contradicts any such idea, and the outstanding one of those, of course, is the creation of man, because there that is according to _ (2.75) is one of the very specific instances of Divine intervention. Verse twasty-six, God said, Let us make man in our image, after our likeness (-and let them have dominion over the fish of the sea, and over the fowls of the air,) So God made created man in his own image after 777 in the image of God created created he him; male and female created h them." When you read that, you might think at the outset Adam and Ever standing. You gread in chapter two, it is clear that that isn't what's said, because it is clear that of that Adam was created first, A then Eve, but this is given as the distinction of the events as definitely Divine intervention. That's of course, very important. And then this to very plain, //de/d//s/of in chapter two / Adam and Eve were mt created with the beasts, but the creation of the beasts came after the creation of Adam, and was a distinct Divine act, not an act of simply (2.00) that it was done, but there, we don't know exactly how God did. We can't fully understand what it means, but we know that there are some very remarkable Divine intervention in connection with the creation of noticed Eve. And then there is a point there I know that when I began to studying this the way passage in the Hebrew, where I think that it's unfortunate that King James Version translated the fixt/ verse seven of chapter two. It sys-that says that He'breathed into his nostrils the breath of life; and man became a living soul." And this word living soul which is translated that way here sounds as if God gave man spiritual life, which, of course, he did, but I don't kho think that's what the particular passage says. - He gave/spiritual life, because you read on about the flood, and over later, it says, Noah entered and took every animal into the