

The Restoration of All Things

Author Jeremy Rifkin stated *"If we begin to call life an invention, our children's generation may begin to think that's all it is"*. Obviously, that is one of the great challenges that faces humanity at the present time, with genetics etc. What I would like to address today could be summed up in 2 titles. The easiest one for you may be "Why were you born?" or "What is life all about?"

Let's turn to Acts 3, to a Scripture that is pivotal to the whole understanding of God's Word, where the apostle Peter was speaking in the temple, having healed the man who had sat at the gate of the temple as a cripple. It created wonderment for the people who were in the temple.

Peter told the congregation that had assembled there before him...

***Acts 3: 19 "Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,
20 "and that He may send Jesus Christ, who was preached to you before,
21 "whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.***

We understand the concept of a restoration. But I would like to focus on a different part of that scripture today, because God inspired Peter to say that this has been spoken by the mouths of ALL His holy prophets, SINCE THE WORLD BEGAN!

We might ask ourselves, when was the FIRST PROPHECY about this matter? What is the first prophecy relating to the restoration of all things?

In verse 23, Peter quotes from Deuteronomy 18 about a prophet being raised up, like unto Moses. Moses was understood to be a prophet. As a prophet he wrote the first 5 books of the Bible.

Many people look upon Genesis 3:15 as being the first Messianic prophecy -- the first prophecy relating to Christ, where the Word spoke to Adam and Eve. He told Eve there was going to be a conflict between her seed and His seed. The foreshadowing of the sacrifice of Christ, and of the eventual destruction of Satan was stated.

Before then, we find in Genesis 1:14, the reference to the positioning of the sun, the moon and the stars.

Gen 1: 14 Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

Notice it says they were to be for 'signs' and 'seasons'. The same word that is translated 'seasons' in verse 14, is translated 'festivals' in Leviticus 23:2! We might say that God's Holy Day plan was included in Genesis 1, in terms of the ordering of the heavenly bodies!

But there's an even more detailed explanation given a couple of verses later. I would like to focus upon verses 26-28:

***Gen 1: 26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."
27 So God created man in His own image; in the image of God He created him; male and female He created them.***

Mission Statement:

In the next verse, we have what we might describe as a MISSION STATEMENT for humanity -- the purpose for which humanity was created!

28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill (replenish) the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

God gave them some instructions. We might ask "What does this verse state about the restoration of all things? How does this tie in with Acts 3:22?"

I have recently travelled to a number of places, where there are very large families. Men come up to me and say "I have done my job. I have sired 11 children by one wife!" People read these verses in a very, very physical manner. That's the way all humanity reads them. That's the way in which religion teaches people to read them.

In the field of ecology, the aspects of subduing, and having dominion, become a pivotal aspect of whether man should rule nature, or be in harmony with nature. So even in ecology and environmental movements, some of the elements of these verses are brought into play, as being justification for taking a particular line of action. People have established approaches and attitudes based upon the instructions that God gave humanity in Genesis 1:28.

These words have also influenced the way in which people treat other people. The whole foundation of relationships falls within this very verse. Let's look more closely at these words, and understand what God intends for us to understand from this purpose statement, this mission statement.

Being fruitful:

He tells them to "be fruitful". In almost every marriage ceremony I have either performed or attended, in the prayer of binding the man and woman together as husband and wife, there is a discussion about being fruitful. It is lovely and proper. It is the way in which God intended it.

The concept of being fruitful, is described as to produce an offspring, or a harvest of the same kind. When a husband and a wife look forward to having a child, they know basically what they are going to receive -- a baby with 2 legs, 2 arms and a head. It won't come as a bag filled with grain! Being fruitful means that we produce an offspring, or harvest, OF THE SAME KIND. The use of the word in the Bible implies abundance. It is not necessarily talking about abundance in the first instance. That is implied.

Being fruitful means that you produce something of the same kind. What kind were they to produce? What kind were THEY of?

26 (Authorised Version) And God said, Let us make man in our image, after our likeness ...

Man was made in the image and likeness of God. God intended that the fruitfulness of man continue in that vein. They had been made after the God kind. They were physical, but they had spiritual potential.

