientist. He may continue to be a scientist because this employment provides for his physical needs. But his new goal is to be a shepherd to the world, and the highest manifestation of this is by bringing the Gospel. He does this by reigning over his own body, by witnessing, by making his income and physical possessions available to others who witness, and strive to alleviate suffering in the world, and by exercising his priestly office of intercession.
5. The pursuit of science thus is set aside as any kind of a primary goal for God's man. He might pursue a scientific goal if in so doing he will enhance his ability to bring the Gospel. He might work on communications, for example, in order that a better vehicle might be provided to bring the Gospel. He might work in areas of food production to help develop the amount of food available to feed the needy of the world in the name of Christ. Normally, however, natural man has so abundantly progressed in these areas that God's man can get on with the primary task of bringing the Gospel. He can pick and choose those products produced by the vast efforts of natural man which will most efficiently and effectively help him as he cares for the world.

Man's Rebellion Against God Is Escalating

In the light of this discussion it is easy to understand the unrest in the world today. The world, including its inhabitants is rushing pell-mell to its rendezvous with Christ when He comes to end this age. Natural man, the slave of Satan, will more and more attempt to find in the creatures, in the inanimate world, in computers and in the atom, his hope for utopia. And so he will worship more and more the creature and ever less the Creator. He is becoming ready for judgment day. For a long time man has been worshipping the creature. He has been looking to the pursuits of the scientist, the educator and the business man to provide him with the more abundant life. This has failed and has left him frustrated, incomplete, fearful and uneasy. In his upsetting of the creation order he has placed man on a level with the animals. But this has only added to his frustration, for he knows deep in his heart that man is more than an animal.

He now has two alternates from which to choose. He can confess to God or he can blame God. He can confess his total bankruptcy and his vital need of a Savior, his desperate need for someone who can extricate him from this morass of misery and reconcile him with God. Because he is a slave of Satan, because of the pride of his heart, this alternative is unacceptable to most people. He thus has one alternative left. Whereas his conscious attitude toward God may have been rather neutral, now he begins to lash out at God. He feels that somehow God is responsible for man's failures and miseries. Cain took this alternative in the face of God's express warning that "sin was couching at his door" (Gen. 4:7). Cain murdered his brother Abel as an overt act of rebellion against God.

Modern man too, as never before, is following this second alternative. He is in rebellion against God, is striking out against God. He tries to put God on trial and show that He has failed. This rebellion takes many forms but it is always directed consciously or subconsciously against God. It may show itself as rebellion against authority, child against parent, student against teacher, teacher against administration, citizen against government. It may be demonstrated by efforts to change the basic Biblical laws. In this category we find "situation ethics" where each law is to be tailored to the particular situation. This rebellion may be evidenced by declarations condemning God and His church. "Christianity has failed," "God is dead," and "the church must bear its responsibility for contributing to the enslavement of men," are common themes.

The degree of man's rebellion varies greatly. It may begin as a peaceful demonstration to right a wrong. At this point the Christian can easily be blinded as to the true state of affairs.

He sees some truth, perhaps much truth, in the cause of the demonstrator. He is conscious of the cries insisting that Christianity has failed. He may fail to realize that this peaceful demonstration is reflecting a rebellious attitude toward God, that it is but the beginning of more and more serious rebellion which will be taken up by others and could end up with anarchy. He should realize that God's man must be the shepherd of this world. But his fellow shepherds cannot be leaders from Satan's kingdom. He must realize that as a priest he has full access to God's throne room. It is here he can bring the needs of the sheep. He, as God's man, realizes that only by careful obedience to God's commands can solutions be found. He, therefore, works from a totally different set of rules, relationships, and motivations than others, who appear to be concerned about the needs of this world. He realizes that Satan goes about as an "angel of light" (II Cor. 11:14), with all of the insidious deceitfulness that term implies. He, therefore, is extra careful to live close to God's Word so that he might not be deceived.

God's man, the born-again Christian, sees the whole reversal of the creation order that man has perpetrated. He realizes that he is here to "care for" this world. Because he is filled with the Holy Spirit, he wants to follow Christ as Abel followed God. He therefore, is a shepherd as Abel was. With the work on the cross accomplished by Christ, he realizes the import of Christ's words to "feed my sheep." He has corrected the creation order by becoming available to bring the cup of cold water, the mercy of

God, and especially the good news of the redemption of the world.

We, thus, see clearly that the Christian's marching orders are not in any sense to be those which indicate he is to have dominion over this earth as he had had in Eden. This dominion is Christ's area of responsibility. He accomplished it on the cross and assures us we will see it as an accomplished fact in the new heaven and new earth. Instead the foundational command would rightly be the phrase "till the ground." But whereas natural man of his own volition has turned this command into dust by serving and worshipping the creature, the believer recognizes the "creation order" of things. God's man is the only one who can objectively view every part of creation in a proper perspective.

The Old Testament believer type followed through with this mandate by becoming a shepherd of sheep. He realized that the abiding city he looked forward to was a heavenly city (Heb. 11:16). As a shepherd of sheep he was also looking forward to the great task of the New Testament Christian. Jesus said in Matthew

28:

"Go ye into all the world...making disciples..."

A disciple of Jesus is a follower, a student of Him. As a disciple he is a steward of all that Christ has given him. He wants to use his possessions and time as efficiently and as effectively as possible for caring especially for the spiritual needs of the world. He, therefore, gives generously of his time and money to those ministries which advance the Gospel. And even after death he may continue to provide for Christ's work because of a carefully prepared will or by means of other thoughtful deferred giving programs which help to settle his estate as wisely as possible. Jesus cared for the sheep to the point where He died for them. He wants God's man to feed the sheep, to shepherd the sheep. This is the glorious mandate and opportunity God gives to us.

(Notes to numbered passages in Chapter 4)

1) The ten commandments, of course, were declared thousands of years later than Cain. The sense of this commandment, however, was surely given to Adam and all men since him. This is the thrust of Romans 2:15 where we read that God's laws are written on men's hearts.

2) True, the heavens declare the glory of God (Psalm 19:1); and "for what can be known about God--has been clearly perceived in the things that have been made (Rom. 1:19,20). But this does not make creation a Bible that is on the same level with the Word of God, the Bible.

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