



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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## Prayer

Lord, help me to be a good employee! I know I can do more than I've done and perform at a much higher level. And if I give 100 percent of myself to my place of employment, I know I can help my employer make a better profit and become more efficient. Please forgive me for taking a salary for work that hasn't been done with a full commitment to excellence. Jesus, I want to change in this area of my life. I ask You to help me become conscientious about the way I perform at my job, in our marriages, families and life in Jesus' name. Amen.

Sparkling Gems from the Greek.

## Worship Music

[Every Man-Casting Crowns](#)

[At Your Feet-Casting Crowns](#)

[Grace-Michael W. Smith](#)

[Come and Fill My Heart-Avalon](#)

[Move-Mercy Me](#)

## Scripture

## Genesis

Genesis 2:1-25 (AMP)

1 **THUS THE** heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended His work which He had done; and He rested on the seventh day from all His work which He had done. 3 And God blessed (spoke good of) the seventh day, set it apart as His own, and hallowed it, because on it God rested from all His work which He had created and done. 4 This is the history of the heavens and of the earth when they were created. In the day that the Lord God made the earth and the heavens— 5 When no plant of the field was yet in the earth and no herb of the field had yet sprung up, for the Lord God had not [yet] caused it to rain upon the earth and there was no man to till the ground, 6 But there went up a mist (fog, vapor) from the land and watered the whole surface of the ground— 7 Then the Lord God formed man from the dust of the ground and breathed into his nostrils the breath or spirit of life, and man became a living being. 8 And the Lord God planted a garden toward the east, in Eden [delight]; and there He put the man whom He had formed (framed, constituted). 9 And out of the ground the Lord God made to grow every tree that is pleasant to the sight or to be desired—good (suitable, pleasant) for food; the tree of life also in the center of the garden, and the tree of the knowledge of [the difference between] good and evil and blessing and calamity. 10 Now a river went out of Eden to water the garden; and from there it divided and became four [river] heads. 11 The first is named Pishon; it is the one flowing around the whole land of Havilah, where there is gold. 12 The gold of that land is of high quality; bdellium (pearl?) and onyx stone are there. 13 The second river is named Gihon; it is the one flowing around the whole land of Cush. 14 The third river is named Hiddekel [the Tigris]; it is the one flowing east of Assyria. And the fourth river is the Euphrates. 15 And the Lord God took the man and put him in the Garden of Eden to tend and guard and keep it. 16 And the Lord God commanded the man, saying, You may freely eat of every tree of the garden; 17 But of the tree of the knowledge of good and evil and blessing and calamity you shall not eat, for in the day that you eat of it you shall surely die. 18 Now the Lord God said, It is not good (sufficient, satisfactory) that the man should be alone; I will make him a helper (suitable, adapted, complementary) for him. 19 And out of the ground the Lord God formed every [wild] beast and living creature of the field and every bird of the air and brought them to Adam to see what he would call them; and whatever Adam called every living creature, that was its name. 20 And Adam gave names to all the livestock and to the birds of the air and to every [wild] beast of the field; but for Adam there was not found a helper meet (suitable, adapted, complementary) for him. 21 And the Lord God caused a deep sleep to fall upon Adam; and while he slept, He took one of his ribs or a part of his side and closed up the [place with] flesh. 22 And the rib or part of his side which the Lord God had taken from the man He built up and made into a woman, and He brought her to the man. 23 Then Adam said, This [creature] is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of a man. 24 Therefore a man shall leave his father and his mother and shall become united and cleave to his wife, and they shall become one flesh. 25 And the man and his wife were both naked and were not embarrassed or ashamed in each other's presence.

## Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

## Bible Study Sites

[Chuck Smith Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-Cathe Laurie](#)

**What Is the "Image of God"?**

Passages such as Genesis 9: 6 and James 3: 9 show that the image of God in humans was not lost at the time of the Fall and that even those who are not part of the people of God possess it. The phrase "image of God" is not used frequently in Scripture, and its exact meaning is difficult to determine.