The apostle Paul talked about the creation:

1 Cor 15: 46 However, the spiritual is not first, but the natural, and afterward the spiritual.

The natural was supposed to flow into something else.

47 The first man was of the earth, made of dust; the second Man is the Lord

from heaven.

48 As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly.

49 And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.

We have got to develop those spiritual qualities and characteristics. This aspect of fruitfulness was to be after the likeness of God. This concept of being made in the likeness -- after the image -- is used yet again in Genesis:

Gen 5: 1 This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God.

2 He created them male and female, and blessed them and called them Mankind in the day they were created.

3 And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth.

That same description is not given to Cain. It was not given to any of the other sons of Adam or Eve. Here, Seth is described as being a son in his own likeness, after his image. It is interesting that Seth is the progenitor of what might be called the righteous line, from which Enoch, Methuselah, and finally Noah, came. It was from this line that God saved humanity. Each and every one of us can trace our lineage back to this man.

We have the concept of fruitfulness, being a harvest, or offspring, of the same kind. It is associated with something that God has already said.

Multiply:

What about the next phrase? They were to 'multiply'. We tend to think of multiplication in arithmetic or linear terms. But is that all that 'multiply' means?

Let's look at an example. A baby starts as a zygote, formed from two gametes (the ovum and sperm) into one living cell. However, through a process of cell division and duplication, 9 months later the number of cells has multiplied to such a point that there are billions of them.

When a mother is in labour, what is she looking forward to? Is she expecting an amorphous mass of cells, a blob, to come out of her womb? She looks forward to a perfectly developed baby with tens of billions of cells!

What happens, as a result of the multiplication of those cells, is something far greater than just an arithmetic equation. Some of the cells become limbs. Some become digits -- fingers and toes. Some become eyes, and some become internal organs. A mother is looking forward to a fully functioning, complete baby, being put in her bosom. She is not just looking forward to a multiplication of cells! She is looking forward to something greater than that.

The WHOLE is greater than the sum of the parts!

Yes, a baby is technically 'x' number of billions of cells, but it is something MORE than that. The multiplication that has taken place has been on different levels. It is not just in arithmetic terms. So the aspect of 'multiply' can mean 'to become many', but it can also be an indicator of greatness or movement to a higher level. A baby is a lot greater than the sum of its cells. It is a wonderful creation. It can be expressed in another way, in terms of the way in which Moses used words.

Greek thought sees creation as the start of the descent. In other words, the concept of the fall of man, the descent of man, comes from Greek philosophical concepts. Hebrew thought never operated that way. Hebrew thought looks upon creation as being the start of an ascent, because the act of creation brings about a being that has the opportunity of having a relationship with God. In other words, there is something greater for it at the end of the day, than at the beginning.

Solomon talked about the day of death being better than the day of birth. We tend to focus upon the birth. Solomon said the end of a matter is most important, because that person has not necessarily 'descended'. Sadly, many people do descend, but they will have the opportunity to ascend and build a relationship with God at a later time.

So we have this aspect of 'multiplying', and we can see that God is looking for something greater than just an arithmetic equation. Once again Paul conveys this thought in describing how the physical must become spiritual in I Cor 15:46.

Fill / Replenish:

Let's move on. We are told that Adam and Eve were to 'fill', or 'replenish', the earth. It is an interesting choice of words in the Authorised Version, because the word 'replenish' is prefixed by an element that means 'again'. It would be fascinating to know what was going through the minds of the translators, as to why they chose the word 'replenish', whereas modern translators use the word 'fill'. The question then becomes "How many people can this world hold?"

But the Hebrew word has an interesting application. It doesn't just mean 'fill'. One of the other major uses of that same word is ' TO CONSECRATE ', or, to put it in English "to set apart for God's service".

In Exodus 28 we find the instructions being given for the construction of the tabernacle, and for the garments and vestments of the priesthood. Moses was told that these garments were to be made for the priesthood.

Ex 28: 41 "So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them (if we are to be consistent with Genesis 1 this could read 'fill them') , and sanctify them, that they may minister to Me as priests.

So we find in the next chapter this aspect of consecrating Aaron reappears frequently. If we read through chapter 29, verses 9, 29, 33 and 36, we will find this same concept being used, of Aaron being consecrated (set apart) for God's purpose. It is exactly the same word as 'fill'.

