

Vol.1
Genesis 1-11

The Creation
and
The Ruin

By Mary M. Bodie

*"The Lord by wisdom hath founded the earth; by
understanding hath He established the heavens."*

Proverb 3:29

PREFACE

In 1922, the author of this book gave a series of Bible Lessons on Genesis. These were embodied in book form and published in 1933. These lessons have been issued in 4 different books (volumes):

- "The First Creation"* — Covers Genesis 1-11
- "The New Creation"* — Embraces the life of Abraham
- "The Two Creations Illustrated"* — An illustration of the 2 creations from the lives of Jacob and Esau
- "The New Creation Crowned"* — The life of Joseph

In Jesus' dear Name, we commend this precious treatise to hungry saints and commit it to God to be used to His glory.

The Publishers (1955)

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.

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THE PRE-VIEW

Genesis (*"the beginning"*), the first book in the Bible, is also the first of the Pentateuch (includes the first 5 books of Moses). It is the beginning of God's revelation to man. All the truth that is later unfolded in the history, prophecy, and doctrine of the Bible is here in "seed" form. It is truly the "Seed Plot of God's Word," as someone has named it. I would call it the "Counsel Chamber of the Almighty God". All God's counsels concerning man are in this book, some hidden in type and shadow, but here nevertheless; man's creation, his fall, his redemption, his discipline, his exaltation; and counsels which have been in state of development for 6,000 years are not finished yet. All are found in Genesis. We are here let into the secret of Divine Plans and Purposes, the ordained counsel of God, before the foundation of the world.

BREAKDOWN OF THE BOOK OF GENESIS

There are several sections in the book of Genesis:

Vol. 1	The Creation The Ruin	Genesis 1-2 Genesis 3-11
Vol. 2	A New Creation—Abraham & Isaac's Lives	Genesis 12-25:10
Vol. 3	The 2 Creations Illustrated—Jacob & Esau's Lives	Genesis 25:11-30:24
Vol. 4	The New Creation Crowned—Joseph's Life	Genesis 30:25-50

This study book pertains to the section of Genesis covering "*The Creation*" and "*The Ruin*" (which could be subtitled "*Entrance of Sin and Consequent Result*").

THE CREATION [GEN. 1-2]

THE LITERAL VIEW

There are different ways of studying the book; but the best way that we have found is to read the whole book through many times, chapter by chapter. Thus we become familiar with the events of each in particular and with the book as a whole. Remember that this is literal history. The characters mentioned were living persons. These things actually happened just as recorded. There is no allegory in these narratives as some would fain insist. Creation as told here is a fact. God actually reconstructed this world in 6 days exactly as it is written in this book. We cannot emphasize this fact too greatly; for there is much error afloat to the contrary. Although it also has spiritual signification, which is most wonderful, the literal history is the first thing we are going to consider.

"In the beginning God created the heaven and the earth. 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."
[Gen.1:1-2]

"In the beginning God created the heaven and the earth." Between Genesis 1:1 and Genesis 1:2 there lie ages. This may startle some, but it is the truth nevertheless. Geologists have found the proof of this fact in the strata of the earth. It is impossible, they claim, that the earth could have been created only 6,000 years ago; but their opinion and positive assertion have not

been the cause of the above statement....it has been forced by the very language itself. And we are amazed that anyone ever connected the creation of the heaven and the earth with the later 6 days work; for it is plainly evident that there was a first creation of the heaven and the earth, then a fall of the earth, but not of the heaven; for the earth is found in darkness, without a heaven, buried under the deep (the salt and barren waters). It had some sort of a mishap, of which the devil was the cause. Probably it was the time that he sinned and fell from his high estate. He may have been the authorized head over the earth; but the Scriptures are silent regarding the cause of the ruin. The Lord has not revealed the mystery and it is written, "*The secret things belong unto the Lord*" [Deu.29:29] therefore we will leave it alone and not further enquire into the mystery. But this we do know, that it was in the beginning that God created the heaven and the earth; for it is plainly evident that they were in existence before the 1st day's work of reconstruction began. The earth simply had a new birth on that first day.

"And the earth was without form and void; and darkness was upon the face of the deep." God had not created it so; but it was found in this condition previous to the 1st day's work.

Note that it is only the earth which is found in this ruined state, not the heaven.

God had created and joined them together; but now we see them separated by some awful cataclysm. He had created the earth beautiful, perfect, and ready to be inhabited, as the Word positively affirms: "*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 (not a waste, RV). He formed it to be inhabited. I am the Lord and there is none else*" [Isa.45:18 RV]. The earth, formed to be inhabited, was fallen down under the waters; we would say "the ocean covered the earth." There was no part that was not covered by the waters; and darkness was over all the earth.

"And the Spirit of God brooded (not everywhere, but only) *over the face of the waters*" [Gen.1:1 RV]; therefore there is hope. **Brooding** (as stated in the margin of the RV), the word used in this connection, is the same term used of the mother dove sitting on eggs which are shortly to be hatched. The Spirit of God brooding over the ruin simply means that there is expectation, there is hope of life. He is the active Agent in all the work of creation. He wrought according as the Word was spoken. His work is limited and controlled by the Word of God.

DAY 1 (LITERAL VIEW)

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." [Gen.1:3-5]

"And God said, Let there be light: and there was light." This was the 1st day's work. Note this fact. The light was not created that day. God simply brought it upon the scene of the ruin, the first day. God Himself is light and He just let a little of His own radiance shine upon the earth, and the darkness had to flee. The devil is darkness, as opposed to God, who is Light.

Do you know that light itself proves that God is a Trinity? Science informs us that light is composed of 3 colors; namely blue, red, and yellow, which three combined rays form 1 white ray. Blue speaks of the Father; red of the Son; yellow of the Holy Spirit, 3 persons in the Godhead, yet but 1 God. Furthermore, according to science, there are 3 powerful principles in light, namely the luminous ray, the heat-giving ray, and the active, or chemical ray; all distinct yet most perfectly united. I think this is most wonderful; so expressive of God himself in His 3-fold mighty forth-putting power. The luminous ray representing the Father; the heat ray the Son; while the active ray sets forth the Holy Spirit, in His all-around working, most marvelously.

"And God divided the light from the darkness." God always divides, men do not. Men say, "All religions are good," or "I think there is some good in everything," etc.; but this is not in harmony with God's thoughts. He divides the light from the darkness and He names each as distinct from the other. Mixture is an abomination to God. God is Light and distinctly so; having no affinity with the devil, who is darkness. God calls white, white; and He names black, black. He does not mix truth and error and call both good. There is truth and there is error, light and darkness, God and Satan, heaven and hell; but they are each separate and distinct. They cannot be amalgamated, or made one, any more than oil and water can mix.

"And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." He names and limits each to a certain time and there is never complete darkness any more. The effect of the light remains and even the darkness is in measure dispelled; the night gives way to morning. And God pronounces His work good: but it is not finished yet. There is more to follow.

DAY 2 (LITERAL VIEW)

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day." [Gen.1:6-8]

"And God said, let there be a firmament in the midst of the waters and let it divide the waters from the waters." God is still dividing. He separated the light from the darkness and now He divides the waters, taking up by evaporation, water from the deep below. These most marvelously balanced clouds form the atmospheric heavens which are nearest the earth. These waters are thereby in some inexplicable manner purged of their saltiness and come down as the small rain upon the mown grass and as floods upon the dry ground; thus moistening and making fruitful the earth. This is the result of the 2nd day's work.

DAY 3 (LITERAL VIEW)

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day." [Gen.1:9-13]

"And God said, Let the waters under the heaven be gathered together in one place and let the dry land appear; and it was so." The earth now has its resurrection. It is brought forth from under the barren waste of water, which is then bounded and set in its certain place. It still remains there. We have the Atlantic, the Pacific, and the Indian oceans, as well as other large bodies of water, as a consequence of this day's work. These waters were never allowed to submerge the earth again; for although there was the deluge later; these were not the waters of the deep overflowing their banks, but rain sent down from heaven.

"And God called the dry land Earth; and the gathering together of the waters called he Seas." Today, we still call them as he named them nearly 6,000 years ago. All things that He does He calls good; for it is in due time and perfected for its day. He works in an orderly manner. He does not confound nor mingle 1 day's work with another; each is separate and distinct. However, on this day He speaks twice and works in a 2-fold way.

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind.” The resurrected, stable earth is now made to bring forth fruit. Three grades of fruitage: Grass, herb, and fruit, each increasing in value are found; in other words, fruit whose seed is in itself. That is, it has within itself the power of reproduction. Marvelous is the law of nature of which God is the begetter.

DAY 4 (LITERAL VIEW)

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.” [Gen.1:14-19]

“And God said, let there be lights in the firmament of the heaven to divide the day from the night.” Even though the sphere of His operations is changed from earth to heaven God is still dividing. He is garnishing the heavens with beauty but in view of the need of the earth. Sun and moon are now presented, or set in the sky as light bearers, and for signs and for seasons, for days and for years, to the newly risen earth. These lights remain unto this day. The one comes out in the morning; the other at night. They are always there, although at times the clouds obscure the light. We hear one say, “The sun is not out today;” but such is not the truth. The sun is always in the place where God set it and there has never been an accident, or fire there either.

DAY 5 (LITERAL VIEW)

“And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.” [Gen.1:20-23]

Here again there is a change of scene. We are brought back, not only to the earth, but to the barren waste of waters, and rather abruptly it would seem, when we might have inferred we had left it forever. But here the power of God is working. The waters swarm with the living objects of His making, while birds fly in the air above. It is progress in the vast creative plan of the Divine Mind; for new and greater forms of life are reached with each successive day's work. It is not now inanimate things such as grass, herbs, etc.; but the living soul is that which concerns Him. He blesses and bids them multiply in their own environment.

DAY 6 (LITERAL VIEW)

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ... And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” [Gen.1:24-31]

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind.” This is the last day, the 6th (a second third, as it were); for again God speaks twice and works twice as on the 3rd day. First the earth brings forth the living soul and God saw that it was good; He was pleased with His handiwork. It was all that He expected for the time being; but He speaks again and the masterpiece of His 6 day’s work, a man, comes forth from the hand of God, perfect and complete.

“And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Observe that now God holds a special meeting. The 3 persons of the Godhead confer with one another; holding a secret session, as it were, relative to the creation of man...the masterpiece of His handiwork. Let us, they say, make man after our image. Now this image is expressed in several aspects:

1st: Man is a trinity, even as God, yet with a difference. He is three natures, spirit, soul and body, in one person; while God is a Trinity of persons in one nature.

2nd: Man is 2 persons (male and female), yet 1 has the power of reproduction, even as God.

3rd: Man is made absolute ruler over the scene. Everything is given over into their hands. All the fruit and green herbs are for their food; not one restriction on anything. They are monarch of all they survey. In this too they are in the image of God, who is Sovereign over all.

“And God saw that everything which He had made and God saw that it was very good. And the evening and the morning were the sixth day.” It is finished, He can now say. God has pronounced His work good 7 times, but He calls the 6th day’s work “*very good*”. He is well pleased; therefore He can rest.

DAY 7 (LITERAL VIEW)

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” [Gen.2:1-3]

And on the 7th day, God ended his work which He had made and He rested on the 7th day from all the work which He had made.” God rested in delight over his finished work. He blessed and sanctified the 7th day, as we read later. He has a man upon the scene who should rule for Him while He rested in His love and enjoyment of him; the man whom He had created and put over the work of His hands.

THE SPIRITUAL VIEW

As was indicated, these 6 day’s work (as well as the whole of the book of Genesis) is not only literal history but also a spiritual type; the 6 day’s work being the necessary basis for the book of Genesis. Therefore, as there was a primary creation and afterward a fall: first a heaven and earth together, then an earth without a heaven in darkness and desolation; so we have as the figure, the natural man fallen away from God. He too, even as the earth, his type, was not created in this condition. He came from his Creator’s hand good; yes, very good, was the verdict of God: but man had a fall. He is no longer in fellowship with heaven. Darkness, dense darkness, covers him. The restless waves of sinful passions roll over his wicked soul, which was once fair and beautiful.

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."
[Isa.57:20]

1ST DAY'S WORK (SPIRITUAL VIEW)

But God comes upon the ruin of man's soul, even as He did upon the earth. He could not rest while the masterpiece of His creative art was in this ruined and desolate condition; so he also must have a new birth. Therefore, now mark its beginning and process

- *"The Spirit of God moved upon the face of the waters."* As was noted previously, the better word here is *"brooded"*, which (in spiritual language) speaks of the work of the Holy Spirit in convicting man of his sins. This must come first, before God can speak the word of regeneration.
- Then He says, *"Let there be light,"* and it was done, there was light. The Spirit and the Word move in absolute harmony; the one dependent upon the other; the Word is spoken, the Spirit acts. Thus we are *"born of the Spirit"* [Joh.3:6]; *"born of the incorruptible seed, by the Word of God which liveth and abideth forever"* [1Pe.1:23]. The Psalmist says, *"The entrance of thy words giveth light"* [Psa.119:130]. This is the first day's work in the human soul. As yet, the state of the creature, even as the earth, is not changed one whit; now the rain is manifest. Here in true judgment of self before God is the first step toward fellowship with Him. The Word has been grafted in and a reconstruction has begun. The darkness has now given way in a sense; but there is still nothing upon which God can look with favor except the light. The latter He pronounces good, and severs it from the darkness, giving it a name and a place; but the darkness is also named and has its place. They are each separate and distinct. The darkness is not removed; for the earth itself is not the source of light. That would make it independent. The source is God Himself, from whom the first ray comes. Practically the day is not all light; for it is composed of *"evening and morning,"* but never, now that light has shown upon the scene, is there complete darkness any more. Some rays of the day there ever are; always the evening gives place to the morning. How wonderfully significant! How truly typical of the new birth of a fallen man. But there is more. There is development; there is growth in God's plan as we follow on.

2ND DAY'S WORK (SPIRITUAL VIEW)

The 2nd stage of this Divine Creation, the separation of the waters, is easy to read spiritually. It teaches that through the compelling power of the unseen things above there is the beginning of a mighty inward change in the soul. Heavenly longings and desires attract upward. There is a mighty pull away from earthly things and the heart is thus purified by the power of a new object. The Kingdom of heaven has spiritually begun. The heart is now subject to Divine Restraint under the government of God. Intercourse with heaven has begun. "Behold he prayeth," may be said of such a one. But the general state of the new born soul remains the same; for there is yet no fruit, no solid ground, no stability is visible. It is the state upon which Paul comments when he says, *"in me (that is, in my flesh,) dwelleth no good thing"* [Rom.7:18]. Yea, more of such a one he said, *"how to perform that which is good I find not"*; to which he added, *"to will is present with me; and, 'with the mind I myself serve the law of God'"* [Rom.7:25]. Such a man is not lawless but powerless. There is no settled peace yet, nor abounding victory; but the intercourse with heaven, which has commenced, will bring down showers of blessing in due time.

This is the only day's work which God does not pronounce good. This is significant, whether we view it in its character of literal history or its typical application.

- In the **literal history**, it no doubt would teach that this firmament formed above on the 2nd day, hiding from man the dwelling place of Satan. He is called “*the prince of the power of the air*” [Eph.2:2] and has his throne in the heavens. God cannot call this good.
- In the **typical application**, while this day’s work is absolutely necessary to attain to a further state, there is nothing fruitful nor stable connected with it. God is not much glorified; neither is man much blessed or changed thereby; yet many of God’s children never get any further in their spiritual growth than the stage of this 2nd day’s work, which God cannot pronounce good. Is it not sad?

Observe that every stage of this reconstruction work is produced by the Word. Each time as God’s voice is heard, there follows the forth-putting of Divine Power. Both the Spirit and the word are necessary to accomplish the Divine Counsels in the human soul as well as the earth.

3RD DAY’S WORK (SPIRITUAL VIEW)

This day speaks deeply to the Christian heart. Resurrection is its theme and that power marks it here—the earth comes up out of the waters. There is something now in evidence; that which can be wrought upon and made fruitful comes into view. The waters stand for the evil within us, of which their restlessness is the expression. This is not removed, as many would insist, saying that they have had an experience whereby sin has been eradicated, root and branch; but it is bound and restrained. It can never return to cover the earth; even though God called the gathering together of the waters “*the seas*.” In the new earth there will be “*no more sea*” [Rev.21:1]. Then will be the day when sin in the flesh is no more.

