

## Two Creations...Exposing the Truth of Genesis

Genesis 1:1; Matthew 13:9-17, 17:20

(see the book [EDEN to EVIL](#))

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An understanding of the creation, and the beginning of our existence, is essential in understanding everything else that follows the creation, including why we need salvation and a Savior. For centuries, scholars and theologians have struggled to understand exactly how the two creation narratives of the 7-day, and Eden (which on the surface seem to be completely different), can both reflect God's creation. Some, over the centuries, have even suggested that one of these creation narratives is not from God, because they are so different in many ways. The truth of these two creation narratives lies in understanding how God speaks to us.

God speaks to us in riddles / parables / puzzles, so that those who truly desire to know the truth will receive the truth. Jesus (fully God in the flesh), used riddles, or parables, in the New Testament (**Matt. 13:9-17, 17:20**). The God of the New Testament is the same God as the Old Testament (**Isa. 43:3, 11, 45:21-22**), and God speaks to us in puzzles (**Numb. 12:8**—"dark" sayings, hidden, obscure, puzzles, riddles, parables). Some of these riddles / parables / puzzles in the Old Testament include the story of Joseph (a typology of Jesus and salvation—**Gen. 30-50**), the rules for cleansing a leper (a typology of Jesus and salvation—**Lev. 14:1-32**), and the six cities of refuge (a typology of Jesus and salvation—**Numb. 35**). In Genesis, God speaks to us in a riddle / parable / puzzle concerning our origins. The 7-Day account begins in Genesis 1:2, and the Eden account begins in Genesis 2:4 (The original Hebrew was a continuous series of words, but chapters and verses came into use by the fifteenth century, and the divisions can be somewhat arbitrary). Can you figure out from the following statements which creation account actually occurs first *biblically* after the introduction of the creation in Genesis 1:1? "A", "B", or can they be combined, as in "C"?

**Genesis 1:1** - In the beginning God created the heaven (*singular*), and the earth (Rev. 21—heaven (*singular*)). The original Hebrew word is heaven—singular. This verse in the Hebrew is in the perfect tense—it stands alone, and defines creation as totally complete. Next comes what happens as a result of the creation. **Which creation narrative do you think came first biblically**...A (the 7-day account), or B (the Eden account), or should they be combined, as in C?

A) **The 7-day account** beginning in Genesis 1:2:

The earth was formless (Gen. 1:2—However, in Isa. 45:18—the earth was *not* created formless).

Days 2-5 – God creates three heavens (*plural*): *However, verse 1 states heaven (singular)*

The heaven of God's abode—beyond the universe (Gen. 1:8—2 Corin. 12:2—*third* heaven).

The heaven of the stars and galaxies (Gen. 1:14-19).

The heaven of the sky where the birds fly (Gen. 1:20-22).

*First* plants, and lastly mankind (Gen. 1:26-28).

All the host (multitudes and armies of beings), of both heaven and earth are completely finished (Gen. 2:1).

B) **The Eden account** beginning in Genesis 2:4:

These are the generations of heaven (singular), and earth (Gen. 2:4). *Agrees with verse 1.*

God had not caused it to rain yet (Gen. 2:5-6). Earth, here in Eden, is already formed, but not inhabited yet (in agreement with Isa 45:18—the earth was *not* created formless).

*First* mankind, and lastly plants and animals (Gen. 2:7).

Original sin (Gen. 3-which causes the host of Eden / heaven to be separated-Ez. 31; Rev. 12:1-4).

C) **Blending them together** where Eden is part of Day 6:

The earth was formless (Gen. 1:2—However, in Isa. 45:18—the earth was *not* created formless).

Day 2-5 – God creates three heavens (*plural*—see A—not the original Hebrew).

Day 3 – God *planted the earth* with vegetation, plants, and trees (Gen. 1:11-13).

Day 6 – God made mankind to rule over plants and animals (Gen. 1:26-30). It is supposedly here on Day 6 that the Eden account explains mankind’s creation (and the eventual fall), where *no plants or trees existed* (see Day 3), until mankind had been created (Gen. 2:4-3:24).

