

6.19.2024

Day 6

Genesis

Chapter 1 (vs.24-27)

We begin tonight on Day 6. It's taking us a long time to go through a week. Day 6, the day in which man was created. It is interesting that there is kind of a culmination of things that even on this day are being mentioned, and it's one of the points that I want to emphasize as we come into this study; there is what is called a sequential and perfect verb that is continually being used from day 1. Now in Day 6, it's emphasized almost every single time a particular phrase is used.

For instance, if you look with me in Genesis 1:24,

"Then God said..."

That phrase is in what is called the sequential imperfect.

Then if you look in verse 25,

"God made..."

That's sequential and perfect.

"Then God..." (verse 26)

"God created..." (verse 27)

All these are telling us something and what it's telling us is that we're heading to a particular direction. There's a cumulative action that is going on, that these things that were being created were not created just for the sake of creating them, they were created for a purpose. So, what we have is a culminating focus that is actually coming now down to man and man being the reason for all of these things being created. That's pretty interesting, isn't it? As it begins to list the different things that are being created, you just have to look at the way that He mentions the creation to realize that this is not necessarily a book that is emphasizing the geographical differences of the mountains and the ranges and the valleys and all of these things, that we're not dealing with typography; we're not dealing with oceanography, we're not

literally dealing with microbiology. Clearly, He could have been talking about those kind of things. When you're looking at the stars, He could have gone into just a little bit more detail than the way that He puts it. If you look within the passage, as He talks about the fact that He gives lights and all these things, and He talks about the great light and the lesser lights and the emphasis obviously on the sun and the moon.

Then, if you look in Genesis 1:16,

“God made the two great lights, the greater light to govern the day, and the lesser light to govern the night...”

How does He end that phrase?

“He made the stars also.”

From what I understand, and I don't know where they come up with these numbers, but someone I guess has counted the galaxies out there and came up with a number of somewhere between 200 billion to 2 trillion galaxies. By the way, those are only the galaxies that are observable. If you consider that if in fact they're correct, in our galaxy, they say there's over 100 billion stars, and those stars, of course, dwarf our planet. So, you would think that God would get a little bit more detailed than “Oh yeah, He made the stars also.” The same thing that's true with all the things that He lists. The way that He lists creation, I mean, the generalization is literally deafening in the way that He describes things. For instance, the fish swimming, the winged creatures are flying in the air. Actually, we're going to talk about the creepers crawling. You're going, “Ok? Could You get a little bit more specific?” You almost feel like you're talking to a kid, “You know those creepy things? They're creeping around.” I think the Hebrew goes, “*rāmas̄ rāmas̄*.” That's “creepers creeping.” That's a pretty broad description because you could be dealing with a worm, or you could be dealing with a gator, but He doesn't try to go into any detail. There's no need to go into detail because what we see is, from day 1, the point is not the things created, but why they were created. The emphasis is going to be “for man.” So, as we come into this, of course, it begins to open up in such a way. Once again, I just want to emphasize there's this cumulative effect. If I were to describe it in in these terms, I would probably use a telescope that initially was blurry, and you just keep tightening the focus. Then, as you tighten the focus, say you're looking at a star, at first the light looks really big, but as you continue to focus, the star gets more pinpoint and then more specific, clearer. That's what's happening at the very beginning of creation. You see all these generalities and things that are happening, but even in the description, it's very, very general. Now, we're getting to the meat of it about why things are created. That's day 6, and I think one of the reasons why it's such an important day that we look at; all of the things that are being created, fish, fowl, beasts, bugs; you have trees, plants, crops, vines, stars, moon, days and seasons, all of those are for man. The

very fact that He begins to describe the lesser lights, the greater lights; He describes them in ways that specifically are connected to man, how He would relate to them. Why just generally refer to the stars, and why say we have seasons with the moon? Why would you emphasize the moon? The moon is a lot smaller than all the stars or all the galaxies out there, but because the moon directly affects men, He's going to focus more on that than He does all of the universe. So, there's no doubt as we're going through this, that God has a purpose. We've stated that from the very beginning and that God has a plan. What we weren't sure about was what exactly that is, and the focus will get down to man. The point will be that this cumulative effect is for the good of man. He'll say it's all good, but He'll take this garden and He'll put man in the center, and say, "It's for you." So, from the time of creation, from that point on, everything else seems to be secondary. When you see the animals mentioned in Scripture, it's how they affect man. I mean, you have a donkey talking, but it will be for the benefit of man. You'll have Him bring up birds in the book of Jeremiah, but it will be for the sake of migration, and He'll state, "Even the birds know how to migrate in the season. They know what time it is. So, you guys should know the same."