Meanwhile He lays the foundation of this dry land (called earth), which He has reclaimed; that it shall never be removed forever. But this is only the half of the 3rd day’s work. It is a double work day with God as is also the 6th day. He speaks twice; and twice He pronounces His work good. In the first half, the earth is separated from the waters; in the second half, it brings forth fruit (the grass, the herb, and the tree yielding fruit). So the spiritual teaching of this day is doubly instructive and fruitful. It is typical of the Pauline teaching of Romans 6. “Risen with Christ” is proclaimed by the earth coming up out of the waters. Christ died and arose for us. His death was therefore our death.

- When Christ died upon the cross, as sinners we passed out of our old creation, out of our old Adamic head, in whom we had fallen,
- His resurrection is our entrance into the Last Adam, in whom we have risen into a new state and sphere. “In Christ,” signifies a new creation. “*Old things have passed away; behold all things have become new.*” The acceptance of this blessed fact, that like the dry land (in type), we, a new creation, have risen out of the old creation which brings us into rest and peace. It sets us, as the solid ground, high above the water floods of wrath and judgment. The sin in the flesh is not removed and flesh does not become spiritual. Rather, it is fully recognized as an evil that is present and incurable; but the new man is triumphant over both. He has risen out of and is above sin. He is not in the flesh, but in the Spirit.

Yet there is more to the results of this 3rd day’s work. So far, we have had only the first part. The second part makes manifest the fruitfulness which is the immediate consequence of resurrection. “*Being then made free from sin, ye became the servants of righteousness*” [Rom.6:18]. Notice some significant features in this connection:

God names the dry land “*Earth*.” In the original, the root meaning of the word is *crumbling*, which condition is absolutely necessary to the fertility of the ground. The more continually the clods are broken up and the finer the dust into which they crumble, the more promise of a profitable harvest to the farmer. Herein is a great and most necessary lesson for us all. We ought never to complain or wonder at the trials which our wise husbandman allows. It is only that we may bear much fruit. The broken and contrite spirit, which yields continually to the Father’s will, is the principal element in the fertility of the soul. God seeks not power but yieldedness. An absolutely surrendered will is an imperative necessity for fruit bearing.

The above is also most illustrated in Romans. In the end of Romans 7, we have the experience of the man who is profoundly conscious of the 2 “I’s”, which are in opposition to each other within him. With the mind he serves The Law of God; with the flesh the law of sin. There is a continual struggle: one part for good and for God; the other always contrary and stronger too. But notice, in Romans 8 there is a change. The law of the Spirit of life in Christ Jesus delivers from the law of sin and death. There are still 2 contrary parties: The flesh is still present, and is in no wise altered; but it’s now victorious opponent is no longer, “**I, MYSELF.**” The latter is gone. It is flesh and Spirit that are now in conflict; The Holy Spirit instead of me. The victory comes from the realization of this: That the Lord Himself has taken up the fight (when we let go and give it over to Him) and will conquer the flesh in us. We have but to own and constantly maintain our weakness, or need; let go the good, the strong, the holy “**I**”, which is always weakness and instability in spite of all its pious resolutions and good purposes. “*I live,*” the new man says, but for victory quickly adds, “*Yet not I, but Christ*” [Gal.2:20].

Then, as a matter of course, the fruit follows. There is progress here also; from grass to herb and finally to fruit trees which yields fruit. Observe: The seed has within itself the power of perpetuating its kind; and, it is the earth (a figure of the new life) which brings it forth. All this is easy of interpretation and proves again that there is a voice even in nature if our ears are tuned to hear it. All God’s works in creation testify to redemption; they are a designed witness to man.

“But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.” [Mat.13:23]

In Matthew 13 we see 3 grades answering most beautifully to the grass, herb, and trees—a hint of the Trinity.

- The **good ground** is the Divine Life, the New Birth, which we receive upon the simple condition of faith in the Word.
- **The seed**, and which will bring forth a full harvest, if not hindered by unbelief.
- **The fruit** is in the life—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. “*But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life*” [Rom.6:22].

4TH DAY’S WORK (SPIRITUAL VIEW)

Here the scene is entirely changed. The heavens are now garnished and beautified; a further step in this marvelous 6-day’s work of a new creation. The Lord speaks again and the sun and moon and stars are presented in their practical relation to the earth; which has come forth out of death. They are to remain for signs, seasons, days, and years. Here the truth for the Church is precious. We are not only risen with Christ, but more so; we have been “*seated*

together with Him in the heavenlies.” This is a further step in personal experience—it follows that of resurrection; no real victory for the Church, which is the body of Christ, is complete without it.

The heavens, in which these luminaries are placed, are the lower heavens (firmament), the visible expression of the unseen dwelling place of the Infinite One. The first object which greets the eye is the sun; this speaks for itself. It presents Christ, whom Malachi the prophet designates, “*the Sun of Righteousness*” [Mal.4:2] who is back again in the glory from whence He was absent a little season, even as was the luminary which sets Him forth. Notice several other significant items in this connection.

- The sun is the source of heat and light to the earth.
- Its light is self-derived, unchanging, as the day of which it is the herald.
- It is the center of the universe of God, the hub of the wheel around which the earth revolves; all of which applies to and is redolent of Christ in His relation to the new creation of which He is the life, the light, and the power.

On the contrary, the moon is the light of the night. Its light is derived from the sun and it is cold and dull at its best. It is changeable; full faced or dwindled, according to the manner of its look, whether fully facing or turned away from the sun. It is easy to see the application here and how marvelous the interpretation. “*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*” [2Co.3:18].

The moon, an apt figure of the church, has many valuable lessons to teach. By her apparent faults, she clearly suggests the path of failure that the Church has ever trod. First, her changefulness. According to God’s ordinance the Church belongs entirely to heaven; yet you cannot always observe her there in her God-appointed place. She is, according to sight, more often out of the heavens than in it. That is, practically the Church is not there; she is not shining upon a dark world. Then, when she is visible, how seldom full-orbed, how often turned away from the sun, from where all her radiance comes. Her part is recaption merely. She shines when she reflects the light of the sun and not by any power or light of her own. Could we go up to see this fair, glorious moon, we would find, as science informs us, no glory of the moon at all but of the sun, who was bathing her in his light, flooding her with his radiance. We must all admit, as we gaze upon this fiery ball, that it is beautiful. Scripture assures us that precious things are put forth by the sun, yea, abundance of peace is promised an “*abundance of peace so long as the moon endureth*” [Psa.72:7]. Yet, the direct sun rays are the power, the real fruitifying, life-giving influence of all that is written of the sun. Can we read the interpretation?

The moon represents the Church as the whole body of Christ; but there are stars in heaven also. No doubt, these refer to the full overcomers with heavenly glory, shining in their own personal glory, not by borrowed or reflected light. They have appropriated Christ as their light and have become like Him, full of light, although in lesser degree and power. There are different ranks, or glories, even among the stars. Some of these celestial bodies shine brighter than others, for it is written, “*for one star differeth from another star in glory*” [1Co.15:41]; but, they are not independent of Christ in their shining.

5TH DAY’S WORK (SPIRITUAL VIEW)

We are now brought back from heaven to behold the barren waste of waters which we might have inferred we had left behind forever. Not so. Even here, we are to see the manifold wisdom of God displayed. All things are truly working good for this new earth, risen out of the depths of the sea; therefore, what seems like going back is not really so. We have the same occurrence in the Pentateuch itself—a real progress in the way of apparent retrogression. For instance:

- **Genesis** commences with life for God's people;
- **Exodus** begins with their being taken out from the world; then
- **Leviticus** brings them into the presence of God.
- All is progress, but at the next step this appears to have ended; because in **Numbers**, they pass out again to face the trials of the wilderness and the still worse exposure of themselves (as identified with the old creation) which these bring.

Now, this day's work appears to be a backward step; yet in reality it is not. There is no dislocation of God's plans; He is ever working things after the counsel of His own will. God would have the truth made practical. After we have known redemption and enjoyed the fellowship of the sanctuary, He sends us back to demonstrate to the world that we are of heavenly birth and thus witness thereto of His. There is discipline and failure in all of this; we are chastened that we may become partakers of His holiness. The new Divine Life in us assumes practical form and embodiment, even as tribulation works patience, which in turn begets experience, which gives birth to hope and hope makes not ashamed. In the words of our type, the living soul is produced out of the midst of the waters.

As we have noted, these waters are the restless, fallen nature of man; and it is this, whether within ourselves or in others, that makes this world the place of trial that it is. Yet, out of this evil, which appears to be against us, God produces good. The living soul, representing the living energy (for the soul is the seat of the desires, etc.), amidst the pressure on every hand of that which is seen and temporal, is made to lay hold on eternal things. As Paul affirms, *"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus"* [Phi.3:12].

The 5th day's experience is followed by the 6th; for we cannot have the perfect man and woman without going this way, because in each believer's life there should be a counterpart of these 6 creative days.

Some never get beyond the 2nd day, which seems to be a convenient stopping place for many; while others go on to the 4th day, after which the real fight begins. We have read and heard of the lion; however, we never know very much of the power of a lion until we attempt to enter his lair and wrest the spoils of conquest from his hands. In like manner, we know little of until we experimentally take our place in the heavenlies in Christ. Then tribulation, persecution, or reproaches will follow as a necessary consequence; for the lion is there. We are entering Satan's realm and he will most certainly stir up himself and roar; but this is all that he can do. God is for us; Satan cannot really hinder or hurt us; for the waters only make manifest the living soul. The Lord is never defeated and neither is the new creation. To come into the experience of this day is great victory and is soon followed by the perfect day.

6TH DAY'S WORK (SPIRITUAL VIEW)

The 6th day also has 2 parts even as did the 3rd day; that is, God speaks twice. At His first command the earth, not the waters, brings forth the living soul. This is not the result of discipline or of the persecution incident to the way because of the contact with sin and Satan; but the development of what is proper and necessary to the New Man. The man who is going to have dominion over the garnished heavens and the new earth is coming into view. The earth itself, which has risen out of the waters, brings him forth. The experience of the 5th day is a natural precursor of this 6th day, which shows us the result of all things working good. If sin and Satan had never marred God's beautiful handiwork of the First Man, there would have been no Second Man.

The animal creation of the 6th day represents the New Man, but not manifested with his glorified body; he is yet in a body of earth. He, as well as the whole creation, awaits the day of

his manifestation. For even these creatures, type as well as antitype, were “*made subject to vanity* (nothingness as to the body, RV), *not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children* (“sons” RV) *of God*” [Rom.8:20-21]. As to the body, the old creation partakes with the beasts that perish. These latter beasts are also called “*living souls*” [RV]; but the New Man will have no affinity whatever with the beasts. He will no longer be a natural, but a spiritual man. We have the earnest of this in our renewed spirit; but as to the body, Paul further instructs that “*if our earthly house of this tabernacle (earthly tent of this natural man, RV) were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven*” [2Co.5:1-2].

In due order, what follows is the manifestation, in figure, of this spiritual man coming from the hands of his Creator, perfect and complete. Note that this spiritual man is the result of a conference of the Trinity of persons in the Godhead, “*And God said, Let us make man in our image, after our likeness: and let them have dominion.*” Being made in the image of God and as master over the restored earth is the glorious, eternal destiny of this full-grown man, which appears upon the scene in the latter part of this 6th day. God speaks and lo, it is done—“*male and female created He them*”. These two are the summit of God’s creation; as we learn later, the woman is taken from the man.

Man (male and female) is the manifest head of the new-created scene; and was made in the image and likeness of God. How plainly is he the image of the God-Man Jesus Christ. The dust of the earth, inspired by the breath of the Almighty, is the foreshadowing of the marvelous union of the Divine and human in one blessed person, the Son of God joined to His Bride. The place of headship over all is in anticipation of the greater Headship of the Son of Man. The image and likeness to God have an immeasurably greater meaning to us when viewed in relation to the Last Adam (Jesus) and His Eve (The Bride) as compared to the First Adam (Adam) and his Eve. This is the last work day, representative of the end of this Church Age, when the marriage of the Lamb is consummated and Christ and His Bride are on the throne [Rev.19].

7TH DAY (SPIRITUAL VIEW)

“*Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*” [1Co.15:24-28]

Then comes the Sabbath rest of God, the Millennial Age, when all things are in the hands of the Son of Man who takes absolute control of the situation and reigns for 1,000 years as Almighty God. The Father will sit back and rest. The last Adam must reign till He hath put all enemies under his feet. Then God shall be all and in all.

This must actually be accomplished in each of us who expect to reign, in the fullest sense, as the last Adam’s wife. All rule, authority, and power must be put down; everything brought into subjection, before God can rest from His work in us. He will not cease until this 6th day’s work is consummated in our experience and Jesus Christ and The Bride are ready to reign. She must be His equal in every respect, having dominion even as he; for he cannot reign without her.

Some would insist that such victory, such attainment is impossible and no required; but we insist just as strenuously, if not so carnally, that it is not only possible, but imperative. Paul, one of the Bridal company, prayed earnestly for the saints that they might be sanctified wholly;

spirit, soul, and body preserved blameless unto the coming of the Lord [1Th.5:23]. Notice that even the body is included in this wholesale sanctification; the body, mortal and cumbered with infirmity, is to be preserved blameless.

- Did Paul make a mistake in praying for such victory?
- Is God unable to perform such a miracle?
- Is not the power which raised the Lord Jesus Christ from the dead, and is at the disposal of our faith, sufficient for our enabling?
- Is not the work of Calvary's basis enough for such victory, here and now?
- Is Christ, as the Last Adam, to have no wife without spot or wrinkle, to present to Himself [Eph. 5:27]?

If Jesus is to have such a companion, a joint heir with Him, she must yield to the washing and cleansing by the Word; she must submit herself to her own Husband in everything. For such a wife, and companion, the Lord is waiting and longing: "*He nourisheth and cherisheth it,*" as though but they are one, for so they are...one in spirit, one in hope, and one in love. This Bridal Company is one with Him, "*members of His body, of His flesh and of His bones,*" not only by provision, but by actual participation. Is this too high for you? Is it too great a victory to expect? It is what God offers and it is humility on our part to take what He gives. His grace is sufficient but we must avail ourselves of it. "*According to your faith be it unto you,*" is the sure principle in this, as in all of God's dealings with us.

THE DISPENSATIONAL VIEW

In the 6 day's work there is a most marvelous correspondence with the 6,000 years of labor which preceded the millennium...it is the world's Sabbath. Each of these days of reconstruction has had, in some measure, its counterpart (that which answers to it) in some phase of the world's history. While we cannot go into detail as to this, we will mention the 6th day's work as an illustration of the others.

In the end of this day, we see the perfect man and woman upon the scene, made in the image and likeness of God. They are ready to assume the headship over the earth with all other creatures being subject to them. This Adam with His Eve, as we learn later [Rom.5 and 14], was but a figure of the Last Adam with His Bride, who at the end of 6,000 years of the world's history will assume control of the situation and reign over the restored earth during the millennium.

God has been working these many centuries to this end. In fact, everything has been created in view of this perfect day when the new man (male and female) will be perfected. God will then rest from His work which He has made and Man will have dominion and reign with authority for 1,000 years without forgetting God. All His desire will be to the end that God may be glorified. "*He, the Last Adam, must reign, until He hath put all His enemies under His feet.*" And then cometh the Eternal Day when Jesus Christ shall have put down all rule and authority and power and have delivered up the Kingdom to God, even the Father [1Co.15:24-28], and time shall be no more.

7 CHARACTER SKETCHES

Many details of these final blessings to the earth are presented in the Genesis 2. Before we proceed to this, for a brief moment, we would contemplate the series of lives of prominent characters mentioned in Genesis. There are 7 of these (7 being the number of dispensational

perfection), which is in itself is significant, and they plainly have their counterpart in the 6th day's work.

