

7.17.2024

Genesis

Preparation for Man

Chapter 2 (vs.4-6)

Look at the creation days, and what you're going to see is, you're going to say, "Well, He's leaving out a lot of information. I mean, what about the amoebas and the paramecium? What about all the galaxies out there? And why doesn't He talk about them?" I mean, the very fact that on the one day that He creates literally the universe as we know it, He just simply says, "And there were stars also." So, the amount of information that He leaves out that would seem to be extremely necessary in comprehending the whole process of creation, God is not interested in your comprehending it. Quite frankly, if He had told us all the details, we'd have no idea what He was talking about, but He's telling us a story, and He's given us specific information. It kind of reminds me of when Jesus is talking to His disciples and He says, "Many are the things I have to say to you, but you can't handle them now." And clearly, I look forward to the day when we sit down and talk with God, and He tells us all the wonderful details about creation. That's going to be a wonderful thing, but then I'll be able handle it. Now the important thing is, as the Gospel of John says, "I have a lot of other stuff to write. If I had written all of the things that there were to write, I mean, that the Earth could not contain all of the magnificent things that God had told us." But he said, "These things I've written that you might believe Jesus is the Christ, and that in believing you may have life in His name." John is telling us in the Gospel of John that there's a lot of other stuff he could have said, but the things that he did say, he said so that you and I may come to a close relationship with the Lord. The same is true throughout all of the Bible. The things that are written, are written for the sake of us having a relationship with Him. I've tried to clarify in the Book of Genesis specifically and what I've done for you is I've emphasized this with the title of the Book of Genesis, is that it really is the beginning of grace and ultimately reconciliation. What God is revealing to us is His gracious acts. As you see the creation being formed, you realize that once again, God is not only telling a story, but God is conveying His grace upon us and showing how He's going to be gracious to us. Ultimately, as man will fall, God begins to then pull him back. You begin to see the work of reconciliation throughout the rest of the book and ultimately throughout the Bible, until you come to Revelation 19, where Christ comes on the scene, and you see that wonderful reconciliation.

Once again, just to emphasize this, if you look with me in Colossians 1, it seems like a long way away from Genesis, doesn't it? Colossians 1:15, as it begins to describe Christ, it says this,

“He is the image of the invisible God, the firstborn of all creation.

(Colossians 1:16) For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

(Colossians 1:17) He is before all things, and in Him all things hold together.

(Colossians 1:18) He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.

(Colossians 1:19) For it was the Father’s good pleasure for all the fullness to dwell in Him,

(Colossians 1:20) and through Him to reconcile all things to Himself...”

So, you have the beginning that shows the grace of God, and He creates this, and it was good. There's no doubt. I mean, you really don't have a day in which He goes, “I created this, and it was bad.” So, no good thing will He withhold, right? You just see His gracious nature to want to give and to want to give that which is best for us. So, all the way through, you see this in creation; as well as you begin to understand what His plan is as He begins to think upon creating all things ultimately for man.

So, if you have your sheet with you, we're just going to walk through the seven days. Then, we're going to pick up where we're looking at in Genesis 2 as we go.

Day one is emphasizing God unilaterally existing. That is to say that there's nobody helping Him out. One of the passages that I gave you, Isaiah 44:24, literally says that God says, “I created all these things.” And this is the way it's put in the text, “by Myself...alone.”

I know a lot of people want to take credit for both saving the planet and maybe creating things, but God did it by Himself, alone. So, at the very beginning, day one, you see in the beginning was God. “In the beginning God...” It just simply puts it this way, and you begin to realize that through Him, all things were created. His name itself literally means “the only uncaused cause”; The One who had no beginning, will have no end; the “I AM”. So, what a wonderful picture of our God. He is the fountainhead of all things, the source of all things. As Paul so aptly puts it to the Athenians, “In Him, we live and breathe and have our existence.” I know some people say, “Well, I don't want God in my life.” Well, if you don't have God in your life, you have no life because in Him is life. So, the very fact that He allows you to breathe, is an act of grace, especially when you use that breath to curse Him, but He still gives you the breath to do it. It's a magnificent thing. So anyway, the first day is really giving a very wonderful picture in the