If you look at Isaiah 1, let's talk about, I don't know, donkeys, cattle, whatever, but if you look with me in Isaiah 1, he brings up these particular animals. The question is, why is he bringing up these animals? Well, does he want you to understand more about the animal world? Are we dealing with zoology here? In a way, I guess you are because an ox knows where to go. Quite frankly, I don't even know why they call them dumb ox, because they're smarter than men in this particular text.

(Isaiah 1:3) "An ox knows its owner,
And a donkey its master's manger,
But Israel does not know,
My people do not understand."

So, why are we talking about animals? Because God wants to explain all about animals to us? No, He's demonstrating Him using animals to point out something to man, but it's for man. Everything's for man. So, we'll later on see that Christ will sit on a donkey. Look, I know this may be a touchy subject, but I just have to throw this in, and I'm going to apologize ahead of time for offending people, but animals seem to be delegating what people do today. I don't know if you've noticed this or not, but I just want to emphasize something. The animal was made for man; not man for the animal. I won't say any more about that, but this is a pretty clear point as we begin to see.

So, as we pick up in Genesis 1:24, we have that culminating effect that comes into being, and God is doing something in His creation. Once again, in verse 24,

“Then God said, “Let the earth bring forth living creatures...”

Now, the way that it's mentioned is much like the way that plants were coming up from the Earth. It's to be noted that God is wanting to emphasize, as He did with the plants, life coming up from the earth. But less man perceive that it would only be dealing with plants; God wants to emphasize even breathing things will come up from the earth. It is that point that He makes, if you look with me in verse 24,

“Then God said, “Let the earth bring forth living creatures...”

Now, somebody asked me if I could write the words out. “Living,” the word that is used, would be “*ḥay*.” It's dealing with anything that is alive. So, it's talking about life coming up from the earth, but when it deals with “creature,” it uses the word “*nepēš*,” which is another word for “soul.” It's dealing with this kind of breath that comes. So, it will sometimes be translated “life,” and other times it'll be translated “soul,” but really the root word of it is “breath.” So, his point is that God is bringing forth breath from the ground, and He's clearly wanting us to know that, which here again, is going to be culminating to a point.

“Then God said, “Let the earth bring forth living creatures (breath) after their kind...”

Here again, it's one of the things that God is revealing, that God is making each species unique. Lest we feel in any way that we're jumping species in order to create man, God wants to make clear this distinction of each species group in which there is a lot of liberality within those groups. Horse, donkey, and things like this can come out of one particular species. Then, worms and creepy crawlies, things that will come into being, and people say, “Hey, they're kind of mix, they kind of blend.” Yeah, God gave that latitude, but outside of that species, no. There is clarity that He's created that group for this particular purpose. So, He's establishing that as a culminating effect that's going to bring us to the day of man so that you're not confused, I'm not confused; that monkeys or anybody else had anything to do with it.

“Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things...”

There's the word. It's such a great phrase because it's just so simplistic, but it seems to cover everything. Here again, why doesn't God go into detail? Listen to what God's saying, “It's not important.”

“...creeping things and beasts of the earth after their kind”; and it was so.”

It would probably be more accurately translated, “In this manner, He did it.” So once again, that's God establishing a sense of order, God establishing sense of boundary, and God really conveying that He's the one that's bringing life out of the earth.

Then it says in verse 25,

“God made...”

Once again, that cumulative effect, and has a sense of fashioning as well.

“...the beasts of the earth...”

If you just want to put the word “beast” there, it's a very general term. It is once again the word “breath,” the breath of the earth.

Now, He's going to add in more description as He refers to the cattle in verse 25. Probably the best way to describe cattle here are quadrupeds; that is to say they have four feet. It can refer to cattle, sheep, horses, but it's those with four feet.

“... after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.”

I don't know if my wife would totally agree with that, but there seems to be an emphasis of reptilian forces as well.

(Genesis 1:26) “Then God said...”

Now, this becomes the defining point, and He's breaking all of this up so that we can see this crowning jewel of why everything was made. He clearly had to bring forth, in verse 24 and 25, those things coming from the earth, because once again they were going to point to God bringing breath out of the earth. So, that was the foundation that He gives.

