

## Chapter 2

### INDIVIDUAL RULE: GOD'S RULE THROUGH MAN

*Crown Him with many crowns  
The Lamb upon His throne  
Hark, how the heavenly anthem drowns  
All music but its own  
All Hail Redeemer Hail  
For Thou hast died for me  
And Hail Him as thy matchless King  
Throughout Eternity<sup>1</sup>*

### Psalm 8

For the choir director; on the Gittith. A Psalm of David.

1 O LORD, our Lord, How majestic is Thy name in all the earth,  
Who hast displayed Thy splendor above the heavens!

2 From the mouth of infants and nursing babes Thou hast established strength,

Because of Thine adversaries,  
To make the enemy and the revengeful cease.

3 When I consider Thy heavens, the work of Thy fingers,  
The moon and the stars, which Thou hast ordained;

4 What is man, that Thou dost take thought of him?  
And the son of man, that Thou dost care for him?

5 Yet Thou hast made him a little lower than God,  
And dost crown him with glory and majesty!

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<sup>1</sup> Matthew Bridges, 1852, and Godfrey Thring, 1874. Music: George Elvey, 1868.

6 Thou dost make him to rule over the works of Thy hands;  
Thou hast put all things under his feet,  
7 All sheep and oxen,  
And also the beasts of the field,  
8 The birds of the heavens, and the fish of the sea,  
Whatever passes through the paths of the seas.

9 O LORD, our Lord, How majestic is Thy name in all the earth!

### **Historical Narrative: The Bible**

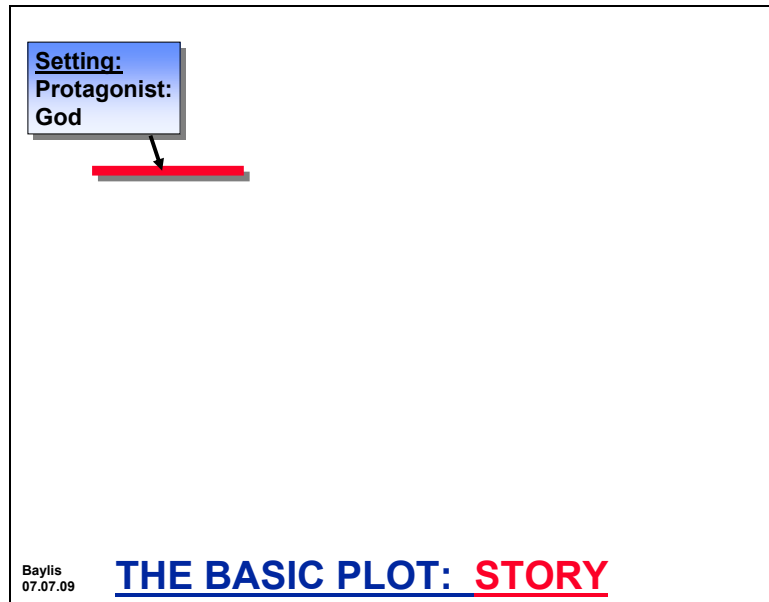
Historical narrative is much the same as a novel. The major difference is that the story is true. The fact that the story is historically accurate indicates that the author's message of the story (the philosophy) is also meant to be true. In other words, the history as the author retells it is intended to teach the reader a true lesson to be applied. In the story of the Bible, it is all historically true, thus the message or philosophy that the author (God) has about Jesus, the Christ, is also true.<sup>2</sup>

### **The Setting (Genesis 1—2)**

In this setting, the foundation is established from which the story will emerge. It will “set-up” the unfolding of the plot. Here, one will be introduced, the Protagonist Hero, God. His character desires will also be revealed; that of a beautiful world with a man and woman representing Him.

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<sup>2</sup> In “novel”, since it is fictional, the author has created the story to justify his philosophy. Since he is creating the story, he may justify errant philosophy and the reader must thus judge the author and his premise. In historical narrative, since it is true, it would seem that this does not have to be judged since the events would justify the philosophy. While this is ideally so, it does not have to be since a human author may skew events, or leave things out, or use errors in logic, to justify his philosophy. The point of the Bible is to show how God has truly moved history and will move it to an actual final conclusion. Since God's history is correctly presented, then the philosophy is also true.



