Replenish

Genesis 1:28, "replenish" vs. "fill"

"And God blessed them, and God said unto them, Be fruitful, and multiply, and <u>replenish</u> the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Note these summaries¹:

Genesis 1:28

1611, 2011+ AV1611s "replenish the earth"

NKJV, 1984, 2011 NIVs "fill the earth"

The NKJV, NIVs deny the pre-Adamic creation with "gods" Genesis 3:5, "the sons of God" Job 38:7.

Genesis 9:1

1611, 2011+ AV1611s "replenish the earth"

NKJV, 1984, 2011 NIVs "fill the earth"

Genesis 9:1 confirms the pre-Adamic creation, *Genesis 1:28*. The NKJV, NIVs deny the confirmation.

Note these sources² that state that "replenish" means "fill."

Note these sources³ that show that "replenish" means "refill."

The AV1611 contains the word "fill" or related words over 300 times. "Replenish" or related words occur 7 times.

If "fill" was the correct word for Genesis 1:28, the King James translators could have inserted it there. They used it in Genesis 1:22.

"And God blessed them, saying, Be fruitful, and multiply, and <u>fill</u> the waters in the seas, and let fowl multiply in the earth."

If we compare scripture with scripture, Genesis 9:1 gives the meaning of "replenish" as used in the 1611 Authorised Holy Bible.

"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."

God is clearly commanding Noah to *re*-fill or *re*-stock the earth with men, in order to *replace* the men drowned in the worldwide flood of Genesis 7.

Genesis 1:28 shows that Adam had a similar commission.

Why is this important?

- Adam is called "the son of God" in Luke 3:38. We will see that Adam is part of a re-creation.
- At the original creation, God "laid the foundations of the earth...the morning stars sang together, and all the sons of God shouted for joy" Job 38:4, 7.
- "Sons of God" were therefore present when "In the beginning God created the heaven and the earth" Genesis 1:1. They were not human but possibly humanoid, or angelic. Note that "the sons of God" in Genesis 6:2 are called "the angels that sinned" in 2 Peter 2:4 and "the angels which kept not their first estate" in Jude 6, so there must be some likeness with "the sons of God" of Job 38:7.
- Some "sons of God" were present on earth after the creation of Adam and Eve. That is why Eve shows no surprise when Satan refers to "gods" in Genesis 3:5.
- Note that the NKJV has "God" in Genesis 3:5. This is more modern 'spin,' in order to cover up the biblical facts we are addressing.

- Following the original creation, Genesis 1:2 describes a universal catastrophe, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."
- Verse 2 must refer to the destruction of the original creation because Isaiah 45:18 states "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else."
- Yet Genesis 1:2 states that "the earth was without form, and void" so the original creation suffered some catastrophe.
- That catastrophe was the fall of Satan. Ezekiel 28:14-19 describes Satan's fall, with reference to Satan as "the king of Tyrus" verse 12. "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness..."
- The expression "By the multitude of thy merchandise they have filled the midst of thee with violence" may refer to massive 'turf wars' over cosmic criminal enterprises in the original creation in which Satan became embroiled with some of "the sons of God." This is possible because both Ezekiel 27 and Revelation 18 deal with a "multitude of thy merchandise" in the context of Satan's fall and his future ultimate defeat.
- Men have always been interested in gang warfare⁴ but this violence would have been on a scale like literally nothing on earth since then.
- This violence had universal effects. Ezekiel 28:18 states "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick..." "traffick" refers to trade, both legal and illegal.
- Note that Psalm 102:19 describes heaven as God's sanctuary. "For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth."
- The statement in Ezekiel 28:18 therefore corresponds to the chaos that overwhelmed the original creation, which included Satan's "sanctuaries," when Satan sinned. Maybe the Devil was the first environmental terrorist⁵.
- So Genesis 1:3-31 describes a re-creation, where God has to repair the devastation. As in any disaster where darkness overwhelms the scene, like the Underground on July 7th 2005⁶, you have to get light on the situation, so in Genesis 1:3 "God said, Let there be light: and there was light."
- This picture also explains Genesis 1:7, 8. "And God made the firmament...And God called the firmament Heaven. And the evening and the morning were the second day."
- Missing from the second day of the six-day creation is any mention of "*God saw that it was good*" Genesis 1:4, 10, 12, 18, 21, 25, 31. This expression is applied to all the creation of the other five days.

- The explanation is that "the firmament of the heaven" Genesis 1:17 is occupied by what is not "good" as a result of Satan's fall.
- Ephesians 6:12 reveals who, or what, the occupants are. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These would include the former "sons of God" who, apparently, fell with Satan.
- That explains why God commands this new "son of God" Luke 3:38, Adam, to "replenish the earth."
- Many former "sons of God" lived on the original earth but they were eliminated in Satan's rebellion, or at least disqualified. Adam and Eve now have to replace them, by reproduction.
- God also gave Adam and Eve "dominion…over all the earth" Genesis 1:26 because Satan forfeited this dominion when he sinned and defiled his sanctuaries.

A serious practical lesson for the child of God

Ezekiel 28:17 states, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

Remember that Satan was originally "*Lucifer, son of the morning*" Isaiah 14:12, the light bearer⁷, reflecting the light of the glory of God. That responsibility now rests with the Christian.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" 2 Corinthians 3:18.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" 2 Corinthians 4:6.

You and I are supposed to reflect the light and glory of God and the Lord Jesus Christ. That is how Solomon prophetically describes the Church in Song of Solomon 6:10.

"Who is she that looketh forth as the morning, <u>fair as the moon</u>, clear as the sun, and terrible as an army with banners?"

She is "clear as the sun" because she reflects the light of the sun, which typifies the Lord Jesus Christ, Who is "the Sun of righteousness...with healing in his wings" Malachi 4:2.

The Christian is also a son of God by adoption. Paul said in Romans 8:14, 15.

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Also, the Christian is the loyal subject of the Lord Jesus Christ Who "shall be king over all the earth: in that day shall there be one LORD, and his name one" Zechariah 14:9.

John revealed the reign of the Lord Jesus Christ in Revelation 11:15.

"And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

If you and I are prepared to suffer, or as Peter says in 1 Peter 4:14 "If ye be reproached for the name of Christ" then Paul promises in 2 Timothy 2:12 that "we shall also reign with him."

So the sight of even one King James Bible Christian believer reminds the Devil and all principalities, powers, rulers of the darkness of this world and the spiritual wickedness in high places of their three-fold loss:

- Loss of glory in the presence of God
- Loss of sonship from the Fatherhood of God
- Loss of universal dominion from the throne of God.

That is why Satan wants to swallow you whole, if he can⁸.

"Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out" Jeremiah 51:34.

Resist therefore

1 Peter 5:8 "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"

1 Peter 5:9 "Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

1 Peter 5:10 "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

1 Peter 5:11 "To him be glory and dominion for ever and ever. Amen."

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On this occasion the writers' evidence is conclusive with respect to Lucifer meaning light bearer

⁸ Ruckman Reference Bible p 1057