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EXPLANATORY NOTES FOR THIS CHAPTER WILL FOLLOW AFTERWARDS, BELOW...

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Chapter 2 *Earth's First Parents*

As for the possibility of Adam being the first man who had ever lived upon this planet Earth, please consider, firstly, the following genealogical, naturalistic family portrait drawn-up by Luke:

Luke 3:38

Which was *the* son of Enos, which was *the* son of Seth, which was *the* son of **Adam, which was *the* son of God.**

Showing us, after giving a long list of names of natural folks (who were born year after year after year from other natural folks – *see the other verses that had led-up to this one in Luke*), that Adam had no natural father, but only God.

John Gill's Exposition of the Bible (Published 1748-1763; & 1809; public domain.): *Not begotten, as all the rest were, by their immediate parents, but created by God, in a supernatural manner.*

We see this also in 1st Chronicles chapter 1, verse 1, in naming Adam as the first man, and no other before him.

1 Chronicles 1:1-2

Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered [and, etc., etc., etc.]...

John Wesley's Notes on the Bible (Published 1755-1766; public domain): *(on 1st Chronicles chapter 1) This appears as the peculiar glory of the Jewish nation, that they alone were able to trace their pedigree from the first man that God created, which no other nation pretended to.*

John Gill's Exposition of the Bible: *...of the first and only man, from whence mankind had their beginning, and whose history the author had undertaken to write.*

After all, somebody, sometime in the past had to have been the first one to ever be created on the Earth – so, why not Adam? *Because evolutionist teachings tell us otherwise? That is, those of which love to show us millions and millions, or billions of years of life on this planet**³ (please see this *Explanatory Note* for more on such thoughts) . . . Even Genesis itself claims that Adam was “created” and not born – as we’re fixing to see; for, these next set of scripture, from Genesis

chapter 5, actually matches the terminology of **Genesis 1:26-27** – showing us that chapter 1 of Genesis, indeed, bespoke of Adam’s “natural” creation and of no other person before him:

Genesis 5:1-2

This is the book of the generations of **Adam** [not any other name given here besides his]. **In the day that God CREATED man** [Adam, the first man, was ‘created,’ not born], **in the likeness of God made he him; Male and female** [Adam and Eve] **CREATED he them** [again, this wording matches **Genesis 1:26-27** – helping us to prove that Genesis chapter 1 was describing the natural creation of Adam and Eve, and no other]; and blessed them, **and called their name Adam** [i.e. mankind; for, they were the first human Beings; and, they were the first parents of all others who had followed – so naming all of their descendants after the first man’s name], **in the day when they were CREATED** [not born].

Again, compare with chapter 1’s verbiage:

Genesis 1:27

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

So, there either had to be one person created at the beginning of time to start this whole thing off (Adam was first, then Eve: **1st Timothy 2:13**), or there were a group of people formed and created all at once . . . However, the theme of the Bible does not dictate our thoughts to believe that a group of folks were created all at one time, but only a single couple (again, in Genesis chapter 1 and chapter 5).

But, in running back on-over to Genesis chapter 5, there’s another thought to consider, that when speaking about Adam’s new son Seth (*the replacement for Abel, whom Cain slew, and of whom could then birth a righteous lineage in the earth* – **Genesis 4:25**), there’s a new type of description for him other than being “created.”

Genesis 5:3

And Adam lived an hundred and thirty years, and **BEGAT** [birthed] *a son in his* [Adam’s] **own likeness, after his** [Adam’s] **image**; and called his name Seth.

Consider the different tone here as opposed to what we had read in **Genesis 5:1-2**, in that Adam and Eve were “created,” and were after *God’s* image . . . Certainly, several thoughts can be gained from this. First, instead of being “created,” as were Adam and Eve, Seth was birthed – showing us, once again, that Adam and Eve were indeed Earth’s first actual parents, since they were created and not birthed as all others that came afterward; and, too, that now instead of, as it were for Adam, being in *God’s* likeness and image, Seth was in *Adam’s* likeness and image;*⁴ telling us, once again, how that Adam was the very first human ever on this planet, and of whom had set the pattern for all others to follow.