If you took time to check your Bible translation, you probably discovered that the word “heaven” (*singular*), in Genesis 1:1, appears as “heavens” (*plural*) in many translations. However, the original Hebrew, as well as the first Greek translation from Hebrew to Greek (the Septuagint from 300 years before Jesus was born—the Scripture that Jesus used), translates “heaven” as singular—meaning that the 7-Day creation (which describes three heavens), cannot be the creation referred to in Genesis 1:1 where God uses the singular “heaven.” In fact, the word “heaven” in Genesis 1:1 was not changed until the eighteenth century, well after the KJV of the Bible into English. It was changed to more correctly fit the 7-Day narrative, because supposedly, if God created three heavens in the 7-Day event, God must have meant “heavens” (*plural*), in Genesis 1:1, and so mankind corrected God’s “mistake.”

But, God did *not* make a mistake! God has given us a riddle...a puzzle, to see who is searching His Word for the truth, and to see who has eyes to see which creation narrative came first—thus, discovering our real need for salvation. God made the answer so obvious, that “B” should jump out at us as the only possible correct option. The story is so simple. We were created, and we have fallen from our relationship with God, and we are born into this fallen temporary age lost, facing death, and in need of reconciliation (**Rom. 5:10-12**). God so loves us that He came to us in the form of Jesus (**John 3:16-21**).

One of the issues which confuses, and clouds our understanding of God’s plan (the creation, the fall, the reconciliation, and the judgment), is our understanding of the term “angels,” and “man.” Are we in any way related to the angels of God’s creation--the host of heaven? Angels perform functions such as being messengers of God, and man was created to tend to God’s kingdom (the Garden of Eden). So, angels and mankind (*et-adam*), were both created by God, both created eternal in the original creation (**Gen. 2 & 3**). However, God doesn’t actually define us as different beings.

The host of heaven include angels, but the term “host” is not limited to “angels” (**Psalms 148:1-6**). Angels are messengers, and ambassadors, and the host of heaven are the “mass,” or “army of persons” (which includes messengers and ambassadors, etc.). Actually, angels have many descriptions, just as man in this age has many functions—messengers, warriors, guardians, reapers, ministers, pastors, etc. Obviously, today, we are not angels (eternal), while we exist in our human flesh (mortal), and we have a hard time thinking of adam (mankind—*et-adam*), being in an angelic state originally as an angel, but we were.

The assumption is that angels were created different than mankind, and that angels were not created out of the ground as adam (mankind), is described. But, this is only an assumption. Nowhere in Scripture does God tell us how the host of heaven were created, other than this reference to adam (mankind), in Eden, which is followed by the creation (also out of the ground) of trees (**Gen. 2:9; Ez. 31**). Over one-third of the references to *trees* in the Bible are to beings! Angels were created to be eternal (just like mankind-adam), and created for specific functions (just like mankind-adam).

Most of us have formed our opinion of what an angel is, based upon stories we have been told, or books we have read, and traditions passed down to us. What does the word “angel” in the Bible mean to you? The word angel in the Bible is *not* a reference to a being created different from mankind (adam—actually *et-adam* in the Hebrew—mankind). The Hebrew word “angel” is a reference to *eternal* beings with various *functions* assigned to

persons who are created to serve God. Pastors and priests are angels (**Rev. 2, 3**), created to serve God—their *function* makes them “angels” (in the service of God), not their *appearance*. All flesh mankind (the fallen), will be resurrected to an eternal state at Christ’s return, to become like the angels (see scripture list at end of the study on Angels & Humans--Target Truth Ministry.com).

The Hebrew word “*malak*” translated as “angel,” means ambassador, teacher, messenger, or deputy—referring to their function, not their appearance. The Greek word “*aggelos*” translated as “angel,” means messenger, or pastor (**Rev. 2, 3**)—again referring to their function. The Greek word “*isaggelos*” means equal to, or similar to the angels (used in **Luke 20:36**), pointing to the resurrection where we cannot die anymore because we will be like, or equal to the angels—eternal.