### **The Situation (Genesis 1—2)**

“In the beginning” designates the start of the story and impels the reader down a road, a road that will change the life of this creation and of all the men who dwell in it.

### **The Protagonist: God, the “Hero” (Genesis 1:1)**

“In the beginning, God . . .” introduces the main character, the protagonist Hero of the story. From the beginning pages of this story to the end, the story will reveal God’s character, His desires and His passions.

This type of story is called “Hero” narrative. In this type of “Hero” narrative, the Hero is the One who has a philosophy that will enable him to be victorious. His character (philosophy) does not change<sup>3</sup>. Everything else will change because his philosophy is right and will emerge victorious and validated.

The situation (“setting”) is made up of the Protagonist’s desires. It is a creation that is a reflection of His character, a magnificent physical universe in which He is to be represented by a man and a woman.

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<sup>3</sup> There is one sense in which God, the Hero, will change. That is with regard to His Son, also God. God will become a Man, something not present prior to the story. That Man will undergo the experience of being a Man and suffering and dying as well as being resurrected. Thus the Hero will undergo a change, just not a change in character.

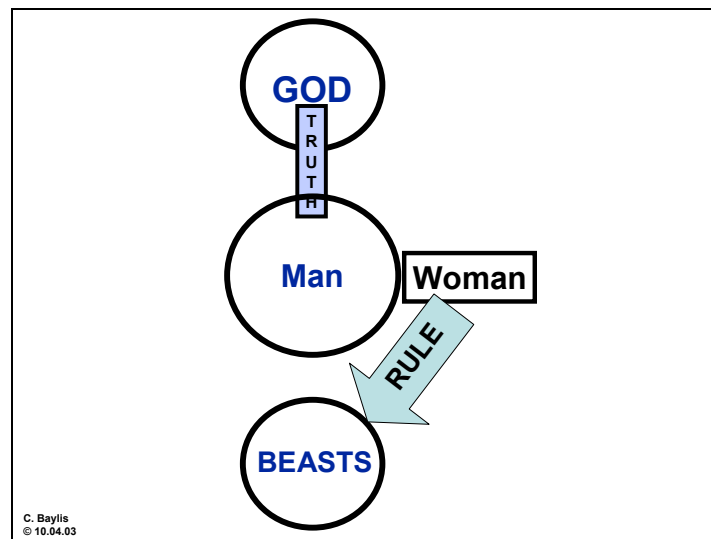
### **The Protagonist's Desires (Genesis 1:26, 28)**

In addition to the fact that the Main Character has desired to make a creation, He states that it has an order, a purpose.

<sup>26</sup> Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." . . . "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."

Genesis 1:26,28

God desired that He would be represented in ("image"<sup>4</sup>) this total creation through His created agents, man and woman. God would instruct the man (and his helper, the woman), to represent Him and rule over the animal world.



David, in Psalm 8, reflects this very purpose of God.

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<sup>4</sup> "In Our Image" means to be God's representative on earth. "Image" means "representation". The phrase "I am raising my son to be in my image" means that one is raising his son to represent his desires and is training him accordingly.

<sup>4</sup> What is man, that Thou dost take thought of him? And the son of man, that Thou dost care for him? <sup>5</sup> Yet Thou hast made him a little lower than God, And dost crown him with glory and majesty! <sup>6</sup> Thou dost make him to rule over the works of Thy hands; Thou hast put all things under his feet, <sup>7</sup> All sheep and oxen, And also the beasts of the field, <sup>8</sup> The birds of the heavens, and the fish of the sea, Whatever passes through the paths of the seas.

Psalm 8:3-8

### **The Implementation of the Protagonists Desires (Genesis 2:16-17)**

In Genesis 2:16-17 the Hero, God, reveals the specific implementation of His desire.

"From any tree of the garden you may eat freely; <sup>17</sup> but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."