The word gets used on other occasions as well. If we were to go to Exodus 40: 34-35 we find that the glory of the Eternal FILLED the tabernacle. In the books of Kings and Chronicles we find that once again, when the Temple was dedicated, the glory of the Eternal FILLED the house.

We can ask the question: was it just the 'filling' of the house, or the tabernacle, by God's glory, that God wanted to convey? Or was it the fact that he had CONSECRATED that as His abode?

God's glory 'filled' the tabernacle. It 'consecrated' the tabernacle. It had been set aside for His purpose, His use. The tabernacle, or the temple, was consecrated BECAUSE it was filled with God's glory. So we find a number of other scriptures, where that same concept of consecration is used, rather than being translated as 'filled'.

Let's stop and consider the situation. If the world had been 'filled', in the normal sense that we talk about filling with godly offspring, what would the world have been like? Would the world have been consecrated to God's purposes? I think the answer would be yes! If this world had been filled with 6 billion people who were committed to living God's way of life, what would the world be like? I guess we could say "God's will would be done on earth as it is in heaven". This earth would be consecrated to the purposes of God!

So when we start to think of what we are talking about, we see that the concept of 'filling' is not just populating, as we might normally relate to it as, but rather that of CONSECRATING IT TO GOD'S SERVICE . God's intention has been for humanity to be consecrated, or set apart, for His purpose.

In the New Testament the term 'saint' is used, which conveys being set apart, or being 'sanctified'. Ephesians 5 speaks of marriage. Marriage is the way in which we are supposed to be fruitful, and therefore multiply, and 'fill' the earth. It is the way in which God ordained it to be. Notice:

Eph 5: 21 submitting to one another in the fear of God.

We are to submit TO ONE ANOTHER .

22 Wives, submit to your own husbands, as to the Lord.

23 For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.

24 Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything.

That doesn't mean the husbands have nothing to do, because they have a role of submission as well. Their role involves loving their wives ...

25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her,

-- For what purpose?

26 that He might sanctify (a companion word, almost a synonym for 'consecrate') and cleanse her with the washing of water by the word,

There are differences in intensities between sanctify and consecrate, but here Paul is saying that Christ has done this so that He might sanctify and cleanse it with the washing of water by the word ...

27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

It could be consecrated to God's service. It could be totally set apart for God's service. That is the purpose of the Church. That is the purpose of marriage.

So even in the New Testament, we come back to this aspect of marriage being a form of consecration, or of being set apart, in a way that is pleasing and acceptable to God.

Heb 2: 11 For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren,

Jesus Christ came to sanctify us, to set us apart.

Let's recap for a moment. We have looked at being fruitful, multiplying and filling. Some might say we are just spiritualising away these terms -- that we are just providing spiritual applications, and that really, God intended this on the physical level.

Physical Application?

Let's look at it from a different angle. Let's look and see how well the people God used, complied with these commands. Notice all of these words -- 'fruitful', 'multiply' and 'fill' -- are not suggestions. We are not discussing '3 suggestions'. These are imperatives. They are ORDERS from God, which God would expect people to obey!

Let's have a look at the people God has worked with, and see how 'fruitful' they were, how they have 'multiplied', and how much they have done in terms of 'filling' the earth.

What about Abraham? His wife was barren, and he, himself, was advanced in years. God called him 'the father of the faithful'. What was God doing? Was God speaking out of both sides of His mouth?

What about Isaac and Rebekah? Rebekah couldn't have children either. It seemed as though barrenness, and inability to have children, ran in the family. Rebekah went to God and pleaded with Him. As a result, God gave her twins. One of the twins was Jacob.

We might say Jacob was no exception. He had 12 sons but it was through 2 wives and 2 concubines. Joseph and Moses only had 2 sons each that we know of. Can you say these people were really fruitful in multiplying? If you have just 2 children, you have not multiplied anything, because there were 2 of you to start with. You just replaced yourselves!

Look at these people, and ask "Were they fruitful? Did they multiply?" How many children does God focus upon any of His servants as having? Did Jesus comply with this command in the physical sense? Not in my understanding!