1. **1st Day's Work—Adam**: After his fall (recorded in Genesis 3), his experience corresponds with the 1st day's work. In him we have the new birth in grace emphasized, and the promise of life in Christ Jesus begins to be manifested. The light shone upon the deep of his soul; conviction and repentance followed; then he was born again, a new creation.
2. **2nd Day's Work—The Brothers**: **Cain** and **Abel** represent the 2nd day's work. There is a division among them, even as there was a division of the waters below from the waters above. This breach is plainly manifested in the world at large in the 2 contrasted seeds, the one of the woman, the new creation, the spiritual man, and the one of the serpent, the old creation, the fleshly or natural man. These 2 natures, the one of good and the other of evil, are at strife within the saint as well as in the world.
3. **3rd Day's Work—Noah**: **Noah** and **Abraham** illustrate the 3rd day's work; for as we noted, this is a double day. God speaks twice. Noah represents the first part of the day's labor. In his time after the deluge, we have the resurrection of a world corresponding to the earth, the stable and fruitful ground coming up out of the waters, typically answering to the saint raised up with Christ (the Ark).
4. **3rd Day's Work—Abraham**: **Abraham's** life corresponds with the second part of the 3rd day's labor. The resurrected earth is made to bear fruit. He manifests to us the pilgrim walk and trial of faith. He exemplifies the fruits of resurrection in a practical life of obedience.
5. **4th Day's Work—Isaac**: **Isaac**, the 4th day parallel, is shown in the yielded son of Abraham. He emphatically speaks of the heavenly man. Even Abraham was found out of Canaan once, while Jacob spent almost his entire life away from this goodly land; but Isaac never left it. Here, as the heavenly orbs made on this day, he pictures Christ as well as those epistles of Him, "*known and read of all men*," by their surrender into their Father's hand.
6. **5th Day's Work—Jacob**: **Jacob**, the disciplined son of the surrendered one, becomes a perfect parallel of the 5th day's work. Here the type is self-evident. "*All things*," especially evil, are seen working good in each case. The living creatures from the waters are manifested, answering to the peaceable fruit of righteousness in those who are exercised thereby.
7. **6th Day's Work—Joseph**: **Joseph**, the climax of all, corresponds with the 6th day's work. God speaks twice this day also, as well as on the 3rd day. Joseph answers to both parts. In **the first**, as representative of the creatures from the land, he shows the growth of the new man, but as still in mortal body, or body of humiliation, His life is plainly the spontaneous fruit of the new nature and the attainment of sovereignty over all things; every circumstance is made to serve and afterwards exalt him.

Finally, in the end of the **second part** of this day, we see Joseph who corresponds to the full-grown man (male and female) created on this 6th day. He too has a bride and is ready to reign; having come out of tribulation and cast off his prison garb. He is hidden no longer. The entire world is dependent upon him. Pharaoh has given all things over into his hands. He sits upon the throne and reigns, while Pharaoh rests. Here is where, in type, the millennium begins. God will sit back and let His Son have absolute

sovereignty over all things for 1,000 years. All is harmony most blessed and complete. His saints will share His royal glory with Him.

ADAM IN HIS GARDEN

In Genesis 2, we have another inspired account of the creation of man, not different from the former report except in detail. This is neither an allegory nor the history of the creation of another man by another being inferior to God. It is simply a fuller account of Adam's creation by his Creator, written by the same hand as the first (Moses). However, in this chapter his purpose is quite different. Here he would exhibit the relationship of the man to the whole scene, into which he has had an introduction, as well as his relationship to his Maker and Lord and his relationship to his wife, of which the last phase is the more prominent. God is not simply called Elohim, as in Genesis 1 where He is called **Jehovah Elohim** ("Lord God"). For its primary significance, Elohim shows God in covenant relationship with man, a Husband to His People. It is the name by which He afterward revealed Himself to Israel as their Redeemer; putting Himself at their disposal. By this title, the covenant-keeping God of Abraham, Isaac and Jacob, the triune God is in fellowship with man [Exo.15].

But here He is the **Lord God** (*Jehovah Elohim*), not of Israel yet, but simply of man...the man He has created. It is not only a picture, but a prophecy of what we are given to see Revelation, "*the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God*" [Rev.21:3]. Thus we have here in this garden, a marvelous type of eternal things. Its central figure is Adam, with his relationship to his wife Eve; we have elsewhere noted as being typical of Christ and His Bride (help-meet). While paradise with the tree of life is a feeble shadow of our eternal home with its river of water of life and its 12 manner of fruit in the New Jerusalem.

In the first place, from Genesis 2:4 we have a distinct separation from Genesis 1. The first verses plainly connect with what has gone before; but after these few verses we have a decided change. It appears here as though man was created that he might till the ground which was all made ready for him, watered and fertile, but needing his master hand to husband it all.

Previously, in the first section, man's first relationship is that to God; therefore, Jehovah's breathing into his nostrils emphasizes this affinity. It is not characteristic of the animal creation; no beast has it. Man alone becomes a living soul by the inbreathing of the Lord God. It is not merely the breath of life which is imparted (as the AV reads) it is the living activity of life. Thus, we may readily see why man can never die, that is, as to the cessation of existence, as the beast. He does not differ from the beast in the fact of being "*a living soul*" [RV], but in the manner of his becoming one. It is this very inbreathing of Jehovah, into the nostrils of the dust-formed creature, which makes Adam a proper foreshadowing of the last Adam...God manifested in the flesh...although in contrast with the first Adam, Jesus (the Last Adam) breathes upon His own [Joh.20:22]. How wonderfully significant was this action after His resurrection, symbolizing the introduction of His people into a new creation (of whom He was the Life, the Source, the Head) and manifesting Himself as the Quickening Spirit in contrast with the first Adam, the living soul [1Co.15:45]. Wonderful, marvelous Book of books; divine, complete, and perfect.

Then the Lord God would teach man the lesson of dependence. So He plants a garden in Eden, eastward toward the sun-rising and there He puts the man whom He has made. He is provided with everything that can gratify and satisfy his human need; but the man is dependent upon His Creator's goodness and care. The tree of life, in the midst of the garden, teaches him that he has not life in himself, and the prohibition as to the tree of knowledge enforces that

lesson. Although he has sovereignty over the earth, he is the creature and his Creator is master and Lord.

There was also a gushing, bubbling, flowing river; which afterwards, as it flowed outward, was parted and became 4 streams, furnishing water and refreshment to the whole earth.

- The name of the 1 river was **Pishon** (“*flowing*”) suggests its penetration, speed, etc.
- The 2nd river was **Gihon** (“*a breaking forth*”) which tells of its power.
- The 3rd river was **Hiddekel** (“*secret of the palm tree*”) assures of growth and prosperity wherever it flowed.
- The 4th river was **Euphrates** (“*fruitfulness*”) needs no comment; it is self-explanatory.

When we realize the typical import of these things, we are amazed at the wonders of the Word of God; for this garden, with its trinity of refreshment and provision for man, loudly proclaim the ministry of the triune God in man’s behalf. The tree of knowledge, of which man was forbidden to eat, indicates the government of the Father to rule (through love and all for man’s good) the creature of His hand; hiding pride from man in that he is a creature of necessity. The tree of life emphatically speaks of Christ the source of life for His people; while in the gushing fullness of those flowing streams, we have the unmistakable type of the Holy Spirit. Spiritually, from the innermost being of Spirit-filled believers today, these rivers flow [Joh.7:38].

ADAM AND EVE

In the last part of Genesis 2, we have the man’s relationship to his wife; but before she exists, we are given a view of Adam’s superiority over all other creatures. They are brought before him that he may name them and see that no union with any of them was possible. He must realize that he is master and lord over all here, although in a short time, the woman shares this sovereignty; she enjoys it because of her relationship with the man. In the first view of creation, it appears as though Adam and Eve were both upon the scene at the same moment; but here in the detailed account, we see that this was not the case. “*And the LORD God caused a deep sleep to fall upon Adam*” [Gen.2:21] and while he slept, the Lord took one of his ribs, out of which He built a woman. An interval of time elapsed between the creation of Adam and the building of Eve. This interpretation is absolutely necessary to harmonize with the typical view; for Christ as the Last Adam comes into being long before His Eve is ready for Him. She has been in process of building since the death and resurrection of Christ; but the Lamb’s wife, the New Jerusalem, is not finished yet; for His body is not complete.

Adam’s deep sleep (a figure of death) represents the sleep of the Church of God, the greater number actually being asleep in Jesus (having died) during this 2,000 years of Christ’s absence. The Church is the body of Christ, “*the fulness of him that filleth all in all*” [Eph 1:23]; but it is not yet manifested as such. The real Church of Christ is invisible. It is hidden in the visible Church, yet by the provision and will of God, it is joined to Christ as His body, and thus the mystical body of Christ is formed [1Co.12:12].

Now, notice this clearly: The wife of Adam is not his whole body; but she is formed of just one rib, a portion taken out from the body while the man slept. Likewise the Bride is a company who will be taken out of the mystical body of Christ, the Church. Men object to this, saying, “Christ will not have a mutilated body.” Was the typical Adam’s body mutilated by the taking out of a rib? Nay! His body was perfect without the rib; for the Lord God performed the first

operation ever performed on a human body ("*and He closed up the flesh thereof*" [Gen.2:21]; thus, the man had a bride as well as a body.

Now for the application, which is not as far-fetched as men would say? The Bride of Christ is just a small number of saints as compared with the mass of Christians who form the Church. She is being built during this age, being taken out from among slumbering believers. However, she will not be taken out from among the physically dead ones until the time when the trumpet shall sound. That is, some saints will arise from their graves, out from among the physically dead believers, and others will arise from among the physically living, but drowsy, dormant, indifferent, slumbering Christians, and meet the Lord in the air in a first rank, or company. Thus, as in the type, Christ will have a Body and a Bride; and the Body will not be mutilated in the least. Neither will Christ marry His whole mystical body, the Church, any more than Adam married his whole body.

To be part of this Bride company was the goal toward which Paul (the untiring, zealous, overcoming Christian) was running; for he exclaims, "*If by any means I might attain unto the resurrection of the dead*" [Phi.3:11]. Paul does not say "*from the dead*" as the AV gives it, for this is no attainment. Babies in Christ, as well as adults, will rise from the dead; but Paul was running after a Prize. He was pressing forward, as a racer, with one thing, one goal in view, "**ATTAINING UNTO THE RESURRECTION FROM AMONG THE DEAD ONES**" [Phi.3:11, Greek]. Only such Christians will constitute the Wife of the Lamb. This company owns His headship at all times; they yield to Him. Christ is the Head of this select assembly (group). Even though Christ is the Savior of the whole body; they must own His Lordship and submit to Him to be His Bride. There are qualifications for this exalted place of jointly sharing with Christ as the Scriptures plainly declare, "**AWAKE THOU THAT SLEEPEST AND ARISE OUT FROM AMONG THE DEAD ONES, AND CHRIST SHALL SHINE UPON THEE**" [Eph.5:14, Greek]. Read Ephesians 5:22-33. It is fragrant of the Woman, the Wife of the Lamb, who has made herself ready [Rev.19]. Christ, as the Last Adam, shows His essential difference from the first Adam in that He presents His Bride unto Himself [Eph.5:27]. She has made herself ready [Rev.19:7].

We would further remark in this connection that the Bible begins and also ends with a wedding. The marriage of Adam and Eve, whom God Himself joined and at which He appears to have been the only Guest, was the central figure in that idyllic scene. All the purposes of God regarding the natural man revolved around that prominent and important even, which was but a type of the central and more glorious consummation, the marriage of the Last Adam and His Eve. All the counsels of God concerning the new creation, the spiritual man, depend upon and flow from the nuptials of this Divine Man and Woman, who are to be the central figures of the universe of God. All creation will rejoice and give honor to God when the marriage of the Lamb is come [Rev.19:7].

How perfect and harmonious is the figure pointing almost in every detail to the antitype, and how wonderful to contemplate and the Lord of creation at the very beginning, occupied with these thoughts of His love and eternal purposes toward a new creation which was once again to be wrought out of the old. To wisdom such as this, we bow our heads and our hearts and acknowledge, even as Job, that we have nothing to say. What is Satan's craft, or man's weakness in comparison with such magnitude of might? Naught but as the potter's clay in the hand of the master sculptor—to be molded according to His will. Therefore we have but to yield to Him and let Him have His way with us, and through eternity we will praise Him for His masterpiece.

THE RUIN [GEN.3-11]

The first section of Genesis opens with a ruin, that of the earth; so here the 2nd section opens in like manner; but now it is the ruin of man. He had come from his Creator's hand, even as the earth in the beginning, perfect and complete. We have seen him in his garden, mind developed in harmony with his full-grown body, naming all the creatures in turn as the Lord God brought them before him. The wise of the world are inclined to look down from the height of their fancied superiority, upon this first man, as being ignorant and inferior because of the accumulated wisdom and knowledge which the ages have bestowed upon them; but they are mistaken. The first man, with simple God-given ability, easily performed what the scientific men of today are unable to do, until they have spent years of study and received help from numerous earthly sources. If it were possible for us today to look upon that man fresh from the hand of his Creator; powers of spirit, soul, and body; pure; true; poised; vigorous; strong and upright; we would truly exclaim, "How have the mighty fallen!" instead of risen.

Adam was in fellowship with God, a marvelous intelligence, capable of intercourse with the divine mind and conscious of intimacy with Him. His environment was beautiful in the extreme, no fault to be found in any respect. Nature truly was at her best; no thorns, thistles, briars or brambles; no sign of corruption anywhere because the ground had not yet been cursed due to sin. Our eyes have never beheld the natural world in its perfection, free from all abnormal conditions, as the first human pair beheld it in that garden of delight.

Adam was master of it all. There in that scene of perfection He was a king and his every need was supplied. First we read that the Lord made to grow "*every tree that is pleasant to the sight*" (the shade tree) for his comfort and to gratify the perception of beauty with which he was endowed. Second, there were trees "*good for food*," furnishing man all he needed for the maintenance of his physical life. Third, there was "*the tree of life also, in the midst of the garden and the tree of the knowledge of good and evil*." As the two last named trees were not to furnish food for the body, neither emotional satisfaction for the soul; we must conclude that they have to do with the spirit of man. The tree of life was said to occupy the conspicuous place, in the midst of the garden, and permission was given to eat of it; the other, the tree of the knowledge of good and evil, had a less exalted place and its fruit was prohibited. The tree of life was made prominent, as though to hide the lesser tree from man; which is indeed suggestive.

SIN'S ENTRANCE

We now begin the section, which as we said, opens with a ruin. Herein is narrative recorded that would be unintelligible had we not the clue to its understanding in other portions of Scripture. What was the meaning of this strange temptation? Who is the tempter, this one who has entered into the garden of God? He is to the front, right at the outset of Genesis 3; immediately we read, "*Now the serpent was more subtle than any beast of the field which the Lord God had made*." We need not be in any doubt as to his identity: he was none other than the devil and Satan. The beast itself was not the real tempter; for it is on the plane of animal life and has no God-consciousness. The serpent simply allowed the real personality, Satan, to take possession of him and bring the curse upon man. The fact that Jehovah did not allow the devil to come in angelic beauty to allure man, clearly lessened the temptation and still more so that He permitted him to come only in a beast's form. Hence, the serpent was but the agent, or instrument; the mouthpiece of the greatest created being **Lucifer** ("*son of the morning*").

We read of Lucifer in Ezekiel 28:12-17 and Isaiah 14:12; although in both cases it was apparently an earthly ruler whom God was addressing; but the language goes far beyond anything that could be said of the King of Tyre or the King of Babylon. Those men were but

tools of a master, a greater mind than they, who was fulfilling his purposes through them. In Ezekiel, God addressed Lucifer, *"Thou sealest up the sum, full of wisdom and perfect in beauty."* He was all that even his Creator could desire, so marvelously complete in every desirable gift and glory. And yet there was a rift in the lute, a discord in the harmony of the universe and that same glorious angelic being was the cause. He had been in the Eden on high, God's garden; and every precious stone was his covering. We read that he was perfect in his ways from the day he was created, until iniquity was found in him. God pronounced judgment upon him. He exclaimed, *"Thou hast sinned; therefore I will cast thee as profane, out of the mount of God. I will destroy thee, O covering cherub, from the midst of the stones of fire."* If we turn to Isaiah 14:12-15, we will learn the cause of his sin. The Lord here addressed the same angelic being, calling him Lucifer, telling of his fall and its cause. *"Thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God. I will also sit upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High."* That angel was determined in his heart to get the throne of God. It was a fixed purpose with him, revealed by the 5 times he said, *"I will."*

He had been given dominion over the earth in the beginning, as well as over the atmospheric heavens, as a close study of the Scriptures appears to indicate; but more, he was in the very presence of God as the anointed cherub. He was called to magnify and glorify God, even as the living ones of whom we are given a glimpse in Revelation, who it would seem have the place which Lucifer lost, and more. From the expression, *"The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created,"* we infer that he was a full pipe organ in himself and was to lead in the worship of heaven. Nevertheless he was not content with even this exalted place or these extraordinary honors; but he would ascend into the very heaven of heavens, the place of God's immediate throne and wrest dominion from the Creator Himself. The language, *"I will exalt my throne above the stars of God; I will sit upon the mount of the congregation in the sides of the north,"* indicates the exalted position he was seeking. He intended to reign as universal sovereign. *"I will ascend above the clouds,"* reveals the fact that the place of his dominion was in the atmospheric heavens, but he was planning to extend his rulership over all the dominion of God. *"I will be like the Most High,"* clearly shows his hand—he would be equal with his Creator. Yea more, he would hurl Him from His throne and take His crown and sovereignty. Observe that he had said all this in this heart: but God, the omniscient one, knew. *"Thou hast sinned,"* was His solemn verdict. Never before had these words been uttered. There was the origin of sin, and Lucifer, the star of the morning, was the first sinner, ages before man was created.