Genesis 2:16-17

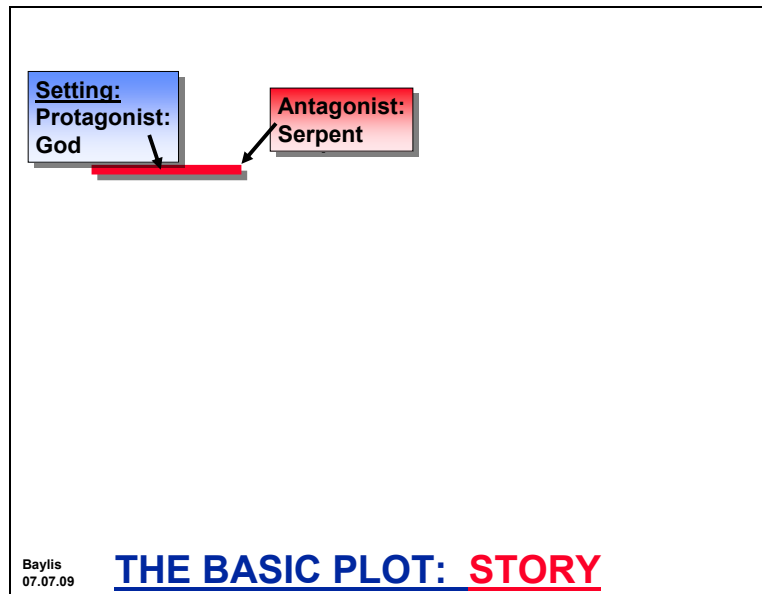
Thus, God's desire is that man should enjoy all the trees of this garden, except eating from one specific tree. God has revealed to man specifically that eating of the fruit of this tree will doom him to death, yet he cannot observe that what God has said is true. This thing called "death" was not something that man had experienced, or even observed, so the only way he knew what might be was because God had said it would be so. In fact, based on his experience and on his observation, there was nothing that would indicate that what God had said, might actually occur. From the beginning of Adam's short life to the day when the serpent would appear, all things had continued as they were from the beginning. Only through the word (revelation) of God would the man know that he would die from eating it.

### **Summary: Setting, Main Character**

As the setting closes, all is well in God's creation. He has exercised His desires and they have come to pass. Man is ruling, representing God throughout His creation. His job is to cultivate the garden, yet with one restriction. He cannot eat of the fruit of the Tree of the Knowledge of Good and Evil, or he will cease to exist on this earth and his ability to represent the Hero, God, will also cease to exist.

### The Antagonist: Genesis 3:1-4

In Genesis 3, the story turns to introduce the antagonist, or the one who will be antagonistic to the Protagonist's desires. The serpent is the antagonist who tries to attack God's philosophy and His desires. This serpent introduces a problem intended to conflict with God and His desired earthly Kingdom<sup>5</sup>. He will, very simply destroy it by attacking the one who is absolutely necessary to the implementation of God's desired kingdom; the man.



### The Antagonist's Philosophy

The antagonist by literary definition is diametrically opposed to whatever the protagonist proposes.

Satan (the one behind the serpent<sup>6</sup>) is the antagonist and he will choose to indwell a serpent precisely because a serpent is a beast. According to Genesis 1:26, 28, the

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<sup>5</sup> The word "God's Kingdom" here indicates a physical realm (earth) where God's desires (righteousness) are to be displayed fully through man. This will be the case in the earthly millennial kingdom (Rev. 20) and the ultimate eternal kingdom (Rev. 21) through the ultimate Man, Jesus. It is not the case now since God's righteousness is not displayed fully on earth.

<sup>6</sup> The question of how one knows that Satan is behind the serpent will be dealt with in more detail later. Suffice it to say at this point that the only being given the ability to think theologically was man (i.e., the "image," Genesis 1:26). Animals were not given that ability. Yet here is a serpent, an animal, who is thinking theologically. Thus, while this serpent is clearly

command of God to man was that he rule over the beasts. If a beast, a serpent, could get man to obey him rather than vice-versa, then the rule would be reversed. Thus shrewdly Satan enters the body of a serpent and begins the deception of man.

The serpent first questions the truth of God's desires (philosophy).

“Indeed, has God said . . . ? (Genesis 4:1)

Then, the serpent demonstrates he is the antagonist by directly contradicting God's revelation (philosophy).

“You shall not surely die . . . “ (Genesis 4:4)

If the serpent gets the woman to follow him, then he will be the ruler, not God. Man and woman will be reflecting the desires of Satan, not God. Man and woman will still rule, but it will be for their new leader; the god of the lie; Satan.

