Chapter Nine

Creation and Flood

... who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?—Proverbs 30:4

Three Distinct Life Realms

Alone in the beginning, dwelling in a divine realm of life, God created and filled a spirit realm with living creatures—spirit beings of great variety. He then created a physical realm and filled a portion with life, also of great variety.¹

Nehemiah 9:
6 Thou, even thou, art LORD alone;² thou hast made [the]³ heaven[s]⁴ [the physical universe], the heaven[s]⁴ of heavens [the spirit realm], with all their host, the earth [habitable part of the physical realm], and all things that are therein, ... .

The various natures created by God, both physical and non-physical, are separate and distinct!! Confusion has reigned where there has been a lack of appreciation for this underlying natural law the heavenly Father set in place.

Genesis 1:
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 [separate and distinct]: ... .

1 Corinthians 15:
39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.
40 There are also celestial [heavenly, spirit, incorporeal] bodies, and bodies terrestrial [earthly, physical, corporeal]: ... .

Within the physical realm there are natural barriers put in place by the Creator to ensure the various physical natures remain separate and distinct (barriers that God may permit human ingenuity to breech). Scripture seems to indicate there is no procreation in the spirit realm,⁵ thus no such barrier would be required. It is possible for a creature of the spirit realm to "possess" the form of the physical.⁶ It was not God's intent, however, that such ability be used except for the benefit of the physical creation. Angels who abused this privilege have been restrained.⁷

Jude 1:
6 And the angels which kept not their first estate, but left their own habitation [left spirit realm and entered the physical], he [God] hath reserved in everlasting chains [chains everlasting, not binding] under darkness unto the judgment of the great day [Age-to-Come].

Though "spirit" is used in the Bible to describe both divine and spirit realms of life, they must not be thought of as equivalent. When John wrote, "God is spirit," he should not be understood to mean God is the same as angels. Angels, created spirit beings, are dieable. God is not! The apostle was simply indicating God is non-physical. Unlike the lifeless gods of fallen humanity, he exists outside of the four dimensional physical realm and does not dwell in it. He is an immortal spirit, non-physical, of the divine realm of life!

John 4: NASB
24 God is spirit, and those who worship Him must worship in spirit [as one who exists outside of the physical realm] and truth.

Physical Nature

Based on what is known as of today, life in the four dimensional physical realm is limited to the Earth; however, this is not specifically declared in the Bible.

Isaiah 45:
18 ... God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: ... .

3. In the Hebrew text the article is with the first "heavens," not the second.
4. In the Hebrew text the word is plural. See Powers of the Heavens, page 143.
5. See Angel(s), page 50.
6. For example, the "mighty men" of Gen 6:4. See The Fall of Angels, page 182.
7. See Fall and Restoration of Angels, page 182.
Made up of multitudinous natures—microorganism, plant, tree, insect, fish, fowl, beast, human—physical life requires sustenance (food, drink, tolerable habitat, etc.). With but one exception, all such life was created finite—mortal, subject to death. The exception, the human race, was created with free-will, rational, and nonmortal—a nature not subject to death, though dieable. As created, humans were capable of living forever if observant of the principles of life set forth by the Creator.

Unlike the rest of physical creation, certainty of death came upon humanity only after the Fall. A certainty that is to be removed for those who harken in the future kingdom of God.

Jeremiah 31:

29 In those days [Age-to-Come] they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge [death will not be foreordained for Adam’s seed, no Adamic Death!].
30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge [humans will die for their own failure to harken, not another’s].

Revelation 21:

4 … there shall be [in God’s future kingdom] no more [Adamic] death, neither sorrow, … .

When the work of the Kingdom is complete and God is The-All-in-All, then the human creation will again have the ability to live forever. Though dieable, nonmortal humankind will regain the dominion over the mortal earthly creation God gave it at the beginning.

Spirit Nature

In the spirit realm, like the physical, there are divers natures—archangel, cherub, seraphim, throne, dominion, principality, power. Unlike humans, they are apparently without gender and are unable to procreate.

Matthew 22:

30 For in the resurrection [emphatic, the resurrection, the heavenly (first)] they [the New Creation] neither marry, nor are given in marriage, but are as the angels of God in heaven [both being without gender].

Like humans as first created, spirit beings are nonmortal; dieable, but not mortal, not subject to death. The life they enjoy also requires sustenance (unspecified). Though not cited directly this nonmortality is indicated by two factors:

- Angels who left their “own habitation” did not die, but were severely restrained until a time of judgment; thus, indicating they are not mortal, not subject to death.

Jude 1:

6 And the angels which kept not their first estate [as spirit beings], but left their own habitation [left the spirit realm and entered the physical], he hath reserved in everlasting chains [chains everlasting, not the binding] under darkness [constrained to the physical realm] unto the judgment of the great day.

- The final fate for Satan is Second Death; thus, angels are dieable. Though they may live forever if dutiful, they can die!

Revelation 20:

10 And the devil [Satan] that deceived them [those who oppose the Kingdom in the Little Season] was cast into the lake of fire … .
14 … This is the second death.

In “the judgment of the great day” of God’s future kingdom, death for an angel will follow a determination there is complete disregard for the Creator and his Rest, his principles of life.

Divine Nature

In the beginning only God enjoyed the divine nature—he who existed before recorded creation. That changed with the work of the New Creation. Through his grace God is offering to a limited few of his free and rational human creation an opportunity to join him—to be of the divine family and enjoy the highest condition of life. No similar offer has been made to any of the angelic host except for he who humbled himself and became human.

Hebrews 1:

5 For unto which of the angels said he [God] at any time [as he did to the man Jesus at the river Jordan], Thou art my Son, this day have I begotten thee? … ?
6 … 13 But to which of the angels said he [God] at any time [as he did at Jesus’ ascension], Sit on my right hand, until I make thine enemies thy footstool?
HEBREWS 1: (con’t)
14 Are they [the angels] not all ministering spirits, sent forth
to minister for them [the New Creation] who shall be heirs of sal-
vation [heirs of the salvation of God’s fallen creation]?

