

Family Matters: Very Good Worldview Genesis 1:26-31 FBC Canton Sunday am
October 4, 2026

Introduction: In the beginning Elohim created mankind male and female. V. 27

How did we get here???? A major worldview question answered here today.

Word:	אֱלֹהִים
Speech:	Noun
Type:	Common
Gender:	Masculine
Number:	Plural
State:	Absolute
Long:	Hebrew Noun: Common Masculine Plural Absolute

Elohim is not allah...not buddha, not the angel mormoni.

Because He is good he creates all things good. V. 31

How do we know that the truths we are about, men, women and the family, to study are the truth?

We had better know because these truths are radically opposed to current trends in America.

Authority of Scripture above every other ancient or current source of what is true:

- 1. Internally consistent.**
- 2. Historically accurate.**
- 3. Prophetically perfect.**



The Bible is the only book that hangs
its entire credibility on its ability to
write history in advance, without error.

Chuck Missler

- a.
- 4. Framework for understanding creation.**

We are about to read about a world we can only know through God's word.

Pre-fall world, Pre-flood world.

There is no sin and therefore no death.

No pride, no abuse, no violence, no oppression, no pain.

There is no fear, no biological, physiological nor societal illness.

There is no rain, there is no droughts, no floods, no earthquakes.

There is no one living that does not know God almighty personally.

In this Pre-fall, Pre-flood world all is very good!

I. The prerequisite role for all mankind. V. 26

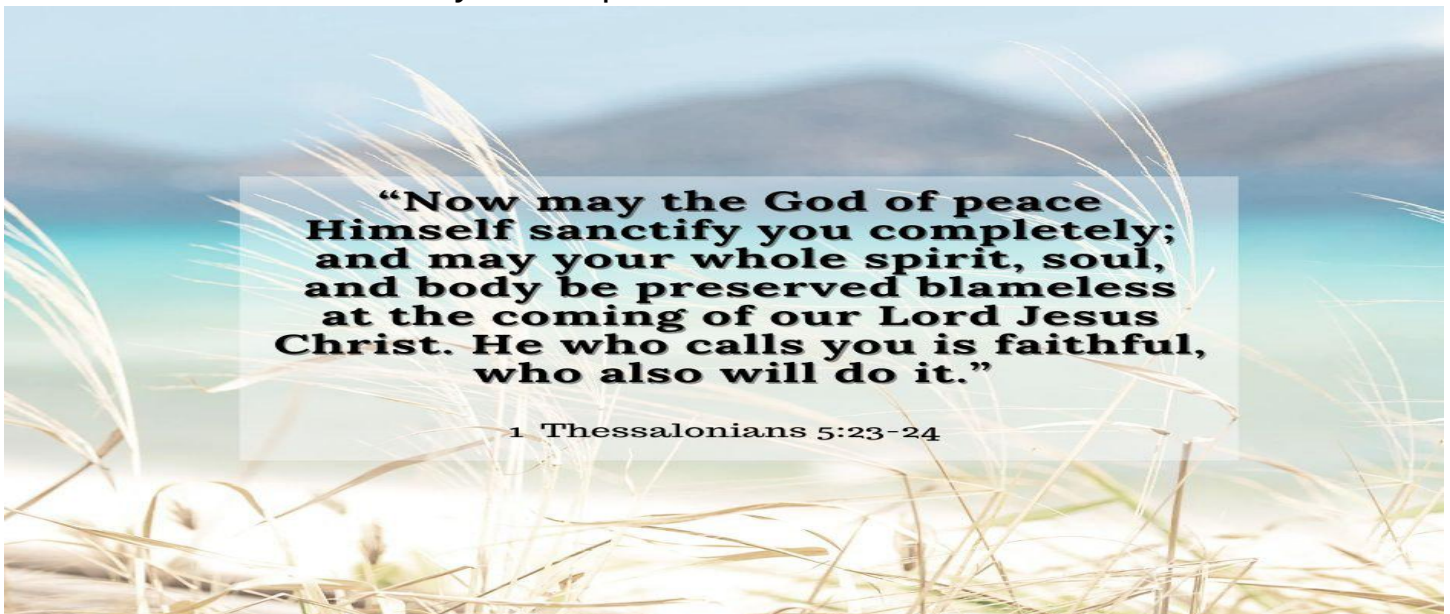
Why are we here? What is our purpose?

a. Personal relationship with the personal, triune, creator God. No other part of God's creation is designed to have this relationship with him.

i. Because he is 3 in 1, so are we created in 3 parts. I

Thessalonians 5:23

1. Body, soul, spirit.



**“Now may the God of peace
Himself sanctify you completely;
and may your whole spirit, soul,
and body be preserved blameless
at the coming of our Lord Jesus
Christ. He who calls you is faithful,
who also will do it.”**

1 Thessalonians 5:23-24

b. Personal relationship is how you end toxic humanity=pride.