sense that God has destined His creation to come to Him. He is the only source for help and there's this kind of realization that without Him there is no purpose. There is no meaning. He actually uses the words within the text, *"tôû bôû"* in the Hebrew, which means that life is literally meaningless and empty without Him. He gives us this interesting picture at the very beginning of creation, and then you see the work of God, in which the Spirit moves on the face of the waters. Now, you begin to have life. So, where does life come from? Obviously, the Spirit of God. It's wanting to establish that day one, it's His good pleasure to bring a sense of purpose and fulfillment to your life. That's His plan. We oftentimes talk about the little tract "Four Spiritual Laws". Most of you probably know how it starts off, "God loves you and has a wonderful plan for your life." That's a great way to start off if you want to share the gospel, because sometimes, we come and approach people in the negative, "You're going to hell." Ok, wait a minute. Let's begin with the good news. The good news is, "God loves you, and He has a wonderful plan for your life, and He doesn't want you going hell." So, it's a wonderful point, but that's fundamentally what He's saying at the very beginning. Literally God is the only one that can bring purpose and fulfillment in your life. There's no one else that can do that.

So, *"Tôû bôû"* is actually used in the Book of Jeremiah, where the children of Israel had gone away from God, and He goes, "You go away from Me, and this is why your life is meaningless and empty. So, it's a very interesting picture, but at the very beginning He's sharing with us His plan for us.

In day two, you see God distinguishing. So, we really have a God that makes distinctions. We have a God that makes distinctions between darkness and light. He makes distinction between good and evil. One of the things that the world wants to do is blur everything, and God says, "No, there is a right and there's a wrong." So, God is giving us these wonderful pictures in creation days. So, day two, He separates the earthly from the heavenly. That's an interesting picture telling us that God has something greater, but there is a difference and there is a distinction, altering, duplicating, distinguishing; He shows all those things.

Day three is a wonderful picture of anticipation. There's a wonderful picture of resurrection. We oftentimes talk about this in the sense of Easter, where we celebrate Resurrection Day, and that God had ordained Resurrection Day to be when? In the springtime. Why would He orchestrate that? Actually, you go all the way back to the Book of Exodus, and God tells the children of Israel, "In case you're confused about this, I'm going to tell you what the first day of the year is." And the world is confused, they go, "Yeah, it's in winter." And God goes, "Of course it's not in winter, it's in the springtime. That's when life brings forth." So, He gives us this wonderful picture of life springing up from the ground which is a picture of, what? Resurrection; the fact that from the ground souls will be raised up. God gave that initial picture

in creation and ultimately will fulfill it. So, of all days, when would He convey that point? The third day. Right, day three He talks about plants springing up.

In day four, He talks about the four extremities. Of course, we talk about the four corners of the Earth. More specifically, God is showing that He controls all, that He's overall. It's a wonderful picture of the lights in the heavens and the stars and things such as this. It's an excellent picture of God saying I'm sovereign overall and that's probably one of the most comforting things that we could ever meditate upon.

I was talking to somebody today and they were talking about their fears. I said, "Well, fears are actually a sign of disbelief." They looked at me a little strange, and I said, "And what Romans 14 says is that which is not of faith is sin. So, to have a fear is to sin because there are two fundamental things that you don't believe. You don't believe God loves you, and you don't believe God controls everything. Now, if you believe God controls everything and that He loves you, what do you have to be afraid of? If God is for you, who can be against you? So somewhere along the line you're not believing." Anyway, the fact that God is overall in the extremities, and He sovereignly appoints all things is seen in day four.

In day five, there's no doubt about the fact that God wants to abundantly give us things. The way He describes it in this particular day, fish swarming, crawling things crawling, I mean, birds flying, and you see the abundance in every one that He describes. The picture is that God wants to abundantly supply us with all things. You see this in Corinthians, you see it in Philippians, but God is a giving God. For God so loved, He gave. So, God is not a taker, He's the one that gives. By His very nature, He doesn't just want to give, He wants to give abundantly. Scripture talks about Christ dying on the cross, and it refers to Him dying in this way, that His love was poured out into our hearts. That's a great picture because you see the willingness not to just quasi suffer, but to give His all for us. Clearly, not one thing would He withhold, and as 2 Corinthians 8 says, "Though He were rich, He became poor." And Philippians 2 says that He emptied Himself and took on the form of a bondservant. So, all these things are great pictures of His generosity. Isn't it wonderful to know that we have a generous God?