Thus, the first to be given this privilege was the man Jesus, the
being who had previously enjoyed the highest of spirit nature.

HEBREWS 1:
2 [God (vs. 1)] Hath in these last [millennial] days [5&6:7] spoken
unto us [the Church] by his Son [Jesus], whom he hath appointed
heir of all things, by [through] whom [as Angel-of-the-LORD]
also he [God] made [brought about] the worlds [ages];
3 Who being the brightness of his [God’s] glory, and the express
image of his person, and upholding all things by the word
of his power, when he [Jesus] had by himself
purchased [made possible] purification our [of] sins, sat down [as a divine
being, a New Creature] on the right hand of the Majesty on high;

ROMANS 8:
29 For whom he [God] did foreknow, he also did predestinate
to be conformed to the image of his Son, that he [as a New Creature]
might be the firstborn among many [New Creation] brethren.

COLOSSIANS 1:
18 And he [Jesus] is the head of the body, the church: who is
the beginning [of the New Creation], the firstborn from the dead;
that in all things he might have the preeminence.

At the time Paul wrote his first epistle to Timothy only Jesus, the
“firstborn” of the New Creation, had been raised to the divine
nature; however, afterwards there are to be “many sons.”

1 TIMOTHY 6:
13 I give thee charge in the sight of God, who quickeneth
[gives life to] all things [to include the immortal], … ;
14 That thou keep this commandment [precept] … until
the appearing [in your life] of our Lord Jesus Christ [anointed];
15 Which in his [God’s] times he [Jesus, the Son (vs. 14)] shall shew,
who [God, the Father (vs. 13)] is the blessed and only Potentate,
the King of [the] kings, and Lord of [the] lords;

16 Who [God] only hath [holds] immortality [to give], dwell-
ing in the [Shekinah] light … ; … .

At that time only Jesus of God’s creation had been made “per-
fect through sufferings,” and raised to divine nature—immortal.

HEBREWS 2:
10 For it became him [God], for whom are all things, and by
whom are all things, in bringing many sons [Church and Israel]
unto glory, to make the captain [Jesus] of their salvation [for
fallen humankind] perfect [as the High Priest] through sufferings.

By grace God, who “holds immortality,” has extended this oppor-
tunity to be raised to the divine nature to those who follow his Son.

1 PETER 2:
21 For even hereunto were ye [the Church] called: because
Christ [the Anointed] also suffered for [you], leaving
us [you] an example, that ye should follow his steps:

2 CORINTHIANS 5:
17 Therefore if any man [human] be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

1 JOHN 3:
2 Beloved, now [in this life] are we [the Church, those “in anointing”] the
sons [children] of God, and it doth not yet appear [is not
yet manifest] to the world what we shall be: but we know that,
when he [it] shall appear [is manifest], we shall be like him [God]; for [as divine beings] we shall see him as he is.

NATURE RESTORED,
NATURE CHANGED

The plan God has for his human creation is not a change in
the life realm as Christendom has taught for so many cen-
turies. The divine purpose for humanity is a return to its created
estate, the restoration of the nonmortal life lost in Eden. Neither
is there a change of nature in store for the angels, be they the
holy angels or the fallen who repent.
The change of nature revealed in the Bible is a privilege extended to a select few human beings, the New Creation—those who respond to the “high calling,” the “heavenly calling.” It is only this “elect” group of humans who become “sons of God” and “put on” the immortality of divine nature.

First, however, they must “put on” incorruption of spirit—a creative process that is the reverse of that used for angels and humans. These earlier creations were first given perfect bodies, then as creatures with free-will they had the responsibility for developing incorruption, a perfect spirit. The New Creature, on the other hand, must first develop incorruption, then it will be given a divine body.

1 Corinthians 15:
53 For this corruptible [sinful creature] must put on incorruption [of the spirit], and this mortal [dying creature] must put on immortality [of the body].
54 So [in this life] when this corruptible [humans baptized as New Creatures] shall have put on incorruption, and this mortal [after resurrection] shall have put on immortality, then [through this New Creation] shall be brought to pass the saying that is written, [Adamic] Death is swallowed up in victory.

John described those of the New Creation, after their resurrection, as being not “hurt” by death.

Revelation 2:
11 … He that overcometh [as a New Creature] shall not be hurt of the second death.

Revelation 20:
6 … he [a New Creature] that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of [the] Christ [Anointed], ….

If death “hath no power” it is evident divine life requires no sustenance. If subsequent to resurrection death has no power over the New Creation, then such beings are immortal. There is, however, more. Not only are they immortal, they are also described as having life in themselves.

The Bible and Physical Creation

There is significant misunderstanding of the biblical account of physical creation vis-à-vis evolution. Some contend evolution reveals the Bible to be nothing but an imaginative product of fallible men and should be given little regard. Others say the two are not at odds and with appropriate adjustments both may be accepted. Still others argue evolution is fallacious and a literal interpretation of the biblical account is required—all creation having been accomplished in six literal days. None of these positions, however, are harmonious with the Bible.

The Greek text has the article.

See Angel-of-the-LORD, page 83.

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See Angel-of-the-LORD, page 83.

See Incorruption, not Immortality, page 29.

**The Days of Creation**

The Hebrew *yom*\(^{51}\) is rendered “day” in the English translation of the biblical account of creation.\(^{52}\) Both words have a similar diversity of meaning.

- *yom*/day = time of daylight\(^{53}\)
- *yom*/day = 24 hour calendar day\(^{54}\)
- *yom*/day = period of time, an age\(^{55}\)

In the sixth creative “day” God brought forth the animal kingdom, then created the man, Adam.\(^{56}\) He planted, not created, a garden to provide food for Adam.