Key Takeaways

- Toxic femininity is when women follow strict rules to be seen as traditional and feminine.
- It pressures women to be quiet and passive and harms their true selves.
- Toxic femininity exists because of a society that values men over women.

Toxic femininity involves the pressures women face to conform to rigid, traditional feminine roles, often at the expense of their authentic selves. These societal expectations push women towards passivity, gentleness, and self-sacrifice to gain

acceptance and value in male-dominated environments. Ultimately, toxic femininity perpetuates a cycle of repression and limitation on women's independence and emotional well-being.

Toxic Masculinity:

This definition from Sculos (2017) tends to conform to my paraphrased definition above:

"...generally "toxic masculinity" is used to refer to a loosely interrelated collection of norms, beliefs, and behaviors associated with masculinity, which are harmful to women, men, children, and society more broadly."

1. Traditional norms, active, aggressive, competitive, tough, daring, self-reliant, unable to express emotions, devaluing women.

II. God's role includes our sex, not our gender. V. 27-31

Gender was defined first as a social construct by Psychologist John Money in America in the 1950s. Feminists pounced on it in 1970s applying Marxist philosophy of class power struggles to destroy biblical roles.

Woke culture, which means "I am aware and sensitive to" layers of oppression that have attempted to redefine history of God's good creation.

With different: laws, "can and cannot do or say"
priesthood, "most oppressed"
means to salvation, 'Most woke'
different vocabulary. "Justice"

- a. **One of 2, assigned at conception evidence shown in society.**
- b. **Blessed male and female=equal worth.**
- c. **Be fruitful and multiply vs. put off having children, or abort.**
- d. **Fill the Earth vs. not by wars, but by care.**
- e. **Subdue it vs. be the problem of the earth.**
 - i. "Subdue it" means "to understand, to search, find answers" and is the divine mandate for science. Chuck Missler
- f. **Have dominion: God's creation was created for us, not us for it.**
 - i. Dominion" was lost in Genesis 3 and regained in Revelation 5.
- g. **Mankind were not hunter/gatherers, but farmers first.**
 - i. Plants for man and animals.
 - ii. Provision!

Conclusion: Accept the authority of the roles for women and men.

C. The sixth day of creation: the creation of man. David Guzik

1. (Genesis 1:24-25) God makes land animals.

Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, **each** according to its kind”; and it was so. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that **it was good**.

- a. **Let the earth bring forth the living creature**: On the fifth day of creation, God made birds and sea animals, but now God turned His creative attention towards land animals of various types.
- b. **God made the beast of the earth according to its kind**: When we look at the infinite variety of the animal kingdom (both living and extinct), we must be impressed with God’s creative power, as well as His sense of humor. Any Being who makes the giraffe, the platypus, and the peacock is a God of joy and humor.
 - i. To a peahen, the most attractive peacocks are the ones with the biggest fans, but the big fan on the tail makes it difficult to escape a predator. Therefore, the peahen rewards the peacock with the least chance of survival. This is one example of a natural phenomenon that presents a great problem for the idea of survival of the fittest.
- c. **According to its kind**: Again, this important phrase is emphasized. God allows tremendous variation within a **kind**, but one kind will never become another kind.

2. (Genesis 1:26) God plans to make man in His image.

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.”

