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Creation and Holistic Ministry: A Study of Genesis 1:1 to 2:3

Iain Provan

> 'In the beginning was our father Abraham; and God created him *ex nihilo* from the dust of the ground and called him out of Babylonia to found the church.'

It is conceivable that the Bible might have begun in this way. Certainly many Christian readers have behaved as if it did begin in this way. And not a few Old Testament theologians of fairly recent times have offered intellectual comfort for this idea, by arguing that the earliest, most distinctive creedal formulations found in Israel omitted all mention of any events prior to the Patriarchs. The same is true, they have alleged, of the most ancient narrative sources behind the Pentateuch.

The impression is thus created that everything in the biblical story prior to the Patriarchs must be of secondary importance for us as Christians, theologically and practically—that it is the great story of *redemption* upon which we should focus our attention, and not, to the same extent, the equally great story of creation. And this has certainly been the implicit or explicit view of many ordinary Christians I have known over the years, including many evangelical Christians. Abraham we know—a little; Moses we know a little better, even if we do not like him very much; but what does *creation* have to do with anything? Of what use are Genesis 1 and 2 to Christians, except as a stick that can usefully be employed to beat those who do not believe in this or that theory about the origins of things?

I Redeemed for What?

Which is the reason, of course, that so many Christian people have an exceptionally good grasp of why the theory of evolution is wicked, or why one theology of the atonement is better than another, but have a much higher degree of difficulty in answering this question: what are we *redeemed for*? It is clear enough, I suppose, what it is that we are redeemed *from*: nearly every Christian testimony will give substantial attention to that point, sometimes offering far more detail about the speaker's previous life than the audience ever truly wished to hear. We all know, or we think that we do, what it is that we are redeemed *from*; but what are we re-

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deemed *for*?

- To tell others about Christ, certainly; but what if every other person were, hypothetically, already a *follower* of Christ? What if that aspect of our Christian calling were no longer necessary, because everyone had been saved: would there be anything left over for us to do, as Christians?
- Perhaps by then we would have passed beyond this present realm and would be with the Triune God for eternity; but what would we be doing *there* in his presence, as inhabitants of the new heavens and the new earth?
- Worshipping, certainly; but anything else? What are we redeemed *for*?

It is, in my experience, a question that many modern Christians find it difficult to answer. Indeed, they have not really *asked* it; for the Christian discipling that they have received has emphasized only redemption *from* something, and that is how they have come to conceive of the Christian life overall. They have a fairly good idea, therefore, about what they are *against*; but they are vague to the point of being incapacitated when asked what it is that they are *for*. They have an exceedingly narrow view, in fact, of what it means to be a Christian. They conceive of the Christian life mainly as a matter of *escaping* from things—

- from a decadent culture, perhaps;
- from unsatisfactory relationships;
- from creation itself, which is, they will sometimes gleefully tell you, destined for the fire.

There is often something of a desire to escape even from the self—from the humanness of things, from the earthiness of it all, from the embodied nature of things.

All of this, I suggest, is related to (although not exhaustively explained by) a fundamental theological problem; that such Christians—and there are many, many of them—possess no sufficiently robust idea of creation, with which to undergird and explain their idea of redemption. They have no idea of the larger canvas upon which the story of redemption is painted; the ideal or the end towards which redemption is pointed. Their Bible *indeed* begins, for all practical purposes, with Abraham—if they ever read the Old Testament at all, rather than sticking entirely to the New. It is with Abraham that their Bible story begins, and not with creation.

Holistic Christians they therefore cannot be. Holistic ministry they therefore cannot practise, for they have not even conceived, yet, of its *possibility*. If any model of ministry has been plucked from Genesis 1–11, it is only the model of the ark-dwellers accompanying a modern-day Noah: sailors tossed around on the stormy seas of life; desperately struggling to prevent the chaotic world outside from leaking in; pausing in their travels only occasionally and briefly to see if they can find any unsuspecting pagans outside the ship, so that they can disable them, rush them on board, shut fast the doors, and sail off into the sunset to be again the church of God.

Whither they are sailing, of course, is a mystery to all concerned; for they have lost the map for the journey. It is enough that they are sailing together, safe from the storm.