**Genesis 2:**
8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; ...

The trees were grown, not created in full maturity!

Adam “gave names to all cattle, and to the fowl of the air, and to every beast of the field.”\(^{57}\) As made evident by the use of names in the rest of the Bible, this naming would not have been arbitrary. Adam must have had a relationship of sufficient length so as to have an understanding of the function and characteristics of each of the species.

Later, God determined it was “not good” that man was alone.

**Genesis 2:**
18 ... It is not good that the man should be alone; I will make him an help meet for him.

This record strongly suggests a significant time lapse before the woman was created, yet it was still the sixth day.\(^{58}\) Such activity as detailed required a period of time much longer than 24 hours; thus, the sixth creative day was an epoch, not a calendar day! That being so, it is highly probable the other creative days were also epochs, extended periods of time.

After the heavenly Father completed the creative work of the physical, he rested.\(^{59}\) He had created what was necessary to set in motion a plan. All that remained was to allow that creation to develop and accomplish the purpose for which it was brought forth (God to be The-All-in-All).

**Genesis 2:**
2 And on the seventh day God ended his work which he had made; and he rested\(^{60}\) [restraint of self, liberty for others] on the seventh day from all his work which he had made.
3 And God blessed the seventh day, and sanctified it: because that in it he had rested\(^{60}\) from all his work which God created and made.

Many centuries later Israel was invited to enter into God’s Rest, but did not because of unbelief.\(^{61}\) Since Pentecost of 33 C.E. followers of Jesus of Nazareth have been called to enter that Rest.\(^{62}\) A call that is still going out today. So, the day of God’s Rest has continued for many millennia, an epoch. Consequently, there is no justification for considering the first six creative days as calendar days. Except for the timing of the creation of humans, there is nothing in the Bible that conflicts with the geological ages postulated by the scientific community.

**The Gap Theory**

To account for imagined inconsistencies between the Bible and science some have suggested there was a large interval of time, a great gap, between the creation of “heavens and earth” and the activity of the six creative days.

**Genesis 1:**
1 In the beginning God created the heaven[s]\(^{63}\) and the earth.
2 And the earth was\(^{64}\) without form, and void; ...

Those who promote the Gap Theory translate verse 2 as “and the earth became void ...”. They argue verse 1 describes the original creation of a finished earth, while verse 2 refers to a judgment that reduced it to a chaotic condition (a judgment that was a consequence of an imaged revolt among the angelic host). They assert the subsequent work of the six creative days was necessary to negate that voiding. This argument, however,
is not persuasive. The disjunctive clause at the beginning of verse 2 cannot be translated as if it were relating the next event in a sequence. For verse 2 to be sequential, the וָֽאָֽו (waw consecutive) followed by a prefixed verbal form and a subject is required. The Hebrew verb rendered "was"\(^{65}\) is qal perfect, and when used with a predicate adjective describes a past situation which no longer exists. The Earth "was without form and void" as created, it did not become such at some later time.

If Peter’s Precept\(^66\) of “no private interpretation” is heeded, other scriptural accounts of creation lend little credence to the reality of such a gap.

**Genesis 2:**

4 These [words] are the generations [historic account] of the heavens and of the earth when they were created, in the day [of six epochs] that the LORD God made the earth and the heavens,

**Exodus 20:**

11 For in six days [epochs] the LORD made heaven[s]\(^67\) and earth, ..., and rested the seventh day [epoch]: ....

**Exodus 31:**

17 ... in six days [epochs] the LORD made heaven[s]\(^67\) and earth, and on the seventh day [epoch] he rested ....

The record preserved by Moses included the “heavens and earth” in the work of the six creative days (epochs). He made no provision for a gap in the creative activity.

**Two Harmonious Accounts of Creation**

Critics have incorrectly argued the reports of earthly creation as given in the first two chapters of Genesis are not only different, but contradictory. With a little careful study, however, the accounts are easily harmonized. The record in Genesis 1:–2:3 is an over-view through a wide-angle lens, a sketch of the creative activity that accounts for all of earthly creation as it exists. Starting with Genesis 2:4, the view changes to that of a macro lens, up close and personal. The focus is on human creation, the rest of physical creation fades into the background—the view that prevails through the rest of the Bible.

Both accounts were quoted by Jesus when a question was raised concerning divorce.

**Matthew 19:**

4 ... Have ye not read, that he [God] which made them at the beginning made them male and female,

5 ... For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

The quotation in verse 4 is from the wide-angle view.\(^{68}\) That in verse 5 is from the macro.\(^69\) There can be little question, Jesus regarded the first two chapters of Genesis as belonging to one harmonious and interrelated record.

**Sun, Moon, Stars**

There is one verse of the creative account that may be confusing if it is not properly rendered and recognized to be parenthetical.

**Genesis 1:**

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

The verb יָֽהָֽשַׁ֝ב (yashab)\(^{70}\) rendered “made” is imperfect with the waw consecutive and indicates an action in past time. Thus, the sun, moon, and stars were made sometime before the fourth day (epoch). It is reasonable to believe their creation occurred during the first epoch. At that time, however, their light would have been greatly diffused by atmospheric particles left over from the forming of the planet (e.g., vulcanism, plate tectonics).

**Genesis 1:**

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.

Only on the fourth day, after the precipitation of those particles over an extended period of time and the atmosphere changing from translucent to transparent, did these “lights” created in the first epoch become visible and begin “to rule.”

**The “Big Bang”**

God created out of nothing! This is a problem for the “big bang” theory as set forth by the scientific community. There are two significant disparities. First, the “big bang” requires preexistence

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\(^{65}\) hayah, #1961H.

\(^{66}\) See »Peter’s Precept... page 65.

\(^{67}\) In the OT “heaven” is either dual or plural.

\(^{68}\) Gen 1:27.

\(^{69}\) Gen 2:24.