- a. **Let Us make man in Our image**: The repeated use of the plural (**Let Us... in Our image, according to Our likeness**) is consistent with the idea that there is One God in three Persons, what we know as the Trinity.
 - i. Leupold does a good job showing that the plurality of **let Us make** cannot be merely the plurality of royalty, nor can it be God speaking with and to the angels. It is an indicator of the Trinity, though not clearly spelled out.

b. **In Our image**: An understanding of who man is begins with knowing we are made in the image of God. Man is different from every other order of created being because He has a created consistency with God.

i. This means there is an unbridgeable gap between human life and animal life. Though we are biologically similar to certain animals, we are distinct in our moral, intellectual, and spiritual capabilities.

ii. This means there is also an unbridgeable gap between human life and angelic life. Nowhere are we told the angels are made in the **image** of God. Angels cannot have the same kind of relationship of love and fellowship with God we can have.

iii. This means the incarnation was truly possible. God (in the second Person of the Trinity) could really become man because although deity and humanity are not the same, they are compatible.

iv. This means human life has intrinsic value, quite apart from the “quality of life” experienced by any individual, because human life is made in the **image** of God.

c. **In Our image**: There are several specific things in man that show him to be made in the **image** of God.

- Mankind alone has a natural countenance looking upward.
- Mankind alone has such a variety of facial expressions.
- Mankind alone has a sense of shame expressing itself in a blush.
- Mankind alone speaks.
- Mankind alone possesses **personality**, **morality**, and **spirituality**.

d. **In Our image**: There are at least three aspects to the idea that we are made in the **image** of God.

- It means humans possess **personality**: knowledge, feelings, and a will. This sets man apart from all animals and plants.
- It means humans possess **morality**: we are able to make moral judgments and have a conscience.
- It means humans possess **spirituality**: man is made for communion with God. It is on the level of spirit we communicate with God.

e. **In Our image**: This does not mean that God has a physical or human body. God is Spirit ([John 4:24](#)). Though God does not have a physical body, He designed man so his physical body could do many of the things God does: see, hear, smell, touch, speak, think, plan, and so forth.

i. "It will hardly be safe to say that the body of man is patterned after God, because God, being an incorporeal spirit, cannot have what we term a material body. Yet the body of man must at least be regarded as the fittest receptacle for the man's spirit and so must bear at least an analogy that is so close that God and His angels choose to appear in human form when they appear to men." (Leupold)

f. **In Our image, according to Our likeness**: The terms for **image** and **likeness** are slightly different. **Image** has more to do with appearance, and **likeness** has more to do with an abstract similarity, but they both essentially mean the same thing here in this context.

g. **Let them have dominion**: Before God ever created man, He decreed that man would **have dominion over** the earth. Man's pre-eminence of the created order and his ability to affect his environment is no accident; it is part of God's plan for man and the earth.

i. In this sense, it is sin if man does not use this dominion responsibly, in the sense of a proper regard for stewardship on this earth.

3. **(Genesis 1:27-31) God's creation of man and initial commission to Adam.**

So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill 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." And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so. Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

a. **So God created man in His own image**: God created man according to His plan as described in **Genesis 1:26**. The concept of man being created **in the image of God** is repeated to give emphasis to the idea.

i. We are plainly told God created man fully formed, and created him in one day, not gradually over millions of years of progressive evolution. The idea that a slow, progressive evolution could produce a complex mechanism like the human body just doesn't hold up.

ii. It is said there would be at least 40 different stages of evolution required to form an eye. What possible benefit could there be for the first 39 stages? The mathematician D.S. Ulam argues it was highly improbable for the eye to evolve by the accumulation of small mutations because the number of mutations must be so large and the time available was not nearly long enough for them to appear. Evolutionist Ernst Mayr commented: "Somehow or other by

adjusting these figures we will come out all right. We are comforted by the fact that evolution has occurred.” Johnson observes: “Darwinism to them was not a theory open to refutation but a fact to be accounted for” (Johnson).

iii. Darwin wrote: “If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down.” Professor Richard Goldschmidt, a geneticist at the University of California at Berkley, listed a series of complex structures (from the hair of mammals to hemoglobin) he thought could not have been produced by thousands of years of small mutations. “The Darwinists met this fantastic suggestion with savage ridicule. As Goldschmidt put it, ‘This time I was not only crazy but almost a criminal’... To suppose that such a random event could reconstruct even a single complex organ like a liver or kidney is about as reasonable as to suppose that an improved watch can be designed by throwing an old one against the wall” (Johnson).

b. **Male and female He created them**: This should not be construed to mean Adam was originally some type of androgynous being, being both male and female. This passage of Genesis gives us an overview of God’s creation of man, and [Genesis 2](#) will explain how exactly God created male and female.

i. In our day, many say there is no real difference between men and women. This makes sense if we are the result of mindless evolution, but not if it is true that **male and female He created them**. To God, the differences between men and women are not accidents. Since He created them, the differences are good and meaningful.