Day six is emphasizing the fact that in this day, He is not only going to create the beast of the earth, but He's going to create man in this day. Now, what's also interesting is that like Psalm 49, there's very little difference between beast and man. The one thing that distinguishes man from beast is the breath of God. So, like Psalm 49 will say, man in his pomp and his arrogance is like the beast that perishes. Once again, that's why you see in the Book of Daniel as the nations are being portrayed, they're portrayed as beasts; whether it's a lion or a bear or something like this, because nations have this insatiable desire to conquer. I mean, we're living in a day and age where we're seeing Russia stick up its head and go, "I want to take over this place." And with every generation, we've seen nations begin to rise up and begin to devour for the sake of

acquiring more. There's an insatiable desire. Well, that's the mentality of man. He requires more, he goes after more, but he's never satisfied. So anyway, on day six, what you have is the parallel of man and the beast, as well as the distinction that God makes that God has something greater. One of the great emphases of day six is that God has something greater for man, that He wants man to rule. Once again, man's going to come in contact with the serpent and the serpent's going to try to convince man that God's trying to withhold from him. But day six is very clear, "I want you to reign, and I've created all these things." It's like God gives over the keys and He goes, "You're in charge of creation." Let's think about that. This is not a selfish God. This is a God that wants us to reign with Him.

That ultimately comes to a close in Revelation 3, as He talks to the final church in Asia Minor, He says that if you overcome, you will sit down on the throne and reign with Him. So, it's a great picture. God is not trying to hold us back, but He does want us to think like Him in order to reign properly. The way the world thinks, and Jesus talks to His disciples about this as they were trying to vie for a position, and He goes, "Look, the nation's think this way. They oppress and they look for positions so that they might elevate themselves and condescend, but we don't think this way because the greatest in the kingdom of heaven is the servant of them all. So, God's good with your reigning, He just wants you to know how to reign. Reigning is thinking of others and serving others. It's not oppressing others. Here again, the world will confuse this. In day six you begin to see God's wonderful plans for man and the fact that God literally called him into His image. The Scripture says that we're being conformed into the image of Christ. So, what a great picture that is.

I like the way that it's put in 1 John, the day is coming when we'll see Him face to face and we'll be like Him, for we shall see Him as He is. Think about that, it'll say in Genesis, in the likeness, the image of God. We have this played out in in Scripture. So, God has wonderful things for man.

Day 7 is the greatest of all the days and the reason why it's so important is it emphasizes the cessation, the ceasing of God. Once again, "*šabāt*," or sabbath makes reference to ceasing. Stopping has nothing to do with sleeping. So, Sabbath rest has nothing to do with sleeping or taking a nap or taking it easy. God's not in heaven going, "Wow, I'm going to have a vacation here after all these days." But the point of the Sabbath is that He ceased from His pursuit, and from that day forward made a promise. Thus, day seven, the number 7, is actually used even in Judaism today. It's called to "seven oneself," and if you "seven oneself," you're making a commitment or you're making a promise. Another translation for "to seven oneself" is to swear. So, God is making a promise. He's making a commitment and He's dedicating Himself, if we can put it this way, obviously it's conveyed in Philippians 2, to serve mankind. Whereas, if you think about all eternity past, He didn't have us to mess with. I've heard people say, "Well,

God must have been awful lonely.” God wasn't lonely. Here again, all you have to do is read Proverbs 8 to understand that eternity passed God wasn't lonely. But what we understand is when He created man, He knew before the foundation of the world what was going to happen, and He decided that we were worth it. Here again, we give the wonderful analogy, as Scripture does of having children and, it still boggles my mind after we had the first kid, my wife goes, “I think I'd like another one.” I'm going, “Have you thought this through? Because you know how much trouble these things are. You know, and walking around with them, it's like nuclear stuff.” But you realize that with even knowing all of that, you still want to because how wonderful it is. I mean, truly children are a gift of the Lord, but wow, how much trouble it is. So, it truly wasn't a rest, though it's called a Sabbath rest; it was the cessation, and the ceasing was from His ways. As Hebrews 4 will say, as God rested from His ways, so you too enter into the Sabbath, and you rest from your ways.