This is referenced precisely by Jesus in John 8:44,

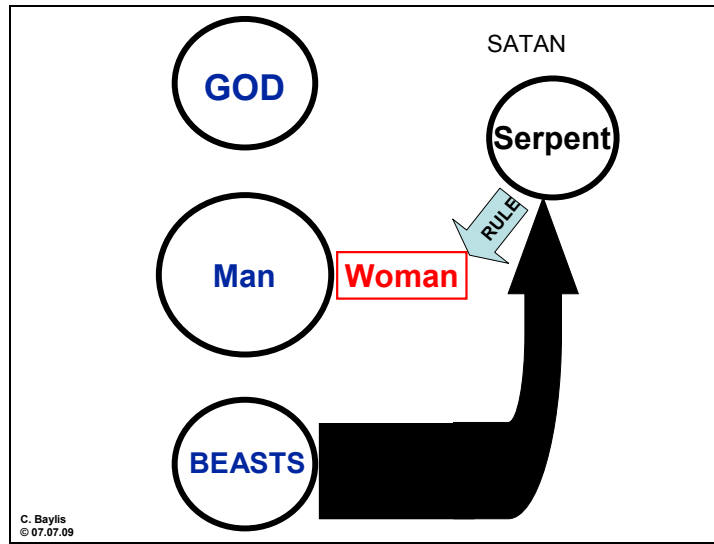
<sup>44</sup> "You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own *nature*, for he is a liar and the father of lies.

### **The Tension (Genesis 3:5-8)**

The woman listens to the serpent. The man listens to the woman. Now both of them are subject to the rule of the serpent.

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physical and instinctive, his thought processes are clearly theological and contemplative. Since no animal was given this ability, then he must be, to some degree, from outside of God's natural creation. Thus, by definition, the character of this serpent is super-natural. This is the definition of Satan; the super-natural antagonist to God, who operates through a physical representative, here a serpent. Later this supernatural antagonistic being will operate through his physical representatives; the Pharisees.



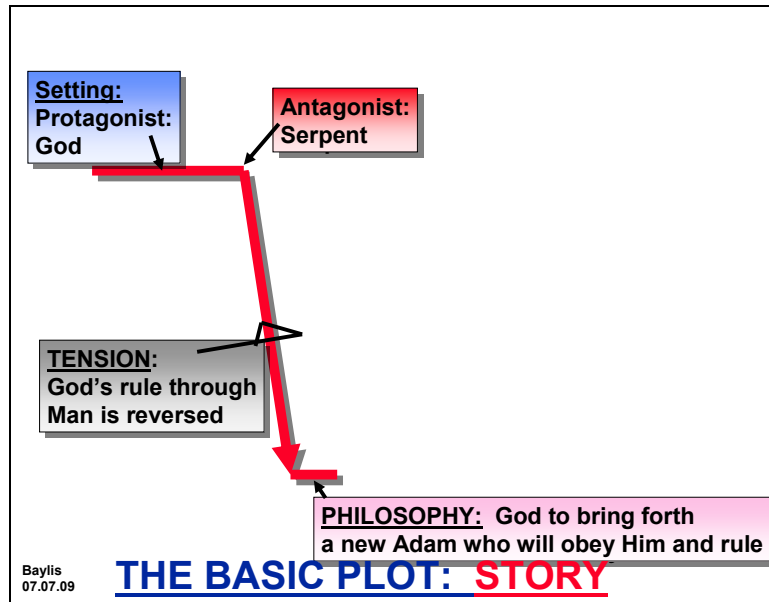
Thus the tension or problem has now been fully established. Man and woman have listened to the Serpent and have violated the command (philosophy) of God. They have rejected God's philosophy for the philosophy of Satan. Thus the desire of God in Genesis 1:26, 28 has been thwarted. No longer will this Adam, the king of the creation, rule for God. All seems lost.

Thus, so to speak, God (the Protagonist) has a problem. His antagonist, Satan, has now stolen his perfect creation. The story now waits for God to act. What will He do to restore His creation back to His rule?

### **The Philosophy of the Hero Protagonist (the Plan): Genesis 3:15**

The single most important goal of the author is that the reader should understand the philosophy of the Hero Protagonist. It is this philosophy that enables the Protagonist to ultimately win (the Hero). It is this philosophy that will enable the reader, should he embrace it as his own, to win as well by joining the Hero.