“Then God said, “Let Us make man in Our image...”

Now, there's been a lot of discussion about the whole thing of the plural, but to me it's not anymore confusing than the name Elohim, which is a plural of God; fundamentally making reference, of course to His majesty, but as well the fact that God the Father, God the Son, God the Holy Ghost. So, we know that God is three, yet He is one. The making things in our image is bringing all together in the creative act.

(Genesis 1:2) “... the Spirit of God was moving over the surface of the waters.

(Genesis 1:3) Then God said...”

The word of God begins to create. So, all of the attributes of God are being conveyed in the creation itself.

(Genesis 1:26) “Then God said, “Let Us make man...”

The word for “man” in the passage is “‘*ādām*.” So, that's where you get the word Adam, right? So, it's actually the word “Adam” in the passage. “Let Us make Adam in Our image.” What exactly is meant by “image”? That's an interesting question, and when you read in passages like Psalm 39, the psalmist will actually use this word for that word, the word “phantom.” It comes from the word “shade” or “shadow.” So, it would be as if you could see my shadow on the wall, that's my image in that sense. So, it's been used in that particular setting, but it is also used for idols, as Scripture will warn us against having idols.

One of the passages, if you look with me in Amos, you'll see this actually same word that is being used.

(Amos 5:25) “Did you present Me with sacrifices and grain offerings in the wilderness for forty years, O house of Israel?”

(Amos 5:26) “You also carried along Sikkuth your king and Kiyyun, your images, the star of your gods which you made for yourselves.”

So, the word “images” there is the same word that is actually being used within this particular text, “Let Us make man in Our image,” which is pretty interesting. To me, what's interesting about it, of course, is that in the Ten Commandments, there seems to be a warning that you don't want to have any image at all. What exactly is He saying in this? To get to the heart of it, you kind of have to delve a little bit further.

The point really is with “likeness,” but to throw out that argument, if you look with me in Isaiah 40, you can see this declaration by God, “Ok, so who would you liken Me to?” And you have to come up with “Nothing. There's nobody like You.” Right? So, the way it's put in Isaiah 40:18 is,

“To whom then will you liken God?
Or what likeness will you compare with Him?”

The word “likeness” is actually a different word than the word we were looking at, “image,” but the point is well taken that you're dealing with this image of sorts.

Then if you drop on down to verse 25,

“To whom then will you liken Me
That I would be his equal?” ...”

Now, you begin to understand His thoughts, so to speak, in that.

Keep your finger here, and I want you to go all the way back to Isaiah 14 because I want you to see a passage that seems to in some way give us a little bit more understanding, In this particular passage, he begins to deal with a sense of, the best way I can describe it is, the King of Babylon is made reference to in Isaiah 14:4, and segues into Satan himself. Not unlike in

Ezekiel or different passages that make reference to the transference of the individual that goes into the spirit world. If you look in Isaiah 14, you realize that it then goes from the oppressor King of Babylon to the oppressor Satan himself.

(Isaiah 14:9) "Sheol from beneath is excited over you to meet you when you come;
It arouses for you the spirits of the dead, all the leaders of the earth;
It raises all the kings of the nations from their thrones.

(Isaiah 14:10) "They will all respond and say to you,
'Even you have been made weak as we,
You have become like us.

(Isaiah 14:11) 'Your pomp and the music of your harps
Have been brought down to Sheol;
Maggots are spread out as your bed beneath you
And worms are your covering.'

(Isaiah 14:12) How you have fallen from heaven,
O star of the morning, son of the dawn! ..."

So, we kind of know who he's talking about.

"...You have been cut down to the earth,
You who have weakened the nations!

(Isaiah 14:13) "But you said in your heart,
'I will ascend to heaven;
I will raise my throne above the stars of God,
And I will sit on the mount of assembly
In the recesses of the north.

(Isaiah 14:14) 'I will ascend above the heights of the clouds;
I will make myself like the Most High.'"