The Book of Isaiah will clearly define the Sabbath as a ceasing from your own pursuit so that you can serve like Christ did. I mean, you go through the Old Testament and one of the things that seems to be repeated is when God is even talking about His children, Israel, He says they are an obstinate people. They always rebel. It's bad enough to have kids and then you have a rebellious kid, wow, but knowing that, He still did it. Scripture makes this wonderful reference, “While we were yet sinners Christ died for us.” So, it demonstrates His great love for us in that He would dedicate this time, and it's like He goes, “From this day forward.” And He becomes like a parent; a servant to the children. So, it's an interesting picture that is given and that's why the Sabbath day is so holy. It's so set apart because God decided that He would invest Himself.

The way we put it here within the text is, God commits Himself. Thus, the “seven oneself” on the 7th day, God commits Himself to give. That's John 3:16, right? “For God so loved, He gave.” I mean, really up to this point, what did He have to give and who did He have to give to? But now, He's going to give His life for us rebellious kids. So, it's a magnificent thing. Obviously, within the day, it's a declaration of completion.

We give you the text in John 19:30 in which Jesus on the cross, and what did He say at the end? “It is finished.” So, it was a declaration of His finished work. One of the passages that we talk about here is that God literally has planned this before the time began. So, we're going to be talking about that as we go.

So, we now come to Genesis 2, and we've gotten through the seventh day in verses 1 through 3, and we're going to be looking specifically at verse 4, 5 and 6 today; in which the wording is very interesting and very unique. Much of Scripture is written like a newspaper. If you look at the Book of Revelation, it's written the same way. So, how is a newspaper written? Well, a newspaper will start off with headlines, “Crash on Saturday: 3 killed,” or something like that. Then the next line will give a little bit more detail and the next paragraph will actually kind of

give a summary of the detail. Then from that on, it will go into deeper detail. So, it might say, "At 3:00 there was an accident, three people were killed." Then as it goes on in the story, it gives the greater detail, "A family was driving on their way to so and so." So, the same thing is true with Scripture. "In the beginning God created the heavens and the earth." Headline, and then it will begin to go into detail.

Well, by the time we go to the first three verses in Chapter 2, we've finished creation, right? Seventh day, we're done, and the declaration of God ceasing and making a promise to us. Now, He goes back, and He's going to go in detail on why He literally has created all things, and that's for man. So, the focus is going to be on man.

Once again, I just want to emphasize Genesis 1, if you back up, verse 14,

(Genesis 1:14) "Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years."

Now, I just want to stop there. "Ok, God, you want to talk about the sun? You want to talk about how big it is? You want to talk about the fact that it's like a medium sized star; that it's only one and over a billion in our own Milky Way Galaxy? Then there are billions of other galaxies out there? Would you like to talk about that?" "No, not really. What I'd like to talk about is, how it affects you. So, what I've put are time clocks in the skies so that you know what a day is." I've often thought it was interesting, can you think of any nation on the planet that thinks that a week is more than seven days or less than seven days? I mean, everybody seems to agree a week is seven days. Have you thought about that? How do you decide that? I think God did. The same thing is true with the month. Of course, the Jewish calendar of the month was the lunar calendar. So, it was based fundamentally on 30 days or on the new moons. "Why'd You put that moon there?" "I thought you'd want to know what time of the month it was." "You mean there are 12 months?" Seems to be something like that.

So, if you look at the passage, I made these signs in the heavens, seasons, days, years. I've made seasons." Isn't that bizarre that we actually celebrate the same seasons? Some do it differently in the far South, but the fact of the matter is that it's still the same seasons.

(Genesis 1:15) "and let them be for lights in the expanse of the heavens to give light on the earth" ..."

Once again, the purpose of the lights is, as fast as they are, He's only put it in in vernacular of how it affects you; how it affects man.

(Genesis 1:17) "God placed them in the expanse of the heavens to give light on the earth,

(Genesis 1:18) and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good."

If you look in verse 16, how does it end?

"He made the stars also."