Besides this, we must also consider that Eve was actually called, by the biblical text (that is, rather, by Adam himself), *the mother of all living*:

Genesis 3:20

And Adam called his wife's name Eve;*⁵ **because she was the mother of all living.**

Therefore, this can only mean one of two things: either she was the mother of all naturally living people, or she was the mother of all spiritual people – *or, even, of both!* However, and in

consideration of how carnal Adam and Eve were (*of which thought I will definitely continue to explore herein*),*⁶ this can only make sense on a natural level*⁷ – else, if she were so spiritually minded, then she would still be alive in Heaven today.*⁸

Even when we consider the old English word “*replenish*” – which many folks take as proof that there were other people on this planet before Adam and Eve – we can actually come to this same conclusion. For, consider the actual definition of this word from the 28th verse of the 1st chapter of Genesis:

Genesis 1:28a

And God blessed them, and God said unto them, Be fruitful, and multiply, and **REPLENISH** the earth...

As if God had told them to “repopulate” the earth; because, again, there were perhaps other people here prior to Adam and Eve . . . But, unbeknownst to a lot of folks is the fact that the word *replenish* did not mean then (in AD 1611, when the King James Bible was first published) that it does today. For, today, it means to “*refill*” – as so Webster’s 1828 Dictionary tells us for ‘replenish:’

“To recover *former* fullness.”

However, that was Webster’s meaning #2. What did meaning #1 say?

“*To fill.*”

As in, that is, for the very first time . . . But, what’s even more important than this is the original Hebrew word, and of its meaning; for, even though English words change on us these days (multiplying their meanings over time), the original Hebrew meanings stay the same:

Replenish, Mâlê' (maw-lay'), H4390, from Strong's Hebrew Dictionary (Strong's Dictionary was Published in 1890; public domain): A primitive root, to fill or (intransitively) be full of, in a wide application (literally and figuratively): - accomplish, confirm, + consecrate, be at an end, be expired, be fenced, fill, fulfil, (be, become, X draw, give in, go) fully (-ly, -ly set, tale), [over-] flow, fulness, furnish, gather (selves, together), presume, replenish, satisfy, set, space, take a [hand-] full, + have wholly.

Of which none of these original meanings meant to “*refill,*” or to “*fill again*” . . . For an interesting article written for this one word, and of its history, please visit: <https://answersingenesis.org/bible-questions/what-does-replenish-the-earth-mean/> . . . So, in conclusion, we’d have to admit that to prove that there were other people on the Earth prior to Adam and Eve (at least with the Bible), it would be a very hard thing to do.

Another argument used (*in that Adam and Eve weren’t the first people on Earth*), is that Cain went into another land and found himself a wife:

Genesis 4:16-17a

And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch...

The argument proceeds that if Adam and Eve were the first people on Earth, and that Cain and Abel were the third and fourth persons to ever come about, then where did Cain’s wife come from?

And, where did this possible city, or country, called *Nod*, come from, too? However, this is assuming that Cain and Abel were, indeed, Adam and Eve's first-born children – of which the Bible never concludes.

In the consideration that the Garden Paradise itself wasn't even a natural place (as I had discussed briefly in the first chapter herein), and was but a "metaphorical" situation for Adam and Eve (*as I'll expound upon and explain soon enough*), we cannot assume with accurateness, either, that others weren't born from them before or during their *spiritual* Garden stay. In fact, we can't even conclude that Adam and Eve themselves were "initially" created within that spiritual Garden – despite what this verse "seems" to imply:

Genesis 2:7

And the LORD God formed man [Adam] *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

But, was Adam created *before* the spiritual Garden was created, or *afterward*? For, in the very next verse, we see the Garden finally being created:

Genesis 2:8

And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Again, is this insinuating that Adam was created just prior to that spiritual Garden? Or, that the Garden was made simultaneously with Adam?*⁹ . . . However, and with these observations, we still have to consider what had happened in Genesis chapter 1, verse 26 – *else, confusion may surely arise!* For, as I am contending herein (*and, as I had also confirmed in the last Explanatory Note*), Adam's account in Genesis chapter 2 was simply his "*spiritual*" creation (of God's Work "inside" of him – *in his mind, in his heart* – rather than what God was doing externally and naturally); but that Adam's initial, "natural" creation had occurred before any of these events of Genesis' second chapter (again, compare **Genesis 1:26** [his natural creation] with **Genesis 2:7** [his spiritual creation]; and, too, that the *natural* Garden had already been created, beginning in **Genesis 1:11**). Also, and before the spiritual Garden experience in chapter 2, God had already told Adam and Eve to be fruitful and to multiply children, and to fill the earth with their offspring:

Genesis 1:28

And God blessed them, and God said unto them, Be fruitful [to bear, to bring forth], and multiply [to increase in abundance], and replenish [fill] the earth...

With what? With children, of course!