We behold here also that sin is an attitude, rather than an act. Lucifer had not yet performed one sinful act, yet sin was in his heart. *"I will"* is the essence of sin in a creature. My will against God's will is a state of lawlessness (sin) [1Joh.3:4] and puts self, the creature, on the throne in the place of God, the Creator.

It was thus that Lucifer lost his place amidst the stones of fire; but he has not yet been ejected from his dominion in the lower heavens. The bounds of his dominions we do not know; but it is from this point of vantage that he has been able to control earthly affairs as far as God permitted. He had claimed and intended to demonstrate the fact that he was able to rule the universe of God; so he must be allowed, though in a limited sense, to prove his claim. He is permitted a rulership over that part of God's domain that had been entrusted to him; therefore he is said to be *"the god of this world."* The Lord Jesus Himself did not dispute his claim, to bestow the kingdoms of this world upon whom he should choose. God could put him down at any moment; but He has some plans and purposes to perfect and he is waiting His time. He is giving his enemy plenty of rope whereby he will eventually hang himself.

We saw in our first lesson that the primary result of this fallen star's independent rule was the collapse of this little earth ball and its burial in a watery grave. We also viewed its Creator in

His reconstruction, making it habitable again and setting Adam, whom He had created over it. Now Lucifer (or Satan, his name as fallen) is deeply interested in the man, to whom God had given dominion. He is assured that if Adam remains subject to his Creator, he will have no power on this terrestrial globe and sooner or later may be ejected from his place in the upper regions. He reasons therefore, that he must evolve some scheme whereby man will be in the same attitude to God that he is, hence in harmony with him. Satan is determined to tempt man to independence of his Creator and get him on his side. Alas, the sequel shows how well he succeeded!

Observe his cunning. He enters Paradise and approaches the woman, not the man, in the form of a serpent. He realizes that he stands a better chance of success with her as she had not been given the prohibition. The Lord God had spoken to the man; he was the head of the woman, therefore he was responsible and her safety was in recognition of his place. Here at the outset was where the woman erred; she should have referred the beast to her husband and not have attempted to answer him.

As we examine and meditate on the account before us, we are impressed with the fact, that the tree of death is now to the center of the stage, the tree of life, to which God gave emphasis, is not even mentioned. Eve's attention is directed by her questioner and to the forbidden tree. She is so interested in the forbidden tree that she sees no other. She is fascinated, gazing upon the tree "*in the midst of the garden,*" which probably heretofore she had never dared to look upon except with dread and alarm. Yet now she is standing without fear, or awe, gazing with great desire upon that very tree. Satan has projected the thought of disobedience into her heart. He has so gained control of her eye that she ignores the tree of life.

Yet, it was apparently a simple question whereby man's innocence was lost forever. Satan appears very much interested in the forbidden tree and deeply solicitous as to its prohibition. "*Yea hath God said, ye shall not eat of every tree of the garden?*"; that is, has God indeed forbidden you to eat of all the fruit? In her answer, it is very evident that she is reasoning. A doubt of God's love is already forming in her mind. She is questioning. Why the prohibition? She cannot understand God's way with them. She is judging Him; consequently she is getting away from His presence and protection. It is impossible to learn God or His purposes by the cogitations of the mind, but Satan has so completely dazzled the woman that she thinks as he wills. She admits a question as to the love of the Creator and immediately she is in the power of the evil one.

Thus it was in Paradise, with the evidence of God's goodness all about her, that the woman became an infidel and doubted God. She answered the serpent's question saying, "*We may eat of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat it, neither shall ye touch it, lest ye die.*" Observe that she has added to the prohibition; nothing was said as to their touching the tree; but she must have more ground to justify her thoughts and coming disobedience against God. God has already lost His sovereignty over her heart. A mere touch, she was saying, will bring death. Why then has He put it in the midst of the garden only to forbid it? What is He guarding from us? God had indeed planted the tree of life in the midst of the garden [Gen.2:9]. It was the central object and the one to be desired and there was no prohibition regarding it; but she fails to see this tree. In her distorted vision, the forbidden tree occupies the place of honor. Instead of life, to which the Lord God had given them free access, she puts death (or its equivalent, which she chooses) at the bidding or suggestion of the serpent. The garden of beauty and delight has faded; instead she sees only one tree with golden gleaming fruit, much to be desired, hanging in profusion from its branches and jealously guarded by the Lord.

Observe that the woman, after adding to Jehovah's Word, now takes from it. She lessens the penalty which He had enjoined for disobedience. Instead of "*Ye shall surely die*," which were His exact words, she says "*lest ye die*." She puts the construction, which her heart desires, upon His words of absolute finality. There is no real certainty in her statement that death would be the result of her eating. It is only "*for fear ye may die*," when God had said most emphatically "*Ye shall surely die*." A doubt of God's love leads to, and is the source of, departure from His words...questioning His truth. The heart deceives the head. If I do not want (my will) to be true to the Lord I will shortly reason away the power of His Word and the penalty of breaking his commandments.

"And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Gen.3:4-5]

The woman is fallen already. The serpent is sure of her now. He goes further. He takes the place of authority with her which her answer has shown God has lost. "*Ye shall not surely die*," or rather as the RV has it, "*Surely ye shall not die*." This is not a lessening but an absolute denial of the penalty. The woman has invited this presumption by her feeble statement of the facts. Jehovah's love and truth are both denied. "*Surely ye shall not die; for God doth know that in the day that ye shall eat thereof your eyes shall be opened and ye shall be as gods, knowing good and evil*." He insinuates that the Lord is withholding good from them and she does not defend Jehovah. Had she been loyal, she would have stopped the first suggestion from the enemy; but instead she listens and believes the lie of the devil rather than the truth of Jehovah. She needs no further solicitation. She is ready to eat.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. {pleasant: Heb. a desire} And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." [Gen.3:6-7]

"And when the woman saw that the tree was good for food (she is looking through Satan's eyes; for the Lord did not tell them it was good for food...this was the lust of the flesh),

and that it was pleasant to the eyes" (the appeal to the soulish part of man),

"and a tree to be desired to make one wise" (an appeal to the spirit of man),

"she took of the fruit thereof and did eat" (the whole of man is fallen; spirit, soul. and body came under the temptation of the devil and yielded; consequently there is no part free from his domination).

Then the woman tempts her husband. She induces him to eat. He is not deceived in any measure, but eats with full understanding of the consequence. As we read, "*Adam was not deceived; but the woman being deceived was in the transgression*" [1Ti.2:14]. She usurped authority over the man and caused his fall; but it was not against his will. He knew she was fallen; but he loved her and would not live unfallen without her. He had said just previously that she was flesh of his flesh and bone of his bones and that for the sake of the woman, a man shall leave his father and his mother and shall cleave unto his wife [Gen.2:23-24]; therefore he cannot desert her now. Wonderfully significant is this narrative, fragrant and figurative of Christ and His love and attitude toward the wife of His choice. He also, like the first Adam, identified Himself with her in her ruined condition. She was fallen and He stooped with His eyes open to share her shame and penalty; but here the antitype goes far beyond the type. Christ comes down to her estate that He may lift her up to His exalted place as the Son of God. Adam could fall into the mire with her; but he could not lift her out.

"Christ loved the church and gave Himself for it, that He might sanctify it, having cleansed it with the washing of water by the Word, that He might present it to Himself, the assembly glorious, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." [Eph.5:25-27]

THE RESULT OF SIN

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." [Gen.3:7]

Thus was the fall of man consummated. Conscience at once awoke when the sin which began in the heart was perfected in the act of transgression. Immediately they were conscious of evil in distinction from good. The latter they had known before in knowing God; but now they are able to distinguish between the two principles. They fear to meet God in their naked condition; consequently they endeavor to clothe themselves. And here is first exemplified the saying, "Necessity is the mother of invention;" for they made aprons of fig leaves. We might well enquire where they got the thread and needles. Ah, they began to invent, the devil no doubt helping them. He would make them yet more independent of God. He had succeeded in taking them out of Jehovah's care; now he would keep them out. Let us not forget that he is still doing business in the same old way. He does not want any of Adam's race to get back into fellowship with God from whom they are now estranged. We must remember we are beholding another scene altogether from that with which we started. A new age has begun even before Genesis 3 has closed. How short was the age of innocence? How long the ages since in which God's plan of redemption, purposed before the foundation of the world, is being perfected!

Adam and the woman (he had not called her Eve yet), covered some of their nakedness, enough at any rate to suit themselves, with fig leaves. They no doubt admired each other's workmanship in the tailoring line and were well pleased with their efforts. It suited them well until God appeared upon the scene. And men have been doing the same ever since that day, making, or rather endeavoring to make themselves presentable to God; covering up their deficiencies with religion, morality, humanitarianism, etc. But it is all of no avail, even as these first sinners found; for as soon as they heard the voice of the Lord God, who had come down to walk in the garden, they hid themselves. They knew their aprons were insufficient and that they did not suit God. His very presence made them uncomfortable; for they were exposed and their sin uncovered in the light.

So today, as an excuse for rejecting Christ, one often hears such statements as,

"O, I am not so bad; or I am no worse than so and so."

"I have always been a pretty good fellow."

"I go to church every Sunday; pay all my debts and do no one any harm."

"My parents were Christians and I was raised up in the lap of the church,"

And so on and so forth.

Yet none of these good things, as men might call them, are sufficient to cover our sin, or make us presentable to God. These are only fig leaf aprons. When death stalks into view, or even the specter, fear, looms in the distance, those who wear flimsy excuses send quickly for the preacher, or someone to pray for them. "What is the matter?" some may enquire. "I thought he was such a good man," or "What has she to fear? She was a good church member." Ah, they have found out that their covering is too thin. They need more durable righteousness than the above to hide them from the piercing eye of a holy God. So Adam runs and hides behind a tree.

"And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden." [Gen.3:8]

Now we have a most marvelous presentation of the Gospel. God comes upon the scene of man's failure and guilt and calls Adam. He seeks the sinner who is hiding. The sinner was not seeking Him. He was content to be left alone but Jehovah will not have it so.

"And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" [Gen. 3:9-1]

He calls "Adam, where art thou?" Lost sinner, where art thou? He calls again and again. "Adam, where art thou? Come into the light, into the presence of God. Adam is finally found. He says, *"I heard Thy voice in the garden and I was afraid, because I was naked, and I hid myself."* Adam gave himself away. He disclosed his own condition by his words. Jehovah next enquires, "Who told you that you were naked?" Adam, what is the matter with that fig leaf apron you are wearing? You appear to be covered. Who said you were naked? Ah, his conscience was his accuser. God's presence showed him his condition. *"Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?"*

"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." [Gen.3:12]

Thus Jehovah's question, a call to confession, is already answered by Adam's conduct; yet he desires to excuse himself. He puts the blame on God; for he says, "The woman whom Thou gavest to be with me, she gave me of the fruit and I did eat." He is really saying to God: "You gave her to me, it is your fault. If you had not presented this woman to me, whom I so dearly love, I would not now be identified in her sin." This is all fragrant of the Last Adam. He too could say, even as the first man, "The woman whom Thou gavest to be with Me, she was the cause of My being numbered with transgressors. Thou didst give this fair woman to Me and I loved the Church and gave Myself for her."

"And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." [Gen.3:13]

So the woman was the cause of Adam's downfall. God does not deny the man's charge. He simply turns to the woman, *"What is this that thou hast done?"* Ah, little did she realize what she had done by beguiling the man into that one act of disobedience; sin entered and judgment and death fell upon all men. A reign of death was established and continues until this day. Although the old tyrant was destroyed at the cross: yet he refuses to abdicate and will have to be forcibly dethroned at the return of his Conqueror. But the woman does not know the dire result of the deed. She excuses herself by accusing the devil, *"The serpent beguiled me and I did eat."*

The Lord asks no question of him. He proceeds immediately to judge in which the serpent comes first.

"And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." [Gen.3:14]

It is plainly evident that this is the curse upon the beast which allowed Satan to use him as the outward instrument of the woman's fall. The serpent no doubt, as the language would teach, was of an upright stature; otherwise it would not be judgment to crawl in the dust upon his belly and to be abhorred above every beast of the field. The inference is plain that the above condition is the result of the curse of Jehovah. And this curse will never be lifted until death has lost its sting and the grave its victory. Even in the millennial age, when the animal creation will be delivered from the bondage of corruption and the adder will lose its sting and the lion its bite, the curse will not be removed from the serpent. He will still crawl upon his belly and dust shall be his meat [Isa.65:25].

REDEMPTION FORETOLD

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [Gen.3:14-15]

Then the real personality, Satan, gets his sentence from the lips of Jehovah. *"I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel."* This is essentially typical language though it is none-the-less true that all the seed of the woman hates a serpent even unto this day. Everyone hates the crawling, creeping beast; and the most deceitful among men are termed "a snake in the grass" hidden but dangerous. It is the synonym of the cunning, the debased, the tricky, etc. Yet the real truth is far beyond the natural.

The above great verse of Scripture, spoken by Jehovah, is a volume in itself. The seed plot of redemption lies enfolded in its grasp. It is the **first direct work of prophecy** concerning the Lord Jesus Christ. It connects right down to the last book in the Bible (Revelation), where we are given a view of its fulfillment: The seed of the woman absolutely triumphant over all the power of the devil. Her seed, that is the woman's seed, is emphasized. The supernatural birth of the Redeemer of man has here its first announcement. The unique manner of His entrance into the world is prophetically foretold. Her seed, not the man's! How literal was the fulfillment of this wonder we learn from 2 inspired Scriptures. *"Behold a virgin shall conceive and bear a Son and shall call His name Immanuel"* [Isa.7:14]; and *"God sent forth His Son, made of a woman"* [Gal.4:4].

And the woman's Seed shall bruise the serpent's head, while the serpent shall bruise His heel. The last clause in this prediction has already become history. The seed of the serpent bruised the heel of the Seed of the woman on Calvary. There Satan manifested himself as prince of this world, able, because of his power over men, to hang Christ on the cross...to kill the Prince of Life. But that was his eternal defeat. That was the way of victory for the Seed of the woman. *"Now is the judgment of this world; now shall the prince of this world be cast out: and I, if I be lifted up from the earth, will draw all men unto Me"* [Joh.2:31-32]. His wounding was only temporary; deadly only as far as the physical was concerned; for He arose from the dead. But the Seed of the woman shall bruise the serpent's head. This is a deadly wound. The basis was laid at Calvary; but the actual fulfillment will not come to pass until he has been cast into the lake of fire which will be after Christ has reigned 1,000 years as the conquering Seed of the woman.

Then the Lord God turns to the woman, who had sinned and says,

"I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children and thy desire shall be to thy husband; and he shall rule over thee." [Gen.3:16]

Before the fall, Adam was not to rule over his wife. The man and the woman were equal; they were made one; but now because she was earliest in transgression, the woman is made subordinate. Eve beguiled Adam and thus lost her equal rights, as we would say, with man.

She has had to bear the heavier load of sorrow and shame, as all must admit, and her conception has been multiplied because of sin.

Notice the following important point. Conception was not part of the curse, as some argue, but multiplied conception was the judgment of Jehovah. Woman would have borne children even had sin not entered into the world; for in the day that man was created we read, "*Male and female God created them. And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth*" [Gen.1:28]. But there would not have been the travail (labor pains) which now accompanies the birth of every child born into the world. Wondrous grace! It is by her very ability to conceive that she was made the vehicle for the Redeemer to come into the world. He was the Seed of the woman, no man having part in His birth, God being His Father. Thus we can say that here too, "*where sin abounded grace did much more abound*" [Rom.5:20]. After Calvary, where she was delivered from the curse, woman was the first preacher of the Good News. "*Go tell thy brethren,*" she (Mary Magdalene) is commissioned, "*that I ascend unto My Father and your Father; unto My God, and your God*" [Joh.20:17]. She tells of fellowship with God restored to man, a heavenly paradise opened to him even if the earthly one had closed, and she unwittingly had been in some sense the cause. Because of Christ, she has brought to man more than she had taken away from him. There has been in her case also the overplus of compensation.

Observe that man has not been restored to the place he had before the fall, but to a much higher place. Redemption has not only removed the curse of sin, but it has brought into existence a new creation. The Seed of the woman is emphatically the Second Man, another Adam, a new Head of a new race. These find in Him their title to be called, Sons of God, as born, "*not of blood* (that is naturally), *nor of the will of the flesh* (their own will), *nor of the will of man, but of God*" [Joh.1:13].