ii. Men are not women, and women are not men. One of the saddest signs of our culture’s depravity is the amount and the degree of gender confusion today.

iii. It is vain to wonder if men or women are superior to the other. A man is absolutely superior at being a man. A woman is absolutely superior at being a woman. But when a man tries to be a woman or a woman tries to be a man, you have something inferior.

c. **Then God blessed them**: the first thing God did for man was to bless him. Without the goodness of God’s blessing, human life would be not only unbearable but also impossible.

d. **Be fruitful and multiply; fill the earth and subdue it; have dominion**: God also gives man a job to do: fulfill God’s intention of man’s exercise of dominion over the earth. Inherent in this command is that man should **be fruitful and multiply** and **fill the earth**. Man cannot fulfill God’s plan for him on the earth unless he populates it.

i. Additionally, God gave mankind a desire for sex, which would make the populating of the earth quick and likely.

ii. However, many have thought that being fruitful and multiplying was God's only or main purpose for sex, but this isn't the case. The primary reason God created sex was to contribute to the bonding of a one-flesh relationship.

iii. Animals have sexual relations only for reproduction, but human sexual response is different from animal sexual response in many ways. Human ovulation has no outward sign; humans have sex in private; humans have secondary sexual characteristics (only in humans do females develop breasts before the first birth). Only humans demonstrate a constant availability for and interest in sex, as opposed to a "heat" season in animals. In humans, the duration of the sexual interlude is longer and the intensity of the pleasure of sex is stronger, and only humans continue to have intercourse after the end of fertility. None of these specifically human dimensions of sex are required for reproduction, but all of them are useful for sex as a tool of bonding.

e. **To you it shall be for food**: God gave man dominion over the whole earth, but only vegetation is specifically mentioned as being **for food**. Seemingly, before the flood, the human race was vegetarian, but after the flood, man was given permission to eat the flesh of animals (Genesis 9:3).

f. **God saw everything that He had made, and indeed it was very good**: God's final analysis of His work of creation is that it was **very good**. God was pleased with His creation, and so are we!

i. When God pronounced the creation **good**, He really meant it. At the time, it was entirely **good**; there was no death or decay on earth at all.

4. The fossil discoveries of our so-called human ancestors such as Australopithecus afarensis, Australopithecus africanus, Homo habilis, and Homo erectus show that the search for our human ancestors has been one filled with dishonest science and wishful thinking.

a. Quoting Johnson: "The psychological atmosphere that surrounds the viewing of hominid fossils is uncannily reminiscent of the veneration of relics at a medieval shrine." In 1984, the American Museum of Natural History held an unprecedented showing of original fossils said to depict human evolution titled Ancestors.

b. From Johnson: "The 'priceless and fragile relics' were carried by anxious curators in first-class airplane seats and brought to the Museum in a VIP motorcade of limousines with police escort. Inside the Museum, the relics were placed behind bullet-proof glass to be admired by a select preview audience of anthropologists, who spoke in hushed voices because 'It was like discussing theology in a cathedral.' A sociologist observing this ritual of the anthropologist tribe remarked, 'Sounds like ancestor worship to me.'"

- c. Solly Zuckerman is a committed evolutionist and one of Britain's most influential scientists. He also regards much of the fossil evidence for human evolution as nonsense. Zuckerman has subjected key fossils to years of biometric testing and declares that the idea that they walked and ran upright is flimsy wishful thinking. He remarked that the record of reckless speculation in the field of human origins "is so astonishing that it is legitimate to ask whether much science is yet to be found in this field at all" (Johnson).
- d. "The story of human descent from apes is not merely a scientific hypothesis; it is the secular equivalent of the story of Adam and Eve, and a matter of immense cultural importance. Propagating the story requires illustrations, museum exhibits, and television reenactments. It also requires a priesthood, in the form of thousands of researchers, teachers, and artists who provide realistic and imaginative detail and carry the story out to the general public... The scientific priesthood that has authority to interpret the official creation story gains immense cultural influence thereby, which it might lose if the story were called into question. The experts therefore have a vested interest in protecting the story, and in imposing rules of reasoning that make it invulnerable. When critics ask, 'Is your theory really true?' we should not be satisfied to be answered that 'it is good science, as we define science.'" (Johnson)
- e. Evolutionists are not interested in testing if their theory is true. They simply believe once you ignore the creating hand of God, it is the only explanation available, so their job is to figure out how it works, not if it is true.