Jamieson, Fausset, and Brown Commentary: "*Be fruitful, etc.*" – *The human race in every country and age has been the offspring of the first pair.*

But, still, what had happened prior to Seth's birth? How long was this spiritual Garden experience for Adam and Eve before they got kicked out of it? And, if, *as the scriptures seem to say*, Cain and Abel were born *after* the Garden expulsion, how old was Adam and Eve when they birthed them? . . . To all such questions, we may never have any complete, satisfactory answers; for, and as I will declare herein, God is more interested in us learning of the *spiritual* lessons of the first few chapters of Genesis rather than to give us an extreme detailed, historical record – much the same with the Gospel's description of Jesus' life, too; for, with those 4 books, the goal was to describe Jesus' ministry and doctrine rather than his personal, detailed biography; else, we'd have more

information concerning His historical stay on Earth; and, unanswered questions, on that score, would no longer be unanswered.

What we do know, though, and as an undisputed fact, is that Adam was a hundred and thirty years old when he begat Seth in **Genesis 5:3** – being *after* the Garden expulsion; and, of which, was just a little while after Cain had already slew Abel:

Genesis 4:25

And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew. [**5:3**] And **Adam lived an hundred and thirty years**, and begat *a son* in his own likeness, after his image; and called his name Seth.

Again, all of this was after they got kicked out of that *spiritual* Garden. And, take note that they didn't get kicked out of the global, *natural* garden, for that was their literal home – helping us to separate the spiritual Garden from the natural . . . But, even so, and as far as offspring are concerned, what really happened prior to Seth's birth? Or, even, before Cain and Abel's birth? Did Adam and Eve have no other children?*¹⁰ For, in just having three kids only (when the parents were well, already, past a hundred years old), we should observe that that wasn't exactly being fruitful, nor was it multiplying and filling the Earth. Or, if their idea of being fruitful, about a hundred years prior to Seth's birth (again, from **Genesis 1:28**) was to only have two other kids – Cain and Abel – which, after Adam and Eve's initial creation (again, in Genesis chapter 1 – and, of being fully grown already, no doubt, at their initial creation – *for, tiny kids just can't function on their own without parents; and, they had no natural parents in the biblical record*), they really should have had many, many kids before and after Cain and Abel; or, at least, before they were kicked out of the spiritual Garden; for, though, nobody really knows how old Adam and Eve were when they were placed into the spiritual Garden, or of how long they were even in that Garden, we at least know, once again, that Adam was a little over a hundred years old *after* the Garden – showing us that the Garden experience was no longer than about a hundred or so years in length – if even that! For, that experience could have been as little as fifty years for all we know.

And, even though one could argue against my own thoughts on all of this, in that I'm saying that Adam and Eve, indeed, had other children prior to Cain and Abel, one could not, however, prove me wrong; for, I believe that there is enough *circumstantial evidence* therein to help push my point along, as we will also see in a moment . . . Also, and in consideration to Eve's statements, that we have already observed in **Genesis 4:25**, it makes sense to say that between Abel's death and Seth's birth, there were no other children born in between those two boys (at least no more boys!), since Eve clearly stated that Seth was Abel's replacement and no other . . . So, my theory is that Cain and Abel were the first children born of Adam and Eve *after* their spiritual Garden experience; but spoke nothing of whom was either born before or even during that spiritual Garden's occupancy. All of which thoughts, in turn, should actually show us that Cain had married a very close relative of his rather than some complete and utter stranger – either a sister or a niece, or someone similar; and who, in turn (that unknown wife of Cain's), was a part of the fruitful and multiplying seed of Adam and Eve from Genesis chapter 1. For, if God had really begun all of this with just a single couple, then whom else, indeed, could Cain marry if not a sibling or a niece? . . . But, even so, an argument against that theory comes about that by the time Moses had given the Law, marriage to close relatives was forbidden:

Leviticus 18:6

None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the LORD.

But, if we are to conclude that such a Law was established as early as Adam (*which, there is no proof that such a Law was enforced prior to Moses*), then we would be hard-pressed to explain whom else Noah's grandchildren had to marry if not to other of Noah's grandchildren*¹¹ . . . Or, of Abraham marrying his half-sister:

Genesis 20:11-12

And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. **And yet indeed *she is my sister***; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

Or, of Abraham's son Isaac marrying his cousin Rebecca.*¹² And, Jacob married his cousins Leah and Rachel.*¹³ Therefore, in those early years, there was no law against marrying close kin*¹⁴ . . . Not only, but in consideration to the Land of Nod, who says that Cain went there to find his wife? The Bible rather says that once there, Cain had a child with his wife – of whom (such a wife) he could have married before ever reaching Nod; or, even, that Cain had founded and called that land Nod when he had arrived there – starting his own mini-nation of descendants. *Who's to say otherwise?* For, once established in that land, he actually built a city within it (perhaps the first of other cities), which he himself had called Enoch, after his son.