\(^{70}\) yashab, #6213H.
of matter. It does not start with nothing. So, even if the “big bang” is accepted as the work of God, creation began before that. God created out of nothing the primal matter that preexisted the “big bang.”

**HEBREWS 11:**
3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Second, the “big bang” is inadequate in that it provides no explanation for the spirit realm and its hosts.

**PSALMS 33:**
6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

**CREATION, EVOLUTION: SCIENCE OR RELIGION?**

In a counter to the maxim of creation, the “science” issue is often raised. As evolutionists point out, and rightly so, creation is not science, but religion. Without belief in the two fundamental articles of faith—there is a God and the Bible is the Word of God—there is no observable reason to accept the biblical account of creation as the explanation of origins.

The same argument, however, may be applied to evolution. The essence of the scientific method is observation and experimentation. As defined in *The New Oxford Dictionary of English* “science” is “systematic study of the structure and behaviour of the physical and natural world through observation and experiment.” Since it has not been possible to make observations or experiments on the origin of life, the use of the term “scientific” when talking about evolution’s explanation of origins is precluded. Scientists may speculate about the past, or the future, but they can only observe and measure the present. For now, the study of origins—whether by creation or by evolution—is necessarily outside the scope of science. That part of evolution that has to do with origins is no more science than is creation.

This is not to discount evolution where it deals with adaptation through natural selection. The often used examples of the British moths whose color change gave protection from predators and the great variations made in Hawaiian fruitflies by artificial selection demonstrate adaptation; however, neither has anything to do with origins. So, the question is not, does natural selection occur? It does. The question is, did God use natural selection to create the highly diverse life on Earth? On this question, except for the creation of humans, the Bible has little to say. If some desire to believe such a process was used for all living organisms except humans, there is no direct scriptural statement contrariwise; yet, a statement by the apostle Paul indicates if such a process was used, there were limits—limits that science has confirmed.

**1 CORINTHIANS 15:**
39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

The creation account also indicates there are differences and limits on a broader scale.

**GENESIS 1:**
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: … 
13 … 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: … .

Evolution has not explained how a plant germ evolved into an animal cell, nor has it proved such ever occurred. Yet, many assert, evolution is a fact! They argue gravity was a fact long before Newton and Einstein, hence evolution was a fact long before Darwin. There is a serious flaw in such an argument. Gravity is observable, origin of species is not. What has been observed is adaptation, not origins!

As long as evolutionists address adaption they are on solid ground. Once they turn to origins, however, they have stepped into the quicksands of speculation. In the real world, stories of
trees and frogs turning into men are to be found only in fairy tales and books of fables. When a beast is transformed into a man in an instant it is called magic; yet, the conjecture a beast became a man over a period of a million years is called “evolution.” Without observation and experiment, such speculation is not science.

**EVOLUTION AND FAITH**

Close examination of the assumptions and suppositions that underlay the evolutionary explanation of origins reveals many unanswered questions. Such underpinnings defy logic and require an unreasoning faith for acceptance—a faith, not in scientific fact, but in mathematical probabilities of occurrence so infinitesimal that when properly understood they have to be considered impossible by all but the most devout. In fact, there are so many problems there is not just one theory, but many. Each theory has been developed to answer a specific objection. There is no one theory of evolution that provides a credible overall explanation!

When advocates attempt to define evolution, it is readily apparent they depart science and enter philosophy, even religion. The thought of Sir Julian Huxley is typical: “Our present knowledge indeed forces us to the view that the whole of reality is evolution—a single process of self-transformation.” Anything that embraces the “whole of reality” is intrinsically philosophical, religious. Since Louis Pasteur and the understanding of sterilization, the nonexistence of spontaneous generation of life has been considered one of the best proven facts of science. Nonetheless, the evolutionist must deny this fact. In spite of the evidence that spontaneous generation does not happen today, the evolutionist must have blind faith that at some time in the past it did happen.

To accept any of evolution’s explanations of humankind’s origin requires an exercise of faith just as does belief in creation. In fact, the incredible problems associated with each of the current theories makes necessary a much greater faith, and a far less reasonable faith. Their interpretation of origins is not science, but religious dogma in borrowed clothes.

There is also the problem of the other realms of existence. Evolution provides no explanation for the existence of angels and the spirit and divine realms.

**PSALMS 104:**

4 Who [God] maketh his angels spirits [spirit beings]; … :

**REVELATION 5:**

11 And I [John] beheld [in a vision], and I heard the voice of many angels round about the throne [of God] … and the number of them was ten thousand times ten thousand, and thousands of thousands;

The recently proposed String Theory which requires a dimensional realm beyond the four of human experience may provide some small insight into those other realms.

**WHY EVOLUTION?**

Why believe in evolution? Fallen humankind has long sought a way to escape acknowledging a Creator and any accountability to him, especially the “god of wrath” taught by most in Christendom (many still believe such a god is the God of the Bible). Evolution provides a pseudo-scientific foundation upon which to build a philosophy that disavows the existence of such a god. Some claim evolution does not challenge the existence of God and is, in fact, neutral in this regard. Yet, if evolution be true with respect to origins, then the Bible is false. As the only reasonable record outlining the character of God and his purposes, it would be discredited. All that is known of God would be challenged, even denied.

Also, evolution permits denial of an absolute standard for behavior, a standard fallen beings care not to abide.

**PSALMS 14:**

1 The fool hath said in his heart, There is no God. … .

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

To admit there is a Creator opens up the awesome question of the creature’s relationship and responsibility to that Creator. Down through the ages most have sought to avoid that question. The thinking person, however, who wants to not believe in the biblical God, cannot just disbelieve. There must be a reasonable alternative, a plausible explanation for the origin of life apart from the biblical account; hence, the theories of evolution. But, are they plausible explanations? Are they reasonable alternatives?
Fallen humanity does not want the responsibility associated with belief in a Creator; so, no matter how conclusive the scientific arguments mustered in opposition, evolution will continue to advance. God’s plans and purposes, however, do not depend on the beliefs of his creation, spiritual or physical. Paul’s words concerning the Jews applies equally to all unbelievers.