5. Why is the theory of evolution so universally believed today?

- a. In the 1920's, a former substitute teacher in a Tennessee school volunteered to be the defendant in a case meant to challenge a state law prohibiting the teaching of evolution in the public schools. The teacher wasn't even sure he had taught evolution, but the trial went ahead.
- b. Prosecuting the case was William Jennings Bryan, former Secretary of State under Woodrow Wilson, and a three-time Democratic candidate for President. Bryan believed in the Bible, but not literally. He thought the "days" of Genesis referred not to 24-hour days, but to historical ages of indefinite duration. Leading the defense was Clarence Darrow, a famous criminal lawyer, and agnostic lecturer. Darrow maneuvered Bryan to take the stand as an expert witness on the Bible, and he humiliated Bryan in a devastating cross-examination. Once that purpose was accomplished, Darrow pleaded guilty on behalf of his client and paid a \$100 fine.
- c. The trial was therefore inconclusive, but the "Scopes Monkey Trial" was presented to the world by sarcastic journalist H.L. Mencken, Broadway, and Hollywood, and was a huge public relations triumph for Darwinism. People who believed in God's creation came to be thought of

as fools and hicks, and evolution was given the veneer of respectability. Combine this with a strong anti-supernaturalism on the part of many scientists and educators, and today's acceptance of evolution is understandable.

d. The same attitude is used to squelch debate and questions about evolution today. "When outsiders question whether the theory of evolution is as secure as we have been led to believe, we are firmly told that such questions are out of order. The arguments among the experts are said to be about matters of detail, such as the precise time scale and the mechanism of evolutionary transformations. These disagreements are signs not of crisis but of healthy creative ferment within the field, and in any case there is no room for doubt whatever about something called the 'fact' of evolution" (Johnson).

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Updated: August 2022

The Bible Says Genesis 1:24-27 Meaning

The sixth day of creation divides into two separate deeds. First, God creates more living creatures and then God makes man. In verse 24, we have the words living creatures again. These are animals that are alive and they have a mind, emotions, and willpower. If you think a donkey doesn't have willpower try leading one somewhere it doesn't want to go. Likewise, a cat will show you its emotions quickly if you accidentally step on its tail. Specifically, God creates cattle, creeping things, and beasts

(v 24). The creeping things are small moving creatures. The word "beasts" is considered a wild animal, one not domesticated. Again, God saw that it was good (v 25).

In verse 26, God said, "let us make man in our image, according to our likeness." Here we have three plural pronouns. Most scholars understand these to refer to the plurality of the Godhead (i.e. the Father, Son, and Holy Spirit). No one is like God, an eternal omniscient, omnipotent, and omnipresent being. In 1 Kings, Solomon says, "O LORD, the God of Israel, there is no God like You in heaven above or on earth beneath, keeping covenant and showing loving kindness to Your servants who walk before You with all their heart" (1 Kings 8:23). Only Jesus and the Holy Spirit are like God the Father. God, the Holy Spirit, and Jesus have been there since the beginning.

Mankind was to rule or have dominion over all the earth and the fish, birds, cattle, and creeping things (Genesis 1:28). However, because of sin, all things are not under man's dominion.

"You have put all things in subjection under his feet. For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him" (Hebrews 2:8).

Jesus will re-establish dominion over all the earth at His second coming.

God created man in His own image or likeness (v 27). The word for "image" in Hebrew means mankind as the shadow of God's figure. God created man to have fellowship with Himself. So we see at this point, that man was in right standing with God and holy. This special distinction given to mankind was not given to anything else. It gives man a separate distinction in the world. It makes man unique, resembling but of course not equal with God. Mankind was a living symbol of God's power and rulership. A key thing that God gave to humanity that makes us in His image is the power and freedom to make choices.

God creates mankind both male and female and He blesses them. What does it mean to be blessed?

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ" (Ephesians 1:3).

The word, "blessed," in Ephesians 1:3, is the Greek word, eulogēō. It simply means to speak well or good of someone or something. This is where we get our English words, "eulogize, and eulogy." When David says, "Bless the Lord, O my soul," he is praising God, speaking well of God (Psalms 103).