God tells Moses to record for us what happened in the creation in Eden. God completed His creation of all the host of heaven and earth (**Gen. 2:1**), and the purpose of the Eden narrative is to inform us how sin affected those to be known as “mankind” (because these fallen beings will become flesh humans to be born into this world for the purpose of reconciliation back to God). God tells us that He establishes the nations of this world according to the number of the “sons of God” (angels that have fallen—**Deut. 31:7-8**—The Hebrew reads “sons of God” not “children of Israel”). Moses was not given many details about the rest of the created order which remained with God—the two-thirds (**Rev. 12:1-4**—see Message “The deception of Satan”—Target Truth Ministries.com).

In **Psalm 148:1-6**, we are all listed together as angels, or the host of creation. All beings are angels (*eternal* beings with a *function*...created to serve God). All the host (all armies and nations), are angels (*eternal* beings with a *function*...created to serve God). All the sun, moon, and stars (symbolically all the righteous), are eternal beings with a function...created to serve God. All the waters above heaven (symbolically all those who remained true to God at the fall, and did not sin—**Gen. 1:6-7**), are part of the host of creation (*eternal* beings with a *function*—angels...created to serve God). **Ezek. 31** describes us as fallen—the trees of Eden.

In **Hebrews 2:5-18**, Jesus was made temporally lower than the angels (to be able to die), and we are compared as also being temporally lower than the angels (condemned to die), so that salvation and reconciliation can take place for all of us who sinned in the past (**Rom. 5:12**), and who now trust in Jesus. The saved will be resurrected to their eternal state of angelic function. “Mankind” represents those eternal beings who have sinned, and who will need to be reconciled in the flesh.

Adam was an angel (defined biblically as an *eternal* being created to serve God—having a *function*). The only reference in the Bible to the creation of the host of heaven, or eternal beings created to serve God, is in **Genesis 2:4-3:24**, where the host of heaven in Eden are first mentioned—mankind, Satan, and the cherubim, who were all created to serve God. Those in Eden are delineated by their function, not by their appearance (Satan’s description as a snake is symbolic of evil—not a literal physical description). The term “mankind” as used in Genesis, is a reference to the “angels” who have fallen who will be called to salvation (**Eph. 1:4-5, 11**—God knew us before the foundation of this age). God created us to live eternally with Him in Paradise as angels (supernatural), with a function. But because of our sin in Eden, we are now born flesh (mankind), and must die (mortal).

By the end of the 7-Day creation narrative, note that all the host of *both* heaven *and* earth are finished (**Gen. 2:1**). There are no new beings being created today, according to the Bible. The focus of God in the story of Eden, is the creation of “mankind” (not the rest of the angelic host), because those that fell (turned against God), will need to become flesh mankind (mortal), to die. “Mankind” is a reference to those (like Adam and Eve), who will become flesh after the fall, and must die.

God speaks to us in His word in riddles and parables (Matt. 13:10-17). Whether we are called **angels** (Rev. 1:20; Ps. 148:2) **people, or armies** (Gen. 2:1; Ezek. 1:24; Rev. 19:14), **stars** (Rev. 12:1-2; Job 38:7), **host** (Gen. 2:1; Psalm 148:2), **trees** (Ezek. 31; Gen. 2:9), **stones** (Isa. 14:19; Ezek. 28:14-16; Matt. 3:8-10; Luke 19:40; 1 Pet. 2:4-5), **waters** (Rev. 17:15, 19:6; Psalm 148:4-6; Ezek. 1:24), or **sons of God** (Rom. 8:14-19; Job 38:7), in Scripture—

all are part of the host of creation. We were all created with the same type of supernatural *body* in Eden (eternal), and simply assigned different *jobs* to serve God, which is the biblical definition of the term “angel,” not the definition we have invented today through traditions, and stories.

In *Acts & Facts*, September 2015, Dr. Lisle, Ph.D. Astrophysics, attempted to blend the two creation accounts into a single account by making two arguments to justify this union. Both arguments *fail* to justify blending together the two accounts, and placing the Eden account into Day 6 of the 7-Day account.