And now to Adam, the man, Jehovah speaks the word of judgment.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." [Gen.3:17-19]

Adam has to work for a living now; before the fall, he had it easy. Everything was provided for him. The ground brought forth plentifully without any toil. Man was simply dependent upon God for his living; but he was not satisfied; he wanted to be independent. And so he gets his desire, in a measure; he is now independent of his Creator. He must earn his own living by the sweat of his face (hard work in the natural) because the ground, as well as the man, is cursed. Without any cultivation whatever it brings forth thorns and thistles; while the wheat and the corn (the good fruits) are the result of toil and sorrow.

How pregnant of instruction is all this inspired history.

How precious is the truth herein taught when seen in the light.

How true to sight and experience; proving again and again the validity of the Scriptures.

In the sweat of his face Adam is to get his daily bread until he returns unto the dust whence he was taken: "*For dust thou art and unto dust shalt thou return,*" is the verdict of Jehovah. No cessation of toil promised, and death at the end of a weary life. Surely a picture without relief, a hopeless outlook as far as Adam is concerned. If change or light comes, it must certainly be from some other source than man. Praise God, this is just what happens! Here is a promise which though it comes in the form of judgment upon the serpent is nevertheless a gleam of hope for Adam.

The Lord makes no new terms with man: no other covenant is proposed to him. As helpless and hopeless, men are shut up to the mercy of God. He announces what He will do for them, while they are made simply to listen and believe in His power to overrule the wreckage and ruin into which they have fallen. This hope of deliverance is the Seed of the woman in whom they are invited to have faith. They are left with this bud of mercy, waiting its fulfillment in a coming day.

Thus, the Divine Purpose concerning the redemption of men begins to be disclosed immediately after the fall. God asks no aid and makes no condition whatever with the fallen creature; and, His principles in this respect are unchanged today. Here, it is plainly evident that He has laid the responsibility of man's redemption upon Another: One in whom, though born of a woman, has power from God that is found to more than offset (undo) the results of the serpent's guile and Adam's disobedience. It is through suffering the shame of the cross that He manifestly overcomes in behalf of those of whom He is the Kinsman.

Adam bows to the sentence of judgment upon him and owns its justice, while at the same time he receives the mercy held out to him. He now significantly calls his wife's name Eve ("*life*"), because, as he adds, "*she is the mother of all living*" [Gen.3:20]. We would have judged that she was the mother of all the dead: but Adam believes the prophecy. He apprehends Jehovah's words that life is to be in the woman, connected by grace with her victorious Seed. Weakness and transgression in her are met and triumphed over, while at the same time the headship of the first man is set aside. Adam immediately acknowledges God's righteousness as well as His grace by accepting His terms of reinstatement to favor. "*Unto Adam also and to his wife did the Lord God make coats of skins and clothed them*" [Gen.3:21]. Before the fall God had defined the wages of sin: "*In the day thou eatest thereof thou shalt surely die.*" His law had been broken and justice cried aloud for the enforcement of the enjoined penalty, but mercy desired to spare the offender. Mercy won. The Lord found a substitute for man...animals are slain. This is the first Gospel Sermon and it was preached by the Lord God Himself as He acted out the atonement. It was the initial setting forth of the fundamental fact, that "*without shedding of blood is no remission*" [Heb.9:22]. Thereupon, the Lord replaces the inadequate fig leaf aprons, the first human manufacture, with the durable coats of skins. Thus the fruit of death, the latter the penalty of their disobedience, is now made to minister to their need of clothing; and this is not by human acquisition but by Divine Gift...the Lord Himself slaying the animals and covering man. Thus the shame of their nakedness, as well as ours, is put away forever by the fruit of death, the animal killed there, in that far-off day in the garden of Eden, being the figure of Christ, the promised Seed.

As we said, the Lord God purposed no new trial for man. He revealed the coming of the Seed of the woman who should bruise the serpent's head. He instituted sacrifice the ordained way of blessing for man. The guilty conscience, which had made Adam flee from God, is now removed by Jehovah's own hand. The sanctuary is open to them once more and restoration is on the wing.

"Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." [Gen.3:23-24]

Now, strange to say, they are sent forth out of the garden. It would seem as though that now that they were again in fellowship with God He would have allowed them to remain. But no, they are upon different terms of fellowship now than they were at the beginning. They were on probation. God would see whether, as the creature, they would obey Him or not. They failed, and now they are under no restriction whatever. God has undertaken. He is responsible for their salvation, and though earth's paradise has closed to them, heaven has already opened.

While the tree of life is denied to them, as continuing the old creation, yet these humans, whom God as created, shall partake of His own life which He has stored up for them in His Eternal Son, who as the woman's Seed shall bruise the serpent's head. Although they will never be restored to that creature perfection which would have been Adam's had he not sinned; yet, they have a much greater heritage in Christ, even that of sons, and will eventually be conformed to His image in righteousness and true holiness.

THE 2 SEEDS MANIFESTED

"And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground." [Gen.4:1-2]

Here is where our history upon the stage of life really begins; for we were all born outside of paradise. Adam and Eve did not transmit their sinless life to their posterity. We have all come into the world with a sinful life. The poison of sin is in the human germ and will shortly and surely be manifested in the unfolding life, regardless of learning or environment. It cannot be otherwise. We have inherited it as born of Adam. The seed of sin and death is the very essence of our being. It is the law of our life. The words of the Apostle Paul are in fullest harmony with the above, and prove that all men are helpless, in the absolute power of this inflexible law of heredity. *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"* [Rom.5:12].

Thus with Adam fallen, even from the first moment, we enter upon a new period. Innocence is gone forever and this necessitates new dealings on God's part with man, even though judgment is stayed. Judgment, as we learn from other Scriptures, was never in the mind of God; because Christ, the Lamb slain before the foundation of the world, was God's provision for the rebellion of the human race. He had foreseen and provided for the sin. While judgment does indeed follow Adam's sin; yet it is not final, but only, as we have seen, anticipative of mercy. We must distinguish between the provisional death threatened and inflicted on Adam and his posterity as the result of his sin, and the second and final death of the lake of fire. There was no thought of eternal judgment in the words of the Lord to Adam. The death of which He spoke is defined so clearly that we marvel that anyone could be in doubt regarding it. Listen: *"In the sweat of thy face shalt thou eat bread until thou return unto the ground; for out of it wast thou taken; for dust thou are and unto dust shalt thou return."*

It is plainly physical death that is thus announced. And the proof of it is before our eyes today as a stern reality. Everywhere in the whole world the dissolution of the body is inevitable. God has spoken, *"unto dust shalt thou return;"* this death has passed upon all men. We have further evidence of the truth of the above interpretation in the fact that physical death necessitates the suspension of eternal judgment until it be taken out of the way. Because it is not until all the dead are raised that the great white throne judgment takes place. Then the wicked dead will be judged, not for Adam's sin, but *"according to their works"* [Rev.20].

Also note a further fact in this connection; spiritual death, or *"death in trespasses and sins"* [Eph.2:1 RV] is not judgment for Adam's sin. It is only the result of the fall, even as the moral state of a criminal is not judgment for his crime. Man's depravity is the cause of his wicked deeds, but it is not the reason he is judged and sentenced to prison. In like manner God will render unto every man, not according to his sinful nature but according to his deeds. It is upon this ground, that the whole world is pronounced guilty before God; otherwise God would not be just to sentence men to the lake of fire for the sin of Adam. He would perforce be obliged to cast out the little children, and the infant of an hour if such were the case; but it is not so. Original sin, the result of the disobedience of Adam, has been more than met and triumphed

over by the obedience of Christ. The penalty, death, has been taken and overcome by the last Adam.

"And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground." [Gen.4:1-2]

In the birth of Cain we have the manifestation of the seed of the serpent. The natural outcome, or issue of fallen man, is expressed in the first man born into the world. He is therefore the elder; for we have "first that which is natural and afterwards that which is spiritual" [1Co.5:46]. He has the possession of the earth first and holds it throughout man's day. His mother names him **Cain** ("*acquisition*") which is certainly expressive of his character, and of the natural man's character. Eve so named him in the joy of his birth and the hope that he was the promised seed through whom redemption was to come. She exclaimed, "*I have gotten (acquired) a man from the Lord;*" but, as the history proves, she was mistaken,. She had forgotten that there was also the seed of the serpent to be reckoned with; the seed whose head her Seed should bruise according to the prophecy. Apparently all goes well. It takes time for the development of the nature of the seed; but it finally shows itself according to that which was spoken, and by way of contrast with the other seed.

"And again Eve bare his brother Abel. He was a keeper of sheep; but Cain was a tiller of the ground" [RV].

The second man, **Abel** ("*breath*") stands out in history in every way, an absolute contrast with the first. The meaning of his name is in harmony with the character of himself and his descendants...he is short-lived, a breath, a vapor. He is not a success upon the earth, as far as men can see, though he tends his sheep faithfully. His descendants are the people of "*the bruised heel*"; **Seth** ("*that is appointed,*" "*one who puts*"), the 3rd son of Adam continues the line. He is apparently a blank, a dead one in the history of the world; but God takes pleasure in numbering the days of this seed. Their life is something in his eyes, precious and rare. It is the line of the new creation. Enoch, one of them is translated without dying. He had walked with God many years previously.

The first man, on the other hand continually seeks the things of this world. Gain is what he is after in conformity with his name. When cast out of the presence of the Lord Cain flees to the land of **Nod** ("*wandering*"). Here he lives in apparent forgetfulness of God. He is the first builder on the earth, he wants a city whose builder and maker is not God. He desires to adorn and beautify the world in which he settles down and finds his home. His descendants are the world's great men; while lust and violence mark them out as being away from God. Yet they are religious too often after man's way, or the devil's way. The name of God ("*E*") in the names of his people, all testify to this fact; Cain begat children after his image also. We may as well answer the question, which is asked so often, "Where did Cain get his wife?" He got her, as is plainly evident in one of his sisters. The Lord had not yet forbidden such marriage relations. To Adam and Eve were born many daughters (see Gen.5:4). God never tells us anything merely to satisfy our curiosity. His words are purposeful, pointed, and powerful.

OFFERINGS CONTRASTED

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell." [Gen.4:3-5]

Here we have expressed the first and most essential contrast between these 2 men: The difference is in their approach to Jehovah. They begin to manifest their different natures. In fact, it is only by the manner of his sacrifice that Abel's nature is changed from that of Cain. He proves his kinship with the chosen Seed by his offering.

Cain, the elder, comes first with his offering to Jehovah. It is of the fruit of a sin-cursed earth. It may have been something rare and beautiful in the natural, something on which he had spent much labor; but that is just the point. It represented the work of his own hands. He had toiled to get it. His best efforts, no doubt, were bound up in his sacrifice. It was the best he could do, as men would say. And yet herein is mystery to the carnal man. The Lord God will not accept his offering though it has cost him much labor. We might well ask, "Why is this?" Because Cain is denying the fall of man, denying his need of atonement, refusing to yield to the verdict of Jehovah, that he is naked even as his parents, and needs the durable clothing wherewith they were clothed. By his offering, he is claiming a place of fellowship with the Lord on the ground of his own good works, of which the fruit-offering was the sample as well as the figure. He was insisting that he was able to save himself, thereby calling God a liar; because the Lord had promised Adam a Redeemer who should save him and thus bruise the serpent's head.

Abel, on the other hand, had heeded the words of his parents and brought the firstlings of the flock as a sacrifice. He does not deny that he needs a blood atonement. He admits by this offering that he is fallen and cannot lift himself up, nor right the wrong that he has done. In other words, he confesses he is a sinner, naked and undone and that he needs a Savior. Jehovah is propitiated by Abel's offering; but He refuses the offering of Cain.

In these 2 men and their way of approaching God, we have a most striking figure of all men and their 2 ways of salvation. All the religions of the world are resting upon one or the other of these bases. We say all the religions because they may all be summed up in either the way of Cain or the way of Abel; the way of works or the way of blood. There is only one right way, only one way that God accepts and we have it here in Abel's offering; the firstlings of the flock, the lambs, representative of Christ's glorious redemption on the cross. God accepts no other way. They are all wrong; whatever the system of religion, whatever the morality, the beauty, the culture, or the wisdom of its ethics; God refuses them all. Men must bring a blood atonement by which they acknowledge that the penalty for sin, which is death, has been met by Another...Jesus Christ.

Nature would never have dictated Abel's way. Cain's was nature's dictation. Who would ever suppose that the death of an innocent victim could atone for the guilty or that the blood of lambs and kids could put away sin? Looked at from the standpoint of reason, such a salvation seems utterly foolish; but God takes the foolish things to confound the wise. The cross is the most foolish thing to the natural man; but in it is expressed all the wisdom of God. *"The natural man receiveth not the things of the spirit of God; for they are foolishness to him"* [1Co.2:14]. Therefore we see that Cain is just the natural man, religious in his way, but he cannot see any reason for bringing the blood of an animal as his way of salvation. He thus refuses to acknowledge the penalty for sin which is death. And God refuses him and his offering.

He is very wrathful; yet God reasons with him. *"Why art thou wroth?"* God inquires.

"If thou doest well, I will accept thee without an offering; but if thou doest not well (that is, if thou commit sin) there is a sin-offering couched at the door, and unto thee shall be its desire and thou shalt rule over it." [Gen.4:6-7 RV]

The word translated **sin** in this place is the same word used in the Hebrew for **SIN-OFFERING**. Jehovah was endeavoring to convince Cain that he must come by way of the blood if he would have fellowship with God. This was not the way of works; he had only to put his hand upon a lamb or a kid. They were at his service, running around his door. In the same manner, God is speaking to men today. "If you do well, I will accept you." But who does well? Who has never sinned? Well then, He says, "Come to me with a sacrifice. Come the way of Abel, the blood way, the sure way." Jehovah spoke the same thing to the children of Israel. If you keep all these commandments, you shall live. However, if you sin, you need not die because there is the Lamb whose blood you may bring and I will be propitiated. But no, Cain would not then, and neither now will he listen to God's reason. He will continue to reason it out himself to his own eternal sorrow.

"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." [Gen.4:8]

The Revised Version says, "*Cain told Abel.*" No doubt they had an argument as to the way of salvation. Men can be very zealous for error. It is marvelous how Satan can influence the mind of the old creation against those who differ from them as to religion, or their church. It is sad to witness the zeal of the flesh, it is mightily in evidence today; a zeal which made Cain slay his brother. He lost control of his temper, as men would say; that nice fellow who had brought such a beautiful offering to the Lord. He is infuriated even to madness with jealousy and envy. When he finds his brother alone, he kills him. He loses his religion quickly which is always the way with man's efforts. They fail to stand the test.

When God confronted him with his crime, he lied about it. Self-righteous folk commit more sin in a moment than others, who trust the power of the blood, commit in a month. Cain does not get away with his denial. The Lord tells him that the blood of his brother accuses him from the ground on which it was spilled. Still he does not repent, does not confess his sin; and God curses him. He accepts the judgment, though bewailing its severity and separation from the presence of Jehovah which it entails. He really speaks forth the curse himself,

Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

"Behold, Thou hast driven me out from the face of the earth, and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth." And it shall come to pass that everyone that finds me shall slay me. So Cain went out from the presence of the Lord." [Gen.4:14, 16 RV]

I think that is about as sad a verse as you may find in the Bible. It reminds me of the words relating to Judas, "*he went out and it was night*" [Joh.13:30]. It certainly was outer darkness forever for him. Oh sad, sad doom for every rejecter of the blood way of salvation. They go in the way of woe. Cain was the first man to prove his kinship to the devil. He was the first murderer. He bruised his brother, even unto death; but it is only a temporary hurt. Abel shall rise again in the resurrection of the just. Cain is a most wonderful figure of the Jew, the self-righteous nation. He was the first Pharisee. The sin offering, Christ, was lying at their door but they would not have Him. They insisted upon standing on their own merits, thus rejecting God's counsel against them. They killed their Brother, the Lord Jesus Christ, and thus brought the curse upon them. What was meant for their good, if they had accepted the offering of Christ upon the cross, has worked out for evil against them. The blood which was poured out upon the ground cries out for vengeance even unto the day. They were driven out of Palestine, the place of blessing, and have been wanderers on the face of the earth,

scattered among the Gentiles ever since. As it is written, "*The children of Israel shall abide many days without a king and without a prince and without a sacrifice and without an image and without an ephod and without a teraphim*" [Hos.3:4].