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You can access the original article here: [Genesis 1:24-27 Meaning](#)

Matthew Henry

Commentary on Genesis 1

An Exposition, With Practical Observations, of

The First Book of Moses, Called Genesis

Chapter 1

The foundation of all religion being laid in our relation to God as our Creator, it was fit that the book of divine revelations which was intended to be the guide, support, and rule, of religion in the world, should begin, as it does, with a plain and full account of the creation of the world-in answer to that first enquiry of a good conscience, "Where is God my Maker?" ([Job 35:10](#)). Concerning this the pagan philosophers wretchedly blundered, and became vain in their imaginations, some asserting the world's eternity and self-existence, others ascribing it to a fortuitous concourse of atoms: thus "the world by wisdom knew not God," but took a great deal of pains to lose him. The holy scripture therefore, designing by revealed religion to maintain and improve natural religion, to repair the decays of it and supply the defects of it, since the fall, for the reviving of the precepts of the law of nature, lays down, at first, this principle of the unclouded light of nature, That this world was, in the beginning of time, created by a Being of infinite wisdom and power, who was himself before all time and all worlds. The entrance into God's word gives this light, [Ps. 119:130](#). The first verse of the Bible gives us a surer and better, a more satisfying and useful, knowledge of the origin of the universe, than all the volumes of the philosophers. The lively faith of humble Christians understands this matter better than the elevated fancy of the greatest wits, [Heb. 11:3](#).

We have three things in this chapter:-

- I. A general idea given us of the work of creation ([v. 1, 2](#)).
- II. A particular account of the several days' work, registered, as in a journal, distinctly and in order. The creation of the light the first day ([v. 3-5](#)); of the firmament the second day ([v. 6-8](#)); of the sea, the earth, and its fruits, the third day ([v. 9-13](#)); of the lights of heaven the fourth day ([v. 14-19](#)); of the fish and fowl the fifth day ([v. 20-23](#)); of the beasts ([v. 24, 25](#)); of man ([v. 26-28](#)); and of food for both the sixth day ([v. 29, 30](#)).
- III. The review and approbation of the whole work ([v. 31](#)).

Chuck Smith

Sermon Notes for Genesis 1:26

THE IMAGE OF GOD

I. WHAT IS MEANT BY THE IMAGE OF GOD?

A. I do not believe that it means a physical image.

1. Though the Bible refers to the eyes of the Lord, and His ears. It talks of the hand of the Lord, also the arm of the Lord. These are all used in a figurative sense, for in the Psalms it refers to Him covering us with His wings.

2. Jesus was a manifestation of the Godhead bodily, but He became flesh and dwelt among us.

3. Jesus said, "God is a Spirit."

B. God's chief emotional attribute is love, so He created us with the capacity to love.

1. I know the joy of giving love.

a. I cannot describe the feelings that I have when I hold my wife or my children or now my grandchildren.

b. I cannot describe my feelings for God, the warmth and satisfaction as I commune with Him.

c. I cannot describe the feelings I have for you who share with us here in the body of Christ. My appreciation, my joy, my blessing.

2. I know the joy of receiving love.

a. It is difficult to know which joy excels.

b. As the lyrics of a song once expressed, the greatest thing you'll ever learn is to love and be loved in return.

C. God's chief governmental attribute is His self-determination so He made us self-determinate beings.

1. I have the power of choice. I am not a robot.

2. For choice to be valid, there must be something to choose. Hence, the tree of the knowledge of good and evil in the garden with the prohibition.

3. For choice to be valid, there must be respect for the choice made.

4. This capacity of choice is necessary for love to be a meaningful expression.

a. If I am forced to call you every night or forced to send you a bouquet every day, it may or may not be a true expression of love. You would never know.

b. If I were forced to fellowship with God, if there were no alternatives, then my fellowship would not be meaningful.

D. God's chief moral attribute is holiness.

1. Man was created pure, holy, and as such had fellowship with the holy God.

2. An unholy man cannot have fellowship or be one with a holy God.

E. God is a Spirit and He created man a spirit, but clothed him in a body in order to be able to express himself to other men.

1. Man is a spirit, dwelling in a body, possessing a consciousness.

2. Thus man as God is a trinity.

3. One of our problems is trying to decide if a malady is physical or mental. If it is something from my spirit or my flesh.