Once again, we've repeated that point, but I just think it's to be noted that God's not interested in the details of the universe for you, because quite frankly, you can't see them, but He is going to make the universe as vast as it is so that you might look at the heavens and go, "Wow, somebody's bigger than me." And it's pretty bizarre that man will look up at the heavens and go, "I think I rule the universe." I mean, you can't even count the stars, let alone be in charge of them. So, all of this is establishing God's love for man, and the focus is going to be on him. This is not going to end. In fact, the focus of man, and we've talked about it being like a telescope, you start off with it being kind of blurry, and you just keep focusing; before long, everything gets clear, and that's what begins to happen, because you see all this general creation, but when He's done focusing, you realize there's no doubt about it, it's on man, and you realize that He's literally created everything for man. Psalm 19 will say, even the heavens declare the glory of God and the firmament that showed forth His handiwork. I mean, the psalmist cries out, "I look at the stars and I look at the moon and the sun and I go, 'What is man that You would even think of him?'" And God goes, "It's working. That's the reason I created them so that you would begin to wonder, 'Why would He love me above all these things?'" That was the reason why He did that. Now, granted, that's a lot of work for that, but that's why He did it. So, the focus is going to get clear and as He goes back, He wants to go back to not only a focus on man, but a clear purpose that He has with man intended for everything that He does.

So, we come to Genesis 2:4, and it starts off this way in the NAS version,

"This is the account of the heavens and the earth..."

And that's not the way that it reads in King James. How does it read?

"These are the generations..."

That's pretty interesting, isn't it? Why would the King James translate it "generations," and why would NAS translate it "account"? I would say to you that they actually are both right; that there is a purpose and a side to both of them. Usually, when you see translations that seem to be different in that respect, if you just take a little time, what you'll see is that they're literally agreeing with one another, but they're coming from a different perspective. And that's true, because this particular word can mean both. However, it has the connotation, as the King James puts it of "generations." Now, the reason why New American Standard didn't put in "generation," they put in "account" is because it seems like we're dealing with inanimate

objects, the heavens and the earth. Isn't that the way it reads? "This is the account of the heavens and the earth." So, if you were to read, "This is the generations of the heavens and the earth," it doesn't seem to fit. Once again, this particular word could actually be used to be "account," or to make reference to "generations." It is interesting that throughout the Book of Genesis, this phrase will be used to actually introduce different sections in the Book of Genesis. So, let's follow it through.

Genesis 5, if you look there with me, Genesis 5:1. How does this start off?

"This is the book of the generations of Adam..."

Same word that's being used within the text.

If you look with me in Genesis 6:9, how does it start off with Noah?

"These are the records of the generations of Noah..."

Same word, "generations."

Chapter 10, if you look with me. We won't go through all of them, but literally, Genesis is separated into these sections. If you look with me in Genesis 10:1,

"Now these are the records of the generations of Shem..."

(Genesis 11:10) "These are the records of the generations of Shem..."

(Genesis 11:27) "Now these are the records of the generations of Terah," who is Abraham's father, right?

It actually goes through the book, I won't go through all of them, but in each case, he's introducing a new section. Now, the question in line here is, why is he doing that and why is he using this particular word? The word itself makes reference to both accounts of something and generations. It will have as its root word "descendants." The focus will be on its fundamental word, literally, meaning "*yalad*," to bring forth. The point of the phrase and the word itself, is an emphasis of God bringing forth something, and more specifically bringing forth a generation or descendants. The focus is on what God is creating, and that is man. His focus is going to be the descendants of men. In each section you won't read something like, "And God made this on this wonderful day and we celebrate the great trees of Sequoia" or "The wonderful range of the mountains, or the great oceans we celebrate. Oh, how wonderful Yahweh is. He made the oceans." And He did, but that's not going to be the focus of His celebration; nor is it going to be the focus of what He is working. He is working in the lives of the generations. Now, what's very interesting about the introduction here is it uses what we would perceive to be inanimate objects, the heavens and the earth. That's why once again, "generations" doesn't seem to quite fit in, but the picture is a coming together of the two, the heavens and the earth. It is an

interesting picture that God has given. So, there's something that is happening. Here again, I just want to emphasize that God is drawing us into His work in this phrase.

So, we'll pick up in verse 4,

"This is the account..."

I'd probably put it in the terms of an account of God bringing forth descendants. We'll put it another way, this is an account of God bringing forth man, because that's what we're going to see. So, it's going to start with an interesting picture of the heavens and the earth, and they're both in interplay, and there's going to be a purpose of somehow uniting the two.

So, he starts off this way,

"This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth..."

"Terra firma," or the ground would probably be another emphasis.

"... and heaven."

Now, watch what he says in verse five, and we know that we're regressing because you back up, He has already created the shrub and the grass, and it's already popped up and everything. So, He's regressing back before then. You say, "Why is He doing that?" Because He's reminding you why He was making what He was making and that everything He was making was in view of man. So, He wants you to know this.

