

MAN'S CREATION, FALL, SALVATION
 THE REASON FOR MAN'S SALVATION
 CAN ONLY BE
 THE SAME AS THE REASON FOR HIS CREATION AND FALL

By Arlen L. Chitwood

"In the beginning God created the heaven [‘the heavens’] and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

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

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

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

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:1-3, 26-28).

God's creation of the material universe and the establishment of His universal government preceded the creation of man by at least one age, possibly by a number of ages. The length of this period of time is completely unrevealed in Scrip-

ture, and the only events occurring throughout this period which God has seen fit to reveal to man in His Word are events having a direct bearing upon the reason for man's existence on the earth.

Scripture reveals God's original establishment of the government of the earth (Ezek. 28:14), the fall and disqualification of the earth's first ruler (Isa. 14:12-14; Ezek. 28:15), and both the immediate and far-reaching results of the fall and disqualification of this ruler (*cf.* Gen. 1:2a; Isa. 14:15-17; Jer. 4:23-28; Ezek. 28:16-19).

The immediate result was a ruined kingdom — a kingdom becoming "without form, and void," with darkness covering "the face of the deep [‘raging waters’ covering the darkened, ruined kingdom]" (Gen. 1:2a).

And the far-reaching results — still future today — will be a removal and replacement of the incumbent ruler from his appointed position of power and authority and his eventual consignment to a prepared "lake of fire" (Matt. 25:41; Rev. 20:10).

God revealed these things about Satan and the earth in order that man would be able to clearly see and understand the reason for his existence.

God's creation of the material universe, His establishment of a universal government, the subsequent rebellion of one provincial ruler within this established government (the rebellion of Satan, with a segment of his angels), and the resulting ruin of Satan's kingdom (the earth), *ALL preceded and anticipated man's creation.*

And not only has God revealed these things, but He has also revealed *the END of the matter.* He has also revealed that which will occur relative to Satan and his kingdom *AFTER man takes the sceptre.*

But, viewing the matter from the beginning, *man was NOT to rule over a kingdom associated in any manner with the prior ruin.* The earth, which *had become "without form and void"* when God's original appointed ruler sought to exalt his throne (Gen. 1:2a), *was restored, in a complete and perfect manner, immediately prior to man's creation* (Gen. 1:2b-25).

God restored the ruined material creation, with a view to *a new provincial ruler — MAN — taking the sceptre.* And this is something which He revealed immediately following the earth's restoration:

"Let us make man in our image, after our likeness: and *let them have dominion* [Heb., *radah*, 'rule,' 'let them rule']..." (Gen. 1:26; *cf.* vv. 27ff).

(That is, man was to rule that which had just been restored, ruling in the place of, in the stead of, the disqualified incumbent ruler.

And man, created to rule the restored domain, would be created *from the ground of the restored domain* [Gen. 2:7].)

Thus, God not only *clearly revealed* His reason for the restoration of the ruined material creation but also His reason for the creation of man.

The material creation had been restored *for man*, and man was about to be brought into existence to replace the incumbent ruler and those ruling with him (Satan and his angels).

And, with God's statement to this effect, note two *established, unchangeable facts* concerning man, revealed immediately preceding his creation:

1) *Man was to be brought into existence to rule the earth.*

2) *This rule would be realized in conjunction with the woman, who would be formed from a part of the man following His creation* (*cf.* vv. 27, 28).

God said, prior to man's creation, "...let *them* have dominion [*the man and the woman together*]..." (vv. 26-28). Then, Genesis chapter two provides a number of details concerning man's creation (v. 7), the removal of a rib from Adam which God used to make the woman (vv. 21, 22), and the relationship of the woman to the man (vv. 23, 24).

This is the way God established matters in the beginning, and that which God established in the

beginning *DOES NOT change, it CANNOT change*, as one moves through Scripture. At any point in Scripture, following that which God established and revealed in the opening two chapter of Genesis, the man and the woman are seen occupying *this SAME inseparable relationship together — a regal relationship, having to do with the government of the earth.*

It matters not whether it's a man and wife in their fallen state, God and Israel, or Christ and the Church, *this established relationship holds true. It MUST, for God Himself established this unchangeable relationship.*

The man and wife are to presently be "heirs together of the grace of life" and foreshadow, within this God-established relationship existing during Man's Day, the future relationship which will exist between Christ and His wife in the Lord's Day (Eph. 5:21-33; I Peter 3:7).

