

**Wernicke's area, which is the primary receiver of auditory stimuli and the angular gyrus, which acts as a way station between the auditory stimuli, and the angular gyrus, acts as a way station between the auditory and the visual regions. When Wernicke's area is damaged, speech is fluent but has little content, and comprehension is usually lost. Wernicke and Broca areas are joined by a nerve bundle called the arcuate fasciculus. When it is damaged, speech is fluent but abnormal, and the patient can comprehend words but cannot repeat them.<sup>1</sup>**

Conclusion: The human brain was created by God in:

**Genesis 2:7** Then the Lord God **formed** [ יָצַר ] (*yatsar*): “to form ] man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. (NASB)

1. Adam was able to immediately take in instruction from God. After creating him, God placed him in the garden of Eden:

**Genesis 2:15** The Lord God took the man and placed him in the orchard in Eden to care for it and to maintain it. (NET)

2. The “study note” at verse 15 provides this information:

**Note that man's task is to care for and maintain the trees of the orchard. Not until after the fall, when he is condemned to cultivate the soil, does this task change.<sup>2</sup>**

3. The next task God gave Adam was to assign names to the animals, birds, and the beasts of the field. This means that Adam knew a language and used it to set up a system for categorizing the lower creation.

**Genesis 2:20a** The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field ...

<sup>1</sup> Richard F. Thompson, *The Brain: A Neuroscience Primer*, 2d ed. (New York: W. H. Freeman and Co., 1993), 389.

<sup>2</sup> *The NET Bible* (Dallas: Biblical Studies Press, 1996–2005), sn 20.



4. God decided that man needed a companion. With pluripotent stem cells from one of Adam's ribs, God formed a woman and presented her to Adam. How he responded to this gift is recorded in:

**Genesis 2:23** The man said,  
"This is now bone of my bones, and flesh of  
my flesh; she shall be called Woman,  
because she was taken out of Man."

5. We are not informed about the language Adam knew and used. Moses reports the details of these events in Hebrew. From that language we are able to discover the details that introduced mankind into the Angelic Conflict.
6. In their original perfect relationship with the integrity of God, Adam and Ishah enjoyed three relationships: **(1)** divine righteousness was their point of reference for the unique spiritual life in Eden, **(2)** divine love was their point of contact in status-quo perfection, and **(3)** divine justice was their point of responsibility regarding the tree of the knowledge of good and evil.
7. Following the perfect environment that Eden provided before the Fall, Adam's subsequent experiences were a sad tale of poor decisions while provisions of divine grace rescued him and many others through Christ.
8. For Adam, the sequence of events culminating in the divine rescue includes **(1)** soul life imputed to biological life resulting in the perfect, trichotomous life (Genesis 2:7), **(2)** at the Fall, the sin nature was imputed to Adam's human life resulting in spiritual death and the dichotomous state of spiritual death (Genesis 3:6), and **(3)** salvation through faith in Christ which resulted in eternal life being imputed to his restored human spirit and regeneration back to the former trichotomous state (Genesis 3:21).
9. Subsequently, the progeny of Adam and Eve had the freedom to rely on the working object of Jesus Christ to exchange spiritual death at physical birth for eternal life at spiritual birth.
10. All that has followed to the present hour consists of human free will choosing for or against the divine provision of eternal life through faith in Christ.
11. Mankind thinks, decides, and acts, the latter through word and deed, and consistently does so from two bases of volitional operation: **(1)** an inventory of divine viewpoint from resident doctrine or **(2)** outside the prescribed boundaries of fellowship with God in status quo unbelief or believer reversionism.