(Genesis 2:5) "Now no shrub of the field was yet in the earth..."

"*Ereš*" is the word used for "earth," which can actually mean "dirt," or it can sometimes be translated as "a people." For instance, "God so loved the..." Right. A globe. It can refer to, of course, the cosmos, things that God created; it's sometimes referred to as man; His love for mankind.

So, "the LORD God made earth and heaven." No struggle.

(Genesis 2:5) "Now no shrub of the field was yet in the earth, and no plant..."

The word "plant" there is making reference to any little thing popping up from the earth. So, not any little green "pop," yet.

"...of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground."

Now, it's clear that He's focusing on man at this particular juncture because He sticks them in before there's a sixth day. We're not even in the sixth day, and His point is there's no man

around yet. Why aren't things popping up yet? He's letting you know that the things that He's going to have pop up, He's going to have them pop up for man. You say, "For what purpose?" To work the garden. Now, we know that Adam started off a gardener. Then, as he sins, he ends up being a farmer because things get difficult, but nobody wants to do nothing. God has so ordained that we would enjoy and be prosperous and that our life would do something. As Christ says to the disciples, "I came that you might bear fruit and that it would remain." In other words, everybody wants their life to count for something, and they want to do something of value, something that will last. So, God had so intended this to happen.

The way that this verse reads, is "There was no..." We'll just put it the way that it sounds, "There's no 'ādām." That's "man," "Adam." "There was no 'ādām 'āḇad,' that's to work.

"No 'ādām 'āḇad 'ādāmâ."

"No Man to work the ground."

What's the word "ground"? "'ādāmâ," the same word. Where does man come from? "'ādām".

Have you ever thought about the parable of the soils in Mark 4, and Matthew 13, I think it is, as it gives the parable of the soils, and who are the soils? Man. What's the seed? The word of God. So, He gives this parable of the word of God being spread out, and there's some soil that's bad and there's some soil that has weeds, but there is a good soil; some by the wayside. So, He gives pictures of different soils, but they are a metaphor of, because it's man, right? So, what's interesting about this particular passage is that He begins to demonstrate that God has in His visions and His sights, man in everything that He's making, even before He comes to the sixth day, and that's what He's wanting to do. We're not going to get this far, but by the time you get to verse 7, who are we talking about? Right. Now, we know day six and day seven has already come by. So, man's been created according to what He's already gone through. He's already gone through the days, but He's going back because, why? Let me put it another way, He doesn't go back, and He doesn't say, "Have you seen how this little plant just goes up? You see that little plant going up? Let me show you how it works." Who does He go back to talk about? Man, because it's all for man. Ok, so, wonderful picture here.

"...the LORD God had not sent rain upon the earth..."

He uses the interesting thing in verse 6,

"But a mist used..."

And we don't have time to go into that, but there's actually only two places in all the Scripture where that word is used. One is here and the other is in Job 36. In that particular passage as well as here, the word itself makes an interesting picture of something enveloping and

covering, and to not take this too far, it is a picture like a child in the womb, and how it's protected by a kind of water. I think that women break the water and then it's about time to have the baby, but it's a picture of something enveloping and the word itself literally means to protect. So, you have this picture of God talking about the ground, and about putting a protection over the ground. He actually uses in the text to water it, which is literally translated "to give to drink." Why is He describing it this way? To show that He has and is creating and forming something from the earth that is very near and dear to Him, and that's why verse seven goes into man. Then, He breathes in man. He molds him out of the clay, right? Now, what's also interesting is that in order for man to be molded, there has to be the water, in order for there to be clay. The psalmist will say, "He took me out of the miry clay." It actually uses that phrase.

We'll probably run out of time, but you look at passages like Isaiah 29, Isaiah 45; I think it's Isaiah 62, is that right? But in every case, you'll see a phrase, some say, "He's the Potter. We are the clay." Now, the wonderful parallel to this is seen in one of our favorite passages. So, we've got to turn there, and it's Psalm 139, one of our all-time favorites, right? In Psalm 139, of course, the Lord knows us. He understands our thoughts from afar. He's scrutinized our path. He's intimately acquainted with all of our ways. As it begins to describe God's creative act in making us, the way that it's conveyed is found in verse 13.

(Psalm 139:13) "For You formed my inward parts..."