**Romans 3:**

3 For what if some did not believe? shall their unbelief make the faith of God [the faith in God whose purpose is salvation of all] without effect?
4 God forbid: yea, let God be true, but every man a liar; …

**SCIENCE SUPPORTS CREATION**

Those who penetrate the maze of assumptions that surround the various theories of evolution will discern that science presents substantial evidence the biblical account best explains origins. When properly understood it provides a much more reasonable foundation for belief. The fossils, found and studied millennia after the Bible was written, reveal life appeared on the Earth in the sequence set forth by the Bible. Furthermore, they reveal living organisms over many eons have not been modified enough to change their basic relationships one to the other. Though investigation of these life forms has shown change and adaptation are fundamental principles of life, it has also revealed there are limits beyond which change does not go naturally and as a consequence species have become extinct. Humans with their knowledge of genetics may soon force change beyond these limits, however, this will not be an “evolutionary” change. Verified scientific facts do not refute the creation account. Instead they support it. The Bible discloses science is as much the work of God as creation.

**Psalms 104:**

1 Bless the LORD, O my soul. O L ORD my God, thou art very great; thou art clothed with honour and majesty.
2 … 5 Who laid the foundations of the earth, that it should not be removed for ever [a time to perpetuity].
6 Thou coverestst it [Earth] with the deep [waters] as with a garment: …
7 … 10 He [God] sendeth the springs into the valleys, which run among the hills.
11 They give drink to every beast of the field: …
12 … 14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;
15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart.
16 The trees of the L ORD are full of sap; the cedars of Lebanon, which he hath planted;
17 … 19 He appointed the moon for seasons: the sun knoweth his going down.
20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.
21 … 22 The sun ariseth, they gather themselves together, and lay them down in their dens.
23 Man goeth forth unto his work and to his labour until the evening.
24 O L ORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

Apparent disagreement between the Bible and science is always ultimately resolved when yesterday’s misinterpretation is corrected and yesterday’s scientific fact is discovered to be today’s scientific error. One such example is the “Nebraska Man.” He was an important defense witness at the Scopes trial—the trial often mentioned by evolutionists in derision. The Nebraska Man was attested by “experts” to be the “link” in the chain of human evolution. Yet, today, Nebraska Man is a missing “link.” He has disappeared from the scientific scene as completely as has the “Piltdown Man,” and for the same reason. He was a scientific error!

Unhappily, as shown so conclusively in Germany, Japan, and Russia in the last century, and the Arab world in this, an untruth asserted often enough may in time be accepted no matter how wrong. This phenomenon, akin to brainwashing, has happened to many people without their being aware. Added to the basic desire of some to escape God and his spirit of Rest, his liberty and love, it provides the psychological substructure on which the theories of evolution are sustained.

75. 'owlam, #5769; 'ad, #5703/5704/5705/5706.
76. Gen 1:2,6.
Romans 1:
20 For the invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal [divinity]; so that they [fallen humanity] are without excuse:
21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
22Professing themselves to be wise, they became fools,
It is unscientific to claim life was spontaneously generated when science is utterly unable to prove it or to demonstrate how it was done. Science without observation is not science, but speculation. When it comes to true science there is nothing more unscientific than evolution’s explanation of origins. Most devastating of all, evolution ends with all humankind in the grave. It precludes The Hope! If such is the case, then as Paul lamented:
1 Corinthians 15:
32 ... what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.
If such is the destiny of humankind, then morality, ethics, standards of behavior, all become moot.

The Flood
The Bible records God’s human creation became ruinously corrupt within a few generations after the Fall. 79
Genesis 6:
5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
Evil was becoming so deeply ingrained in humankind there was a danger the work of God’s future kingdom would not be able to remove it. Hence, for his purpose to be accomplished, divine intercession was necessary. All of the human race were destroyed except for the family of Noah—eight individuals; however, those who died will live again. In that day there will be full knowledge of the consequence of good and evil through experience. Righteousness will reign and evil will not prosper. 80
As a surgeon uses a scalpel to remove a cancer, God used a great deluge of water to accomplish the needed intervention.
Matthew 24:
38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
39 And knew not until the flood came, and took them all away; ... .
Translators have introduced a serious misunderstanding of the Flood’s magnitude. By using “earth” for the Hebrew ’ereš 81 in the Genesis account, they have inferred water completely enveloped the planet. The word is better rendered “land.”
Genesis 6:
11 The earth [land] also was corrupt before God, and the earth [land] was filled with violence.
12 And God looked upon the earth [land], and, behold, it was corrupt; for all [human] flesh [except for Noah] had corrupted his way upon the earth [land].
13 And God said unto Noah, The end of all [human] flesh is come before me ["the end" that was sure to be if the "corruption" was allowed to continue]; for the earth [land] is filled with violence through them; and, behold, I will destroy them with the earth [land].
This correction to the text makes manifest the coverage of the Flood was not necessarily total. The phrase “all flesh had corrupted his way” applied only to humankind. Animal behavior is governed by instinct, not free-will, so “corrupt” could have no application to animals. Also, “all” applied to all humankind other than he whom God addressed and those of his “house.”
Genesis 6: & 7:
6:8 But Noah found grace in the eyes of the LORD.
9 ... : Noah was a just man and perfect in his generations, and Noah walked with God.
10 ... 22 Thus did Noah; according to all that God commanded him, so did he.
7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee [alone] 82 have I seen righteous before me in this generation.

77. αἰδίος, #0126G.
78. θειότης, #2305G.
79. See Fall and Restoration of Humanity, page 186.
81. ’ereš, #0776H.
82. Not said directly, but strongly implied. See TNK.
Chapter Nine: Creation and Flood

The prophet Micah was to later make manifest what it was that made Noah unique among all humankind.  