II The God of Creation

The real Bible that we truly possess, of course, does not begin with Abraham. It does not even begin with Noah. It begins with Creation, and with a God who is involved with, open to, generative of, the whole of creation, and not just with a selected minority of his human creatures. It begins famously and ambiguously: *In the beginning God created the heavens and the earth, and the earth was formless and empty*; or, more likely in the original Hebrew, When *God began to create the heavens and the earth, the earth was formless and empty*.

Fierce discussions have been generated by this ambiguity, usually centring on the question of whether or not the creation of all things is *ex nihilo*, 'out of nothing'. And whether the creation of all things is indeed 'out of nothing'—whether nothing existed before the one God initiated its existence—is of course an interesting and important theological question, to which the answer for believers in the one God is presumably, although certainly speculatively, 'yes'. It is an important question. But it is doubtful whether *Genesis chapter 1* is at all interested in this question—the question of the creation of *all* things.

- Certainly it is interested in the creation of the things that have to do with us.
- It is interested in the ordering of things such that life on this planet is viable.
- It is interested in God's creative activity that *makes* a viable, and indeed a blessed, life possible here.

But there is no real evidence in the passage as a whole that the origin of *all things* is the focus of attention.

Indeed, you will notice a rather deafening silence in the passage as to the specific origin of at least *two* things that are mentioned. We hear that God spoke light into being (verse 3), and the sky (verse 4), and the land (verse 5), and everything else that follows; but we do not hear anything about the origin of either the darkness or the waters, first mentioned in verse 2. *They* are simply *there*, as God's creative activity begins.

They already exist, before God begins to form his words that will change everything. And their ultimate origin is not explicitly addressed in Genesis chapter 1, any more than the ultimate origin of evil in this world is addressed in Genesis chapter 3. Evil is simply there, already, in the form of the snake, before the human pair succumb to it. In Genesis 1, darkness and water are already there, too; and their presence, too, is shrouded in mystery that the text itself does not seek to dispel.

Once this reality is perceived, then the question of precise translation in Genesis 1:1 becomes less important than it has sometimes seemed; for whatever the better translation, it seems very likely on general grounds that the creation of our reality being pictured for us here does *not* involve a completely new beginning in absolute terms, moment zero in the Big Bang (as it were)—does *not* involve that, but rather, already, involves an act of divine redemption. That is, redemption is already bound up with creation in Genesis 1.

Here is the earth, formless and empty, 'formless and void' (as older translations put it). It is a wasteland, uninhabitable by life, and certainly by human life. It is indeed marked, not by

the order necessary for life, but by chaos. That is the significance, biblically, of the darkness and the water.

Darkness is a uniformly negative phenomenon in the Bible: a cloak for evildoing, a symbol of ignorance and folly, and an image for death or the grave; and itself a spiritual power. It is the natural environment for evil happenings.

Water is both necessary for life, and yet in large amounts dangerous and deadly to human beings. The use of the Hebrew word *tehom* here in verse 2, translated usually into English as 'the deep,' is particularly ominous; for it evokes the name of the dreadful sea-monster Tiamat, out of whose carcass, Babylonian myth claims, the world was carved. Other parts of the Bible also borrow from this same Babylonian mythology in developing a distinctly Hebrew view of creation.

These other texts allude to a cosmic battle between the God of Israel and a sea-monster variously named as Leviathan or Rahab, or simply described as a serpent or a dragon. The 'waters' or 'floods' are indeed pictured in various OT texts, including several of the psalms, as restless, chaotic entities always liable to break into God's ordered world and to overwhelm the believer, so that life is put in danger and the psalmist feels himself sinking into the realm of death, the realm of She'ol beneath.

Water and darkness bespeak chaos. They are unruly and evil powers which, left to themselves, rise up in opposition to God, and are always looking for ways to disrupt the ordered and life-giving environment which God provides so that his creatures can flourish.

Here is the earth, then—formless and empty, a wasteland marked by chaos. Here is the earth, ready for God's creative activity to begin, as God's Spirit hovers over or sweeps across its expanse. Perhaps the picture is of the aftermath of battle, as the victor surveys the subdued enemy, or perhaps it is simply one of containment and control. We cannot be sure, although the idea that God is sovereign over this chaotic reality, sovereign over the darkness and the waters, is already clear enough. Here is the beginning point of the world that we know; and out of the silence God speaks.