Now the point is that clearly you have an example of one wanting to be in the likeness of the other, and this is Satan saying, "I'm going to make it happen." What's interesting in Genesis is God is saying, "I'm going to make it happen." What we see oftentimes with man is, "I'm going to be like God." First of all, it's not going to happen. Secondly, the pursuit that we would go, the way, the path that we would choose to be like God is very interesting. Like Satan himself, his path of being like God would be in the realm of power or ascension. "If I could be higher than everybody else. I could be greater, more powerful than everybody else. I'd be like God." And God goes, "You're not anywhere close." Because really, what God is going to use to describe His

uniqueness is going to be His love, but of course, Satan would try to be like Him in this. Interestingly enough, in Genesis, God wants us to be in His image, but then you would have to say, as Isaiah 40 says, "But who is like Him?" Of course, the ultimate answer is that "Christ in me, the hope of glory." "This is My beloved Son, in whom I am well pleased." As we'll go on to see that He is the exact representation of His nature, but the initial thought is "How could anybody become the image of God in this and to be like Him?" And you see this.

Probably the best description is found in Genesis 5. It will use the word "likeness," "*dʾmût*," same as we were looking at in Isaiah, but it also used the word "image" which was the word that we were looking at in particular in Genesis 1.

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

(Genesis 5:2) He created them male and female, and He blessed them and named them Man in the day when they were created.

(Genesis 5:3) When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth."

We know according to Genesis 4 that Seth meant "compensation" in the sense that it's like he was taking the place of Abel.

(Genesis 4:25) "Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, "God has appointed me another offspring in place of Abel, for Cain killed him."

So, the passage is making reference to this son Seth who was obviously not like Cain but was like his father Adam.

It states this in Genesis 5:5,

"So all the days that Adam lived were nine hundred and thirty years, and he died."

So, the point was that he had other sons.

If you look in verse 4,

"Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters."

Those are not mentioned but Seth seems to be very specific, and what is it? He was in the image of his father. Now, more specifically, he was like his father.

So, when you look at the passage in Genesis 1:26,

“Then God said, “Let Us make man in Our image, according to Our likeness.”

Using both those words “image” and “likeness,” Scripture seems to be referring to something more than just a physical appearance. There is a kind of shadowing that is revealed and that you're going to see really throughout Scripture.

Let me give you an example. In Ezekiel 1, Ezekiel's a great book, isn't it? Yeah. One of those books where if you're going to sit down and read it, you better have a month or two, and that's just for the first chapter. In Ezekiel 1, you have what the Hebrews call the chariot of God. So, I mean, you guys just think you have really neat cars, I mean, God's car is like, wow, wheels within wheels. So, it's an amazing thing. Angelic beings like lightning bolts shooting from one to the other. I mean, that's the description it gives, but it goes on and it explains all this wonder of literally the chariot of God and the angelic beings that surround it and are part of it.

(Ezekiel 1:26) “Now above the expanse that was over their heads there was something resembling a throne, like lapis lazuli in appearance; and on that which resembled a throne, high up, was a figure with the appearance of a man.”

So, you have this interesting picture.

If you look in Daniel 7, you're going to have this same picture of the glory of God. It reads this way in Daniel 7:13,

“I kept looking in the night visions,
And behold, with the clouds of heaven
One like a Son of Man was coming,
And He came up to the Ancient of Days
And was presented before Him.

(Daniel 7:14) “And to Him was given dominion,
Glory and a kingdom,
That all the peoples, nations and men of every language
Might serve Him.
His dominion is an everlasting dominion
Which will not pass away;
And His kingdom is one
Which will not be destroyed.”

One like the Son of Man. It was given to Him, what? Dominion. This is going to be one of the main focuses, if you look in Genesis 1:26, in which God is making man for a particular purpose. What is it? To reign. We've been looking at the Book of Proverbs, and the connotation of Proverbs is you're training one to reign. These are words of wisdom, so that you might

ultimately reign. It culminates in Proverbs 31, in which the mother is talking to the son that is about to become king.

So, in this passage, God said, "Let Us make man..." Up to this point, let's see, maybe you can correct me, but I can't think of any fish that are reigning. I can't think of any quadrupeds that are reigning; there are no flies that are reigning. I mean, can you think of anything else that He's telling them, "You're going to be in charge"? There might be some dogs in charge today, but they weren't meant to be in charge.

"Then God said, "Let Us make man in Our image, according to Our likeness..."

Here again, what are we dealing with? Likeness. Well, the best description that we give you up to this point is likeness is referring to "like father, like son," because it's seen in Genesis 5 with Adam and with Seth, right? It uses the same words together, "likeness" and "image." Once again, it doesn't mean that they're alike in every area, but there must be some connection and in the connection of Adam with Seth, it seemed to be spiritual, because if you remember, then the man started following the Lord. So, there is this heart that we begin to see. An interesting picture. You'll see this in Hebrews. If you look with me in Hebrews, maybe it can clarify it even more.