What about the apostle Paul? How many children did he have? We understand he had had a wife at some point in time, but we don't know what had happened to her. Maybe she had deceased. Something had happened. There's a cloud. You have to look at it and realise God is not concerned about how many children a person has. It is not a big thing.

Now there are some examples in the Bible where God does make a point of how many children an individual has. How many sons did Ahab beget or give birth to? 70! Why would that be important? Because he was married to Jezebel and she was a devotee of Baal, which, amongst other things was a god of fertility. The Bible is telling us something. Here was a king who was so caught up in the religion that his wife had hoodwinked him with, that he took it to extremes. He had 70 sons plus, no doubt, daughters. People take these things to the wrong extremes. They become part of Satan's deception of mankind.

As you go throughout God's Word, try and find an occasion in which God is concerned about whether a person has FULLY complied with these commands in the physical sense. I don't think you can find it. In other words, God may be looking at something else! Let's look at another scripture to help establish this matter:

Malachi 2 contains a rather interesting statement, that people wrestle with from time to time. It talks marriage and it talks about the produce of marriage as well.

Mal 2: 14 Yet you say, "For what reason?"...

Why is God upset about something?

14 ... Because the LORD has been witness Between you and the wife of your youth, With whom you have dealt treacherously ...

Your dealings with her have not been according to God's standards.

14 ... Yet she is your companion And your wife by covenant.

-- You have entered into a covenant relationship with her. The people were neglecting their marriages. They were making light of their marriages, and not appreciating what marriage was all about. Marriage is about a covenant that God had established, and God expected to see kept.

15 But did He not make them one ...

Was it not God who created marriage? It is not an institution of man as we may think of it as! Our law courts and our legislators may think they can legislate or rule on marriage. But they are not the creators of it. It is not a human institution. It is a godly institution -- and for what purpose?

15 But did He not make them one, Having a remnant of the Spirit? And why one? He seeks godly offspring ...

Ah! God wants offspring that are turned towards Him, that have their minds turned towards Him, minds that can be consecrated, set apart, for God's service.

15 ... Therefore take heed to your spirit, And let none deal treacherously with the wife of his youth.

He is speaking to the men, because in those days it was the men who took advantage. Sadly today we have the equality. Yet God is looking for godly offspring; something that is going to be pleasing to Him; something that He can set apart for His purpose.

Subdue:

As we get away from the sexual aspects, we find we are now to subdue. The normal concept of this is to get something -- or somebody -- under our thumb; to beat them. What way is the word 'subdue' used in the rest of scripture?

The children of Israel were coming to the Promised land. They were waiting to cross the River Jordan. The 40 years of wandering in the wilderness was coming to an end.

***Num 32: 20 Then Moses said to them: "If you do this thing, if you arm yourselves before the LORD for the war,
21 "and all your armed men cross over the Jordan before the LORD until He has driven out His enemies from before Him,
22 "and the land is subdued before the LORD ...***

He is basically talking to the half tribe of Manasseh, Reuben and Gad, who wanted their inheritance on the east side of the Jordan, in what we would call Jordan today. But he said "*You've got to go over the River Jordan, until the land is subdued before the Eternal*".

We find David also discussing the way in which he was able to subdue the land. Was this for himself? No. It was God's doing. It wasn't man's doing.

1 Chron 22. 18 "Is not the LORD your God with you? And has He not given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people.

They went on to talk about the building of the Temple. The subduing was done for the Eternal, not for mankind. It wasn't for mankind's benefit. It was for the Eternal's benefit.

We find that when humans try to subdue others, it creates problems. It brings about hardship. Notice an example of this. Israel had been at war with Judah ...

***2 Chron 28: 9 But a prophet of the LORD was there, whose name was Oded; and he went out before the army that came to Samaria, and said to them: "Look, because the LORD God of your fathers was angry with Judah, He has delivered them into your hand; but you have killed them in a rage that reaches up to heaven.
10 "And now you propose to force (subdue) the children of Judah and Jerusalem to be your male and female slaves; but are you not also guilty before the LORD your God?***

They were in the wrong. This was a wrong use of subduing.