The premise of the arguments are that if the two accounts are determined to be different, then one of them must be in error—the Bible must be incorrect. Or, if the two accounts are determined to be separate, then the fear is that people might accept the gap between them to account for macro-evolution to occur. These attempts to blend the two accounts together are the result of trying to defend the Bible (a noble thing), but ignoring the numerous differences between these two accounts. In order to protect the Bible, and the Christian understanding that there cannot be any macro-evolution, many Christians have adopted the position that the Eden account must take place during Day 6 of the 7-Day account. For numerous reasons, this is false.

Specifically, the arguments presented in the article are the following:

The first argument concerns whether plants, or man, was created first (plants first in the 7-Day event, and man first in the Eden event). In the Eden account, when the text states that no plants existed, Dr. Lisle makes the argument that this is a reference to *cultivated* plants only...not to all plants. The passage reads: “*and no plant of the field and that no herb of the field had grown.*” The Strongs word definition of the Hebrew for “field” (*sodeh*), is #7704- *flat country land-wild*. It is a real stretch to say that only cultivated plants are in the context here in Eden, when the context also refers to all the trees as well not existing until man is first created. The plain reading of the passage in the Eden account is that man was created *before* plants, including trees—and of course in the 7-Day account, man and woman are created *after* plants, trees, birds, and animals.

The second argument made concerns whether animals and birds were created before, or after man (in the Eden event, man first...and in the 7-Day event, birds on Day 5, and animals mentioned on Day 6 before man mentioned). Even if we ignore that God wrote that the animals were created before man on day six, and assume that we don’t have to pay close attention to the order of events listed on the same day (Day 6), this still doesn’t explain the birds being created on Day 5, before man in the 7-Day account. In Eden, man is created first...then birds and animals.

These two arguments attempt to justify blending the Eden account into Day 6 of the 7-Day account—but, they do not hold up. Further, I have listed numerous other arguments as to why these two creation accounts are in fact different--deliberately done different by God for a purpose (see the book “**Eden to Evil**”--*Target Truth Ministries.com*). Both of these accounts are completely true. God deliberately provided these two creations, with so many differences, so that we would recognize that they are in fact different, and have a different purpose. There is no “gap” for evolution—I deal with the evolution issue in the book “*Science, Origins, & Ancient Civilizations—Scientific Evidence Withheld from School Textbooks*”--*Target Truth Ministries.com*. Both of these books are also featured in two TV study series on YouTube (“Eden to Evil” is the *update* to the old book--“The Flat Earth & Genesis” on YouTube).

We once existed with God in Paradise (**Matt. 25:34; Eph. 1:4-5,11; 1 Pet. 1:1-2; 2 Tim. 1:8-9; John 3:18; Psalm 139:16**). We sinned against God (**Gen. 3**). We died spiritually when we were cast out of Eden. We now face death physically. I cannot save myself. In order to be reconciled and not remain separated for all eternity I need a Savior. Only a holy, sinless, uncreated, eternal Being (Jesus), can pay for our sin against a holy, sinless, uncreated, eternal God (**Isa. 43:3, 11, 45:21**). Even the word reconcile means a return to a relationship we once had...when was that? Eden! Jesus--fully God in the flesh (**Philip. 2:5-8**)—is our only hope. Let’s read **Psalm 139**.

Creation comparison chart of the modern western view, to the view of the early Christians prior to the fourth century:

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<p><b>Modern Conventional View (Greek – Western)</b>  <b>From the fourth century to today</b></p>	<p><b>Hebrew/Early Christian View (Jewish – Eastern)</b>  <b>From the time of Jesus until the fourth century</b></p>
<p>God created the Heavens (plural) and the Earth (Gen. 1:1 – NAS, NIV).</p>	<p>God created the Heaven (single) and the Earth (Gen. 1:1- KJV).</p>
<p>God created the host (beings) of Heaven  <i>(Job 38:1-18; Psalm 33:6-9; Rev. 12:1-2; Eph. 1:4-5, 11)</i></p>	<p>God created the host (beings) of Heaven / Eden  <i>(Psalm 33:6-9; Rev. 12:1-2; Eph. 1:4-5, 11)</i></p>
<p>Earth is formless and void “tohu wabohu” (Gen. 1:2)  <i>(But, Isa. 45:18 says earth was <b>not</b> created “tohu wabohu”)</i></p>	<p>God gives the description of all the host (beings) of Heaven &amp; Eden  <i>(Gen. 2-3; Job 33:4-6; Rev. 12:1-2)</i></p>
<p>The creation – a 7-day account (Genesis 1:3-2:3)  <i>(In this conventional view—Eden is part of day 6 of the 7-day creation account)</i></p>	<p>God gives the story of the fall of many beings. Sin enters Paradise (Eden) through Satan (Gen. 3; Ezek. 28:12-19, Ezek. 31; Isa. 14:12-19; Rev. 12:3-4).</p>
<p>Day 6—man and woman are created (Gen. 1:26-27)  <i>(supposedly Eden – many conflicts – Gen. 2:5-3:24)</i></p>	<p>Transition between creation accounts (Genesis 2:4) from Eden(paradise) to the 7-Day account.</p>
<p>All creation, including the host (beings) of Heaven, and of earth, are finished  <i>(Gen. 2:1; Eph. 1:4-5, 11).</i>  <i>(Some believe babies born today are a new creation ?)</i></p>	<p>The earth <b>becomes</b> formless and void “tohu wabohu”- (Gen.1:2; Isa. 45:12—earth re-made (<i>asah</i>) &amp; mortal humans created (<i>bara</i>)—see also Isa. 45:18—earth <b>not</b> created “tohu wabohu”; also, Job 38:1-18 where host of heaven witness earth being <i>re-made</i>).</p>
<p>Transition between creation accounts (Genesis 2:4) from the 7-day to the Eden (Paradise) creation account (Gen. 2:5-3:24). Eden &amp; the fall are part of day 6.</p>	<p>Adam and Eve, and 1/3<sup>rd</sup> of the host, are all banished to the cursed earth (Gen. 3; Rev. 12:3-4).</p>
<p>Adam and Eve and others are banished to the cursed earth due to the fall (Gen. 3; Rev. 12:3-4).  <b>The age of Grace begins.</b></p>	<p>All creation, including the host (beings) of Heaven, and of earth, are finished (Gen. 2:1). Babies are <i>not</i> a new creation (Eph. 1:4-5, 11; Rom. 8:28-30). From the fallen host, Adam &amp; Eve are selected to <b>begin The age of Grace</b>.</p>
<p>Sin enters <i>this world</i> through Adam (Rom. 5:12)</p>	<p>Sin enters <i>this world</i> through Adam (Rom. 5:12).</p>