"And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him." [Gen.4:15]

The Lord set a mark upon Cain lest any finding him should kill him. How marvelously pregnant of meaning as referring to the Jew. Cain had been fearful of men's rage against him because of his doom; but Jehovah says, "*Whosoever slayeth Cain, vengeance shall be taken on him sevenfold.*" And so it has proved. It has been a dangerous thing for a nation, or a people, to hurt the Jew, 7-fold retribution has been the meted out to them. We can cite nation after nation that have afflicted the ancient people, calling them "Christ killers," and other epithets of ridicule and contempt, that have gone down into oblivion because of their attitude to this despised race. And vice versa, happy and prosperous has been the people that have been kind and considerate to the Jews. At the present time there is much agitation for and against them. The world, like the whale with Jonah, would like to vomit them out. Because they are out of their place, they have never been digested, or assimilated, by the nations. Soon, they will be in their place on God's program; even now they are in their land.

After the record of Cain deliberately choosing to depart from the presence of the Lord, we are given a list of his posterity. They are the great men of the world; the men who do things; men who get there; the self-made men, if you please. How expressive self-made, not God-made. They were the inventors of the musical instruments, the harp, the pipe, etc. All cunning intricate work in metal, jewelry and the like are to the credit of the first man. He is of the earth, earthy. Well, someone may enquire; is it wrong to use these things? Should a Christian have no instrument of music in his home, or for worship? We answer, "All things are yours and ye are Christ's and Christ is God's." If we can use these things to the glory of God then we are at perfect liberty to do so. The Lord makes even the wrath of man to praise Him; so why should not we make all things to serve Him? But this world is not our home. Our life is but a breath, a vapor here. We are looking for Abraham's City, whose Builder and Maker is God, and not Cain; therefore we are "old-fashioned." This is "the modern folly," according to the view of a modern preacher in our city. He said, "Not to be up-to-date in everything; not to be dressed in the very latest style; not to be conversant with the latest book, or most celebrated poem of the day; this is the greatest folly, the modern folly." The greatest folly, modern as well as old-fashioned, is to reject Abel's way of approach to God; to reject the Lord Jesus Christ.

We would infer that Cain's issue, Lamech as a very important personage, judging from the space devoted to him in the record. He was the first polygamist. His wives' names are given: **Adah** ("*ornament*") and **Zillah** ("*tinkling*" or "*musical instrument*"). No doubt he married one as an ornament and the other to entertain him. He was seeking to be happy without God, in the far-off country. He said to his wives,

"...Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." [Gen.4:23-24]

Note the lesson here that violence and murder follow in the line of Cain. The end is marked even as the beginning. There is no improvement, no change for the better; rather the worse, we would infer. The last name given of the line, **Tubalcain** ("*Cain's issue*") emphasizes the truth taught from the beginning to the end of the Bible, "*That which is born of the flesh is flesh*" [Joh.3:6].

"And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." [Gen.4:25]

The birth of Seth marks a new beginning. We have many of these latter in the book of Genesis, which is the scroll of beginnings. This 3rd son of Adam, Seth, signifies, according to Eve's words, set in the place of Abel who was killed. First, he represents Christ in resurrection; second the man in Christ, the new man who came up out of the tomb. We must bear in mind that all these characters, representing Christ, also have their personal application to the saints.

There is the same enmity and the same breach realized in every individual saint as we see manifested between Cain and Abel. In this personal connection, Cain represents the flesh in us—the self-righteous, Christ-rejecting old creation; away from God, yet marked as not to be slain by human hands. On the contrary, Abel represents the new life in us, which, as born of God, is even as Christ; therefore there is no fellowship, rather a continual strife betwixt the two. As Scripture affirms, *"the flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary the one to the other"* [Gal.5:17]. But someone may say, "Yes, but Abel dies. How then can he represent the new man in us?" Did you never read Paul's words *"I die daily"* [1Co.15:31]? How then did he live? Ah, here is a secret of the spiritual life. It dies to live and gives to get. The principle is just the opposite of the flesh. Abel represents the surrendered, yielded Christ-life that is given up to God regardless of all else.

"As it is written; for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter" [Rom.8:36]. Is this defeat? Nay, nay; it is the way of victory! The Conqueror, the ever-living One, travels this road. Seth is thus born in the place of Abel; Christ formed in us. *"We which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh"* [2Co.4:11 RV]. Our new man is ever seeking the good of others, even at the expense of our health, strength, time, and pocketbook. Lord Himself said, *"for whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it,"* [Luk.9:24]. The royal road to the crown is by way of the cross; if we suffer with Christ we shall reign with Him. *"It is no more I that live; but Christ."* Thus we are lifted out of ourselves; Christ in resurrection, the powerful, the great, the King liveth in me.

"And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD." [Gen.4:26]

Then Seth bears fruit, a son is born. He calls him **Enos** (*"frail man"*). Yes, the opposite of the Cainite, Lamech (the strong, self-assertive, boasting issue of the flesh) comes upon the scene. The child of the Spiritual Man is ever weak in himself; ever frail and clinging, finding Paul's words *"when I am weak then am I strong"* [2Co.12:10] more and more a reality. It is then, as we read, *"then began men to call on the Lord."* Prayer expresses this life. It is a dependent life. We are the circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Confidence in the flesh, self-confidence, is the spirit of Cain.

After Enos is born, there is no more of this self-reliance; because in the genealogy following, we have no Cain, nor even Abel, but Seth; Christ in resurrection and his progeny only. There is nothing great or wonderful concerning their lives; no mighty deeds, no noted achievements are laid at their door. The account seems meager and trivial in comparison with the Cain line. The Seth line just lived and died. They left no footsteps on the sands of time; but listen, they were well-known to God. He records their birth and their death. Their days are numbered by Jehovah; each day was precious in His sight. *"They confessed that they were strangers and pilgrims on earth...seeking a heavenly country"* [Heb.11:13, 16].

A Fervent Prayer

Speak to us, Lord,
Until our hearts are melted,
To share in Thy compassion
For the lost:
Till our souls throbb
With burning intercession,
That they shall know Thy name,
Whate'er the cost.

A NEW BEGINNING [GEN.5]

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him" [Gen.5:1]

In this chapter, we see that God begins to give us the record as though Cain and Abel had not been born; a new beginning. In this man, Seth, we have a picture of Christ in resurrection. Abel is a picture of Christ before His death; here we have him arisen from the grave, a new creation. It is only a picture, a type. His man was still connected with the old creation. The whole human race was still on its downward path. It is only a figure that God began anew.

The Word says, *"In the day that God created man, in the likeness of God made He him"*; just as though it were a new record and God had wiped all the rest off His slate. Seth is also a wonderful picture of the new creation in us. The meaning of all the names of these sons is remarkable. We noticed that Cain's line was progressive; they were pioneers of civilization. He built a city. His descendants were the great men of the earth; and they are still the great ones. The great, mighty, the wise men of the world today belong to the old creation. Paul tells us that *"not many wise men after the flesh, not many mighty, not many noble are called"* [1Co.1:26]. People are so big and great in themselves that they do not want God. It is not God's fault. He is offering salvation to them but they will not take. Cain built a city; the people became great musicians; made wonderful instruments; became wealthy, and had control of the world situation, etc.

Again we say, by way of contrast, that Seth's line just lived and died; but notice that we do not know how many years Cain's descendants lived. Their age was nothing to God, but He knew when Seth's descendants died and exactly how many days they lived. There were types of the new creation. They had no wonderful things recorded of them. Note what is said in Jude as to Cain and those of like character: *"Woe unto them, for they have gone in the way of Cain"* [Jud.1:11] They had gone away from God. The way of sacrifice leads to God; but the way of self-effort leads away from Him.

As was said, the people of God are not great in the world today. They are only left here to represent Him; to witness by their life of separation from the world that He is a reality to them...a living God. They are a witness to the truth of his Word, to His Son, to salvation. Just a witness, that is all. O how God loves them! He knows when they are born and he knows when they die. He knows when they begin to bear fruit. Notice that in the record of Seth's progeny the age of each is given before he begat a son. These children speak of fruit-bearing. They, of course, were physical children; but they are figures for us. They speak of the new birth and the development of faith. Afterward they begat other son and daughters, though up to a certain age they were childless, which emphasizes the fact that in the natural (the old creation) we are barren as regards God.

The first son born to Seth is **Enos** (*"frail man"*). This is surely the primary experience of every one that is born of the Spirit. He feels so frail, so weak, so helpless; he is only a babe; but there is hope.

The next son born is **Cainan** (*"their gain"*). After we find out we are frail, we learn it is a gain to us to be weak; for then we are strong taking it in a spiritual sense. In these lessons, I am not only giving the literal history but the spiritual lessons. There are no secrets in the historical, but the secret is in getting the mind of the Spirit. We learn that by a knowledge of the New Testament. When we learn the way of salvation, or place in Christ, the secret of victory, from Paul's writings; then we see it outlined and typified right here in the Old Testament. Therefore, the second thing we learn after being saved is that it is a gain to be weak.

The 4th son born is **Mahalalel** (*"the praise of God"*). We become the praise of God after we find our strength in Christ; or we praise Him when we find out we are weak. God is delighted with that.

Then **Jared** (*"let him contend"*) is born. The one that is the praise of God is a fighter; a wrestler. He stands his ground. He is clothed with the armor of God. Let him fight the good fight of faith.

Enoch (*"dedicated"*) is the 6th in the line of Seth. His name tells the whole story, he is a consecrated man. His father dedicated him unto the Lord and he actually lived it. He walked and talked with the Lord, and went to heaven without dying. He was translated; *"God took him"* [Gen.5:24]. Enoch represents full overcomers.

Then **Methuselah** (*"at his death it shall be seen"*), he became the Bible's oldest man. His name has significant meaning. Some years ago we saw a wonderful correspondence in his name to the things which follow in the history. At his death, the deluge came. It was actually seen, even as his name indicates. There is divine accuracy in all this account. Methuselah lived 187 years and begat Lamech and then lived another 782 years which brings us to the flood. Thus the meaning of his name is fulfilled. Methuselah figures the whole body of Christ that will live on after the first company is translated. When they go, judgment will fall upon the world. At the going away of the heavenly people, the wrath of God will be poured out; for the full measure of iniquity will have been reached. The climax of sin will be met with the climax of God's vengeance.

Methuselah lived 969 years, just a little less than a full 1,000 years. As to the spiritual application, just a few more years to follow after the Church has gone, ere the Great Tribulation will have passed. But the whole body of Christ will have been caught away before that. Notice the exactness of the Word of God and wonderful significance of names. Methuselah was 187 years old when Lamech was born: Lamech was 182 years old and Methuselah was 369 years old, when Noah was born. Then, 600 years later, the deluge came which made Methuselah 969 years old, the very age at which he died. At his death the judgment was seen. He believed the preaching of Noah, but he was not preserved upon the earth in the ark as were Noah and his family.

Lamech (*"strong man"*) comes upon the scene after Methuselah. He represents the able man, the man in Christ who will be developed in the end of the age. He is the full expression of the man who is weak in himself, but strong in the Lord. He says with Paul, *"I can do all things through Christ which strengtheneth me"* [Phi.4:13]. He begins in weakness, but afterward his frailty is not seen any more; he ends in power. Christ only will be seen. Now Cain also had a son named Lamech. He was a boaster in the old creation, boasting in his father. He said that he killed a man; and *"if Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold."* This Cainite Lamech

was taking advantage of God's grace shown to Cain. He was abusing that grace, mocking at it in a way. "Look at Cain" he would say, "he got away with it and so can I." He was mocking, talking like people do today. They say, "Oh, you religious folks have been talking of Christ's return for years and years. Why doesn't He come? Things will continue just as they have ever since the world was created."

Peter tells us of these same mockers. He says that they are willfully ignorant, that all things have not continued in the same condition from the creation; but that there was a flood upon the earth, a judgment of its wickedness. The earth that then was, perished, to all intents and purposes; and there was a reconstruction, a new beginning, as it were. And the same thing is going to happen again, only the next judgment will be by fire [2Pe.3:4-7]. This is the manner of speech of Lamech, the strong old man; but there will be a strong New Man to take his place when he has perished from the earth. He boasts in Christ Jesus, of whom the Seth line teaches. Then **Noah** (*"comfort," "rest"*) comes upon the scene. The meaning of his name is plainly evident in the words which his father Lamech spoke, referring to Noah, *"This same shall comfort (rest) us in our work and from the toil of our hands"* [Gen.5:29 RV]. He is prophesying of the millennium and the rest that the world will find in Christ. The curse upon the earth will be removed in great part at least. Rest will be found in Christ from physical as well as spiritual toil. And then we read, *"And Noah was 500 years old and Noah begat Shem, Ham, and Japheth"* [Gen.5:32]. Very significant are these sons' births; for later we are to see a new beginning, figure of a new creation with these, Noah's progeny, as the foundation.

THE CONDITION OF THE WORLD

In this chapter we are given a view of the evil condition of things upon the earth. Wickedness prevailed to the uttermost. The people were corrupt and vile. The same evil things are told us in Genesis 2 and in Romans 3 concerning the world in Paul's time. Man is no different today; that is, he is no better, rather the worse. In fact, the degeneracy and ruin of the last days is pictured here in this first book in the Bible. It is a photograph, a realistic likeness of the end of man's day.

Some people wonder about the sons of God and daughters of men. It appears to me it is the 2 lines that we have been reading about.

- **Seth and his line** were believers. They turned to God. They were not like the other people. That line figured the new creation. Those that God mentions here were saved. They were born again.
- **Cain's line** figured the old creation. There were 2 creations in the world just as there are today.

Finally these 2 lines married and intermarried, consequently they all became bad. Just as today, believers marry among unbelievers and their children get farther and farther away from the truth and reality. Yet many students of Scripture have a far different interpretation of the above. They state that these sons of God refer to fallen angels who left their first estate [2Pe.2:4], and in some way sought cohabitation with man. Now as to the physical, the type, we cannot believe this. But as to the spiritual and antitype, it is the truth. In the end of the age, the climax of all evil, there will be the manifestation of mighty giants in the earth, not so much physically, but rather mentally, giants in intellect, statesmanship, education, philosophy, necromancy, etc. Supermen will rule the world, men of marvelous ability and intricate skill will manage and engineer colossal schemes; invent the mightiest contrivances, both good and bad, for the blessing or destruction of mankind. Note this fact; all of the above will be due to satanic power. Later the arch-enemy himself will possess, energize, and fill one man to the

uttermost and other men will be mightily moved by his power and skill. The age will end with dynamics from both God and Satan. Satan will counterfeit everything of God. The strong man (Lamech) will be in evidence in the Godly man as well as the devilish man.

Yet with all the wickedness, it will be a most religious age. It is a deceptive atmosphere. It does not **APPEAR** wicked. Satan has transformed himself. He is apparently an angel of light, instead of darkness. In other words, he claims to be a Christian. He has enlisted under the banner of the Christ, and does all his mighty works in His Name. Do you marvel at the signs and wonders of science, falsely called Christian, or the healings of Unity Science? You need not. Greater works than these shall you see if you remain long enough; for *"God shall send them strong delusion; because they did not receive the love of the truth, that they might be saved"* [2Th.2]. The greater works of God are counterfeited by Satan, and an all-wise God allows it because of the unbelief and rebellion of man.

"And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." [Gen.6:6-7]

The end of this age will be as in the days of Noah. In the words of Jesus we have the confirmation that as in the days of Noah, before the flood, *"they were eating and drinking, marrying and giving in marriage"* etc. [Mat.24:38]. In other words, it was a day of careless, riotous revelry; eating and drinking, giving up to their bodily appetites. *"Lovers of pleasures more than lovers of God"* [2Ti.3:4], shows the correspondence. To get a description of the evil condition of the last days read 2 Timothy. In 2 Timothy you will find a disregard of God and man, rampant crime and lawlessness in evidence on every hand; yet, with it all *"a form of godliness"* [2Ti.3:5]. Pathetic is it not? Religiously going to church and yet at the same time forgetting God. As God saw that the wickedness of man was great in Noah's day; so likewise He is not blind to the abominations of the end time. He is not slack concerning His promise. Christ will come. There is coming the end of man's day. The Lord will say again, *"I will destroy man whom I have created"*. Oh, how sad that He must say of the work of His hand *"it repenteth me that I have made them."*

"But Noah found grace in the eyes of the LORD." [GeN.6:8]

Praise God there is always a way out. The Creator of the universe is never at a loss. There is always someone finding grace; someone to whom God reveals His love and favor. We learn from the history that Noah was a just man. In the midst of prevailing corruption, he walked with God. He was perfect in that generation of wicked men. Is not that an encomium? It is no marvel if one walks with God when all men are traveling this highway of holiness; but, when all are walking contrary then it is victory indeed—a triumph of faith. Noah was a bright and shining light in the midst of dense darkness. It is at such a crisis time that God appreciates faith and He is not afraid to eulogize His servants who are thus faithful. He is not ashamed of these worthies. He has a city waiting for them.

