

The Bible Ark Bible Study Program

Genesis – Verses 1:26 – 1:31, Creation – the Beginning of His Love for You and I

Let us look to God in prayer now.

Heavenly father, thank you for the marvelous blessings that you shower upon us day after day. You have created us, you have created this universe that we live in, you have created all those that we love and care for, and most importantly you have provided a way for us to be cleansed of our sin in death, burial, and resurrection of Jesus Christ. Bless us Father as we study your Word, that we would learn and understand the truth of your Word, your creation, and more about Jesus Christ our creator and redeemer.

In Jesus name we pray. Amen!

In our last study, I made mention of the relation, position, and priority of love and truth to one another. I said that, “Of all the things that we learn from God, the two most important are love and truth. The greatest of these two is love; however, God tells us that whenever a situation arises where we must choose between love and truth, we are always to choose truth.” Unfortunately, I did not have time to expand on those statements. Therefore, I would like to take a moment to give you the scripture behind those statement now, so that you are not in doubt about the things that I said to you.

There are two different passages from the Word of God where these concepts are established; although, there are many other passages in the Bible that serve to reinforce them. The first passage that I would like to read to you comes from First Corinthians. This passage establishes the power of love.

“¹Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. ²And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” – 1st Corinthians 13:1-2

In these verses the Greek word that has been translated to “charity” is “ἀγάπη” (agape), which means: affection, good will, love, benevolence, or brotherly love. This is that pure and perfect love that a Spirit-filled believer has for his brothers and sisters in Christ and for those souls that the Spirit inspires or constrains us to witness the Gospel message to or to extend the mercy and grace of God towards. Let me now continue to read you the remainder of the passage.

The word “vaunteth” coming up in this passage means “to boast” or “to brag.”

“³And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. ⁴Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, ⁵Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; ⁶Rejoiceth not in iniquity, but rejoiceth in the truth; ⁷Beareth all things, believeth all things, hopeth all things, endureth all things. ⁸Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they

shall cease; whether there be knowledge, it shall vanish away. ⁹For we know in part, and we prophesy in part. ¹⁰But when that which is perfect is come, then that which is in part shall be done away. ¹¹When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. ¹²For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. ¹³And now abideth faith, hope, charity, these three; but the greatest of these is charity.”
– 1st Corinthians 13:2

The second passage that I would like to read to you comes from the Second Epistle of John to the Elect lady. In this passage John is instructing the Elect lady to have discernment about those persons that she opens up her home to, and that, for those that prove to be false teachers of the Word of God, she is not to extend any semblance of love towards whatsoever.

The word “beseech” coming up in this passage means to ask or plead with someone urgently and fervently.

“⁴I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. ⁵And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. ⁶And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. ⁷For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. ⁸Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. ⁹Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. ¹⁰If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: ¹¹For he that biddeth him God speed is partaker of his evil deeds.” – 2nd John 1:4-11

We are to test the spirits, and if we encounter someone who is of a false spirit, pretending to be a believer, we are not even to bid them God speed. As you can see, this can easily bring ourselves into disrepute among brethren. If some of our brothers and sisters in Christ hold a certain individual as a worthy teacher of the Word of God, when in fact they are a wolf in sheep’s clothing, then we are bound to offend our brethren when we give that deceiver the boot.

The next matter that I would like to attend pertains to one of the verses that we covered in our last study. The verse in question is Genesis 1:17, which reads:

17 And God set them in the firmament of the ^eheaven to give light upon the earth,

e i.e. the “heaven” of the stars, e.g. Genesis 15:5. See Luke 23:43.

In verse seventeen Scofield has a reference to a couple of verses in relation to the word heaven, of which I read to you in our last study.

In regard to the second verse from the Gospel of Luke, I made the following comment: “With this next verse that he references, I am completely perplexed. Up until now, Scofield has utterly ignored the third Heaven, and now without any explanation he points us to this verse. I don’t get it. Maybe it will make sense to you? I donno!”

“In this verse Jesus is on the cross and He is replying to the thief beside Him, after that thief had asked Jesus to remember him when Jesus was to come unto His kingdom.”

The verse reads:

“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”

– Luke 23:43

Now that I have recorded the broadcast, published it, and listened to it myself, I feel that I should come back and make additional comments about this particular verse.