4. The truth is that we are so integrated that it is often impossible to tell.

5. Whatever effects one part of me effects all of me. Would God create man in His own image?

II. WHY WOULD GOD CREATE MAN IN HIS OWN IMAGE?

A. It would seem it was His desire to come into a meaningful loving relationship with His creation.

1. It is stated in the scriptures that we were created for His pleasure. That is the pleasure of loving us and being loved by us

2. You may say, "I don't want to love God." You have a prerogative, He created you a free moral agent.

3. Just note that in not loving God, you have failed to respond to the basic purpose of your existence thus do not be surprised if your life seems at times to be empty, frustrating and useless.

B. God desired fellowship.

1. More than half the joy of having something beautiful is the sharing of that beauty with someone you love.

a. If I see a beautiful sunset, I will call Kay to come see it with me.

b. If I hear a beautiful symphony, I will call her to listen.

2. God wanted to share the glories and the beauty of His creation, hence He created man in His image and likeness that He might fellowship or share with Him all the glory and beauty of His love.

III. GENESIS CHAPTER 3 TELLS US OF THE FALL OF MAN FROM THAT IMAGE.

A. The fall came from disobedience to the command of God.

B. The fall came by the exercise of the free choice.

C. The fall resulted in spiritual death, hence broken fellowship with the Holy God.

1. Man continued to live in his body, possessing a consciousness but the spirit was dead, thus the mind was dominated and controlled now by his flesh, and the desires of his flesh.

2. The path man chose was a one-way path, that is, there was no opportunity to undo that which was done. He could not resuscitate his dead spirit.

D. The fall brought great sorrow to God.

1. Because He loved man so much, He desired the best for man, but He knew this could only happen as man was one with Him.

2. As Jesus wept when He could see the consequences of the wrong choice man was making, so God no doubt wept.

E. The fall brought great calamity to man.

1. Life alienated from God.

2. Life dominated by the flesh with the resultant strife, fighting, wars, maladies and death.

IV. THE PURPOSE OF THE COMING OF JESUS CHRIST WAS TO MAKE IT POSSIBLE FOR MAN TO BE RESTORED INTO THE IMAGE OF GOD.

A. Thus restored, his fellowship with God could be renewed and man could once again answer to the basic purpose of existence.

B. Jesus talked to the earnest seeker of life, of the necessity of being born again of the Spirit.

1. Jesus talked of denying self, taking up the cross to follow Him. If we seek to find life in the things of the flesh we will lose it. If we are to find true life we must lose the life of the flesh.

2. Jesus talked of God's love for man and the desire of restored fellowship.

3. He then proved the love of God for man, by taking the guilt of our sins, and dying in our place.

C. The capacity of choice now comes in once again.

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WND 'Serpent whispering in your ear': Talarico pushes prophetic voices including Muhammad and Mr. Rogers to Christian congregation

By **Joe Kovacs** September 29, 2026



James Talarico in September 2019

With the U.S. Senate seat from Texas up for grabs, video has emerged of Democrat candidate James Talarico urging a Christian church to follow prophetic voices including the Muslim Muhammad and children's TV legend Mr. Rogers.

The video from September 2019 shows Talarico on stage at his St. Andrews Presbyterian Church, in Austin, Texas.

He told parishioners: "It could be for you a different prophetic voice from a different faith tradition: Buddha, Muhammad, Moses, Lao Tzu, Thich Nhat Hanh, the Dalai Lama.

"Or it may be a prophetic voice from history: Black Elk, Martin Luther King, Dorothy Day, Dolores Huerta, Toni Morrison, Mahatma Gandhi, Mr. Rogers."

Jim Hoft at the [Gateway Pundit](#) held nothing back in his analysis of the remarks.

"This guy makes the most immature and weird comments while preaching to his far-left church. What a complete flake," Hoft said.

"November 3rd is going to be a rough day for Texas Democrats. Not even all of their fake voters and cheating is going to push this clown over the finish line.

"The fake news says Talarico is going to win Texas! That will be the day the earth opens and swallows us all."

Other comments online include:

"This is the serpent whispering in your ear.'

"Beware of false prophets who come disguised as harmless sheep but are really vicious wolves." ([Matthew 7:15](#))

"I believe this is called Marxianity." "That church should be burned to the ground and the land allowed to remain fallow and unused for eternity." "He got Muhammed & Mr. Rogers, but left out Pee Wee Herman!"

Authority of Scripture above every other ancient or current source of what is true:

5. Internally consistent.
6. Historically accurate.
7. Prophetically perfect.
8. Framework for understanding creation.

That includes the roles he created us for.