"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it." [Gen.6:14-16]

This gopher tree is the same wood that was used in building the tabernacle in the wilderness in Moses' day. It is also called cypress, shittim (acacia) wood. It is the only tree which grew in the wilderness. It reminds us of Jesus, *"a root out of dry ground"* [Isa.53:2]. He was the only fruitful

tree that God could find in the world. The ark was made of this gopher tree but first it had to be cut down. How wonderfully significant of Christ! He had to be crucified ere man could have an ark of safety in which he could breast the waves of Divine Judgment without fear.

Observe that Noah's ark was composed of different compartments ("nests" RV). All those saved creatures were not huddled together in one place. No, indeed. There were different orders of beings; therefore different spheres for the various ranks. Some were more exalted in the ark than others, but not more safe. All were equally preserved from judgment; for even the seams were closed. In fact the whole ark was pitched within and without with resin. The latter was an exudation which flowed from the tree when it was cut into. Again we exclaim, "How fragrant of Christ!" His death not only saves us but secures us eternally. No waters of judgment could enter that ark. The resin from the tree, symbolical of Christ's blood, prevented such a catastrophe. Not even one touch of the waters of judgment could reach them. They were safely housed from the prevailing judgment. Can you not see the wondrous provision of Calvary figured in that ark which Noah built? I want to call attention to the word **nests** in place of **rooms** in the ark. A nest is better than a room. Rooms might be bare and comfortless; a nest never. It speaks of love, of mother's and father's care; of food brought right down to the birdies' mouths. In fact it speaks of the rest and provision, the storehouse in Christ, sufficient to meet our every need.

The dimensions of the ark were to be 300 cubits long, 50 cubits wide, and 30 cubits high. In our measurement (setting a cubit at 18 inches), the ark was 450 feet long, 75 feet wide, and 45 feet high. Marvelous dimensions; yet none were too large for the creatures which it contained. Imagine the unreasonableness of a man commencing to build a monstrous ship on dry land. If anyone would attempt it today what would folks say? Just what they said back then. Folks are folks in every age. They no doubt called Noah a fool, a crank, a fanatic, etc. They joshed him about his big boat that was far from the water as they thought. Probably they asked him questions in order that they might laugh at his expense: "Noah, where is the water to launch your boat?" "How are you going to get your mammoth ship to the water?"

Ah, they would not believe him when he said, "I am not going to take my boat to the water. The water is coming to my boat. There will soon be plenty of water here, much more than enough to launch it." It was a huge joke, and afforded them much amusement. Noah had to bear their ridicule, criticism, and persecution; but he proceeded with his work. The building of the ark went right on. "Well, what are you going to do with the ship?" Answer, "God is going to drown the earth and I am building it to save my family." We can just imagine how they spoke to one another. "Have you heard about that crazy fellow, Noah? Go over and josh him. He is crazy as a bedbug. Go over and have a little fun with him. He is building a big ship and he says water is going to fall from heaven upon the earth and drown all the inhabitants. He says it is going to rain." Before that time there had been no rain. A mist rose up from the ground and watered the earth [Gen.2:4]. The folks were just as unbelieving then as they are now. They could not believe what they had not seen. Noah had faith; though he had not seen it rain either. He believed the word of God.

Noah had to trust the Lord for the money to buy the material, also for the wisdom to put it together. He built the ark by faith. Remember, that was a mammoth undertaking for one man. He risked everything he had on the Word of Jehovah. We think we have wonderful faith when we lay our hands on a few sick ones and they are healed; or when we, a whole assembly, build a tabernacle; but one man alone built the ark. Oh yes, no doubt his sons helped in the work, but there was no great number on the ground floor of that enterprise. If we would argue according to the natural man, we would say it was a most foolish thing to do; but faith changes our viewpoint. Noah believed God and he was acting his faith. He was preaching as he worked; we read that he was a "*preacher of righteousness*" [2Pe.2:5]. We are doing the same

today, although our Ark is already built. Just as sure as Noah was secure in the ark from the judgment to come; so are we secure in Christ. Noah could not get out; for there was only one window, and that was at the top. He could look up to heaven and God, but could not look upon the scene of death and destruction round about him. God did not want him to be disturbed, or sorrowful; joy and peace reigned within the ark.

Also, there was only one door to the ark and that was in the side. God shut the door when they were all safely in. It could not be opened from the inside. This is very impressive and instructive of Christ the true, the antitypical Ark. His side was pierced to make a way for us to enter into safety. *"I am the door,"* I hear Him saying; *"if any man shall enter in (by Me) he shall be saved"* [Joh.10:9].

JUDGMENT OF ALL FLESH

"And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and behold, I will destroy them from the earth." [Gen.6:13]

After Noah built the ark, he waited for further orders. He had obeyed God implicitly heretofore though some things appeared foolish to his natural reasoning. He was not the Master, but the servant. That is what impresses me with this man—he did not question God's way or think that there were better means to attain the same end. He did just what God told him and thus put all the responsibility upon the Lord. God was pleased with Noah's obedience. Do you think He has changed since? Are His principles always the same? Does He relegate the superintendency of His business to His creatures? No indeed! He still insists on giving the orders, and His servants are to obey them, regardless of what others say or think. It is sad to contemplate how men disregard the Word of God and substitute some of their own cogitations in its place. The worst of this is that it is done in religious things; which are supposed to be wholly for Him, but are simply a caricature of His plan. Noah did not do so. He built according to the plans and specifications which the Lord gave him.

"And Jehovah spoke unto Noah; Come thou, and all thy house into the ark; for thee only have I seen righteous before Me in this generation." [Gen.7:1]

The exact time to enter the ark was told Noah. Again he obeyed God, and...all the fowls, beasts and creeping things also obeyed Him. He told Noah to make rooms for them: 7 pairs of clean fowls and beasts, but only 2 of the unclean. The marvel of it is that they all marched or flew into that ark. It was a mighty miracle. It was God that caused them to enter into that safe place. He willed it so and it was done. The flesh must obey those who are in the lead. God makes all things and people serve those who obey and serve Him. We just need to tell God about it and they come along. Jesus said, *"No man cometh unto Me except the Father, which hath sent Me, draw him."* The devil served God by causing wicked men to crucify Christ; but the cross glorified God and served man. It was the greatest service that was ever rendered man, but neither the devil, nor man knew that in nailing the son of God to the cross they were doing the will of God. Marvelous wisdom in a mystery indeed!

In due time Noah went into the ark and he also came forth in due time. God always has a set time for His doings. He does not perform His work in a haphazard fashion. He is never in a hurry to accomplish His ordained counsels. Sometimes we get in a hurry and rush things—God never. He always has plenty of time. We can say, "Time flies;" but the Lord reckons not time by our years. One of His days is as 1,000 years and 1,000 years as one day [2Pe.3:8].

"And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. ... Of clean beasts, and of beasts that are not clean, and of fowls, and of

every thing that creepeth upon the earth, There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.” [Gen.7:1, 8-9]

We are impressed with the fact that Noah and all the other creatures went into the ark. It would not have done them any good to sit and look at it or even admire it. They might have said, “This is a wonderful ark; every provision for our need is in that mammoth ship. I believe it will prove a safe refuge from the coming storm.” They might have had and expressed their decided opinions regarding the ark; but this would not have done them any good. It would not have saved them from the coming judgment. No, there was only one way of escape and that was to heed the Lord’s “*Come thou and all thy house into the ark.*” They must get on the inside, or they too would be drowned, even as the other folks. So in like manner today; it is not enough to admire Christ and the marvel of Calvary’s cross, nor even to speak well of Him and His redemption.

Men may even stand for the fundamentals of the Gospel, as well as the inspiration of the Word of God, and yet perish. We must make these things practical—enter into safety in Christ; depend upon Him as the Savior. This is to make the Word practical. Get on the inside of the ark which God has provided for man’s safety by the cross. Some people have had great conventions where they discussed the wonderful Ark; also widely advertised conferences where they eulogized Christ as the Way; made much of Him and the marvelous provision of Calvary, and yet they did not enter into it. Some even say, with their lips, that we have everything in Christ; but at the same time are denying their words by their actions. They substitute something else for Christ, even while they so speak. They use all manner of carnal means to draw the people into the Ark, instead of letting God move them; therefore, many whom they influence never get into the Refuge provided. They only get into the organization, or building, which they call the Church.

There would have been just as much sense in Noah sitting on the hilltop and talking about his wonderful ark, how safe it was and how marvelously provided with everything for their need, as for us to talk about Christ but not appropriate the shelter and provision of Calvary. Noah did not act so foolish. He entered into the ark. When the ark was ready, God was ready and Noah was ready. When you are inside, you may admire the Ark all you desire; but get in first, for no one really appreciates its strength and security until he has entered. And the rain really came. There was no joke about it. In spite of the mockers, regardless of the unbelief and contrary to the expectation of the masses, the deluge came. They said, even as men today, “You will have to show me.” God showed them; but it was too late to escape. The ark was shut with that “old foggy” on the inside; although there is an inference that some were saved from eternal death [1Pe.3:19-20]. They, no doubt, repented of their unbelief and called upon the Lord for mercy when they saw the water actually falling from heaven, even as Noah declared it should come. It is written, “*Whosoever shall call upon the Name of the Lord, shall be saved*” [Rom.10:13].

The waters rose 15 cubits above the highest mountain peak and of course the ark rose with it. The higher the judgment overflowed, the closer to heaven it brought Noah and those with him. This also speaks of the end, figuring God’s judgment prevailing over the highest hope; even national help will be of no avail. (The mountains in Scripture generally refer to nations.) The greatest, the mightiest union of strength will not escape the billows of God’s wrath. All the cedars of Lebanon will be covered in the great Day of Judgment.

Christ is the antitype of the ark. He is God’s salvation from wrath. The Church is not the ark. It is no refuge from judgment, but rather a company of people who are gathered into the ark and are safe from judgment. Noah and his family would no doubt represent the Church; but there are other creatures sheltered from wrath also. These no doubt represent other peoples, nations, etc., who will live through the tribulation and take their place upon a renewed earth.

We read that *“all flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds”* [1Co.15:39]. Are these not all seen in the ark?

A NEW CREATION

“And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.”
[Gen.8:1-3]

God made a wind to pass over the earth that the waters might disappear...judgment over; mercy on the wing. God made the waters to come and now He makes them to go. Judgment is His strange work; but He delights in mercy. Noah and all that were in the ark are untouched by the devastation of the waters and are about to come out upon a renewed earth, as it were.

The ark rested in the 7th month upon Mt. Ararat (*“the curse reversed”*). In type, the curse is gone; the world regenerated by the deluge, cleansed by judgment. At the end of 40 days (the number of testing), Noah opened the window of the ark and sent forth a raven, an unclean bird [Lev.11:13], type of the flesh. The inference is plain—the ark was only a figure and not the perfect image of Christ; for there is no raven, no flesh in Him. They are all a new creation; but in Noah this was only typified, we must remember. There was not really a regenerated earth, nor were all those in the ark a regenerated people. It was only the shadow of a future substance. Then again the raven may intimate the fact that there will remain upon the earth some unregenerate people even after the judgments have been poured out. The flesh will still be in evidence and show itself as just the same rebellious old creation even after the 1,000 years of Christ’s righteous reign [Rev.20:28].

After the exit of the raven, who did not return, Noah sent forth a dove from him (note the latter phrase *“from him”*; it was not said of the raven); but the dove, unlike the raven, could find no place for her feet. She returned unto Noah and the ark, while the raven was content to feed upon the death and corruption on every side. The limited, as well as the periodical presence of the Holy Spirit is figured by the dove being sent out and returning to Noah. He was not yet poured out. He came only upon certain individuals for a certain work. He did not come to abide because He could find no stable ground, no rest for His feet, until Jesus came and died for mankind.

Noah waited 7 more days, after the hint from the dove’s return that the due time had not yet come; and then he sent the dove out once more. She returned to him in the evening, faithful bird of promise, and lo, in her mouth an olive leaf. So Noah knew that the waters were abated from off the earth. These 7 days might suggest the time of Jesus’ life and ministry, ending with His resurrection when He entered heaven, having made *“peace by the blood of His cross”* [Col.1:20]. The olive leaf speaks of life out of death, the hope of a new beginning.

“And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.” [Gen.8:11-12]

Here the 7 days suggest the 50 days between Christ’s resurrection and the advent of the Holy Spirit upon the day of Pentecost. He was there provisionally poured out upon all flesh. All men, everywhere, could now receive the Holy Spirit on the basis of Christ’s resurrection. And yet there is another aspect suggested here by the dove. Let us look at it. The deluge is over. Judgment is past; then, in type, comes the millennium. A new creation is on resurrection

ground; therefore the first period of the dove's going forth would represent the Holy Spirit's presence on Pentecost. He was poured out upon Israel. The millennium would have commenced immediately if they had received Him; but He could find no rest for the sole of His feet; hence, God's mercy for them was stayed. They refused all the Spirit's wooing, because the raven was still there. The flesh was still in victory; and the Lord took the dove back again, as it were, from Israel. Note the language at this point, "Noah put forth his hand and took her unto him." She had found no resting place.

The 7 days later suggest this present Church period. Noah sent the dove out again. She returns with an olive branch—The Gentiles hear the message of the resurrection. They received the Word of God. Peter preached the first sermon to them [Act.10] and Paul continued to carry the Good News. Peace has been made. The olive branch assures of life and victory. Death is past. Satan's power is annulled, even though we see not yet all things put under Jesus' feet [Heb.2:8]. After a while the dove will return, in a sense unto Him that sent her forth; the Church will be complete and all gathered home. Then Israel will come into remembrance again before the Lord. The dove will come out again upon them—poured out upon all flesh and their sons and their daughters shall prophecy, their old men shall dream dreams, etc. [Joe.2:28]. The dove will return no more unto the ark. Then the real meaning of Mt. Ararat will be in evidence. The curse will actually be removed from Palestine, if not entirely in the whole world. No saint will die in that glad age. Death will then be the sign of eternal judgment; for only the sinner will die and that for his own sins, not for the sin of Adam [Isa.65:20]. It will be an almost perfect state.

"And Noah builded an altar unto the Lord, and he took of every clean beast and of every clean fowl and offered burnt offerings on the altar, And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done." [Gen.8:20-21]

We see Calvary figured in these sacrificed beasts and birds; therefore, we are taught that all the blessings of the renewed earth are upon the basis of redemption. The Lord smelled a sweet savor of Christ even in type; for He was the Lamb slain before the foundation of the world. *"And Jehovah said in His heart, I will not again curse the ground any more for man's sake."* It is as though the entire curse was lifted and that judgment would never again fall upon the earth. And in a sense, there will never be the absolute cutting off of all flesh as we view it here; but even in the above statement the Lord is speaking relative to the judgment which fell upon His dear Son upon the cross. In the Great Tribulation, which is yet to come upon the world, the Jew will suffer the most. But even they will not be entirely cut off; at least one third will remain to be the beginning of the kingdom of heaven upon the earth. The other nations likewise, a great number, will be preserved during this dire time of trouble.

"And God blessed Noah and his sons and said unto them, Be fruitful and multiply and replenish the earth." [Gen.9:1]

Man is again, as it were, given the dominion over the earth which Adam had lost. But this too is only representative, for we presently see that man was not really changed, and so could not hold the sovereignty. No man is able to rule (control) men unless he is able to control his own spirit and appetites; this Noah was not able to do [Gen.9:20]. The New Man and His day had not yet come. It was only a picture of the better things. Noah and his progeny are now permitted to feed upon flesh; before this they ate herbs, etc. *"Every moving thing that liveth shall be food for you; as the green herb have I given you all."* The beasts they could kill for food, hint of redemption; but the slaying of man was prohibited. The shedding of his blood would be avenged.