(Hebrews 1:1) "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

(Hebrews 1:2) in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

(Hebrews 1:3) And He is the radiance of His glory and the exact representation of His nature..."

What was it God wanted man to be? The exact representation of His nature. That was His call.

"... and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high."

Now, to sit down at the right hand of the Majesty on high is, what? Ruling. That's what you're doing when you're sitting down on the throne.

So, as it goes on, He says,

"For to which of the angels did He ever say,

"YOU ARE MY SON,

TODAY I HAVE BEGOTTEN YOU"?" (Hebrews 1:5)

(Hebrews 1:8) "But of the Son He says,

"YOUR THRONE..."

Why? Because He's the exact representations of His nature. What did He do that was the exact representation of His nature? The answer is really clear. He made purification of sins. It states that in verse 3, right? So, what is He talking about? He was willing to die for righteousness sake. In other words, He gave His life for righteousness; to save, to rescue, but also, to eradicate sin. This shows the heart of God; the heart of God to save, and really throughout Genesis, once again, you're going to see the emphasis of God's grace and His reconciliation. This is the heart of God. The glory of God is revealed (John 17) when Christ goes to the cross, because it demonstrates the character, the exact nature of God. Nowhere is it explained better than on that cross.

“But of the Son He says,
“YOUR THRONE, O GOD, IS FOREVER AND EVER,
AND THE RIGHTEOUS SCEPTER...”

So, what is He ruling with? Righteousness. Right.

“... RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

(Hebrews 1:9) “YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS;
THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU...”

So once again, like Father, like Son.

(Hebrews 1:10) “And, “YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE
EARTH...”

Now, why does He throw that in? He throws that in because it was the plan from the beginning, that the Son of Man would reign.

“... AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;

(Hebrews 1:11) THEY WILL PERISH...”

Why does He say that? See, the point is always very clear, that all these things were made for a purpose, but man was always the focus, and the one thing that will remain. When that man has the Spirit of God, the nature of God within himself, he will remain forever. All the other superfluous things will, what? How does yours read?

“... PERISH, BUT YOU REMAIN;
AND THEY ALL WILL BECOME OLD LIKE A GARMENT,

(Hebrews 1:12) AND LIKE A MANTLE YOU WILL ROLL THEM UP;
LIKE A GARMENT THEY WILL ALSO BE CHANGED.

BUT YOU ARE THE SAME,
AND YOUR YEARS WILL NOT COME TO AN END.”

They had a purpose. It was to point to Him. It was to bring us to Him. It was to bring us to the point of reigning with Him.

So, the call, as you go back in the passage is, that God's intent from the beginning hasn't changed all the way through.

God said, “Let Us make man in Our image, according to Our likeness; with Our heart, with Our pursuit.”

The uniqueness of man in so many ways, not only in the sense that he has a conscience but ultimately in the fact the breath of God is going to be in him; He is going to distinguish him from all others. All other creation is going to be for him coming to Himself. All other creation might even be used to demonstrate certain truths, but they're all to bring man to reign.

(Genesis 1:26) “...let them rule over,” what?

“... the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

What is He talking about, “rule?” King James, I think, uses the word “dominion;” to have dominion over. All of that is taken in with the sense of you're fundamentally in charge, you're going to have dominion over these things.

If I can have you turn to Isaiah 11, it would probably give one of the greatest descriptions of the perfect ruler. In Isaiah 11:1, you have the prophecy of the Christ that will come and spring up. Once again, it's interesting that it's using these particular words.

“... a branch from his roots will bear fruit.”

(Isaiah 11:2) The Spirit of the LORD will rest on Him,
The spirit of wisdom and understanding,
The spirit of counsel and strength,
The spirit of knowledge and the fear of the LORD.

(Isaiah 11:3) And He will delight in the fear of the LORD,
And He will not judge by what His eyes see...”

What is this doing? It's telling us the nature of God; the character of God. What has God called you to do? See, He's called you to reign. How? Like Him; in the likeness, in the image of God.

(Isaiah 11:4) “But with righteousness He will judge the poor,
And decide with fairness for the afflicted of the earth...”