Dr. Scofield is using this verse in reference to the word “heaven” in Genesis 1:17. This is an incorrect reference on two accounts. Dr. Scofield is confusing the Third Heaven with the second heaven. Remember what I mentioned before. The second heaven is “outer space,” where the stars are located. The Third Heaven is apparently where God’s headquarters are at the present time. They are not the same. Nevertheless, Jesus is not necessarily talking about the Third Heaven in this verse. We do not know where “paradise” is. In the Old Testament, the dead would go to Sheol or to what is often referred to as Abraham’s bosom. Many believe that Abraham’s bosom and paradise are the same thing, but I do not know. I have never seen or heard a convincing justification for that stance. I will admit that it is my own personal conviction that they are the same thing, but that is simply an opinion. I cannot prove it. Nevertheless, there is no small number of people very knowledgeable in the scriptures that do not support the idea that Abraham’s bosom is located in the Third Heaven. The point I am trying to make here, is that there is no scripture that I am aware of that would support the idea that “paradise” is in the Third Heaven, neither does Scofield refer us to any such scripture. More importantly, the stars of Genesis 1:17 were not placed in the Third Heaven; they were created within the second heaven.

I find it interesting that Scofield is very careful to make the distinction of dispensations in the scriptures, but in this case, he is not making a distinction between the different heavens mentioned in the Word of God. In my mind, they are equally germane to the understanding of the Word of God. Going forward, we will have to keep an eye on this matter to see if he makes proper distinctions of the different heavens or not, as we proceed throughout the remainder of the Bible.

After stating this argument, I would like to reemphasize what I stated in both of the last two studies. I do not want any of you to think that any of these points that I disagree with Dr. Scofield and Dr. McGee about are in anywise important to the Gospel message, the doctrines of the Christian faith, or essential to the understanding of the key tenets of the Bible. When it comes to great truths of Christ our Savior and the teaching of the Word of God, I believe that the three of us are in agreement.

What I would like to do now is to go over the remaining verses of chapter one of Genesis, before we move on to chapter two, so I will go over Dr. Scofield’s comments on those verses right now. Then I make my own comments and review.

Genesis, Chapter 1, verses 26 through 31, Scofield’s Comments (+Dale’s)

The sixth day: (2) the creation of man (described Genesis 2:7, 21-23).

I am going to skip over reading these verses, as we will read them in tomorrow’s study.

26 And God said, Let ^aus make ³man in our image, after our likeness: and let them have ^bdominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

a Genesis 11:7.

In this verse God is speaking of Himself, when He caused the inhabitants of Babel to be scattered by confounding their language. God is a triune God. Often times in Hebrew writings He is referred to in the plural, without specifying a number of persons – which implies that there are three persons (the Father, the Son, and the Holy Spirit).

“Go to, let us go down, and there confound their language, that they may not understand one another's speech.” – Genesis 11:7

b Kingdom (Old Testament). Verses 26-28; Genesis 9.6 (Genesis 1:26; Zachariah 12:8.)

3 Man. Genesis 1:26 & 27, gives the *general*, Genesis 2:7, 21-23, the *particular*, account of the creation of man. The revealed facts are:

(1) Man was *created*, not *evolved*. This is (a) expressly declared, and the declaration is confirmed by Christ (Matthew 19:4; Mark 10:6); (b) “an enormous gulf, a divergence practically infinite” (Huxley) between the lowest man and the highest beast, confirms it; (c) the highest beast has no trace of God-consciousness—the religious nature; (d) science and discovery have done nothing to bridge that “gulf.”

I am going to skip over reading these verses from Matthew and Mark, as we read them in our last study in reference to this same point.

(2) That man was made in the “image and likeness” of God. This “image” is found chiefly in man's tri-unity, and in his moral nature. Man is “spirit and soul and body” (1st Thessalonians 5:23). “Spirit” is that part of man which “knows” (1st Corinthians 2:11), and which allies him to the spiritual creation and gives him God-consciousness. “Soul” in itself implies self-conscious life, as distinguished from plants, which have unconscious life. In that sense animals also have “soul” (Genesis 1:24). But the “soul” of man has a vaster content than “soul” as applied to beast life. It is the seat of his emotions, desires, affections (Psalm 42:1-6). The “heart” is, in Scripture usage, nearly synonymous with “soul.” Because the natural man is, characteristically, the soulual or psychical man, “soul” is often used as synonymous with the individual, e.g. Genesis 12:5. The body, separable from spirit and soul, and susceptible to death, is nevertheless an integral part of man, as the resurrection shows (John 5:28 & 29; 1st Corinthians 15:47–50; Revelation 20:11-13). It is the seat of the senses (the means by which the spirit and soul have world-consciousness) and of the fallen Adamic nature (Romans 7:23 & 24).