Genesis 4:16-17

And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

According to this verse, he could very well have called the entire land that he had claimed as *Nod*, and the very first city within it could have been *Enoch* . . . But, in going back to Adam being a hundred and thirty years old at the time Seth was born (which was right after Cain had slew Abel), I say that there was plenty of time for others to have been born prior to any of these boys; because, if Cain was around 20 years old when Seth was born (*in total assumptions, of course*), then that means Adam was about a hundred years old when he had birthed Cain. So, can you imagine about how many kids that Adam and Eve could have birthed prior to those three men? And, also, of how many of their kids had also given birth to more kids by the time Seth was born? Especially if child-birthing was, at that time, without having any pain involved (**Genesis 3:16**); and, not only, but we cannot say that women today can produce as many children as either Eve or her daughters could have during those early days.

Again, Genesis chapter 1 (*before the spiritual Garden ever came about in chapter 2*) tells us plainly that part of their mission (or, perhaps, their “main” mission) was to produce many, many children, and to populate the earth:

Genesis 1:28a

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [FILL] the earth...

Fill the earth? *But, again, why?* It's simply because nobody else was yet there. And, if God, indeed, had “blessed” them in that task, then they could have had many, many children and grandchildren before Seth was ever born. So, when we consider all of these things, then it would have been a mighty strange thing if Adam and Eve had totally ignored God's commission for their fruitfulness in child bearing in Genesis chapter 1; and, that by the time that Adam was already a hundred and thirty years old, they had only three kids! Therefore, if somebody would tell me that I am just being presumptuous with all of these sorts of thoughts, then I'd have to actually turn right around

and tell that same person, who thinks so, that *they* are the ones being presumptuous to think that Adam and Eve did nothing to fulfil their commission of fruitful child bearing; or, to say, that by having only 3 kids by the time they were around a hundred and thirty years old would only be an outrageous thought . . . But, still, *where's the biblical evidence of these other children before or during the spiritual Garden's occupancy?* Digging a bit deeper, we'll actually find them...

Explanatory Notes for Chapter 2 *Earth's First Parents*

***3. That is, those of which love to show us millions and millions, or billions of years of life on this planet...** Without repeating myself, I have already gone-over my feelings on the teachings of “macro-Evolution”* in at least two of my previous books. First, in the *Explanatory Notes* section, of chapter one, from “*Satan, the Devil, and Hell: Literal Things? Or Highly Symbolic?; The Evil Side of Creation, Part 2; What is Hell?, Part 1.*” Also, I’ve spoken on this briefly, and had shared some thoughts (not as strongly, though, as I had in my book on the *Devil*), in *Part 1* of this current *Spiritual Side of Creation Sub-Series*, in my book: “*In the Beginning: It was Spiritual from the Very Start.*” Suffice it to say, I do NOT agree with modern evolutionary teachings; but, agree, instead, with the Creation teachers of whom I had listed at the beginning of this book, in chapter 1; of whom, it should be noted, that most if not all of them look at this planet as to being either 6,000 or up to 10,000 years old only, but not millions or billions of years as say Evolutionists, or even from some Old-Earth theorists in the Christian camp ... But, frankly, this is a discussion that I really don’t want to travel down in this book, since its main focus is on Adam and Eve, along with their terrible sin, and of what that means for us today as both humans and Christians. But, I will at least say, again, that I’m in agreeance with Young-Earth theorists who give this planet a much younger age than others. Indeed, my own mind was changed by Dr. Kent Hovind, and from his Creation Seminars** (*a controversial preacher who has faced much negativity and backlash from both secularists and Christians*). But, say what you will about the man, he has undeniable wisdom for a Young-Earth model of our planet and universe that cannot be ignored.