MICAH 6:8 He [God (vs. 7)] hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

**TOTAL GLOBAL IMMERSSION NOT REQUIRED**

Evidently in pre-Flood times, just as commonly done post-Flood, humanity gathered into a community, inhabiting the plains watered by the rivers Tigris and Euphrates (now part of Iraq). God looked on this community and saw only evil. The influence of fallen angels had been so great only Noah and his family were untouched by the corruption.

The Flood is a historical fact, not myth nor legend as some assert. As a judgment of God, it was a one-time cataclysmic event that impacted the whole of human creation. The biblical account is not a scientific treatise, but a journal of those who experienced it, survived, and gave testimony of the judgment.

To accomplish divine purpose only the “land” in which the community existed needed to be submerged. Though the effects of the Flood were global, there was no need for higher elevations to be inundated. If, in fact, the planet had been completely immersed there would have been no place for the water to drain.

**WATER CANOPY A POSSIBLE CAUSE**

A great many theories have been advanced to explain the physical cause of the Flood, some well-founded, others not so. The Genesis record, however, is consistent with a view the immediate determinant of the Flood was a giant tidal wave (tsunami) or series of such. Such a rush of water sweeping up the Persian Gulf would deluge the whole of the Mesopotamian plain up to the foothills of the Kurdish mountains. Also, the rapid transfer of so great a body of water would induce atmospheric disturbances that could also result in torrential rain. Disasters of this nature are not unknown in history (the “Perfect Storm” of last century and the southern Asian tsunamis of recent time); however, because all of human creation at that time were gathered in one locality, the impact of the Flood was the greatest of them. One suggestion as to the cause of such an onrush of water is the collapse of a water canopy—a canopy that existed from the second creative day. With such a collapse taking place over the Poles, the water would spread over the planet as giant waves and inundate all but the highest elevations. Though disputed by some scientists, its proponents have assembled persuasive arguments in its favor. It deserves serious consideration, especially since there appears to be strong scriptural support.

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84. See FALL AND RESTORATION OF ANGELS, page 182.
86. ‘erets, #0776H.
87. bar, #2022H. Hill(s) and mountain(s) are on occasion used as a figure for kingdom, nation, secular power. See IMAGERY OF HUMANITY, page 33.
88. shamayim, #8064H, plural. “Heavens” are used on occasion as a figure for the spiritual sphere of jurisdiction, ecclesiastical dominion (Isa 65:17; Hag 2:6). See POWERS OF THE HEAVENS, page 143.
89. ‘adam, #0120/0121H.
HEAR, O ISRAEL

The Hope–Gospel unto Abraham–Torah of The Adam–Light & Salvation–God’s Rest

Genesis 1:
6 And God said, Let there be a firmament\(^{91}\) [atmosphere] in the midst of the waters, and let it divide the waters [oceans] from the waters [canopy].

7 And God made the firmament\(^{91}\) [atmosphere], and divided the waters which were under the firmament [oceans] from the waters which were above the firmament [canopy]: ….

8 And God called the firmament\(^{91}\) [atmosphere] Heaven[s].\(^{92}\)

And the evening and the morning were the second day.

Proverbs 3:
19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge the depths [waters] are broken up\(^{93}\) [canopy from oceans], ….

The waters “above the firmament” could possibly be describing the canopy, perhaps of vapor or ice crystals.

Completion of the 2nd Creative Day Work

With but one exception each creative day’s activity was concluded with the declaration “it was good.” That exception, the day God divided the waters, implies there was a work yet to be done with respect to the waters. That work may have been the Flood.

In a challenge to Job, God used a vivid metaphor to describe the ejection of waters from the Earth’s surface to the great heights where they were “stayed,” a “sea” encased with clouds below and darkness of space above. He liken it to a birth.

Job 38:
8 Or who shut up the sea [canopy] with doors, when it\(^{94}\) brake forth, as if it had issued out of the womb [birth of the canopy]?

9 When I made the cloud the garment thereof [the lower edge of the canopy ("sea")], and thick darkness [outer space] a swaddling-band for it\(^{94}\) [the upper edge of the canopy ("sea")],

10 And brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

Some interpret this text as describing atmospheric clouds. As shown, however, a water canopy seems to provide a more harmonious and complete interpretation.

By God’s decree the canopy remained in place until his command for it to descend in the days of Noah as an instrument of his judgment. It was of this judgment that Peter wrote:

2 Peter 3:
5 For this they [skeptics of fallen humanity (vs. 4)] willingly are ignorant of, that by the word of God the physical heavens were of old, and the physical Earth standing out of the water [canopy] and in \(^{95}\) [up through] the water [oceans]:

6 Whereby the world\(^{96}\) [order that then was] [1st Heavens & Earth], being overflowed with water, perished;\(^{97}\)

Pre-Flood Climate

The existence of a water canopy in the pre-Flood world would have provided a climate very different from that presently experienced.

Genesis 2:
5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist [dew, springs?] from the earth, and watered the whole face of the ground.

A pre-Flood canopy could account for the discovery of tropical vegetation and animals buried in the permanently frozen soil of the Arctic regions—plants and animals that could not inhabit the area under post-Flood conditions. A great deluge of water over the pole followed by an almost instantaneous climate change could account for the frozen flesh of mammoths and other animals found there. The evidence indicates the temperature drop was so rapid there was not time for the animals to migrate to a more suitable area. The sudden nature of the catastrophe is evidenced by some animals being found with freshly eaten grasses and herbage still in their mouths and undigested in their stomachs (plants that now grow only in a tropical environment). Their carcasses were frozen so rapidly the meat remained edible after many centuries and has been used in recent times to feed dogs.

91. raqiyya’, #7549H. In Gen 1:20 “firmament” was that in which birds could fly; ergo, the atmosphere.