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

– 1st Thessalonians 5:23

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” – 1st Corinthians 2:11

"¹As the hart panteth after the water brooks, so panteth my soul after thee, O God. ²My soul thirsteth for God, for the living God: when shall I come and appear before God? ³My tears have been my meat day and night, while they continually say unto me, Where is thy God? ⁴When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday. ⁵Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance. ⁶O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." – Psalm 42:1-6

"And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came." – Genesis 12:5

"²⁸Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, ²⁹And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." – John 5:28 & 29

"⁴⁷The first man is of the earth, earthy: the second man is the Lord from heaven. ⁴⁸As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. ⁴⁹And as we have borne the image of the earthy, we shall also bear the image of the heavenly. ⁵⁰Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

– 1st Corinthians 15:47–50

"¹¹And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. ¹²And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. ¹³And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." – Revelation 20:11-13

"²³But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴O wretched man that I am! who shall deliver me from the body of this death? ²⁵I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." – Romans 7:23-25

The reference to Huxley is to Thomas Henry Huxley (1825–1895). According to Wikipedia, "Thomas Huxley was an English biologist and anthropologist specializing in comparative anatomy. He is known as 'Darwin's Bulldog' for his advocacy of Charles Darwin's theory of evolution." It is strange that Scofield would make such a reference without specifying specifically where the information came from. In my searching, I was unable to determine where this assertion came from. Likewise, I was unable to find anyone that attempted to discredit Scofield's claim.

27 So God created man in his own image, in the image of God created he him; ^cmale and female created he them.

c Compare Matthew 19:4; Mark 10:6-8.

“And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?” – Matthew 19:4

“⁶But from the beginning of the creation God made them male and female. ⁷For this cause shall a man leave his father and mother, and cleave to his wife; ⁸And they twain shall be one flesh: so then they are no more twain, but one flesh.” – Mark 10:6-8

If you have a copy of the Old Scofield Bible that you are looking at, you may notice that this scripture reference to Mark is different that they way that I have it displayed here. Scofield has is displayed like this:

Mk,10.6,
7,8.

As you can see, it is very easy to confuse this nomenclature and interpret his reference as: Mark 10:6 and Mark 7:8. This is the reason why I use colons to separate chapter and verse.

The First ⁴Dispensation: Innocency (Genesis 1:28-2:13). The First, or Edenic Covenant: conditioned the life of unfallen man. (Add Genesis 2:8–17.)

I am going to skip over reading these verses, as we will read them in tomorrow's study.

4 A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God. Seven such dispensations are distinguished in Scripture. See note 5.

As I stated during our series of introductory programs, Scofield's system of dispensations is the single greatest aspect of the Scofield Study Bible that draws the most criticism ... far more so than any other aspect of his Bible. In Scofield's system, he has defined these seven different dispensational periods. There are many other interpretations of dispensation and the divisions of dispensational periods. Some people are very much against the idea of dispensations, which is rather perplexing to me. You might as well remove time itself from the message of the Bible, if you are going to go so far as to say that there are no dispensations. Conversely, there are those that are known as hyper-dispensationalist that identify and hold to a great many more dispensations than those that Dr. Scofield has identified. Of course, there are a seemingly infinite number of dispensational interpretations that fall between these two extremes.

In my opinion, it is very helpful to consider the Word of God in the light of dispensations. However, remember what I say in our last study about being overly theological. Do not let yourself delve so deeply into dispensational divisions that you lose sight of the love of God. Let the Holy Spirit be your guide.

28 ⁵And God blessed them, and God ^dsaid unto them, ⁶Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

d The Eight Covenants (1; Edenic). Genesis 2:15-17, (Genesis 1-28; Hebrews 8:10.)

6 The First Dispensation: Innocency. Man was created in innocency, placed in a perfect environment, subjected to an absolutely simple test, and warned of the consequence of disobedience. The woman fell through pride; the man, deliberately (1st Timothy 2:14). God restored His sinning creatures, but the dispensation of innocency ended in the judgment of the Expulsion (Genesis 3:24). See, for the other dispensations: *Conscience* (Genesis 3:23); *Human Government* (Genesis 8:20); *Promise* (Genesis 12:1); *Law* (Exodus 19:8); *Grace* (John 1:17); *Kingdom* (Ephesians 1:10).

I am going to skip over reading any of these references. I judge that it would be a bit premature to head down that path. We will get to these different dispensations soon enough.

6 The Edenic Covenant, the first of the eight great covenants of Scripture which condition life and salvation, and about which all Scripture crystallizes, has seven elements. The man and woman in Eden were responsible:

(1) To replenish the earth with a new order—man; (2) to subdue the earth to human uses; (3) to have dominion over the animal creation; (4) to eat herbs and fruits; (5) to till and keep the garden; (6) to abstain from eating of the tree of knowledge of good and evil; (7) the penalty—death. See, for the other seven covenants: *Adamic* (Genesis 3:15); *Noahic* (Genesis 9:1); *Abrahamic* (Genesis 15:18); *Mosaic* (Exodus 19:25); *Palestinian* (Deuteronomy 30:3); *Davidic* (2nd Samuel 7:16); *New* (Hebrews 8:8).