12. Every person in the human race has the ability to communicate verbally with rare exceptions. In our Client Nation we have a protection that guards against “abridging the freedom of speech.”
13. We have just done some research on the human capacity of speech. We are born with the neural mechanisms to learn language, to organize them within a system of grammar that allows our thoughts to be clearly articulated to others.
14. However, in our society, freedom of speech is available to everyone allowing one person’s ideas to come in conflict with those of others.
15. Speech permits a smorgasbord of differing opinions to be discussed. Conversation can be engaged to hash out differences between one person’s opinions in contrast to another’s.
16. In a stabilized culture, the differences between these opinions are over nuances rather than foundational principles. In such a case, each party is able under the Law of Liberty to allow his opponent to hold and voice his own opinions.
17. According to *Merriam-Webster’s*, “opinion implies a conclusion thought out but yet open to dispute.” My father used to say to me, “Differences of opinion is what makes poor land sell.”
18. It is one thing to have differences of opinions. But when two people go beyond differences of opinions and instead argue about cultural standards that maintain order in society, then that discussion is transformed into a contest between divine viewpoint and cosmic viewpoint.
19. The latter is where we find ourselves. Over recent decades, academia has propagandized students into believing that our culture is unfair and unjust, and its institutions need to be overhauled, diminished, or eliminated.
20. Internationalism, multiculturalism, and diversity are the resultant trends. But divine viewpoint inflexibly argues against those transitions. The best current example is the way our society is presently divided. One group engages in a campaign for dominance. The other group prefers maintenance of an ordered society based on constitutional protections while maintaining cultural standards.
21. The contest for supremacy is the struggle for power by both groups. How this transition plays out remains to be seen, but the future of our client nation depends on preserving the Laws of Liberty contained in the Constitution, its Bill of Rights, and their Amendments and the Laws of Freedom they protect.



22. Our nation is engaged in a contest that includes a struggle between two adversaries, whose goals are to acquire the political power to determine how the nation is to be governed.
23. How this contest will be resolved depends on which system of thought prevails. In the end it will not be decided by weapons, but rather by what turns out to be the prevailing thought process of the victors.
24. The divine decree knows the outcome. The resident Pivot is the key. Surveys show that Christianity is on the wane according to records of church attendance.
25. David gives his usual insight on such matters. His second Psalm takes up the international Zeitgeist during the last three and one-half years of the Tribulation.<sup>3</sup>
26. David forecasts an intensified set of circumstances during the Great Tribulation as compared to the international scums of the Church Age, yet the situation he describes is instructive for the present Zeitgeist of client nation United States:

**Psalm 2:1** Why are the nations in an uproar and the peoples devising a vain thing?

1. Presently, “the nations” of the twenty-first century are in an uproar. The struggle is for power and the major adversaries are the United States, China, and several other nations throughout the world. In addition, minor conflicts are ongoing in the less powerful nations.
2. What the Progressives desire is an environment they imagine would fulfill their visions of a perfect world free of all restraint and equality for all. To achieve this, they have resolved to engage in open conflict against divine viewpoint.

**Psalm 2:2** The kings of the earth take their stand and the rulers take counsel together against the Lord and against His Anointed [ מָשִׁיחַ (*Mashiyach*): Messiah ],

<sup>3</sup> David is the author of this Psalm whose subject describes prophetically the last days of the Tribulation: “By the Holy Spirit, through the mouth of our father David Your servant, said, ‘Why did the Gentiles rage, and the peoples devise futile things? The kings of the earth took their stand, and the rulers were gathered together against the Lord and against His Christ’” (Acts 4:25–26).



3. In David's context, the nations of the world are in opposition to the rule of Messiah which He will overcome and defeat at His Second Advent. In our context, the opposition is presently against the current client nation to God, the United States of America.

**Psalm 2:3** saying, "Let us tear their fetters apart [ **campaign to remove restrains related to the laws of divine establishment** ] and cast away their cords from us [ **accomplished by a cosmic system's encroaching authority** ]."

4. The foundation of the Laws of Divine Establishment are the Four Divine Institutions which have historically been under assault since Eden: **(1)** the Free Will of the individual and submission to the Law of Liberty and the Law of Freedom, **(2)** Marriage between one man and one woman in the private domain of the home, **(3)** the Family made up of one or more children under parental authority, and **(4)** the Government to which these individuals are protected by local and state police and nationally by the military.

**Psalm 2:4** He who sits in the heavens laughs [ שחק (sachaq): **ridicule**<sup>4</sup> ], the Lord scoffs at them.

5. These assembled heathen hoards think in arrogance that they will be victorious over Jesus Christ Who is described in Old Testament Hebrew as: יהוה יצבאות (Yehovah Seva'oth) and in the New Testament Koiné Greek as: Κύριος Σαβαώθ (Kúrios Sabaōth).
6. In both cases this title is best translated, "the Lord of the Armies." Those who have mocked the Lord and His believers are mocked in return.
7. The cosmic war is over and those who sought to suppress and destroy those who fought the good fight of faith are rescued and their adversaries scoffed at by the Lord.

<sup>4</sup> Leslie C. Allen, "שחק Laughter may have a negative, hostile connotation of derision and ridicule" in *New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 3:1229.