<p>God will establish the nations of the world according to the number of the fallen angels of God cast out to earth (Deut. 32:7-8 – <i>Septuagint</i>; Rev. 12:1-4)</p>	<p>God will establish the nations of the world according to the number of the fallen angels of God cast out to earth (Deut. 32:7-8 – <i>Septuagint</i>; Rev. 12:1-4)</p>
<p>This world is Satan’s domain (Job 1:7; Matt. 4:8-10; Luke 22:31-32; John 12:31; Rom. 8:20-22; 2 Corin. 4:4; Eph. 2:2; 1 John 4:4).</p>	<p>This world is Satan’s domain (Job 1:7; Matt. 4:8-10; Luke 22:31-32; John 12:31; Rom. 8:20-22; 2 Corin. 4:4; Eph. 2:2; 1 John 4:4).</p>
<p>It is thought that children now born flesh, receive the sin of Adam  <i>(Bible reference ?). How? Why?</i></p>	<p>Children now born flesh are responsible for their own sin, due to their following Satan in Eden (Gen. 3; Rev.12:3-4; John 3:1-7).</p>
<p>Children are seen as innocent until some “age of accountability” (Rom. 7:9 ?).  <i>Nevertheless, death reigns (Rom. 5:14, 6:23).</i></p>	<p>Children are condemned at conception because of sin in Eden  <i>(Jn. 3:18; Rom. 1:21-32, 6:23; Psalm 51:5, Psalm 58:3; Rev. 12:3-4).</i></p>
<p>When we knew God, we denied God (Rom. 1:20-21). No one seeks God (Rom. 3:10-12). We are all dead in our relationship with God in this age (Eph. 2:1-5).</p>	<p>When we knew God, we denied God (Rom. 1:20-21). No one seeks God (Rom. 3:10-12). We are all dead in our relationship with God in this age (Eph. 2:1-5).</p>
<p>God leads some to salvation. Those not led, remain condemned (Psalm 14:1-3; Jn. 6:44-45,15:16—God chooses, not us). <i>What is the reason some are chosen to be saved?</i></p>	<p>God leads some to salvation. Those not led, remain condemned (Psalm 14:1-3; Jn. 6:44-45, 15:16). Some in Eden showed shame (Gen. 3:7-8), others contempt (Satan).</p>
<p>The elect cannot deny God...Jesus will not lose any (Jn. 6:39).</p>	<p>The elect cannot deny God...Jesus will not lose any (Jn. 6:39).</p>
<p>If “born again,” we can be <i>reconciled back</i> into a relationship with God (Jn. 3:1-7; Rom. 5:10-11). <i>When did we have a previous relationship with God, which allows us to be reconciled back?</i> (Ezek. 31; Rom. 1:20-21; Eph. 1:4-5, 11; Rev. 12:1-4).</p>	<p>If “born again,” we can be <i>reconciled back</i> into a relationship with God, based upon to our previous relationship with God in Eden (Jn. 3:1-7; Rom. 1:20-21, 5:10-12; Eph. 1:4-5, 11; Gen. 2-3; Ezek. 31; Rev. 12:1-4).</p>
<p><b>Summary</b> – I am declared a sinner at conception, and must be “born again.”  <b>Adam is responsible.</b> <i>God is seen as arbitrary - the sequence confusing.</i>  <b>Scriptural conflicts exist.</b></p>	<p><b>Summary</b> – I was created, and once was with God, but have fallen, and must be “born again” – <b>I am responsible.</b> <i>God is loving, forgiving, and merciful.</i>  <b>Scripture agrees with Scripture.</b></p>