III Creation

'Let there be light.' The first creative act of many, each of them following a similar pattern. God speaks, and something comes into being, in obedience to the divine word—a fitting response of the created to the Creator. Something comes into being; and it is something 'good'. That is the point of the whole exercise: to create a good place, full of good things, reflecting the character of a God who is fundamentally good. Notice here, incidentally—just to underline what I was saying a moment ago—that the darkness is noticeably *not* called good in itself. It is only the light that is pronounced 'good', in the first instance. But notice also, on the other hand, that the darkness is not *destroyed* by God in creation, even *though* it is not good in itself. What happens is that the darkness is in fact redeemed.

The enemy is turned into a friend, and made to serve a useful purpose as 'night' in relationship to the 'day'. Darkness becomes part of the good creation, through God's creative and redemptive action; and thus God reveals

himself right at the beginning of the Bible story in terms that will become clearer only as the story progresses. Here is a God whose interactions with creation are marked by generosity; a God of whom it will recurrently be said in the Old Testament that he is a compassionate and a gracious God, slow to anger and abounding in love and faithfulness (e.g. Exodus 34:6). And so the darkness is *not* destroyed, but redeemed and made useful.

First the light is created, then; and secondly the sky, envisaged in verses 6–8 as separating the waters above it (the source of rain, snow and hail) from the waters beneath it—the waters that will shortly become the seas. Here are the 'heavens' introduced to us already in verse 1; and now in verses 9 and 10, we begin to hear of the earth. Dry land emerges, as the waters are ordered—in the same way that the darkness was ordered—so that they, too, serve a useful purpose. They are no longer the all-encompassing and life-denying 'deep' of verse 2, leaving no space on the planet where life may flourish. Now they are contained and constrained, so that the dry land can appear which will later support terrestrial life.

Notice once again that the waters in verses 6–9 are not themselves referred to as 'good'. They are chaotic and dangerous entities redeemed, rather than good things created. It is only once the whole process of reordering has been completed half-way through day 3, and all the waters have found a useful function to perform, that we are finally told in verse 10 that 'God saw that it was good' (verse 10).

The *creation* of dry land then leads on naturally to the *development* of the land so that it can support life, in verses 11–13; and verses 14–19 complete the backdrop against which life will emerge by filling in the details of the firmament. They describe the sun, the moon and the stars that will provide light and also the chronological framework within which human life, in particular, may be ordered and enjoyed: for they will serve as 'signs to mark seasons and days and years' (verse 14). Disorder is slowly and surely giving way to order—to a world in which it will be possible to live well, because it is 'good'.

The stage is thus fully set; and life emerges next, to act out its role on this stage—the diversity of creatures that live in the sea and the birds that fill the sky (verses 20–23); and the creatures who live on the land (verses 24–25). And it is all *indeed good*. God has created the whole thing with goodness as his guiding principle. He has drawn into this process even those things which in themselves did not start out as good. It is all *good*—for its own sake, and before human beings ever appear on the scene.

- It does not require our presence to be good.
- It is not good only because of our presence.
- It is good because God made it so, and has said it is so.
- It is the very nature of the reality that we inhabit.

IV Divine Image

Into this good creation, finally, come human beings (vv. 26–29). Why? To be the bearer of the divine image (v. 26)! What does that mean? In terms of the immediate context of verse 26 within Genesis 1, it means that we have been

given the task of 'ruling over' the other creatures, and indeed of 'subduing' the earth (verses 26, 28). It is these tasks that mark human beings out from the sea creatures and the birds, for example, who are also commanded to 'be fruitful and multiply' and to fill their environments, but are not commanded to 'rule over' or 'subdue' anything (compare verses 22 and 28). And so the image of God appears to be directly bound up with these particular commands. What is implied by these commands? Their language is strong.

The second verb (in English 'subdue') is a translation of the Hebrew verb *kabash*. It is the language of conquest, usually military conquest. It reappears in passages like Numbers 32:22, 29 and Joshua 18:1, where we read of the land being 'subdued' before God and his people; or 2 Samuel 8:11, where we read of David 'subduing' all the nations. Warfare therefore lurks in the background of this verb.

The first verb (in English 'have dominion, rule over') is a translation of the Hebrew verb *radah*. It is the language of government. It is used elsewhere in the Old Testament of kings governing their subjects (e.g. 1 Kings 4:24); of Israel ruling over those who had previously oppressed them (Isaiah 14:2); of the upright ruling over the wicked (Psalm 49:14). *Government* is envisaged in the use of this verb, especially royal government, with its associated tasks, such as establishing and maintaining justice.