That could actually, more literally be translated "liver," but the reason why it uses that phrase to actually define that organ is because it was perceived as the seed of the emotions and the passions. When people get emotional, their stomach starts butterflies, things begin to happen in that particular region. So, He's given us a picture of that God was not just forming the physical, but He was forming the emotional. Why is it that that some kids, I mean, almost as soon as they pop out you go, "That kid is really emotional." And other kids, you're going, "Not so much." But God forms, see. We've oftentimes talked about this, but they say the personality of a child is fully developed by age 2. So, you realize that God had a plan and He's orchestrating all this.

The text reads, "For You formed my inward parts..."

And he gives this a wonderful word that he's actually going to double up on as we get a little bit further in the text, but it has a sense of He's weaving the tapestry. Now the point is that everything is individualistic. So, it's not like we have a Model T in which we're just running off the same thing, everything, but it's this sense of intricate detail that He's doing. In other words, not only is no person a mistake, but each person is also made for a particular purpose.

“... You wove me in my mother’s womb.”

(Psalm 139:14) “I will give thanks to You, for I am fearfully and wonderfully made;
Wonderful are Your works,
And my soul knows it very well.

(Psalm 139:15) My frame was not hidden from You...”

“Frame” is really dealing with a stem; the bones of the body.

“My frame was not hidden from You,
When I was made in secret,
And skillfully wrought in the depths of the earth.”

This is a very interesting point, because he's literally going back to Adam, and he's revealing that in God forming Adam, He was forming every one of you; that all DNA comes from him, and He was weaving everybody's DNA, not just Adam's, on that day. Scripture has given us the intimacy of God and the forethought and the foreplanning of God in every one of your lives.

As Ephesians 1 says, before the foundation of the world, He knew you. Then it goes on and it uses this phrase, “skillfully wrought,” which once again, can literally be translated “embroidered.” So, we have this sense that somebody is really skillful at this. Now, what He's conveying within the passage, as well as what He's conveying in Genesis, is that the value of a person's life is not based on the material used. Let's go back on the material used, dirt. What He takes in the creation of man, the most common substance on all of the earth, dirt. So, from the dust of the earth, He's going to create you. But there's a reason for that, because He's wanting to prove to you that your value is not based on the material you, but it's based on the skill of the One that made you. So, it is amazing. I mean, you take somebody with common thread, and they can weave a tapestry if they have talent. Now, what causes a piece of thread to be extremely valuable, or a paintbrush? It's just to paint, but somebody paints a masterpiece, and now it's valuable. Is it the material that makes it valuable? See. This is where I think a lot of people get frustrated. They go, “Well, who am I?” And God goes, “Well, really, nothing without Me.” So, you have the emphasis of the skilled maker, the artisan that's involved within this. Then, you have in this the necessity of water in the process. Water in the process is that which makes dust.

The psalmist says in Psalm 103 that the Lord knows that we're but dust, right? Dust really is not too moldable. Have you ever tried to make something out of dust? So, you really can't, but when you think about the Creator, He gives you a wonderful picture in John 9 with the blind man. He spits in the dirt and He forms clay, and healing comes from that. What is He telling you? He's telling you that the washing with the water is that which makes dirt moldable. One of

the things that we desire to be is used by God. "I want to be used by God." And God goes, "You've got to have the water first."

We see in Romans 6 this wonderful picture of baptism, which is like a picture of resurrection and being buried in the earth and then coming up, but He uses the word "baptism" as a washing that is also involved. This baptism of which Peter will say, "Now, it's thus that saves you." He's not saying that the actual water baptism saves you, but the picture of it is. Baptism shows a sense of faith in the sense that you're willing to go under and hoping that somebody's going to pick you back up, but actually beyond that. The point is that you believe that God is going to save you just like it was called a baptism of Noah. What is the baptism of Noah? Well, he was in an ark, went through the water and he believed God was going to save him through the water. Here's the point, there is a cleansing that takes place in believing that God is going to save you that washes you. If in fact you don't have this cleansing, that is to say, you don't come to God believing, because it's the believing that brings about the cleansing, right? If you don't believe you can be used; there is no molding; there is no making a vessel. The necessity of making a vessel and the necessity of making Adam was that He had to envelope him with water, and it showed the care of God in which He was beginning to prepare the ground for molding. So, as you see this, you begin to realize that God is making us through the difficult times in our life. You say, "God, I'm drowning." And God goes, "No, I'm cleansing so that I can use you."