See the book “God’s Plan / Satan’s Plan”...or... “Eden to Evil” @ **Target Truth Ministries.com**

Creation comparison chart of the modern western view, to the view of the early Christians prior to the fourth century:

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<p>God created the Heavens (plural) and the Earth (Gen. 1:1 – NAS, NIV).</p>	<p>God created the Heaven (single) and the Earth (Gen. 1:1 KJV).</p>
<p>God created the host (beings) of Heaven  <i>(Job 38:1-18; Psalm 33:6-9; Rev. 12:1-2; Eph. 1:4-5, 11)</i></p>	<p>God created the host (beings) of Heaven / Eden  <i>(Psalm 33:6-9; Rev. 12:1-2; Eph. 1:4-5, 11)</i></p>
<p>Earth <i>is</i> formless and void “<i>tohu wabohu</i>” (Gen. 1:2)  <i>(But, Isa. 45:18 says earth was <b>not</b> created “tohu wabohu”)</i></p>	<p>God gives the description of all the host (beings) of Heaven &amp; Eden  <i>(Gen. 2-3; Job 33:4-6; Rev. 12:1-2)</i></p>
<p>The creation – a 7-day account (Genesis 1:3-2:3)  <i>(In this conventional view—Eden is part of day 6 of the 7-day creation account)</i></p>	<p>God gives the story of the fall of many beings. Sin enters Paradise (Eden) through Satan (Gen. 3; Ezek. 28:12-19, Ezek. 31; Isa. 14:12-19; Rev. 12:3-4).</p>
<p>Day 6—man and woman are created (Gen. 1:26-27)  <i>(supposedly Eden – <b>many conflicts</b> – Gen. 2:5-3:24)</i></p>	<p>Transition between creation accounts (Genesis 2:4) from Eden(paradise) to the 7-Day account.</p>
<p>All creation, including the host (beings) of Heaven, and of earth, are finished (Gen. 2:1; Eph. 1:4-5, 11).  <i>(Some believe babies born today are a new creation ?)</i></p>	<p>The earth <i>becomes</i> formless and void “<i>tohu wabohu</i>”- (Gen.1:2; Isa. 45:12—earth re-made (<i>asah</i>) &amp; mortal humans created (<i>bara</i>)—see also Isa. 45:18—earth <b>not</b> created “<i>tohu wabohu</i>”; also, Job 38:1-18 where host of heaven witness earth being <i>re-made</i>).</p>
<p>Transition between creation accounts (Genesis 2:4) from the 7-day to the Eden (Paradise) creation account (Gen. 2:5-3:24). Eden &amp; the fall are part of day 6.</p>	<p>Adam and Eve, and 1/3<sup>rd</sup> of the host, are all banished to the cursed earth (Gen. 3; Rev. 12:3-4).</p>
<p>Adam and Eve and others are banished to the cursed earth due to the fall (Gen. 3; Rev. 12:3-4).  The age of Grace begins.</p>	<p>All creation, including the host (beings) of Heaven, and of earth, are finished (Gen. 2:1). Babies are <i>not</i> a new creation (Eph. 1:4-5, 11; Rom. 8:28-30). From the fallen host, Adam &amp; Eve are selected to begin The age of Grace.</p>
<p>Sin enters <i>this world</i> through Adam (Rom. 5:12)</p>	<p>Sin enters <i>this world</i> through Adam (Rom. 5:12).</p>
<p>God will establish the nations of the world according to the number of the fallen angels of God cast out to earth (Deut. 32:7-8 – <i>Septuagint</i>; Rev. 12:1-4)</p>	<p>God will establish the nations of the world according to the number of the fallen angels of God cast out to earth (Deut. 32:7-8 – <i>Septuagint</i>; Rev. 12:1-4)</p>
<p>This world is Satan’s domain (Job 1:7; Matt. 4:8-10; Luke 22:31-32; John 12:31; Rom. 8:20-22; 2 Corin. 4:4; Eph. 2:2; 1 John 4:4).</p>	<p>This world is Satan’s domain (Job 1:7; Matt. 4:8-10; Luke 22:31-32; John 12:31; Rom. 8:20-22; 2 Corin. 4:4; Eph. 2:2; 1 John 4:4).</p>
<p>It is thought that children now born flesh, receive the sin of Adam (Bible reference ?). <i>How? Why?</i></p>	<p>Children now born flesh are responsible for their own sin, due to their following Satan in Eden (Gen. 3; Rev.12:3-4; John 3:1-7).</p>
<p>Children are seen as innocent until some “age of accountability” (Rom. 7:9 ?).  <i>Nevertheless, death reigns (Rom. 5:14, 6:23).</i></p>	<p>Children are condemned at conception because of sin in Eden (Jn. 3:18; Rom. 1:21-32, 6:23; Psalm 51:5, Psalm 58:3; Rev. 12:3-4).</p>
<p>When we knew God, we denied God (Rom. 1:20-21). No one seeks God (Rom. 3:10-12). We are all dead in our relationship with God in this age (Eph. 2:1-5).</p>	<p>When we knew God, we denied God (Rom. 1:20-21). No one seeks God (Rom. 3:10-12). We are all dead in our relationship with God in this age (Eph. 2:1-5).</p>
<p>God leads some to salvation. Those not led, remain condemned (Psalm 14:1-3; Jn. 6:44-45,15:16—God chooses, not us). <i>What is the reason some are chosen to be saved?</i></p>	<p>God leads some to salvation. Those not led, remain condemned (Psalm 14:1-3; Jn. 6:44-45, 15:16). Some in Eden showed shame (Gen. 3:7-8), others contempt (Satan).</p>
<p>The elect cannot deny God...Jesus will not lose any (Jn. 6:39).</p>	<p>The elect cannot deny God...Jesus will not lose any (Jn. 6:39).</p>
<p>If “born again,” we can be <i>reconciled back</i> into a relationship with God (Jn. 3:1-7; Rom. 5:10-11). <i>When did we have a previous relationship with God, which allows us to be reconciled back?</i> (Ezek. 31; Rom. 1:20-21; Eph. 1:4-5, 11; Rev. 12:1-4).</p>	<p>If “born again,” we can be <i>reconciled back</i> into a relationship with God, based upon to our previous relationship with God in Eden (Jn. 3:1-7; Rom. 1:20-21, 5:10-12; Eph. 1:4-5, 11; Gen. 2-3; Ezek. 31; Rev. 12:1-4).</p>
<p><b><u>Summary</u></b> – I am declared a sinner at conception, and must be “born again.” Adam is responsible. <i>God is seen as arbitrary - the sequence confusing. Scriptural conflicts exist.</i></p>	<p><b><u>Summary</u></b> – I was created, and once was with God, but have fallen, and must be “born again” – I am responsible. <i>God is loving, forgiving, and merciful. Scripture agrees with Scripture.</i></p>