What will be the result of this? It's an interesting picture, especially when you come to the Millennium. What's the result of this? I mean, what if man ruled the earth the way he was supposed to? What would be the result?

(Isaiah 11:6) “And the wolf will dwell with the lamb,
And the leopard will lie down with the young goat...”

Doesn't that guy eat him?

“...And the calf and the young lion and the fatling together;
And a little boy will lead them.

(Isaiah 11:7) Also the cow and the bear will graze...”

A bear grazing? Have you ever seen that?

“... Their young will lie down together,
And the lion will eat straw like the ox.

(Isaiah 11:8) The nursing child will play by the hole of the cobra...”

I wonder what would have happened if man would have ruled well. See, and that's fundamentally the picture that you see of man reigning over the animals. Interesting picture, isn't it?

So, He says that you're going to be ruling over even the creeping things at this juncture that crawl on the Earth.

(Genesis 1:27) “God created man in His own image, in the image of God He created him; male and female He created them.”

This is really designating the two roles that are being played, which is interesting because male has a connotation of remembrance, one being remembered, and woman has a connotation of a piercing; which also is directly connected with memory in Scripture. She seems to be remembered even more, specifically, because of her giving birth. So, there's seems to be that connotation of through giving birth, she's a part of that life giving force that is a team with Him in fulfilling the great commission at this particular passage, of being fruitful and multiplying throughout the Earth. It's making reference to those that will have dominion and those that will reign with Him.

If you look with me in Psalms 72, there's a passage that gives a clear understanding of what this looks like. This is a Psalm of the king, and probably most of your Psalm has this, “Psalm of Solomon,” and “A Reign of a Righteous King.” Do you have that kind of title on the Psalm?

(Psalm 72:1) “Give the king Your judgments, O God,
And Your righteousness to the king’s son.

(Psalm 72:2) May he judge Your people with righteousness
And Your afflicted with justice.

(Psalm 72:3) Let the mountains bring peace to the people,
And the hills, in righteousness.

(Psalm 72:4) May he vindicate the afflicted of the people,
Save the children of the needy
And crush the oppressor.

(Psalm 72:5) Let them fear You while the sun endures,
And as long as the moon, throughout all generations.

(Psalm 72:6) May he come down like rain upon the mown grass,
Like showers that water the earth.

(Psalm 72:7) In his days may the righteous flourish,
And abundance of peace till the moon is no more.

(Psalm 72:8) May he also rule...”

“Rule” is the same word that is actually used there in Genesis, in which God says, “Let them rule.”

“May he also rule from sea to sea
And from the River to the ends of the earth.

(Psalm 72:9) Let the nomads of the desert bow before him,
And his enemies lick the dust.

(Psalm 72:10) Let the kings of Tarshish and of the islands bring presents;
The kings of Sheba and Seba offer gifts.

(Psalm 72:11) And let all kings bow down before him,
All nations serve him.

(Psalm 72:12) For he will deliver the needy when he cries for help,
The afflicted also, and him who has no helper.

(Psalm 72:13) He will have compassion on the poor and needy,
And the lives of the needy he will save.

(Psalm 72:14) He will rescue their life from oppression and violence,
And their blood will be precious in his sight;

(Psalm 72:15) So may he live, and may the gold of Sheba be given to him;
And let them pray for him continually;
Let them bless him all day long.

(Psalm 72:16) May there be abundance of grain in the earth..."

Obviously, there's a connection to the abundance of the earth with the king's ruling properly. I mean, the whole argument with why Israel was going through famines was because they had abandoned their God. I know we don't naturally equate that. We get on our high horse and say we got to go save the planet by being environmentalists. There's nothing wrong with being environmentally conscious in the sense of you don't want to throw out trash and all kinds of stuff like that, but the point is that even if you are environmentally conscious, you couldn't save the planet from a famine. You couldn't keep the rain pouring down when it needs to or stop it when it needs to stop. You can't control those things. Who does? The point is, if God's people, who were called by His name would humble themselves and pray and would reign the way He called them to reign, there would be an abundance of grain on the earth; fruit all the way around. Those in the city will flourish.

His name would endure forever, and there will be blessings. (Psalm 72:17)

(Psalm 72:18) "Blessed be the LORD God, the God of Israel,
Who alone works wonders.

(Psalm 72:19) And blessed be His glorious name forever;
And may the whole earth be filled with His glory."

Where does the filling of glory come from? His people reigning well.