The question now apparent to the reader is what will the Hero do to rectify the situation brought on by the conflict? Will He abandon His desire, allowing this serpent to win, at least partially, by changing His plan? Or will He find some way, some additional means, to ultimately bring His desire of an earthly kingdom about, destroying the antagonist on the way? God speaks in Genesis 3:15 to establish His plan.

<sup>15</sup> And I will put enmity between you (*the serpent*) and the woman (*Eve*), And between your seed and her seed; He (*the Seed of the woman*) shall strike you on the head, And you (*the serpent*) shall strike him (*the Seed of the woman*) on the heel."

Genesis 3:15

### **The Prophecy of the Death of Satan and His Followers by the New Adam**

In Genesis 3:15, God adds some additional information to His plan of Genesis 1:26, 28. This Adam who had just been condemned to death will not bring about this rule for God. It will be accomplished by a new Man, a new Adam; called the "Seed of the Woman."

God, speaking to the serpent, assures him of his ultimate death through this new Man as He states

"He (the Seed of the Woman, the new Adam) shall strike you on the head."

By having this New Adam strike the serpent, God will put an end to this antagonist and his newly assumed rule over man and creation.

### **The Prophecy of the Death of the New Adam by Satan and His Followers**

But while that might seem to be enough to restore this desired kingdom to its rightful owner, God adds another statement to His plan.

“you (*the serpent*) shall strike him (*the Seed of the woman*) on the heel.”

This seems a contradiction. This new Adam who is obedient, who rules for God, who strikes the serpent, will He be struck as well? He will be removed from His rightful place as ruler by a deathblow from the serpent? Somehow that doesn't seem right to the reader. Since God is going to bring forth a New Adam who will do things right and destroy the ruling serpent, why must He die as well?

### **The Death of the New Adam as a Substitute for the Old Adam and His Line**

It will, however, become very clear in a moment. This Adam, who was God's enemy and has been condemned to death, is part of God's desire (philosophy). This Adam, who with his wife singlehandedly destroyed everything God had worked for, is still loved by God.

The story continues so that God will explain by illustration why this Messiah, this Christ, this Seed of the Woman, must die. As Adam is on his way to banishment from the garden, God takes an animal and removes its skin to cover Adam (Genesis 3:21). This illustrates Genesis 3:15 as the death of the innocent Messiah will substitute to cover the guilty Adam and Eve. This new Adam, this Christ, who has the perfect right to rule, who is perfectly obedient, will substitute himself in death so that this hateful, rebellious Adam can be forgiven and live in the kingdom of the New Adam. This is why this Satan must unjustly strike him on the “heel.” This massive act of the rebellion of Satan and his followers will provide an avenue for the ultimate obedience of the New Adam, and thus sacrifice for the old creation.

### **Summary: God's (The “Hero's”) Philosophy: Sacrifice for Man through His Son**

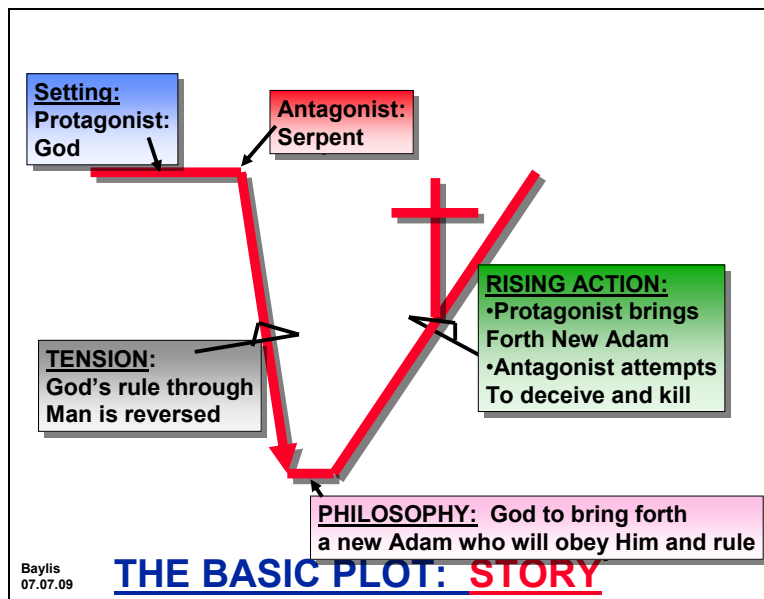
And so the philosophy of this God is now known. His original desires of Genesis 1:26, 28, that man would represent Him over all of creation, will now be accomplished through a new Adam, the Christ. But it would be at the cost of His own life.