93. baqa’, #1234H.

94. Hebrew has no neuter gender. In this verse the pronouns are masculine and agree with “sea.”

95. dia’, #1223G.

96. kosmos, #2889G. See 3RD HEAVENS … , page 130.

97. It is self-evident physical heavens and earth did not perish. See 1ST HEAVENS & EARTH … , page 125.
Note that such a global change in climate could impact the dating processes used by science inasmuch as it is contrary to the uniformitarian assumptions on which those processes are based.

**RAINBOW PERMANENCY? CANOPY RESTORATION?**

The psalmist in reciting God’s creative activity detailed a significant change following the canopy collapse. The water cycle as known today was brought into existence.

**PSALMS 104:**

6 Thou [God] coveredst it [Earth] with the deep [waters] as with a garment [as a canopy]: the waters [canopy] stood above the mountains.

7 At thy rebuke they [the canopy waters] fled; at the voice of thy thunder they hasted away [in the Flood].

8 [As a result] They [the waters] go up by the mountains [as clouds]; they go down by the valleys [as streams] unto the place which thou hast founded for them [the oceans].

The introduction of this cycle created the atmospheric conditions necessary for the appearance of the rainbow, the token of God’s covenant with Noah.

**GENESIS 9:**

16 And the [rain]bow shall be in the cloud; and I will look upon it, that I may remember the everlasting [covenant] [of an age] between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This [rainbow] is the token of the covenant, which I have established between me and all flesh that is upon the earth.

**PSALMS 89:**

36 His [David’s] seed shall endure for ever [an age], and his throne as the sun before me [God].

37 It shall be established for ever [an age] as the moon, and as a [the] [faithful witness] [the rainbow] in heaven. … .

The permanence of the rainbow combined with the fact that God did not conclude the work of the second creative day with the statement “it was good,” make a formidable testimony indicating the canopy will not be restored. Also, the psalmist in his recitation of God’s creative activity, presented a like opinion in his next verse.

98. ‘adam, #0127H.

99. The Hebrew text has the article.

100. ‘adamah, #05769H.

101. erets, #0776H.

**ANIMALS IN THE ARK**

There was no need for Noah to have all earthly species represented on the Ark. Only those plants and animals necessary for a rapid restoration of agriculture, the economy, the culture, and for worship practices, were required: seeds of all kinds, sheep, cattle, goats, pigs, fowl, dogs, cats, asses, camels, etc.—seven pairs of “clean” animals, two pairs of “unclean.” The work to feed, water, and clean up after scores of confined animals would have been more than enough to keep eight humans very busy. Though the work may have been made easier by taking only newborns, they certainly could not have cared for the thousands of mature species the common myth purports were on the Ark.

**GENESIS 7:**

23 And every living substance was destroyed which was upon the face of the ground [inhabited land], both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth [land]; and [of all that lived in the inhabited land] Noah only remained alive, and they [humans and animals] that were with him in the ark.

That there were animals on Earth after the Flood other than the ones from the Ark is made evident in God’s covenant with Noah.

**GENESIS 9:**

9 And I [God], behold, I establish my covenant with you [Noah and his family], and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth [land] with you; from all that go out of the ark, to every beast of the earth [land] [those not on the Ark].

The statement “from all that go out of the ark, to every beast of the land” signifies the survival of creatures other than those on the Ark. Such survival could have been easily made certain by migration to higher elevations, areas that would be untouched by the onrush of waters over the lower terrain. A recent Asian tsunami affords an example of such migration. A failure to
migrate by some may account for the sudden disappearance from Earth of some species.

**The Ark’s Resting Place**

There is a common belief the Ark came to rest on what is today known as Mount Ararat, a mountain in eastern Turkey whose peak is slightly less than 17,000 feet above sea level. This unfortunate misconception has, no doubt, contributed to the belief the Flood was global.

Noah recorded the Ark came to rest in the seventh month; however, land was not seen until the tenth month. If the Ark had rested on the side of Mount Ararat, the higher elevations would have been visible even before the Ark came to rest, not three months after. If it rested on the peak, at 17,000 feet it is questionable any would have survived the cold and lack of oxygen. If in some way there were survivors, the task of getting themselves and the animals down the mountain to an area in which they could live comfortably would have been overwhelming. Also, since olive trees do not grow at such extreme altitudes, all would have been immersed in water for over ten months; thus, none would have survived and there would have been no leaf for the dove to “freshly pluck.”

The biblical account states the Ark came to rest on the mountains of Ararat, plural not singular. This results in a significant difference in the interpretation. This range of mountains extends from north and east of the mountain currently identified as Mount Ararat all the way down to the foothills skirting the Mesopotamian plain, several hundred miles north to south. The Ark could have come to rest anywhere within this area of thousands of square miles.

The Hebrew har, translated “mountain(s),” may also be rendered “hill(s).” For example, it is often applied to Mount Zion—a hill whose peak extends only a few hundred feet above the surrounding area and is a little less than 2600 feet above sea level. In all probability the Ark grounded on the peak of a hill in or near the plain. The outlying mountains being many miles distant would have been shrouded at first by a haze of mist or fog induced by the deluge. Anyone who has visited the great central valley of California is familiar with the effect of such a haze. There are many days when the mountains on either side, though only a few miles away, are not visible from the valley floor. After 74 days the haze would have dissipated sufficiently for the tops of the mountains to be seen. Resting on the top of a hill when the time came to disembark there would be no difficult terrain to surmount for Noah and his family or for the herding of animals.

The resting place would probably have been not far removed from where later cities were located, including Nineveh. The Ark’s high quality precut timbers would have been a valuable resource and, in all probability, were used in the construction of homes, barns, etc. There is little likelihood it exists today.

**Noah and Wine**

Following the Flood, Noah planted a vineyard and made wine. On one occasion he became drunk.