The book of Nehemiah shows the people of the land were forcing (subduing) their sons and daughters to be slaves. God said that it was not right for them to be subduing one another. Nehemiah had to deal with this aspect of people forcing, or subduing one another.

A classic example is in the book of Esther where Haman tries to force, or subdue, the queen. The king walks in at the appropriate moment and that is the end of Haman's life. It was a great lesson in human relationships. Human relationships are not about subduing one another. Not at all.

The most important scripture relating to subduing is found in ...

Micah 7: 18 Who is a God like You ...

Who is like unto the Eternal? What is special about God?

18 ... Pardoning iniquity And passing over the transgression of the remnant of His heritage? He does not retain His anger forever, Because He delights in mercy.

He will again have compassion on us. What is He going to do with our iniquities? He is going to subdue them! What a wonderful God! Here is a God who does not remember our iniquities, but subdues them, gets rid of them.

God subdued the Canaanites when their sin had come to the full. God told the Israelites *"It is not time yet, because the sin of the Amorites has not yet come to the full, but when it has, you will go in and conquer the land"*. The sins of these people were to be subdued. Israel were subdued by their sins. It is sin that subdues. Our sins are then subdued themselves, upon repentance. Humanity had a responsibility to subdue the sin that was in this world.

Why were you born? Not just to see how many children you could have! It was more than that. God had a greater purpose for humanity than that. Part of God's purpose for humanity was to subdue the sin that was in this world, and bring the creation back under the government of God.

Yet what happened? You know the rest of the story. Humanity was subdued by the god of this world. They are brought into bondage as a result of that. Humanity suffers as a result of that to this very day.

We look forward to the Kingdom of God whereby all humanity can be released from that subjugation. You and I have a part in it. The concept of subduing is not a feature of how we relate to one another, because it relates to sin. Somebody is not bigger than somebody else! We are all called by God. We are all created in God's image, for His purpose.

We have to realise what God means in reference to man 'subduing'. God is talking about man subduing sin. He is talking about what He wanted to accomplish with His creation, and the part He wanted humanity to have in that. It is a part that we are being offered today.

Dominion:

So we come to the last of the words. We come to 'dominion', or as it is translated in some translations, 'to rule'. Oftentimes, throughout even the Authorised Version, this word is translated as 'rule'.

What is dominion? We have the use of that in the English language, especially in the Westminster system, because Britain used to have dominion. It used to have dominion overseas. We package that word with baggage that is associated with the governments of this world, and control of one area by another area. The government of this world becomes part of the control mechanisms of this world. People want to have dominion or rule over others!

What does God's word really tell us about this? The fascinating thing about this word is that normally it is used in a negative sense, about how you are NOT to go about ruling. It tells you how you are not to go about ruling people. But sadly that's the way in which we humans rule.

Lev 25: 53 'He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight.

-- You are not to rule with harshness. You are not to be harsh towards other people. That is not godly rulership. This is talking about the way in which they could have slaves, and explaining that they are not to be ruled with rigor or harshness. There was to be kindness. This is repeated a number of times throughout that chapter. Even if an alien is your foreman, he is not allowed to use the fact that he is a stranger in the land, as an excuse for ruling with harshness over people. God is telling us that harshness and rigor is not part of godly dominion in any shape or form.

We find as well that this aspect of dominion is what God allows our enemies to have over us, when we rebel against Him. If we rebel against God, God says *"They are going to have rule over you -- and you are not going to like it"*.

Leviticus 26: 17 I will set My face against you (Why? Because of sin) , and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you.

This rulership is going to be so bad that you will jump when a pin drops. That's how frightened you are going to be. You will flee when no one pursues you. That's the type of rulership that man has. God says *"That's not what I want for you. That's not what I want for my people"*.

We do find the word used in a very positive sense, being used of one person and one great event. That event is described in Numbers 24. This was the occasion when Balak called upon Balaam to come and curse the children of Israel. Balaam's mouth was stopped because all he was able to say, was what God wanted him and allowed him to say.

Num 24: 17 "I see Him, but not now (referring to something in the future) ; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult. 18 "And Edom shall be a possession; Seir also, his enemies, shall be a possession, While Israel does valiantly. 19 Out of Jacob One shall have dominion, And destroy the remains of the city."