Our Genesis language describing the divine commission to human beings is therefore strong language. It is language implying aggressive action taken by a would-be king to win his kingdom by force and then to govern it well. Like the hostile forces opposing the Israelites and their leaders as they entered the Promised Land, the earth is portrayed as confronting, at the moment of creation, these *human* invaders with their royal pretensions—those who come to multiply and to fill the earth, and must conquer it and then govern it if this multiplication and filling is to happen.

That is the reality of creation in Genesis 1. It is a hard-edged reality; and it is not a welcome reality to many, who hold out a more *romantic* vision of the world—a vision that knows only of harmony in the origins of things, and nothing of struggle; and a vision which feeds a romantic view of our *present* reality as well, in which struggle is frowned upon and harmony heavily advocated.

The romantic vision of the world, however, would require a different Genesis text. It would require a text that speaks in these terms: 'Do not fill the earth, but reduce your human impact upon it; be kind to it, rather than subduing it; and seek to live in harmony with other creatures rather than governing them.' Such a text does not in fact exist in Genesis 1, which does not share any modern, romantic notions about creation. Genesis 1 does not indulge in that mushy and naive, often profoundly anti-technological, sentimentality about 'Nature' that we hear more and more around us. Genesis 1 views nature, not as a benevolent deity anxious to embrace us all as we abandon hope of controlling her, but as something that requires constantly to be governed if life is to flourish. And human beings have been given that task of governing, as kings in their newly-created kingdom.

That is what being created in the image of God in Genesis 1 is mainly about. But notice that it is indeed as the images of God that human beings have been called to this task. This is an important point to emphasize; for the language of Genesis 1:28 has sometimes been misunderstood as justifying the rapacious exploitation of the earth that is *also* a prominent feature of our modern experience—the other side of the coin from romantic idealism, and the reason that so many are attracted to it. 'God has legitimated our conquest of the earth', it is said; 'let us get on enthusiastically with our task and suck out every last resource from it for our benefit and pleasure.' So it is said. But it is as images of God that we are given this task of ruling and subduing. It is not as autonomous, self-created beings.

Here it is helpful to understand the probable cultural and historical background of the term 'image' in Genesis 1. It was common in the ancient Near East for great emperors to set up images or statues of themselves, 'likenesses' of themselves, in conquered territories that they were now claiming as their own. The image would function, in a manner of speaking, as the imperial representative in that territory, symbolizing imperial authority and control. The point is this: that the image had no authority of its own, any more than the vassal king of the territory, left in charge by the emperor, had such authority of his own. The only sort of authority in view, when an image appeared, was *delegated* authority.

And so it is in Genesis 1. It is as 'image of God,' and not as an *autonomous* being, that the human person is to subdue the earth and have dominion over other creatures. It is as delegate of the one true King who is King of everything. It is as creature, and not as god, that government is to be undertaken; for the kingdom is really God's, and does not belong to its human tenants. It is not theirs to do with as they will. They are indeed only the servants of God and the stewards of his creation, accountable always and in every respect to the Owner of the Garden, the Creator; for the earth is the Lord's, as the psalmist reminds us, and the fullness thereof (Psalm 24:1). It does not belong to us.

V Image-Bearing

What is our human calling, therefore? It is to be a divine image-bearer in the midst of creation. What does that mean? It means to govern creation on God's behalf and as his representative; to mediate the rule of God in respect of the rest of creation; to be 'like God' in respect of the rest of creation. This involves, already in Genesis 1 and long before we get to the human turning away from God in Genesis 3, decisive action, even struggle. That is an intrinsic part of the human calling, quite apart from the question of human fallenness, which so distorts and complicates our lives.

The language of Genesis 1:28 makes this need for action, for struggle, clear; and indeed, in maintaining order and promoting life in creation in the ways envisaged here, human beings are themselves only consolidating and extending the creative acts of God in the first place—the God who himself, right at the beginning of the Bible, produces order and life out of the midst of darkness and chaos, and in opposi-

tion to their malevolent threats. The human vocation is analogous to the divine initiative, as one might expect if we are indeed made in God's image and in God's likeness. The human vocation involves the imitation of God.