God took Israel as His wife in the Old Testament theocracy. God had to possess a wife in order to reign in the theocracy, for that is the manner in which He Himself established matters in the beginning. God later divorced Israel because of harlotry. But, in the future restored theocracy, God will have restored and remarried Israel (*cf. Isa. 1:21-2:5; Jer. 3:1ff; Hosea 2:2, 3; 14:1ff; Rev. 19:1-6*).

After *the SAME manner*, Christ will one day take a wife. The Spirit of God is in the world today searching for a bride for God's Son, For *the Son CANNOT reign apart from possessing a wife.*

Again, this is a matter established by God in the beginning, and *it CANNOT change* (Gen. 24:1ff; Eph. 5:21-33; Rev. 19:7-9).

Understanding this established relationship will explain both Satan's initial action and Adam's resulting subsequent action in Genesis chapter three.

Satan knew full-well the reason man had been created, with the woman removed from the man; and he also knew full-well the relationship existing between the man and the woman. He knew that Adam *couldn't* rule apart from Eve. And,

knowing this, he directed his efforts toward the woman, seeking to bring her into a state in which she *couldn't* rule.

Satan deceived Eve into eating fruit from the tree of the knowledge of good and evil, contrary to God's command. And once Eve had disobeyed God, she was no longer in a position to rule with Adam, which meant that Adam couldn't rule.

A part of Adam's very being — *bone of his bones, and flesh of his flesh* (2:23) — was no longer in a position to rule, preventing him from ruling.

Thus, Adam, in this condition — *an incomplete being* — was left with *only ONE choice.*

Eve had to be redeemed. And there was *only ONE way* in which this could be done.

Adam, taking *the ONLY course available*, partook of the tree of the knowledge of good and evil as well (Adam could *ONLY* drop to Eve's level, *NOT* she rise to his). And Adam did this with a view to *redemption* and his one day being able to occupy, *as a complete being* (the man and woman together), the position for which God had created man.

Comparing type and antitype, all of this can be clearly seen. The second Man, the last Adam, found His bride in the same fallen state; and He took *the ONLY course available.* He Who knew no sin was made sin for us "that we might be made the righteousness of God in him" (II Cor. 5:21).

As the first man, the first Adam, couldn't reign apart from the one in a fallen state — his wife — neither can the second Man, the last Adam. And since man is to ultimately realize the purpose for his creation in the beginning, it must be recognized that both the first Adam and the last Adam took *the ONLY course available* as it pertains to the reason for man's existence and the sin question.

To properly understand the actions of either Adam in Eden or Christ at Calvary, one account must be studied in the light of the other. That is to say, type and antitype must be studied together.

Man's redemption — wrought through Christ's

finished work at Calvary — has its direct connection with that revealed in Genesis surrounding the reason for man's creation, Eve's subsequent fall because of Satan's deception, and Adam's resulting subsequent act.

"Salvation" in Scripture is connected with *regality, NOT, with a rescue or deliverance from the lake of fire, as man often presents the matter.*

Though the lake of fire *does await* individuals rejecting Christ's finished work at Calvary, viewing salvation with respect to a deliverance from the lake of fire is really *NOT the correct Biblical approach.*

The lake of fire was prepared for "the devil and his angels," *NOT for man* (Matt. 25:41). It was prepared for the ones originally ruling the earth who *rebelled against God's supreme regal power and authority.*

In this respect, the lake of fire has its connective origin *with regality as it pertains to the earth — the SAME as the purpose for man's salvation.* And this connective origin of the lake of fire with regality and the earth is why man, rejecting God's remedy for sin, will end up in this place.

Fallen man will have rejected that which has to do first and foremost with *regality and the earth.* He will have rejected a salvation *which finds its revealed purpose in the reason for man's creation and subsequent fall.*

And man, rejecting a salvation of this nature, is doing little more than *rebellng against God's supreme regal power and authority* — the same as Satan and his angels had done, though after a different fashion.

Thus, though the lake of fire was originally prepared for angelic beings who had rebelled against God's supreme regal power and authority, man, also rebelling in a manner which has to do with regality and the earth, will be cast therein as well.

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