Why are we coupling the dominion of Jesus Christ with destruction? Because at this point, Moab was trying to lead the children of Israel into apostasy. That which leads people into apostasy, Christ is going to destroy.

The one thing He will want humanity to understand, is what their purpose is! Satan doesn't allow people to understand that. There is no comprehension of that at all.

Psalms 72 is a Messianic Psalm. We find this aspect of dominion being set out very, very clearly. Many want to describe this psalm as being a psalm for Solomon. Solomon in many ways typified the rule of the Kingdom of God.

Psalm 72: 1 <<A Psalm of Solomon.>> Give the king Your judgments, O God, And Your righteousness to the king's Son. 2 He will judge Your people with righteousness, And Your poor with justice.

Did Solomon really do that? If one reads about the end of his life, and the ascension of Rehoboam his son, you have to admit it wasn't Solomon who is being talked about here. This is talking about Jesus Christ, the Messiah.

3 The mountains (governments) will bring peace to the people, And the little hills, by righteousness.

Everything is going to be focused upon God's purpose and God's intention.

4 He will bring justice to the poor of the people; He will save the children of the needy, And will break in pieces the oppressor. 8 He shall have dominion also from sea to sea, And from the River to the ends of

the earth.

9 Those who dwell in the wilderness will bow before Him, And His enemies will lick the dust.

10 The kings of Tarshish and of the isles Will bring presents; The kings of Sheba and Seba Will offer gifts.

11 Yes, all kings shall fall down before Him; All nations shall serve Him.

Who is this talking about? Very clearly it is talking about the Messiah -- and a future event.

Psalm 110: 1 <<A Psalm of David.>> The LORD said to my Lord (the Father talking to the Son) , "Sit at My right hand, Till I make Your enemies Your footstool."

2 The LORD shall send the rod of Your strength out of Zion. Rule (have dominion) in the midst of Your enemies!

Here, once again, the concept of dominion is related to the Messiah. I mentioned about Solomon being a type. There are many aspects of Solomon's life which were a type of the Kingdom of God.

1 Kings 4: 20 Judah and Israel were as numerous as the sand by the sea in multitude, eating and drinking and rejoicing.

21 So Solomon reigned over all kingdoms from the River to the land of the Philistines, as far as the border of Egypt. They brought tribute and served Solomon all the days of his life.

Then it talks about provisions for Solomon's household and gives a summary statement:

24 For he had dominion (rule) over all the region on this side of the River from Tiphshah even to Gaza, namely over all the kings on this side of the River; and he had peace on every side all around him.

Solomon was a type of the Kingdom of God in the way in which he had rule -- dominion. Notice what the next verse ties this into, and lets us understand this is a Messianic, shadow or foretype.

25 And Judah and Israel dwelt safely, each man under his vine and his fig tree, from Dan as far as Beersheba, all the days of Solomon.

Solomon was a type of Jesus Christ. As such he was allowed to have dominion. But dominion speaks not of the governments of THIS world. It speaks of the government of God. We have a very great lesson, because what we are being told, is what the purpose is for humanity. Humanity were to bring forth fruit after the God kind! There was to be something greater. They were physical. What was greater? They were to eat of the Tree of Life, and have the opportunity of becoming spirit.

In a way of multiplication that human beings don't normally speak of, the earth was to be filled -- or consecrated -- to God. The end result of the world being consecrated to God, was that sin was to be subdued, to be removed from this earth, so that the dominion of God, the Kingdom of God, could be established.

When Peter said, in Acts 3, that God has spoken about this restoration, by the mouths of ALL His holy prophets since the world began, he really meant it. That was what was offered to Adam and Eve! They rejected it, but it is what is offered to you and me today! That is what our calling is all about. That is why we draw breath. That is why we exist. Here is something that is locked away, that people read over. Countless millions of people have read over that for centuries, and have read it purely in terms of their physical lives, and the mundaneness of that physical life. People have suffered and people continue to suffer as a result of it.

God said you were created for a greater reason. You are not just an invention. *"You are My creation -- created so that you can have a part in the restoration of all things."*-- so that these things are restored to God. Hasten the day!

...Peter Nathan
18 Nov 00

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