***Macro-Evolution...**

As I had gone-over quite well in my aforementioned book: “*Satan, the Devil, and Hell,*” there’s a huge difference between *Micro-Evolution* and *Macro-Evolution*; in that one (*Micro*) simply says that there are changes over time – of which nobody is in dispute over; or, that you can get a smaller, different kind of dog from a larger dog that’s different, too (similarly with other animals, too). Again, nobody disputes that (*i.e. variations from within the same “kind” of animal*). But, “Macro-Evolution” is where we are having problems, in that it’s said that you can get a totally different kind of animal from one that is not similar at all. *Where is that seen and observed in science? It’s not even in the fossil record as Darwin thought it may be ...* Again, one could consult Dr. Walt Brown’s free online book concerning the differences between these two branches of “*Evolution,*” at: <https://www.creationscience.com/onlinebook/LifeSciences2.html#wp1159872>. Also, for a detailed look at the different meanings of *Evolution* (for, it could be easy to deceive some folks with that term, and of what many secularists are trying to push onto the public as science-fact; which, most of the meanings for *Evolution* are NOT science-fact), one could do well

to read this webpage by Eric Hovind: <https://creationtoday.org/six-meanings-of-evolution/>

****From his Creation Seminars...** You can still view his seminars on YouTube. Simply do a search on there for “Kent Hovind Age of the Earth seminar 1” for his first video in that series. For instance, see: <https://www.youtube.com/watch?v=LaHcHwPj4sw>.

***4. Seth was in Adam’s likeness and image...** Such a thought as this, believe it or not, gets into a very deep, though very important discussion. A discussion, that is, that we’re certainly not ready to get into so early in this book. Therefore, I have an entire chapter planned for it up ahead, later on (in this book), to explore the deep intricate details. That chapter will be called: “Seth was in Adam’s Likeness and Image, But not God’s.” So, please stay tuned for that.

***5. Eve...** Some Commentators offer some very interesting thoughts on this:

Adam Clarke’s Commentary on the Bible (Published in 1810-1826; public domain): “And Adam called his wife’s name Eve; because she was the mother of all living” – A man who does not understand the original cannot possibly comprehend the reason of what is said here. What has the word Eve to do with being the mother of all living? Our translators often follow the Septuagint; it is a pity they had not done so here, as the Septuagint translation is literal and correct: *Και εκαλεσεν Αδαμ το ονομα της γυναικος αυτου Ζωη, οτι μητηρ παντων των ζωντων*. “And Adam called his wife’s name Life, because she was the mother of all the living.” This is a proper and faithful representation of the Hebrew text, for the *חַיָּה* Chavvah of the original, which we have corrupted into Eve, a word destitute of all meaning, answers exactly to the *Ζωη* of the Septuagint, both signifying life; as does also the Hebrew *חַיָּה* to the Greek *ζωντων*, both of which signify the living ... Adam called his wife’s name Life, because she was to be the mother of all human beings, and because she was to be the mother of Him [Jesus] who was to give [spiritual] life to a world dead in trespasses, and dead in sins, **Ephesians 2:1**, etc.

Jamieson, Fausset and Brown Commentary (Published in 1871; public domain): “Adam called his wife’s name Eve” – probably in reference to her being a mother of the promised Savior, as well as of all mankind.

***6. Of which thought I will definitely continue to explore herein...** Even though I wanted to save such thoughts for a little later on in this book, I will go ahead and say a bit now – considering that that thought may not suffice for all biblical theorists. I link this with what Paul had said concerning the state of mind that Adam himself had, *which certainly wasn’t spiritual!* But, indeed, was carnal:

1 Corinthians 15:45-47

And so it is written, The first man Adam [of Genesis] was made a living soul [**Genesis 2:7**]; the last Adam [Jesus] *was made* a quickening spirit. **Howbeit that was not first which is spiritual** [i.e. both Adam and Eve], **but that which is natural**; and afterward that which is spiritual [i.e. Jesus]. The first man is of the earth, **earthy [carnal – carnally minded]**; the second man is the Lord from heaven [spiritually minded].

Earthy, from Webster’s Dictionary (Published 1828; public domain): [meaning #5] Gross; not refined; as an earthy conceit.

For, if Adam were himself spiritually minded, like Jesus was, then he wouldn’t have fallen.

1 Corinthians 15:22

For as in Adam all die, even so in Christ shall all be made alive.

The apostle Paul uses these examples in showing how extremely opposite they were, of both the first Adam (of Genesis) and the second Adam (Jesus – of the Gospels), and of how we ourselves had been in the “image” of first Adam (carnally, that is, not in body-shape with this instance – *even though, technically, we do have the same body shape nonetheless!*), and of how we need to,

now, become the image of Jesus, and to be pure of heart (i.e. have a pure mind). But, again (and, as I'll actually repeat again later-on), this "image of Jesus" is in our "*minds*" and not our outward appearances – which is much more important to God than how we "look" on the outward appearance (**2nd Corinthians 10:7**). Therefore, I say again, I see such "*images*" as to being a state of mind:*

Romans 8:5-8

For they that are after the flesh [i.e. fleshly minded] do **mind** the things of the flesh; but they that are after the Spirit [spiritually minded] the things of the Spirit. **For to be carnally minded is death; but to be spiritually minded is life and peace.** Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh [fleshly minded] cannot please God.