Genesis 1 itself does not tell us much more, explicitly, about what the business of image-bearing involves, although it does suggest implicitly that it involves an appropriate balance between work and rest. God rests at the end of his week of creation (Genesis 2:1–3); and other parts of the OT rightly deduce that this divine example should certainly be followed by those who are made in God's likeness. To be like God involves both work and rest, in appropriate balance; and that is the great idea embedded in the Sabbath –

- the great symbol of the truth that we are not defined by what we *do*, and that life is more than work;
- great expression of the idea that life is not found in grasping after things, but in letting go of them and setting others free to do the same.

But beyond this one implication, Genesis 1 itself does not go.

We need to move out into other parts of the Bible, therefore, to fill out our picture of what image-bearing looks like. We need to move on to Genesis 2—the immediate context in which Genesis 1 must be read. Here the task of gardening, of earth-keeping, is further described, in a story that itself undermines any improper understanding of our 'ruling' the other creatures of the earth, since it emphasizes both the affinity that exists between human beings and animals (both created 'out of the ground'), and the community that is possible between them. It is at least conceivable in this story, although it turns out not to be the case, that *adam* will find a soul-mate among the other creatures.

Beyond Genesis 2 we need to take account of passages in the OT Torah or Law that extend the Genesis perspective on the human role in creation, and make very practical applications of it—passages like Leviticus 25, which tell us that it is always God who owns the land, and that we are only stewards of it and do not own it; or, making the same point in a different way, passages that give us laws pertaining to the whole created order, and not just to its human part—Deuteronomy 5:12–15, for example, which insists that animals should share in the blessing of sabbath rest, or Deuteronomy 20:19–20, expressing concern for the good of trees in the midst of warfare.

Beyond these passages, we also think of those parts of the Bible which articulate the ideals of Israelite kingship, in terms of justice and provision for all, emphasizing the protection of the most vulnerable in society; and beyond these we need to pay particular attention, of course, to the person of Jesus Christ, the divine image-bearer *par excellence* and the one whose human life we are called to imitate. Here is One who himself constantly urged his followers to live up to their calling of being 'like God', not least in this brief instruction from Matthew's Gospel: 'Be perfect … as your heavenly Father is perfect'—uttered in a context, of course, which speaks of God's goodness in creation and of God's generosity to everyone, whether they represent the forces of darkness or the forces of light.

Image-bearing is really what the

whole Bible is about, at least when the focus of attention is on human beings; and we need the whole Bible to inform us about what it entails, for it is something much too complex to be spoken of in a single biblical text or a single biblical book. It is certainly a topic far too large to be addressed comprehensively here this morning in these brief moments as we begin our day together.

But Genesis 1 at least gives us our starting point: an important grounding for our reading of the rest of the Bible, and for our understanding of the nature of Christian ministry—although I myself, although I am an ordained minister, dislike the word ministry, and try not to use it. For 'ministry' has too much religion about it; too much clericalism. It is a word that has associations too narrow and too specific, and it is difficult for us to leave them behind us when we use it. In particular, it tends to make us think of particular tasks, of particular jobs, that we might be called to *do* in the church or in the world, rather than to think of the larger question that the Bible presses on us: the question of what it is that we are called to *be*. 'Ministry' is a word that tends to cramp the imagination, and to misdirect the Christian mind, as when students tell me that they intend 'going into ministry'—which always makes me want to ask them what it is that they think they are doing at present, during every moment of every day.

VI Life

So let me ask, not about the nature of the ministry to which we are called, but rather about the nature of the *life* to which we are each called, indeed that we are *created* to live. What does Genesis 1 tell us about life, when read with attention to its broader biblical context?

- It is a life, the text tells us, to be lived in good and true relationship with God who gives it to us.
- It is a life to be lived in good and true relationship with our fellow-human beings, who are also made equally in God's image, no matter what their gender, race or world-view may be.
- It is a life, we are further told, that is to be lived in good and true relationship with the remainder of the created order around us, for which we have a God-given responsibility.

It is a life, in sum, that is to image God in the midst of God's kingdom, which is the whole earth—to image God in multiple and various ways that reflect the beauty; the creativity; the love and compassion; the forgiveness and the justice of our Creator.

That is the picture of the human vocation that arises out of Genesis chapter 1; this is our service, our 'ministry', if you will. It is, of its very nature, fundamentally and irreducibly a holistic ministry. It is not clear how it could be anything else, when we are clearly created by God as whole people.