- Some have suggested that it may refer to some spiritual, mental, and or psychological quality in humans, such as the ability to think, to feel emotions, or to choose (=free will).
- Others stress the context of Genesis 1: 26–27, where the emphasis is on humans "ruling" over God's creation. From the context it is possible to suggest that as God created, so those who are bestowed with His image are also to be "creators"; for example, the first humans were commanded to name the animals and to "be fruitful and multiply."
- Finally, some stress the "relational" quality of the Triune Godhead that is hinted at in the phrases "let us" and "our image." They suggest that just as there are relationships within the Godhead, so too humans have the ability to enter into relationship with God and with other humans, and that this is what the image is. (However, this characteristic of the Godhead is not fully revealed until much later—e. g., John 1: 1–5.). It may be that a correct understanding of the concept actually includes aspects of more than one of the above interpretations. A major point to be remembered is that we, as humans created in God's image, are related to God in a special way that is not shared by other animal life. And as humans we need to remember that we all are bearers of that image—which, of Seventh Day: God Rested, Genesis 2:1–3

Seventh Day: God Rested, Genesis 2:1–3 ... God did not rest in an absolute sense ( John 5:17 ), but from this particular creative work. This was the basis of the Sabbath ( Exodus 20:11 ). The "Sabbath rest" is also an image of heaven ( Hebrews 4:4 , 9 ).

**ARCHAEOLOGICAL NOTE: Babylonian Creation Stories...** Various epics of creation have been found in the ruins of Babylon, Nineveh, Nippur, and Ashur which are strikingly similar to the "Creation Hymn" of Genesis. These epics were written on clay tablets from before the time of Abraham. These Babylonian and Assyrian (as well as the Egyptian) creation stories are all grossly polytheistic. They usually argue for the preeminence of one of the gods and often reflect conflict or war among the gods. The creation account in Genesis stands in stark contrast to these stories by its simplicity and clarity: "In the beginning God created...." There are points of similarity between the Babylonian and Assyrian creation stories and the Genesis account—for example, the sequence of the creative acts: expanse (firmament), dry land, celestial lights, humans. But the similarities do not prove dependence, although the simplicity of the Genesis account could argue for the Babylonian and Assyrian stories' being corrupted traditions based on the simple, divine original.

**2. The Account of the Heavens and Earth, Genesis 2:4 to 4:26...**This is sometimes called the "second creation story." It starts with a reference to the desolate condition of the earth ( 2:5–6 ), which corresponds to the early part of the third day in the first account ( 1:9–10 ), and then gives some details omitted from the first account. From there it proceeds with the story of the Fall. It is supplemental to, not in contradiction with, the first account. Who was the original author of this document? It carries the story down to the sixth generation of Cain's descendants ( 4:17–22 ) and closes while Adam was still alive. (He lived to the eighth generation of Seth's descendants, 5:4–25 .) So everything in this account happened in Adam's lifetime. If writing was not invented while Adam was yet alive, may it not be that Adam told these things over and over in his family circle, so that at least their substance took a sort of fixed form until writing was invented?

**Genesis 2:4–17. The Garden of Eden...**In chapter 1 the Creator is called "God" (Elohim), the "generic" name of the Supreme Being. Here it is "the Lord God" (Yahweh Elohim), His personal name. It is the first step in God's revelation of Himself. No rain, but "streams" ( vv. 5–6 ). The translation "mist" ( kjv , nasb ) would seem preferable. It would mean that for a while, the earth was watered by heavy fogs, because the earth's surface was so warm, and consequent vapors so dense, that cooling raindrops on the far outer fringes of the clouds would turn to vapor again before they reached the earth. The tree of life ( v. 9 ; 3:23 ) indicates that immortality is dependent on something outside ourselves. This tree will again be accessible to those who belong to Christ at the end ( Revelation 2:7 ; 22:2 , 14 ). The tree of the knowledge of good and evil" ( Genesis 2:9 , 17 ) was "good for food," "pleasing to the eye," and "desirable for gaining wisdom" ( 3:6 ). Whatever the exact nature of this tree—literal, figurative, or symbolic—the essence of Adam and Eve's sin was this: they wanted to transfer control of their lives from God to themselves. God had, in substance, told them they could do anything they wanted to, except for that one thing. As long as they were in right relationship with God—in other words, as long as they recognized God as their creator and master—they experienced life as God had intended it to be, and they were truly the crown of God's creation. They were completely satisfied with this life until Satan, in the form of a serpent, deceived them into thinking that if they were like God and knew what He knows, life would be even better. Once this seed of deception had been planted, they became dissatisfied. They wanted to "be like God." They wanted to be their own master and sole master of God's creation. Is that not the essence of human sin? From the beginning, God designed humans to live forever; the one condition was obedience to God. Adam and Eve allowed themselves to be deceived by the enemy and in turn disobeyed God. Then began the long, slow process of redemption, by a Savior through whom we may regain our lost estate. course, should influence how we treat each other.