There's a passage in 2 Timothy that enlightens us a little bit more. 2 Timothy 2, if you look there with me, Paul is calling Timothy to be strong in the grace of the Lord and that really it is His power that works in us that causes us to be faithful and strong and enduring, and whatever else.

(2 Timothy 2:10) "For this reason I endure all things..."

The emphasis of the endurance in this particular text is "suffer." So, why would you suffer? Well, the passage reads this way,

"For this reason I endure all things for the sake of those who are chosen..."

So, you're willing to suffer for not only the proclamation of the gospel, for those that you know are God's children. That would be ruling well. That would be like washing feet. I mean, who washes feet? The King of Kings and the Lord of Lords. That's who does that. Who lays down his life for others? I mean, one might do it for a friend, but "While we were yet sinners, Christ died for us."

"Of those who are chosen." I like the way that's put because there are times I don't know who is chosen. So, God will give us opportunities to be servants in hope and expectation. Once again, our goodness doesn't save that person, but there will be times that God, you can just feel the unction of the Spirit going, "You need to do this."

"... so that they also may obtain the salvation..."

So that's obvious that the point is, "Are they saved yet?" According to this phrase, "the sake of those who are chosen, so that they also may obtain salvation." So, they're going to be saved.

"... which is in Christ Jesus and with it eternal glory."

It is a trustworthy statement:

For if we died with Him, we will also live with Him;

(2 Timothy 2:12) If we endure, we will also reign with Him..."

Who will reign with Christ? Well, according to this particular passage, it's those who have suffered for the sake of righteousness, because that would be a king. That's the picture that ultimately is going to be drawn in the Book of Hebrews. That He took on the form of this servant like Philippians 2 says, but in Hebrews it will go on to say that that He suffered, and it was through His suffering that God was pleased. Isaiah 53 said it pleased God to crush Him for our sakes. Somehow, there's a direct connection with the reigning and suffering; that suffering is a precursor to the reigning. You see this in in Romans as well.

One of the statements that Paul will make in Romans 8 is, "I consider that the sufferings of this present time are not to be compared with the glory that is to be revealed to us." It talks about the anxious longing of creation, that creation, once again, has a purpose, and what is that purpose? As Hebrews 1 would say, since the beginning, it never changed. If you back up in this particular passage, it talks about the fact that if we're led by the Spirit, we are sons of God. Now once again, different words are going to be used for "son." "*Teknon*" would be a more general term like "children of God." "*Theos*," that's used in this text. It's not like, "But as many as received Him, to them He gave the right to become children of God." It's not that word. This particular word is used almost exclusively. In fact, Jesus will not be referred to any other way than this particular word, which conveys one that has the same nature as his father. So, "Which

of the angels did He ever call sons?" The point is, He has the exact representation of His nature. This is what describes Him.

So, in this particular passage, he's going to use this, and the way he uses it in Romans 8:14 is,

"For all who are being led by the Spirit of God, these are sons of God."

Now you may be saved, you may be a child of God, but to be as "sons of God," you would have to have His nature. So, what is the picture of somebody with this nature? You have the Spirit, that's leading you, directing you. So, somebody would look at you and they go, "That's what God looks like. That's the image of God. That's the likeness of God." It's the Spirit of God in us.

(Romans 8:15) "For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, 'Abba! Father!'"

Why? You're just exactly like each other. As Jesus would say, "I came to do the will of My Father, and everything that I see Him do, I do in like manner."

(Romanas 8:17) "and if children, heirs also, heirs of God and fellow heirs with Christ..."

"Fellow heirs with Christ" would mean that we're reigning with Him, i.e. Revelation 3:21, right? "I'll grant for you to sit on the throne with Me." Isn't that what He says?

"... if indeed..."

What's the requisite? Same requisite that's in 2 Timothy. Same one. Why do you think He uses this as a requisite? What's interesting is that when Adam and Eve are caught in their sin, one of the first things that Adam does, and we've oftentimes talk about this, but he throws his wife under the bus, right? The very opposite of what he's supposed to. God had made him in the image to be like Him, and by the time you read in Ephesians 5, "Husbands love your wives as Christ loved the church and gave Himself up for her." This image was meant for you. You were supposed to take on the image of God.

Matthew 5:48, "Therefore you're to be perfect, as your Heavenly Father is perfect."