Herein lies the major difference between first and second Adam, of what we need to be mostly concerned with: *a carnal mind versus a spirit mind*. Or, that is, the difference between the Mind of Man and the Mind of Christ.

***I see such "images" as to being a state of mind...**

No, not in every case! I don't want to cause confusion with my words here; for, and like many other things in scripture, there's more than one meaning to either certain words therein, or even in certain phrases. Certainly, and in our already mentioned references of **Genesis 5:3**, Seth was in Adam's "image" naturalistically, in body-shape. But, then, yes, also along with a human personality that he gained from his earthen dad, too – mimicking, I'm sure, some of his bad traits and bad habits, etc.

***7. This can only make sense on a natural level...** However, and at the same time, and though Eve was originally the mother of all naturally living people, she was still the mother of all spiritual people, too, nonetheless ... *but, in another sense*. That is, an idea that was already expressed a moment ago, in that through her genealogical line, and lineage, Jesus would eventually emerge! But, still, that doesn't mean that either she or Adam were spiritually minded themselves.

***8. She would still be alive in Heaven today...** Isn't Adam and Eve in Heaven? I don't think that they are. As I will speak on in a little while herein (*and, really, have already mentioned earlier*), that both of them had "died" on the very day that they ate the forbidden fruit. And, though we see them live-on naturally, God made good on His promise nonetheless, in that they both had died *spiritually* – which is a far worse death than dying naturally; for, if you physically die, then there's still a chance of you making it to Heaven; but, if you die "spiritually," then there's no recovery. I link such a death to how the rich man in Jesus' parable, concerning his interactions with Lazarus, ended up having an unbreachable "gulf" set in-between he and God:

Luke 16:26

And beside all this, between us and you **there is a great gulf fixed**: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

I'll actually get into great detail concerning this "gulf," and, indeed, the meaning behind the parable concerning Lazarus and the rich man, in my upcoming book in this *Teaching Series*, called: "*Lazarus and the Rich Man; 'What is Hell?, Part 2.*"

***9. Is this insinuating that Adam was created just prior to that spiritual Garden? Or, that the Garden was made simultaneously with Adam?...** What I'm fixing to explain in the main part of the book is that Adam's natural creation, as well as the natural Garden's creation, were already seen in Genesis chapter 1 (in verses 11-28); so, that leaves chapter 2 to explain both Adam's *spiritual* creation and of the creation of the *spiritual* Garden; for, once Adam

had an experience with God's Holy Spirit (in **Genesis 2:7**), it indeed had thrust him into God's spiritual Work. A Work, as we should know, that began with Adam – *continuing to be a Godly work on through the years, on down to you and me.** But, and since Adam was the first to abide in God's Work (i.e. in God's Kingdom; God's Paradise; God's [if I may so call it] Church World; etc.), it therefore was also created at the very same time of Adam's spiritual experience. Because, and as I see it, and as I will continue to explain why in the main part of the book, that spiritual experience was actually the Holy Ghost entering into him (in **Genesis 2:7**) but not literal oxygen! – similarly as to how it enters us today. Though today, when the Spirit enters into us, we have a chance at not only having a new birth starting, but also of a salvation experience *this* side of the grave: an experience with God's Holy Spirit that none of the Old Testament saints got to experience prior to the Day of Pentecost, as Paul explains here:

Colossians 1:26-27

Even the mystery which hath been hid from ages and from generations [i.e. it was not available during the Old Testament], but now is made manifest to his saints [of the New Testament]: To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory.**

All starting for us on the Day of Pentecost ... And, also, of what Peter says, here:

1 Peter 1:10-12

Of which salvation the prophets [of the Old Testament] have enquired and searched diligently, who prophesied of the grace *that should come* unto you [of the New Testament]: Searching what, or what manner of time **the Spirit of Christ which was in them** did signify [i.e. they had the Spirit of Christ in them, but not long enough at a given time to give them a true salvation experience. *Why?* Because, their “Cisterns” had holes and cracks in them – see the verse by Jeremiah quoted below!], when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that **not unto themselves** [it wasn't for the Old Testament saints], but unto us [of the New Testament] they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Again, beginning on the Day of Pentecost ... *But, why couldn't the Old Testament saints have a salvation experience prior to the grave?* Because, and as I've said during the quote of the last verse, their “Cisterns” (their “Containers” – i.e. *their own-selves*), had cracks which could not hold-in God's Spirit for long enough periods of time to give them that salvation ... Watch what Jeremiah says:

Jeremiah 2:13

For my people have committed two evils; they have forsaken me the fountain of **living waters, and hewed them out cisterns, broken cisterns, that can hold no water** [i.e. it couldn't hold-in that 'Living' Water].