There's a great picture of this in 2 Corinthians 4, if you look with me. It shouldn't surprise you that in this particular chapter he goes all the way back to creation to describe God using him and how God saves, as we were talking about God makes distinctions and He makes divisions, and He separates the light from the darkness. So, in 2 Corinthians 4, he's talking about the fact that there should be a distinction in our lives, that the Light of the world has come in my heart. If there's no light, then obviously there's no change. How can you tell that somebody is saved? Well, let's see, it's about as clear as light and darkness. So, what does Ephesians 5 say? You once were darkness, now you are light. So, I couldn't be clearer than that.

(2 Corinthians 4:6) "For God, who said, "Light shall shine out of darkness" ..."

Isn't that part of the creation act?

"... is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ."

So, he gives this interesting picture of creation that is ultimately pointing to the transformation that takes place in our lives when we receive Christ.

Now, keep reading, and what's the next thing that he says in verse 7?

“But we have this treasure in earthen vessels...”

God molds us for a particular work, but we're still earthen. What makes us valuable? The treasure within. He's never going to let us forget that His mercy and His grace are upon the earth. Can you explain why He would envelope dirt with care, with protection? Why would there be such protection for the earth? God goes, “Watch, I'm getting ready to make man, and I love him that much.” “You love dirt?” Yeah, He loves dirt, and how magnificent this picture is of God forming, “I not only love man, and I not only will mold him, but I'm going to put a treasure in him. I'm going to put the most valuable treasure in a clay vessel.” And Paul goes, “I can't believe it.”

“We have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves.”

I mean, you hear people all the time, “You don't know how bad I am. You don't know.” Yeah, I know how bad you are, you're dirt, but it doesn't matter to God. If you'll come to Him, if you'll confess your sins, He is faithful and just to forgive you, and He'll cleanse you from all righteousness. Now, He can mold you, and now He'll use you; He'll put the most valuable words in your mouth, and He'll put the most valuable calling in your body, and there will be no doubt it's Him and not you.

I mean, one of the greatest things about God's saving sinners, which we all are, Paul will say, “In which I'm the chief,” is that we go around literally proclaiming, “You know, it's not me.” And they go, “Yeah, we know it's not you.” But like the blind man, “Was this the guy?” They didn't even recognize him because there's such a transformation that took place, and that's literally what happens within this wonderful picture. So, not only are we valuable because of the artisan that forms us, but we're now valuable because of how He molds us, as well as in the fact that He does this in a very unique way and makes us distinct. Paul will talk about, in 1 Corinthians 12, that we all have different gifts. The point of the matter is that there's no child the same. There's no person the same. You go, “Well, who came up with that idea?” It was formed in Adam, and He had already orchestrated this. People say, “I'm an accident.” Nobody's an accident. He has a specific work for you to do, and the wonderful thing is that you're so unique that nobody could ever take your place. So, we had this wonderful picture of an artisan molding specifics and details, and various sundry of people. Then, you have this wonderful end that will ultimately come in verse 7 of Genesis, in which God will breathe in you.

When I think about that in particular, I think about that passage in the Gospel of John, in which Jesus pulls His disciples, He breathes, and then He says this, “Receive the Spirit.” And you realize, “Ok. So, that's what separates me from the beast, the breath of God. Your value is not based on who you are as far as your makeup, but it's based on the artisan that molded you and

it's based on the breath that is within you, and this is what gives you value. If you don't have the breath of Christ within you, I understand why people commit suicide. I understand why people go, "My life is worthless; it's meaningless." Because they have not the breath of Life within them. They have no sense of purpose. They have no sense of direction, and their perception is that everything's a mistake. When the Spirit of God comes within you, everything makes sense. And remember, you go back to the beginning of Genesis, He takes meaningless and empty and brings fulfillment and purpose. So, God is doing a great work. There's a lot more that we could have said about this, but we're going to end with that as we come to the end. I do think it's to be noted that in 1 Corinthians 15:45, it refers to Christ as the "last Adam." So, we'll talk about that as we continue to go.

Closing Prayer:

Father, we give You thanks for Your work in our lives. The very fact that You love us to such a degree that You would be thinking of us even while we were still dirt; you would be enveloping us with protection and care. Though the world would see this as something to abort, You would see it as something to love. We give You thanks in Jesus' name. Amen.