**Genesis 2:18–25. The Creation of Woman...** It was already stated in 1:27 that man was created "male and female." Here the way in which woman was created is more fully told. And here, at the start of the human race, is also found the divine origin and sanctity of marriage: one man, one woman, one flesh ( 2:24 ). Scripture represents marriage as an earthly counterpart to the relationship between Christ and the church ( Ephesians 5:25–32 ; Revelation 19:7 ; 21:2 , 9 ). The church is called the "bride" of Christ. Adam's bride was made from his side, while he was asleep ( Genesis 2:21–22 ). This may be a primeval picture of the church, the bride of Christ, who receives its life from Him.

**Naked but without shame** ( v. 25 ). It may be that they were "clothed" in the ethereal light of God, as Jesus was when He was transfigured ( Mark 9:3 ), and that that light vanished when sin entered—but it will one day again clothe the redeemed ( Revelation 3:4 ; 21:23 ). Of all God's creatures, as far as we know, humanity alone wears clothing, a badge of our sinful nature and a symbol of our need for God's redemptive covering.

**The Location of the Garden of Eden ...**The Garden of Eden was on the Euphrates and Tigris rivers, at their junction with the Pishon and Gihon (2: 10–14). The Pishon and Gihon have not been identified. The Euphrates and Tigris originate in the Caucasus mountain region of southwest Asia, flow southeastward, and empty into the Persian Gulf (see map). Two possible locations have been suggested, one near the headwaters of the Tigris and Euphrates, the other near the mouth of the Euphrates in ancient Babylonia. (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History & Commentaries; pages 89-92

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Details Of Creation: V2 "Rested" indicates that God was finished, not tired. V13 The Ethiopia referred to is not the area we know as Ethiopia today. V21 "Rib" actually means curved section in the Hebrew. God may have made an incision in Adam and used his blood or a clone cell to create Eve. (Note that Adam did not breathe life into Eve, but God did. Also the scripture that speaks of the knowledge of good and evil, note that Eve was not formed yet; Adam was told by God not Eve. 2:16-18...2:21-22. ...later we will see when she speaks with the serpent; that she did know about the tree, for that is what she spoke, but I think it is interesting this fact is not brought out that much, God told Adam, not Eve.....Eve was not alive yet, so Adam had to of informed her....so than we wonder why Adam and Eve both did not think....hard...about that...Cj) VV21-24 The woman was created to complete the man. The marriage relationship should be a building up and complementing of one another. (Old Testament Study Guide; The Word For Today; Chuck Smith; 2005; commentaries; page 10)

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The minute two people marry, they are legally joined together. Experientially, though, they do not immediately "become one" when they say, "I do"; they simply begin the process of becoming one (see Genesis 2:24). As the process works itself out, each partner should hold marriage in honor and esteem the relationship as worthy and precious. They should treat each other as being very valuable.

Note in Genesis 2:24 a three-step progression that demonstrates how to become one: (1) Leave. Sometimes a wife clings excessively to her mother and her mother's opinions about what she ought to do, or a husband runs to his father for advice, when the couple should be trusting and leaning on each other. If two people are married but have not left home (both physically and mentally), they need to do so. (2) Cleave. In practical terms, the word cleave means to stick to each other like glue. (3) Become one. Becoming one means the complete union of body, soul, and spirit—and again, this takes time.

If both people in a marriage relationship are born again, then the spiritual union is in place. The most difficult part of the "becoming one" process is usually the uniting of two souls—the joining of two minds, wills, and sets of emotions. Most marital problems in the arena of the soul result from strife over lack of communication, sexual misunderstanding, money, goals, and the disciplining of children. All of these things need to be worked out in the soulish realm of the marriage union, and in order to become one in that area, a husband and a wife need to give their issues to God and say, "Father, change my mind or my will if I'm wrong." God is the One Who will bring them into agreement with His will and purpose. If each marriage partner is willing to be brought into agreement with the other, they no longer try to force each other to be someone they are not, but realize they need each other to be exactly who God created them to be. They no longer pick on each other's weaknesses. Instead, they partake of their strengths, they enjoy one another, and they enjoy the process of becoming one. We must keep God first in marriage and in our lives...if we don't than things are not in order.....His order.....It is God, marriage, family, job.....

(Word 9 Bible Software: Bible Software, multiple translations, dictionary, atlas, sermons of the past saints, concordance, 2005)  
(The Everyday Life Bible; Amplified, 2005, Joyce Meyers, Scripture, Commentaries, page 3-5)