Water, of course, being metaphorically understood here as God's Holy Spirit/Holy Ghost (“Living” Waters) ... *But, can we really compare God's Spirit with water?*

John 7:38-39a (*Jesus speaking*)

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of **living water. But this [Living Water] spake he of the Spirit...**

Again, I'll get more into this in the main part of this book...

***Continuing to be a Godly work on through the years, on down to you and me...**

This is true despite the fact that there was an *update* to God's Kingdom in the 1st century AD. Of course, I am speaking of what had happened in the upper room on the Day of Pentecost, in that those folks got an updated, more spiritual Covenant than what was previously experienced by the Old Testament saints ... However, and at the same time, and even though now being in an updated Covenant (a *New Covenant*), it was still a progression of the Work of God for the saints on Earth, which had actually begun with Adam and Eve ... I see this theme being expressed by Paul, here:

Hebrews 11:39-40

And these all [i.e. the Old Testament worthies – but, minus Adam and Eve!], having obtained a good report through faith, received not the promise [that is, during the Old Testament days – for, their completed picture came for them when they resurrected from the dead – as we'll see them do, once again, in just a moment]: God having provided some better thing for us [that is, this new, updated, more spiritual Covenant; and, of where we can now resurrect, spiritually, and on the inside of ourselves, prior to physical death**], **that they WITHOUT US should not be made PERFECT.**

Some Bible students look upon this latter statement (that is: "...they without us should not be made perfect") as indicating that when they had arisen from their tombs – as we see them do, *once more*, in this testimony...

Matthew 27:52-53

And the graves were opened; and many bodies of the [Old Testament] saints which slept arose, And came out of the graves after his [after Jesus'] resurrection [also on the third day], and went into the holy city [to the streets of Jerusalem], and appeared unto many [many witnesses saw them].

...that it meant they had to go into the upper room, also, and on the Day of Pentecost, to receive the baptism of the Holy Ghost before they *could* become perfect – before they could even go to Heaven – receiving, at the hands of the Apostles (*apparently*) what they couldn't (*perhaps*) get from the risen Jesus Himself, of whom they had been with many days prior ... I had actually challenged this doctrinal outlook in my very first published book in this *Teaching Series* (in my book, called: "*Brotherly Love: The Gospel of Jesus Christ*"), in pointing out that they had shared in the same kind of resurrection as Jesus Himself, and that they had arisen with God's Holy Spirit *already*, and that they didn't have to wait until several days later (until the Day of Pentecost) to re-receive what they had already obtained with their literal grave-openings. *I mean, what, other than God's Holy Spirit, could raise them?*

Romans 8:11

But if the **Spirit** of him that raised up Jesus from the dead dwell in you [and of what had also raised those Old Testament worthies, too!], he that raised up Christ from the dead **shall also quicken [make alive!] your mortal bodies by his Spirit that dwelleth in you.**

I mean, *really*, what could the apostles do for them that they couldn't receive from the risen Jesus? Of whom, again, they arose with ... *Nay*; they didn't need the apostles' help for their actual salvation. Jesus, to them – as well as to us – is our salvation (**Job 19:25-26**).

John 11:25

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

But, if that's not the answer, then how, as Paul had said, *without the help of the New Testament saints of Paul's day*, could those Old Testament folks be made perfect? ... We have to realize that we're dealing with words that can be looked at in more than just one way. Therefore, I am not looking at our English word "*perfect*" as to being a perfecting state of existence for those Old Testament worthies – of whom I see, once more, coming up with Heaven-ready bodies (which were already perfect), along with having the right hearts and spirits. So, let's see Strong's Greek Dictionary for a deeper thought on this:

Perfect/Teleioō (tel-i-o'-o), G5048, from Strong's Greek Dictionary: From G5046; **to complete, that is, (literally) accomplish, or (figuratively) consummate (in character):** - consecrate, **finish, fulfil**, (make) perfect.