WND 'Tremendous heresy': C.S. Lewis family 'very upset' that Christ figure Aslan will be voiced by a woman

'If God is a Father, He is not Meryl Streep pretending to be a father. He's not trans.'

By [Ron Strom](#) [September 28, 2026](#)

C.S. Lewis, the beloved Christian author who wrote the seven-book series "The Chronicles of Narnia," created the talking lion character Aslan as a representation of Jesus Christ – who walked the earth as both "man" and God.

Yet the latest film version of one of the books, "The Magician's Nephew," opening in February, will have the mighty lion voiced by a woman – actress Meryl Streep. And that fact reportedly has made the Lewis family "very upset."

Longtime Christian film critic and founder of MovieGuide Ted Baehr recently told CBN News he had visited with Tim Gresham – the son of 80-year-old Douglas Gresham, Lewis' stepson.

"C.S. Lewis would be turning over in his grave. His family is very upset about it, and I think we should be upset about it," Baehr said of the decision to cast Streep.

"Theologically this is a tremendous heresy, and it's a tremendous problem. ... So it shouldn't happen."

Baehr said the Lewis family agrees with many Christian Narnia fans that the voicing of a mane-sporting male lion who represents Christ by a female is simply wrong.

Watch the Baehr interview:

Baehr also mentioned the family is trying to regain control over the C.S. Lewis Company, which made an agreement with Netflix in 2018 to make Narnia films and series.

Continued Baehr about the casting decision: "Because God the Father, and Jesus the Son and the Holy Spirit and, of course, the whole process leads toward 'The Last Battle,' and 'The Last Battle' represents Jesus in Heaven," he said in reference to the final "Narnia" book.

"If God is a Father, He is not Meryl Streep pretending to be a father. He's not trans. He's the Father, He's our Father. He loves us, He adopts us.

"You have to have God as a Father. You can't have God being voiced as a woman. This is not theologically correct."

A year ago, Baehr wrote a column for WorldNetDaily entitled ["An open letter to producers of the new 'Narnia' movies."](#) He pointed out that a vast Christian audience loves the Narnia series and warned Netflix not to squander the opportunity to draw in those believers by instead betraying the Lewis books and their intent. Baehr even included a request at the time regarding Aslan:

"Respectful portrayal of Aslan:

- Aslan depicted with reverence, majesty and divine authority
- Avoid trivializing or reinterpreting Aslan's role as a Christ figure
- Voice and visual design that evoke awe and spiritual depth that maintain the key Christlike attributes of an awe-inspiring Aslan as an authentic allegory of Jesus Christ."

The announcement of Streep's involvement occurred earlier this month.

One X user posted an apt quote from the author himself:

"I don't think evil, in the strict sense, can create. It can spoil something that Another has created." – C.S. Lewis

The Netflix-produced movie is directed by Greta Gerwig. Other aspects of the latest film that depart from the historical Narnia themes also are getting criticism from fans of the film series.

[Empire online](#) quoted Gerwig about her decision to cast Streep:

"I wanted someone who was profound but not pretentious, who had gravitas but not morose self-seriousness. Someone who could communicate depth and pathos as well as joy and delight," Gerwig tells Empire of casting Streep as Narnia's deity-of-sorts. "I wanted someone who was older than 70, so there was a wisdom of experience, but who also had the capacity of fresh wonder, like a child. And also to be one of the greatest actors to ever do it. That list is not a long one.

While no trailer has been released of the film, a series of still images representing "The Magician's Nephew" were shared with Empire magazine, summarized here:

WorldNetDaily caught up with Baehr to further discuss the controversy surrounding the film.

He explained that Gerwig is not consciously anti-Jesus, but that her worldview is influenced by the fact "she is a feminist, Unitarian Universalist" – and her theology, then, is a far cry from trinitarian Christianity.

Even so, Baehr told WND Gerwig is "a great filmmaker." His MovieGuide organization gave high marks to her earlier movie "Barbie."

Baehr predicts Gerwig's final version of "The Magician's Nephew" "is probably going to destroy the Genesis allegory" – which is the main purpose and thrust of the book.

So, will the female Aslan issue or any other deviations from traditional Narnia cause Christians to boycott "The Magician's Nephew"? Baehr says likely not.

"A lot of Christians are not that committed," Baehr said, noting that he's seen countless times Christians supporting entertainment that does not uphold biblical values.

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