The philosophy (desire) of God is that His Christ (the “Seed of the Woman”) rule this earth, destroy Satan, and yet love His enemies so much that He will die as a substitute for them. Those who embrace this Christ of God and His forgiveness of sins will live forever. Those who do not will be opposing the desires of this God and serve the god of this world. As such they will die forever when this Messiah judges the serpent and his followers.

### **The Rising Action (The Old and New Testaments): Anticipation of the Seed**

The story will continue as God, the Protagonist, brings forth this New Adam. Satan, however, will not give up. He destroyed the first representative of God through deceit and he will plan to deceive all future representatives, including this New Adam. God will continue to establish His representatives (potential “Seeds of the woman”) based on His philosophy to bring Him forth. Satan will attempt, through his representatives (the “seeds of the serpent”), to deceive these representatives of God.

<sup>15</sup> And I will put enmity between you (*the serpent*) and the woman (*Eve*), And between your seed and her seed;



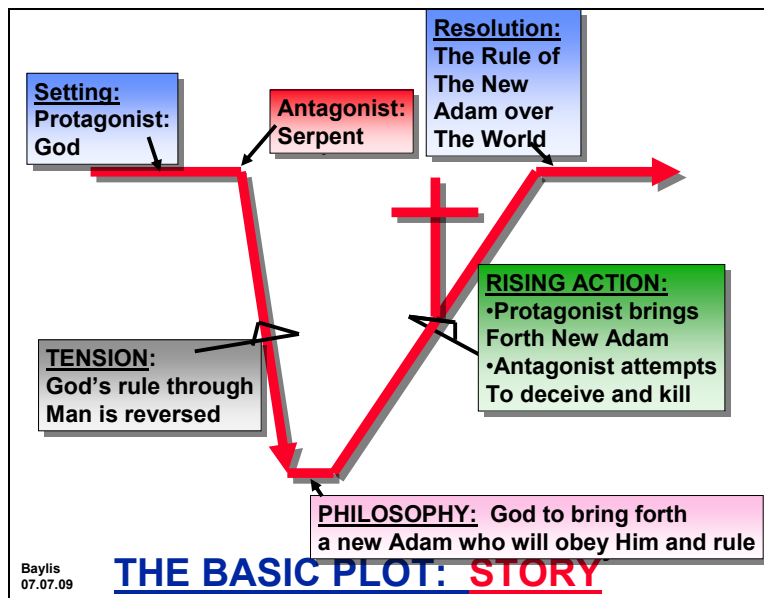
The Old Testament, then, is the story of God establishing His representative, one at a time, who were to rule for Him. They will be heroes like Noah, fathers like Abraham, prophets like Moses, judges like Samson, and finally kings like David and Solomon. But Satan will eventually deceive them all and they will fail. The Old Testament then is a record of the failure of man after man, king after king, to try to represent God and fulfill His desire, that of the New Adam. Finally, as the New

Testament opens the reader can rejoice in the appearance of the perfect new Adam, the Christ, Jesus of Nazareth. He alone will obey God, not giving into the deceit of the serpent, Satan, in Matthew 4. And, He alone will die for the sins of the old creation because it is God's desire (philosophy), and in doing so will provide forgiveness for all His enemies.

It will be in the development of the story (rising action) that this Christ will show Himself as the obedient One by substituting Himself for His enemies. Since Satan has failed to deceive Him, death is Satan's only alternative solution. Satan's men (the Jews in Jerusalem) will execute Him to eliminate Him from establishing God's kingdom. But in this rising action, God resurrects His body to show the world that He is the true Son and thus gives a guarantee that He will return bodily to establish that Kingdom.

### The Resolution (The Second Coming)

The story's final moments validate that the Protagonist and His philosophy have indeed won. This occurs at the Second Coming of Christ when the entire world can visibly see that He is the Ruler as He forcibly conquers the enemy and establishes His rule.



As the story comes to a close, the reader sees the final validation that God has won, that His philosophy has been established, and man is ruling once more. But, of course, it is not just any man, but the new Man, the Christ, Jesus, the desire of God from the beginning.