More than speaking of perfection, *as we all want to strive to be perfect Christians, with perfect faith, and perfect servitude*, this is rather speaking of "completing" or "accomplishing" things in God's Kingdom; as in they, of the Old Testament, and along with us of the New Testament, we together "*complete*" the total picture of God's ultimate Work and Plan here on Earth for His

children. Therefore, they, without us, can't complete God's total picture of His total Gospel Work on Earth. This is how I'm seeing it ... Please see my full take on this in my already published book "*Brotherly Love: The Gospel of Jesus Christ*," and in the last two chapters therein, which are dedicated to this topic.

****And, of where we can now resurrect, spiritually, and on the inside of ourselves, prior to physical death...**

I will make this curious statement more clear in the upcoming pages of this very book. *So, stay tuned for that...*

***10. Did Adam and Eve have no other children?...** Some folks really do seem to believe that by God telling them to be fruitful and to multiply, that it was merely a "suggestion" to them; justifying, it would seem, the belief that no other children were made prior to Cain and Abel; since God, as they continue to say, wasn't forcing their hands.

John Gill's Exposition of the Bible: "*And God said unto them, be fruitful, and multiply, and replenish the earth*": **if this is not an express command, as the Jews understand it, for marriage and procreation of children, it seems to be more than a bare permission; at least it is a direction and an advice to what was proper and convenient for the increase of mankind, and for the filling of the earth with inhabitants, which was the end of its being made.**

However, and even so, John Gill does not hesitate to point out this important verse in Isaiah:

Isaiah 45:18

For thus saith the LORD that created the heavens; 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:** *I am the LORD; and there is none else.*

Therefore, and for this reason, I am in agreeance (*as John Gill had pointed out, at least*) with Jewish traditional beliefs that such was actually a "*command*" of God for Adam and Eve to fill the Earth with inhabitants.

***11. Whom else Noah's grandchildren had to marry if not to other of Noah's grandchildren...** Certainly, this thought can only be logical toward folks who believe in a worldwide flood during Noah's day; for, if that can be proven scientifically, to have literally occurred during that day and time, then, again, whom else could Noah's grandchildren and/or great grandchildren have married? Since, that is (and, as the Bible tells us), there were only 8 people on that Ark – Noah, his wife, Noah's sons and their wives ... But, to answer questions like that (of whether there was even a worldwide flood at that time), I will not tackle such a question in this book; for, and as I had already pointed out during chapter 1 herein, there are plenty of experts in that field of study to where one can simply read their words on their websites for further research ... I will, again, name them and their websites, here:

Dr. Carl Baugh (creationevidence.org);
Ken Ham (answersingenesis.org, and arkencounter.com);
Dr. Kent Hovind (www.2peter3.com, or drdino.com);
Eric Hovind (creationtoday.org);
Dr. Walt Brown (www.creationscience.com);
Dr. Henry Morris (www.icr.org);
and, Dr. Duane Gish (creation.com).

However, I again highly recommend the Creation Seminar videos of Dr. Kent Hovind as a good starting point. For instance, see: <https://www.youtube.com/@dr.kenthovindvideos3545>. Or, simply do a search on YouTube for "*Kent Hovind Seminar*," or some similar search. And, if nothing else, watch his first Seminar, called: "*The Age of the Earth*."

***12. Of Abraham's son Isaac marrying his cousin Rebecca...**

<https://creation.com/cain-chronology>: (Explanatory Note #6)

This gets complicated very quickly. Rebecca was a granddaughter of Isaac's uncle Nahor, making them first cousins once removed, but also a great-granddaughter of Isaac's uncle Haran, so they were approximately cousins. But, since Isaac's parents were half-siblings, this makes his relationship to Rebecca more like uncle to grand-niece (equal to full cousins) plus uncle to great-grandniece (an additional 'first cousin once removed' status). Thus, they were closer than cousins.

***13. And, Jacob married his cousins Leah and Rachel...**

<https://creation.com/cain-chronology>: (Explanatory Note #7)

Because of multiple generations of intermarrying within the family line, they were simultaneously his cousins, twice second cousins once removed, and twice second cousins twice removed.

***14. In those early years, there was no law against marrying close kin...** Because, again, there were no other folks for them to marry. But, by the time Moses had come around with the Law, there were then plenty of others for the Hebrews to marry within their own people who weren't directly and closely related to them; so, the Law then came about for very, very close kin not to marry anymore.

END OF CHAPTER 2