The word "Edenic" means, concerning the period of time when man (Adam and Eve) was in the Garden of Eden. "Noahic" is the period of time during Noah's day ... "Abrahamic" – Abraham's day ... etc.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Genesis, Chapter 1, verses 1 through 31

In our last study I had hoped to read through Chapter 1 again, so that we could listen to God speak to us in light of everything that we had discussed. However, we simply did not have the time. Therefore, I would like to do that now. Hence, let me take a moment to quickly review what we talked about in the last couple of studies and then I will read through the chapter.

In the last study we looked three different ways of interpreting the dimension of time set forth in Genesis 1:1. We have already looked at Dr. Scofield and Dr. McGee's interpretation quite thoroughly, where all matter and energy were created in that single verse even before verse two begins.

The second interpretation holds that verse one is an encapsulation of everything that comes after it up to verse 2:4 (or 2:25, depending on one's interpretation of that division).

The third interpretation accounts for three different phases of creation, there is continuous creation, but it is based on three phases of creation. In phase one, God creates matter and energy at the beginning of the first day, then from that point He is taking that matter and energy and making different things in our universe with them. In the second phase God creates life, and then from the dust of the Earth He is making living breathing lifeforms. In the third phase God creates a free moral agent: man, a being that has his own will.

Nevertheless we do not know which if any of these three interpretation God actually used. The Bible does not tell us. It was not God's purpose for Him to explain to us how He created everything.

Then after examining the time dimensions, we discussed how that the word "day" is used in much more than three different ways in the Bible, and we talked about how the word is used in chapter one of Genesis. I spoke to you about the interpretation of Genesis 1:2, and I described how there was no reason why it could not be translated as to mean that the Earth had a place in our universe set aside for it, but that it did not yet exist. I went on to explain that since the sun was not created until day four that I felt that the word for "day" should be translated or thought of as an age or a period. The length of these days is for you and I inconceivable in length, possibly even billions or trillions of years in length.

And I said that if we put all of these together, I believe that it is reasonable and valid to translate Genesis 1:2 as thus:

"The earth was an empty space, and void; darkness was upon the face of the abyss. The Spirit of God moved upon the face of the waters."

Moreover, I also suggested that you and I may only be living on the most recent of many different versions of the Earth.

With all of these things in mind, I am going to read the account to you again. Although, I am going to make one change. I am going to substitute my translation of Genesis 1:2 for the King James version of verse two. As I read this passage to you, I would like for you not to think too much about how God created the heaven, the Earth, and everything in them. That is not what is important.

Remember how this account came about. Moses received this account directly from the voice of God, from the pre-incarnate Christ who appeared before him on the top of Mount Sinai. Moses is retelling to you and I what God told him about creation, and this account has been preserved for no less than 3500 years. The account has now spanned the Globe and it has been told in thousands of languages. In fact, the Genesis account of creation has even been told over a world-wide radio broadcast from the Apollo 8 spacecraft in rendezvous with the moon on Christmas Eve! That was no accident my dear friend. The reading of Genesis from Apollo 8 was every bit a part of God's will and purpose as the existence and creation of the moon itself.

I would ask that you try to focus on why God made His creation. Think about the fact that God made the Earth for man, that the Sun and its solar system was made for the Earth, and that the universe was

made to contain our solar system. All of God's creation was made for man. Think about how much time, energy, and effort Jesus expended when He created you and I and all our family, friends, and acquaintances that we live among on this amazing planet. God created all of these things because He loves us.

He is simply telling us that He did it, and He is asking us to believe Him. Let us listen to and hear the Words of God.

1 In the beginning God created the heaven and the earth.

2 Now, the earth was an empty space, and void; darkness was upon the face of the abyss. The Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

If Jesus really did all of these things for us out of His great love for us, then the obvious question is why does He love us so much? Why all the effort?

That is a question that I cannot fully answer, but a big part of it has to do with the fact that He created us for His companionship. Those of us that love and believe in Christ share in fellowship and companionship with Jesus. We love Him, because He first loved us. We also bring Him glory when we believe and worship Him. His creation brings to Him glory. He is worthy of all praise and honor and

worship and glory. Who could ever love you and I and bless you and I like Jesus? There is none other than Jesus.

As I said before, all that He is asking you and I to do is to believe Him. Believe that He paid it all on the cross. He created you and I and gave to us a free will to choose as we desire. He created this amazing world and all the magnificent individuals that make it so amazing. Then He gave His own life as a ransom to redeem us from our own sin and iniquity. He did all of these things for you and I. It is all a free gift. He is only asking that you and I believe on Him. He is not asking anything else. Just believe!

Dale Trussell, April 24th, 2021