Now, what's the context of the passage? The context of the passage is that He causes the rain to fall on the righteous and the unrighteous. He causes the sun to shine on the righteous and the unrighteous. If you're just nice to people that are nice to you, how is that like God? There's nothing like God in that. It's reciprocity. "You do something good to me; quid pro quo," however you want to say it. He says that even the tax gatherers, the sinners, the Gentiles, they do that. Everybody does that, but the thing that distinguishes us is while being reviled, we don't revile in return, but we give a blessing instead. So, Peter will use that interesting example when you go through the Book of Peter, to keep your behavior excellent in the midst of suffering, just like Christ because that's what we were born to do. As we begin to do those things, that is take

on the character and nature of Christ, we're reigning in the way that He would want us to. You have this sense of preparatory that God is virtually saying that the training for reigning is suffering.

If you go back with me to Hebrews, you'll see this emphasized as well. He gives an interesting parallel, comparison, and contrast between Moses as well. He states in Hebrews 5:5,

"... YOU ARE MY SON,
TODAY I HAVE BEGOTTEN YOU" ..."

It reads, "Christ did not glorify Himself so as to become a high priest."

He didn't take the honor to Himself.

Hebrews 5:4 says, "And no one takes the honor to himself, but receives it when he is called by God..."

(Hebrews 5:7) "In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety."

(Hebrews 5:8) Although He was a Son, He learned obedience from the things which He suffered."

If you go back to Hebrews 2:6,

"WHAT IS MAN, THAT YOU REMEMBER HIM? ..."

(Hebrews 2:7) YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS...

(Hebrews 2:8) YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET."

So, we're kind of going back to Genesis in that particular passage.

"... For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him."

(Hebrews 2:9) But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor..."

Where does the crown come from? The suffering. This is why Peter will say, "Are you suffering? Wow, this is great. The glory of God is resting on you." And you're going, "It's a terrible thing that I'm suffering. Woe is me." And God goes, "I'm bringing you in to reigning with Me." It is the very requisite of reigning and God had intended us to have that heart. Now, here again parallel

this with Satan in Isaiah 14, who says, "I'm going to be like God, I'm going to ascend to the heights of heaven and I'm going to be like God." And God goes, "Because you chose that way, you're going to be in the lowest of pits." But God will say, "If you'll humble yourself under the mighty hand of God, He will exalt you. He'll lift you up." Because Christ took on the form of bond servant, emptied Himself, didn't regard equality with God a thing to be grasped, what does it say in Philipines 2? God highly exalted Him, gave Him a name above every name; that is the name of Jesus. All the way through Scripture, God is calling us to be like Him. Scripture says that we are being transformed into His image. As Colossians says, we are being transformed into the image of Christ. It has been the desire of God from day one, not to rob man of anything, but to give to him. Just like as we've been looking in Proverbs 2, in order to give somebody something of glory, no man just says, "Look, you want somebody to glorify? Here I am." You can't just say here I am. You've got to be worthy of the glory. The glory of Christ in us begins to shine as Christ in us begins to be revealed in our actions, and as we begin to suffer for His name sake and be willing to do it for righteousness' sake; in such a way that is like His nature. So, we're not just talking about going through pain and suffering and "Woe is me. Poor me." We're talking about not grumbling, not complaining but giving thanks, and as James would say, rejoicing. As you and I begin to do that, God says, "You're equipped to reign."

This is a very unusual calling at the very beginning, and I can understand why in some way, God has Adam practicing on animals first. "We're going to start with the animals, see how you deal with those." When God was preparing Moses, He puts him in the wilderness 40 years. What's he doing? Working with sheep. Perfect training to actually minister to man because you're going to deal with a lot of crying and a lot of complaining all through the night, and you're going to have a lot that are going astray. You have to pull them back. You're going to feel like beating them, but we wouldn't want to do that. That would hurt the livestock. So, all of these things God is using, for what reason? That we might reign with Him, and all of the creation is for that, there's a culminating effect, and I hope you saw that.

Closing Prayer:

Father, we give You thanks for Your word and how You're bringing us into Your glory. How, from day one, You were training us, transforming us. You are revealing things to us through nature itself And ultimately You would reveal to us the need for Your Spirit in us in order to truly reign right, but we would have to come to the understanding ourselves and ultimately to admit we're not up for the task. We would have to admit that there's something more that we need. So, we give You thanks for these things that have caused us to see things in the light in which You have ordained them. We give You thanks in Jesus' name. Amen.