**Genesis 9:**

20 And Noah began to be an husbandman, and he planted a vineyard:
21 And he drank of the wine, and was drunken; ... .

In an unnecessary attempt to explain away the drunkenness of this righteous man, there has been speculation there had been no fermentation before the Flood; thus, Noah would have been unaware of the effects of a fermented drink. Bacteria, molds, fungi, and yeasts, however, have played a vital role in God’s physical creation from the beginning. They are necessary for the survival of many plants and animals. Fermentation constitutes an essential part of the digestive process in a number of creatures. For fermentation not to happen until after the Flood, another burst of creative activity would have been necessary post-Flood to have the world as it exists today. That God said “it was good” after the work of the third, fifth and sixth creative days expressly intimates there was not to be such activity. There is no mention in the Bible of the creation of any additional physical life forms after the sixth day, be it yeast or any other living entity.

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102. Gen 8:4,5.
103. Gen 8:11 NET.
104. har, #2022H, plural.
106. Gen 8:5.
108. yayin, #3196H.
In his description of the creative work the psalmist indicated that from the beginning God made wine available for his human creation, just as he made water available for the nonhuman.

**Psalms 104:**

10 He sendeth the springs into the valleys, which run among the hills.
11 They give drink to every beast of the field: ...
12 ... 14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;
15 And wine\(^{109}\) that maketh glad the heart of man, ...

**The "Nakedness" of Noah**

There is another aspect of Noah's drunkenness that has resulted in confusion when Peter's Precept has not been followed.

**Genesis 9:**

21 And he [Noah (vs. 20)] drank of the wine,\(^{109}\) and was drunken; and he was uncovered within his tent.
22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.
23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered\(^{110}\) [concealed] the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.
24 And Noah awoke from his wine, and knew what his younger son had done unto him.
25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.
26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.
27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

If the phrase "saw the nakedness of his father" is privately interpreted\(^{112}\) and taken literally, as some are inclined to do, serious questions result. What was so unusual for grown men to see each other naked, especially considering they had spent a year together in the cramped quarters of the Ark? What was there about seeing Noah's nakedness that would justify such an extreme consequence? Why was Canaan the object of the curse when it was Ham who looked upon Noah's nakedness?

If Peter's Precept is followed and reference is made to other texts having similar language, the expression may be seen to be highly figurative. It is not to be understood literally.

**Leviticus 18:**

8 The nakedness of thy father's wife shalt thou not uncover\(^{111}\); it is thy father's nakedness.

**Leviticus 20:**

11 And the man that lieth with his father's wife hath uncovered\(^{111}\) his father's nakedness: ...
11 And if a man shall lie with his uncle's wife, he hath uncovered\(^{111}\) his uncle's nakedness: ...
21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered\(^{111}\) his brother's nakedness; ...

From the above texts the phrase "saw the nakedness of his father" signifies Ham copulated with his father's wife while Noah was in the drunken stupor. The act of Shem and Japheth concealing "the nakedness of their father" suggests they covered the wife in an attempt to conceal the thing.

It follows from this understanding that the birth of Canaan was the consequence of this illicit and possibly incestuous encounter. As the child of such a liaison he became the object of the curse. Also, if Noah's wife was the mother of his sons (a detail never clarified in the Bible), then Canaan was their half-brother. Such a relationship may explain why only Canaan of all the offspring of Noah's sons is mentioned in verse 18.

**Genesis 9:**

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

There is recorded in the Bible another incident of a similar nature. Reuben, Jacob's firstborn son, laid with his father's concubine and, as consequence, lost his birthright.

**Genesis 35:**

22 And it came to pass, when Israel [Jacob's new name]\(^{113}\) dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: ...

**1 Chronicles 5:**

1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph ... .
Psalms 53:

A Psalm of David.

1 The fool [people of no faith] hath said in his heart. There is no God [no Creator].
   Corrupt are they [the foolish], and have done abominable iniquity:
   there is none [who have not faith] that doeth good.
2 God looked down from heaven upon the children of men,
   to see if there were any that did understand [that they were created],
   that did seek God [their Creator].
3 Every one of them [without faith] is gone back:
   they are altogether become filthy;
   there is none [who believe not] that doeth good, no, not one.
4 Have the [unbelieving] workers of iniquity no knowledge?
   who eat up my people [of faith (Israel)] as they eat bread:
   they have not called upon God [their Creator].
5 There were they [of faith] in great fear, where no fear was:
   for God hath scattered the bones [doctrinal skeleton] of him [of no faith]
   that encampeth against thee [those of faith];
   thou [of faith] hast put them [of no faith] to shame,
   because God [the Creator] hath despised them.
6 Oh that the salvation of Israel [for humankind] were come out of Zion!
   When God bringeth back the captivity of his people [first Israel, then all of humankind],
   Jacob shall rejoice, and Israel shall be glad.

Psalms 101:

A Psalm of David

1 I will sing of mercy and judgment: unto thee, O LORD
   as Creator of all, will I sing [as a faithful creature].
2 I will behave myself wisely in a perfect way.
   O when wilt thou come unto me?
3 I will set no wicked thing before mine eyes:
   I hate the work of them that turn aside;
   it shall not cleave to me.
4 A froward [contrary] heart shall depart from me:
   I will not know [be intimate with] a wicked person.
5 Whoso privily slandereth his neighbour,
   him will I cut off [withdraw any and all relationship]:
   him that hath an high look and a proud heart
   will not I suffer.
6 Mine eyes shall be upon the faithful of the land,
   that they may dwell with me:
   he that walketh in a perfect way, he shall serve me.
7 He that worketh deceit
   shall not dwell within my house:
   he that telleth lies shall not tarry in my sight.
8 I will early destroy [put an end to]
   all the wicked of the land [by a reformation of their hearts];
   that I may cut off all wicked doers
   from the city of the LORD.