<sup>11</sup> And I saw heaven opened; and behold, a white horse, and He who sat upon it *is* called Faithful and True; and in righteousness He judges and wages war. <sup>12</sup> And His eyes *are* a flame of fire, and upon His head *are* many diadems; and He has a name written *upon Him* which no one knows except Himself. <sup>13</sup> And *He is* clothed with a robe dipped in blood; and His name is called The Word of God. <sup>14</sup> And the armies which are in heaven, clothed in fine linen, white *and* clean, were following Him on white horses. <sup>15</sup> And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. <sup>16</sup> And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

Rev 19:11-16

Satan, the serpent of old is finally defeated (“struck on the head”) by the victory of God’s Christ, Jesus.

<sup>2</sup> And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years, <sup>3</sup> and threw him into the abyss, and shut *it* and sealed *it* over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

Rev. 20:1-3

A few verses later his doom is sealed forever.

<sup>10</sup> And the devil, who deceived them, was thrown into the lake of fire and brimstone,

Rev 20:10

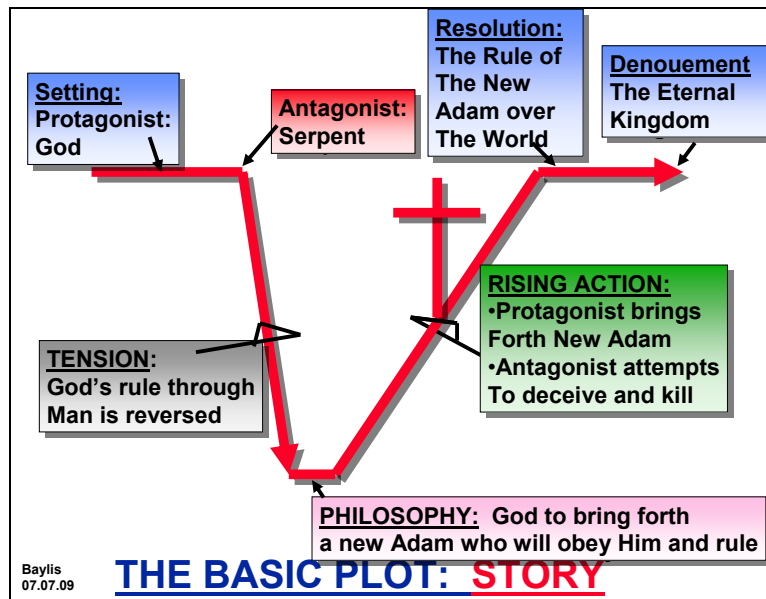
The rule of Jesus, the new Adam, is finally established forever. And with Him are those who He resurrects into the kingdom because they joined God’s philosophy by putting their trust in God’s Messiah, His New Adam, for forgiveness.

<sup>6</sup> Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Rev 20:6

## The Denouement (The Eternal Skies<sup>7</sup> and Earth)

But it is not over. Once the protagonist is established as the Victor, he gets the spoils, or the benefits of the victory. In this case, this victorious God through His Christ then establishes an eternal earth, eliminating once and for all the earlier judged creation.



At Christ's return (resolution) the physical universe that has been cursed with death must be destroyed, just like the old Adam had to die. So God will destroy it but then will resurrect it. Finally a new skies and earth are formed, and at the center is a new city where this Christ Jesus, the New Adam, rules.

<sup>22</sup> And I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple.

Rev 21:22

His kingdom will include those for whom He died, giving an eternal testimony to the character (philosophy) of the love of this Christ and His God. The fact that those who were born of rebellious Adam would be in the Kingdom of the Son of God is an amazing thing, and only because God gave His Son to die.

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<sup>7</sup> Note that the phrase “the new heavens and earth” should be interpreted as the “new skies and earth”. In other words, the text is not referencing the “heavens,” as in God’s dwelling place, but the “skies” as in Genesis 1 where the “heavens and earth” are the physical skies and the ground.

Thus the character of this God and His Son are known because of the love that they exhibited by dying for a cursed, dead, enemy . . . mankind. And so God desired that man would rule over His physical creation back in Genesis 1:26, 28 and it is established in the final statement of the story in Revelation 22:5.

“and they shall reign forever and ever. “