THE AGE OF HUMAN GOVERNMENT

Now begins the period which is called the Age of Human Government. Man was put over man to control and hold the situation. No more were men a law unto themselves. Lawlessness, which had reigned previously, was stopped; and this in a sense has continued ever since. But again we see in all this the shadow of things to come—Christ will reign. All things will be put in His hands. As a Man, with other men, who are capable of governing themselves, He will control and hold the sovereignty of the world.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." [Gen.9:13-16]

The Lord makes a covenant with Noah as to the promises which He has given. He knows how frail we are. It includes all the beasts of the earth and fowls of the air. He will never destroy all things again. He gives him a positive sign to this effect— *"the bow shall be in the cloud"* (a rainbow). We have this same token of God's faithfulness with us today. No doubt fear would come upon the people after the deluge, every time it rained if they did not have the bow in the cloud; but there it was and there it has remained ever since. We may look upon it today and behold the truth of His Word. The earth has remained, kept secure from flood, or destruction of any kind, because God has promised. The bow is always in the cloud, even if we do not always see it. God is faithful. The bow indicates mercy. It is always there in the cloud of judgment in a semi-circle of various colors. But have you ever noticed that there is a rainbow around the throne of Christ [Rev.4:3]? It is a complete circle, of an emerald green color, indicating the complete fulfillment of all His promises of mercy, as covenanted to Abraham, by the resurrection of Christ, the green color referring to the latter. It suggests springtime, a coming up out of death, new life for all of nature. Mercy will surround the throne, though for a little while there will be judgment, terrific judgment; but only that God many be enabled to execute and consummate His gracious purposes.

In Noah (as sovereign) Human Government begins; not as an experiment suggested by man, but as a Divine Institution. From its beginning, we can see that *"the powers that be are ordained of God"* [Rom.13:1], whatever their form. And there is no question that there is a necessity for civil government. If it were removed, corruption and violence would soon overflow all bounds as it did before the flood. The worst forms of human government are better than anarchy, which will undoubtedly again be in evidence before the Lord comes. The darkened sun and moon, the falling stars and convulsions of the earth are its symbols in Scripture.

FAILURE OF HUMAN GOVERNMENT

"And the sons of Noah that went forth out of the ark were Shem, Ham and Japheth,... and of them was the whole earth overspread." [Gen.9:18-19]

We are now to view in operation the new order of things as established by God. It is a trial of the new world and again we are confronted with failure. The governor as well as the governed, alike is found wanting. On the part of those in authority is found weakness, the want of self-control; whereby, as in the case of Noah, they are subject to the contempt of those around. They need the display of power to hold them subject; while later, as in the case of Nimrod, it is the abuse of power, the other extreme that is manifested in tyranny and oppression. Babel ends the scene with the general revolt of those governed: They rebel

against God Himself, the source of power. Noah's failure is also the occasion of Ham's sin and the curse upon his posterity. We see that anarchy is primarily the fault of those to whom God committed authority: He would of necessity be with His own institution to maintain it, if those in whom authority it vested did not betray their trust. "*If God be for us, who can be against us?*" [Rom.8:31] can be said of human government. But subjection to God, who has bestowed the authority, is a first requisite. When man gave up his supremacy to the beast, then the beast rose up against him (there was no wild beast until sin entered). Man sinks down to the level of the beast when he gives up his allegiance to God. Long after Noah's day, Nebuchadnezzar was driven to the beasts until he acknowledged God's absolute sovereignty over all the kingdoms of the earth. Then his reason returned to him [Dan.4:34].

Noah's downfall was not so much in pride as Nebuchadnezzar's, but rather the opposite. The one strong, the other weak; but both were failures. Dependence upon God is the secret of power either in the governor, or those governed. Noah's departure in not judging the flesh, is the root from whence springs all other evil. All the manifest full ripe fruit of rebellion comes from this source. The unguarded enjoyment of legitimate blessings, away from the presence of God, leads to excess, which is sin. The one thus overcome loses his hold on God and cannot do aught but drift. Noah is found drunk, loses his garment of God-given authority, and is naked before his sons. This uncovering of the governor is a matter of contempt to those who are in themselves wholly away from God. They use it as an excuse, a cloak for their own worse shame and confusion. While there were extenuating circumstances in the case of Noah, there was none for Ham. The earth was apparently renewed and gave forth such abundance that it tempted the appetite of man. The planting was so wonderfully productive in the harvest, that he forgot the source of his blessings in their enjoyment. He celebrated his good fortune, as the world would say; and thus gave thanks to himself.

Typically, in Noah's conduct, we have here the history of the Church; the body of people gathered together during this age. A little company began on the day of Pentecost, on the basis of Christ's resurrection, the judgment being past already. Soon, however, there is division manifested in that one family. Failure began with the leaders of the newly constituted government. They commenced to indulge in the things of the world, to drink wine, become drunk with the abundance of their blessings; hence were overcome and fell from the place of kingship to which they were called. They were to reign over the cattle, the beast, etc., that is, over all flesh they were master; but alas, they did not hold the God-given dominion; for we see that the flesh is master today, except in a very small percentage, of even religious people. The failure was gradual. The Church though small and weak in its beginnings, grew and multiplied. They became prosperous. The world began to admire their steadfast courage, patience, and faith. They made friends with the heavenly people; for Satan transformed himself into an angel of light. He had heretofore been a roaring lion, but could not devour them. The more he whipped them the faster they ran; so he changed his tactics and succeeded. They succumbed to flattery and cajolment when calumny and persecution had failed.

Thus today instead of having an overcoming Church in the world, we have the overcoming world in the Church and ruling the people of God. It is respectable to be a Christian now. "So glad you have taken a stand for Christ," they will tell you although they themselves may be worldly and profane. They laugh at the pretention of the clergy and in their heart despise their weakness; while at the same time they are glad of their inconsistency in that it hides their shame. They find them no better than themselves, even as Ham sees his father's nakedness and by his own conduct reveals his own character. His brothers seek to cover up the nakedness of Noah, which is also their own, as being his offspring; and thus escape the curse. **Ham** ("*the sunburnt*") represents those in the church who has received the light but refuse to walk in its beams. It has thereby darkened them; for light turned from becomes a source of darkness to the soul. Ham is the father of Canaan ("*the merchant*"). Thus we may easily trace

the origin of the trafficker in Divine Things in our midst today. He springs from the man who refuses the light. And let me say, my friends, this is the case in some measure with every one that does not walk in the light. To that extent I say he is a trafficker with God's things. He barter, or peddles the Truth for personal gain. He is a merchant man; the balances of deceit are in his hand [Hos.12].

On awakening from his drunken orgy, Noah denounced the conduct of Ham, though passing over him, fixed his curse upon his son Canaan. Literally, that was shown in the black skin of his progeny. God wanted a black man on the scene to teach us the typical import, that light refused brings darkness. The sun shone upon him and thus darkened him. How suggestive and solemn.

Shem and Japheth are both blessed, and Canaan was to be their servant. Thus the prophecy with its results reaches down to us today. The black man is the servant of the white people and in a few cases does he ever rise above his condition. Spiritually this too is significant. He who refuses light and is thereby darkened is not a ruler over others, no nor ever shall be, but serves those who cover the weakness of the flesh with the garment of salvation.

The God of Shem is blessed, rather than Shem; therefore, we infer that he stands representatively for the new creation. We also know that he is the forefather of the Jew. Abraham was of this line. It is the exalted privilege of the man of faith to have God as his portion and his praise. He is blessed with the blessing of God. Japheth, on the other hand, represents the Gentiles and also the world's man, or old creation. In his blessing, which is that of enlargement and dwelling in Shem's tents, we have a hint of conditions today. Japheth is dwelling in Shem's tents in both the above aspects. That is, the Gentiles have the place of the Jew for this age.

This also speaks of the 2 sides of our Christian character. Many of the saints are religious Shemites, as it were. They are more occupied with themselves, their own overcoming, and victorious life than with others. They are contemplative and introspective, enjoying subjective and experimental truths rather than objective and foundational. Madam Guyon was an illustration of this character of Christian. They constitute what was known in early days, as the Mystics. They are beautiful, noble characters, but lack in the sense that Japheth does not dwell in their tents. On the other hand, he represents the energetic, aggressive spirit that desires to serve, rather than worship or pray. He wants to be up and doing. He is practical and full of determination and zeal. Both of these are necessary for a full-rounded Christian character. The Lord would have them united in one house. Japheth, the stirring, busy fellow, occupied with objective truth and practical results must dwell in the tents of Shem. Shem is the real man. God acknowledges Shem; but He will use Japheth with all his ransomed power and energy, if the latter will yield to Shem and let his tent cover him. Hidden in Christ is the lesson. Then God will use us for His glory and honor.

GENEALOGY OF NOAH'S SONS [GEN. 10]

"Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood." [Gen. 10:1]

We have now the distribution of the nations in the earth. Each son with his progeny has his distinct place.

Japheth ("enlarged," "fair," "persuading"), the elder, gains but little notice here. He passes away from the central view, finding his place with his family on the outlying border lands. True

to his name, he spreads out. By them the isles of the Gentiles were divided, we read. Here is the first mention we have of Gentiles, or nations, Japheth being their forefather.

In **Ham** (“*hot*”) and his descendants, we have the earliest development of the world-empires and the most open and avowed opposition to God. They soon throw off all allegiance and subjection to Him who had saved them through the flood, and perfectly manifest their kinship with those who had perished in the waters of judgment. It was from this line that the special enemy of God’s people, the Philistine arose. Also Mizraim, the father of the Egyptian, was of the children of Ham. Nimrod (“*rebellion*”), the first man to found a kingdom, had his beginning in this sunburnt son of Noah. He was a giant both physically and mentally. We read, “*He began to be a mighty one in the earth, was a mighty hunter before the Lord*” [Ge.10:8-9]. That is, even Jehovah took notice of his strength. He was thirsty for power. The beginning of his kingdom was Babel, of which we read further in the next chapter.

Although he is really the 2nd son, **Shem** (“*the name*”) has the 3rd place in the record here. He is marked as the father of the children of Eber, the pilgrim race, who are passing through an enemy’s country. The Name of God is revealed in this line. He is the son from whence the Jew came. Abraham, the Father of the faithful, as well as the chosen Seed, Christ, was of the Semitic race.

THE JUDGED CITY [GEN. 11]

“And the whole earth was of one language and one speech. And it came to pass as they journeyed from the east that they found a plain in the land of Shinar; and they dwelt there.” [Gen.11:1-2]

All the sons of Noah with their descendants are viewed in the above. Here is seen to what they have descended; though men would reason, they have ascended. And indeed as far as numbers are concerned, they have grown into a multitude. And note the unity of the language and mind. They are all of one accord, but it is not the one accordness of the Lord, as we soon realize. We have, in the interesting narrative recorded in this chapter, a most graphic pen-picture of Babylon, the Great, the city of which John is the advance agent and advertisement of her false wares. He reported of her almost 2,000 years ago, while 2,000 years before Moses gave us her type.

We have herein described with amazing clearness the progress by which the professing Church settled down in the world and thus built up for herself (not for her Lord and Savior) a worldly name and power. Note the language and learn how the trouble began, “*they journeyed from the east.*” They all with unity of purpose turned their backs upon the sunrise. And, as customary when yielding to the flesh, left the rugged, difficult places where they were first cradled, and descended to the lower and easier level of the world.

They were seeking a less painful way for flesh and blood, and finding the plain in the land of Shinar, they settled there. The east and abundance which fell to their portion, (for the devil will be good to you when you are leaving God’s appointed place) wrought in them a desire to possess a place in the earth of which they could be assured. They wanted to perpetuate a name for themselves, as was intimated. Listen to their words in the type and see how aptly they speak of the world-church in our midst today.

“And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.” [Gen.11:4]

Observe that it was a religious city; they wanted a tower by which they could reach heaven. Men say, “Well, what does it matter? We are all trying to get to heaven.” Ah, it matters a great

deal whether we are building a tower of our own conniving to get to heaven by our own labor or whether we are resting in the stronghold which God has provided. It is a very serious matter this business of building towers. Is it not remarkable how many churches have towers? It helps us to identify the city. These people were the first tower builders, but not the first city builders. Cain built the first city; but these are following in his steps, and go even further. They too have turned away and are wandering from the safe shelter of God's protection. They are going in the way of Cain, endeavoring to get to heaven by their own good works.

Yet we have a realistic picture of the great city of Babylon. It is thus she was built, a city after Cain's pattern; whose builder God is not, and whose tower of strength is human and not divine. It is carnal imitation, a cheap counterfeit of God's thoughts. This earthly city anticipates the heavenly one and usurps all her titles and honors. But note the marvelous correspondence; although also contrast between the two. The one, the heavenly, is built of living stone, which the earthly cannot duplicate; for this is God-given material for building and cannot be made by man. These wanderers have moved down from the high places, left the hills whence the stone is quarried and perforce must be content to manufacture brick out of the mere clay which the plain affords. Is it not true to life? Note the sad account—*"they had brick for stone and slime had they for mortar"* [Gen.11:3]—slime does not figure the unity of the Holy Spirit, for He will not unify nor cement the flesh. Such are only stuck together by the glue of selfish, carnal motives, which though it may hold firm during man's day, yet will not stand in the day when God arises to shake terribly the earth.

The picture is a striking one. It so fitly represents the Catholic Church of ancient days, which began to assume its present earthly character not many generations following the apostolic days. The unity was not of God. He came down to look upon the gigantic structure in course of building, in defiance of His expressed will as to the plans and specifications of His city. He came down, we say, not to admire, nor strengthen, but to destroy; not to compact, but to scatter. Now notice the result of His visit to Rome—the many tongues of Protestantism. These are His judgments upon the builders of Babel. The diversity, as well as the multitude of sects in our midst, is but the manifestation of the judgment upon the mother Church for the oppressive tyranny with which, when united, she held men's minds and consciences. No one could say her "Nay" until after the Reformation, when she was forced, as it were, to leave off building the city. We believe that even then she had in her mind and purpose a world-wide civil, as well as religious, empire; but her power waned. Never, until in the last few years, by crook or craft, has she regained her preeminence. She has been given a semblance of her former estate as a political power, and more will come. That city will yet be built and perfected as far as God will allow man to go. All those warring, confusing tongues of Christendom will coalesce, as it were, and come into apparent unity.

The city and its tower is a most unmistakable picture (thrown upon the screen by God's hand) of a part of the drama which is even now about to be played. It is a picture, though we admit it is somewhat hidden, yet it is a part of the last act of the play. The actors are almost ready to step out upon the stage. We wait the raising of the curtain which will disclose the city—the League of Nations; and the tower—the unified Church. It is all sure to come. It must come. The world is ready and waiting for something to happen. The Churches are coming together right in line with national affairs. They want to get for themselves a religious name and world-wide fame and will succeed apparently for a time. The world will marvel at the beast, the anti-Christ. The news of his great doings will be broadcasted from one end of earth to the other. The unity of nations and the unity of churches will be most wonderful. It will actually appear like the real thing. Only the elect will not be deceived. Even God will stand off, as it were, and look with amazement at the colossal undertaking of mankind which is simply a counterfeit of His own building and work.

"And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech." [Gen.1:5-7]

He will again say, "*Behold the people is one...and now nothing will be restrained from them which they have imagined to do.*" He acknowledges their unity and the strength of such a union. He virtually says, "They will do more if I do not stop them. Their presumption knows no limits. They will actually try to get to heaven to fix it up for Me if I do not stop them." So He adds, "*let us go down*"—The Father, Son, and Holy Spirit are counseling together. They will decide to take the reins of government into their own hands. Christ will appear as God Almighty and scatter the power of the counterfeit kingdom. They will leave off building the city. Their great city and tower as well as their name will soon be a thing of the past. God will make His Name great and His people will be great. He Himself will finish His City and work.

These declarations of the destruction of Christendom, the apostatized religious-system which will remain after the church, the true believers, have been translated, are not the cogitations of our finite minds. They are deduced from the words of Scripture. The Apostle John visioned these things 1900 centuries ago. He saw the destruction of apostate Christendom under the figure of a city—impressive, invincible, and impregnable. He declares, "*Babylon the great is fallen, is fallen and is become the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird*" [Rev.18:2]. Also in Revelation 17, we see the false church pictured as a woman upon a scarlet-colored beast whom she is apparently guiding. This is a prediction of the union of the religious and national systems in their bid for world sovereignty (which plan is even now on the way); but God will defeat them in their ambitions. There will be a time of conflict upon the earth because of these opposers of Christ and His Kingdom. Satan will be energizing the earth forces against the heavenly. The battle will be waged until the enemies of God are all put down. The church system will be destroyed before the national. God will allow the 10 kings to turn on the harlot and rend her after they have apparently achieved their end through her help and she is no longer necessary to them [Rev.17:16]. That is God's retribution upon her disloyalty to His Son and her carnal, yea devilish ambitions. After she has been dealt with and punished by the nations whom she exalted, God will proceed to punish them. He will destroy the national system, the world empire, satanic counterfeit of Christ's holy Kingdom. As in the case here, the type, He will take a hand. He will come down and destroy the colossal sham and set up instead the dominion of His King. Then will be fulfilled the Scripture,

"The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever" [Rev.11:15].

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