And it is in the context of this high human calling, which extends so far beyond the boundaries of what is normally thought of as religion, that the rest of the Bible story is to be understood. It is in the context of creation that we must comprehend the story of redemption.

What are we redeemed *from*? We are redeemed from sin: from the darkness that has entered into this world of right relationships and has produced such

catastrophic disruption, as human beings have sought to be God rather than to be the *image* of God, and in turning away from God have brought disaster on themselves, their neighbours and their environment. We are redeemed from sin.

But what are we redeemed *for*? I return to the question with which I began a little while ago. What are we redeemed *for*?

- *Not*, biblically speaking, so that we can escape culture; or unsatisfactory relationships; or ourselves;
- *not* so that we can escape from creation itself;
- and *certainly* not so that we can create our own sub-culture *within* creation, our own holy comfort-zone in which all darkness is cast to the outside and we know only cuddly communion within.

That is not redemption; it is simply a different form of sinful self-indulgence. It is simply religion. Redemption is, rather, the restoration of the divine image in human beings, and the intrinsically-connected reconstitution of the right relationships that we were created to have with God, neighbour and creation. That is what we are redeemed *for*. It is a redemption in respect of God's creation purposes for us, which are closely connected with God's purposes for us also in the *new* creation in which we are caught up in Christ. It is a redemption always focused on the larger question of God's creation purposes for all things.

- And so Noah is redeemed from the watery chaos, just as the earth had previously been *formed* out of watery chaos, so that creation can continue.
- Abraham is called out of Babylonia in response to the chaos of Babel, with a view, ultimately, to the blessing of all nations.
- The Israelites are saved from the darkness and chaos of Egypt, so that they can become a kingdom of priests to the nations, mediating God's blessing them.

VII Christ the Ultimate Image-Bearer

And so the story goes on, until it culminates in Jesus Christ. Here is the one who subdues the watery chaos of the Sea of Galilee with a simple command ('Be still'); the one who himself descends into the waters of death just as Jonah did, only to overcome the powers of darkness decisively and forever in his resurrection. Here is the one who thus makes possible the new heavens and the new earth of which the book of Revelation speaks, in which all things are redeemed—not merely human beings, but all creation which, in the words of the apostle Paul, has been groaning in anticipation of the kingdom of God coming finally and fully in God's good time, and is glad to see that day.

Here is the ultimate image-bearer, in whom our fractured images are for all time restored, and all is made well; so that in Revelation chapter 5 (verses 11–14) *every* creature in heaven and on earth and under the earth and on the sea, and all that is in them, is found singing that famous song: 'to him who sits on the throne and to the Lamb be praise and honour and glory and power, for ever and ever.' It is the New Testament version of an Old Testament vision, articulated most clearly in Psalms 148 and 150, in which 'every-

thing that has breath praises the Lord'.

What a wonderful redemption is thus envisaged! It affects everything, and it touches every part of life. What are we redeemed to be? Bearers of the divine image in every aspect of our lives. What are we redeemed to *do*? To live out that reality with integrity and joy, whatever our hand finds to do in particular instances, at particular times, and in particular places:

- whether it be worshipping and praying, or being a parent to our children, or a lover to our spouse;
- whether it be singing a psalm, or painting a portrait, or playing a sport; whether it be enjoying a wine, or farming a piece of land, or doing our duty by our employer;
- whether it be struggling for justice against the principalities and powers of this present age, or being persecuted for our faith or just actions, or rescuing a lost soul from the streets.

In all things we are called to act out the kingdom of God. And that is why holistic ministry is not one *option* among many for the Christian—something that we can take or leave as we feel led. It is not even discussable, in all honesty, as if there were some room for debate about it. Holistic ministry is simply bound up with what being a Christian is all about; for being a Christian is all about the offering of our whole selves, and the whole of our reality, as living sacrifices to the one God who made all. It is about being true to the nature of things.

May God give us all grace to embrace this expansive Good News wholeheartedly, and to preach it, so that others may know true liberation, as they find their true humanity in Christ—as they 'put on the new nature', as the apostle Paul commends it, in Ephesians chapter 4 (verses 22–24), 'created after the likeness of God in true righteousness and holiness'. May it be so. Amen.