## Two Creation / Predestination - See books... "God's Plan / Satan's Plan" ...or... "Eden to Evil" @ [Target Truth Ministries.com](http://TargetTruthMinistries.com)

- 1) In the beginning—see Chart previous page (see Appendix *God's Plan / Satan's Plan*, or Appendix 2 – *Eden to Evil*).
- 2) The basic disagreement is whether God chooses who is to be saved (Calvinism—God is sovereign), or whether God gives us freewill to choose Him or not (Armenianism). Are we responsible for our actions, or is God (or Adam), responsible? Does God decide who is to be saved...and conversely, does God choose who is going to hell? Is there some reason for God's decision? If God chooses us, do we have freewill to say no?

<u>Who seeks God?</u>	<u>God leads us!</u>	<u>Predestined</u>	<u>All or Many?</u>
Psalms 14:1-3	Isa. 46:10	Matt. 25:34	Isa. 53:11-12
Rom. 3:10-12, 23	Matt. 15:12-14	Eph. 1:4-5, 11	Matt. 20:28
	John 1:12-13	1 Pet. 1:1-2	Matt. 26:28
	John 6:37-44	2 Tim. 1:8-9	Mark 14:24
	John 6:64-65	John 3:18	John 17:6-9
	John 15:16	Psalms 139:16	Rom. 5:18-19
	John 17:6-9		Heb. 2:9-10
	Acts 13:48		Heb. 9:28
	Rom. 8:14		
	Rom. 9:11-12		
	Titus 3:5-6		
	1 John 4:10, 19		

- 3) "Problem verses."

**Gen. 2:1** – All the beings of *both* heaven *and* earth complete. Babies are not a new creation.

**Gen. 6:1-4** – The "sons of God" are a reference to the angelic host of creation...not sons of Seth or Cain...as per original Hebrew Septuagint.

**Deut. 32:8** – the "children of Israel" is a reference to the angelic host of creation...not just Israel...as per original Hebrew Septuagint.

**Rom. 5:12** – Sin enters this age through Adam...but, sin entered originally in Eden through Satan...two different ages.

**Rom. 6:10** – *all* – meaning "time"

**2 Corin. 5:14-15** – died for all – to provide everyone with a chance (clarified by verse 15—"might")...how many will have faith and receive salvation?

**2 Corin. 5:19** – Christ reconciling the world to Himself – makes reconciliation available – Christ's sacrifice is sufficient to accomplish elimination of sin.

But, how many will have faith and receive salvation? (2 Corin. 13:4-5 – we will all need to be tested).

**1 John 2:2** – not only our sins, but sins of the whole world (meaning Gentiles also). Jesus' sacrifice is sufficient to cover the sins of everyone, not just Jewish people. But, how many will have faith and receive salvation?

**Titus 2:11** – salvation brought to all men (meaning Gentiles also)...but, how many will have faith and receive salvation?

**1 Tim. 2:4-6** - all (meaning Gentiles also).

**2 Peter 3:9** - all (meaning Gentiles also).

**1 Tim. 4:10** – Savior of all, but particularly (exclusively), of believers. Jesus is sufficient for all (meaning Gentiles also), but not all will be given faith, and that is why this verse uses "*particularly*." Bottom line...this is really the only verse which presents a "cloud" in understanding, and it can be cleared up by all the other verses which clearly state that "*many*" are saved, but not *all*.

(see also "Comparison Chart")

See the book "God's Plan / Satan's Plan" ...or... "Eden to Evil" @ [Target Truth Ministries.com](http://TargetTruthMinistries.com)