

THE  
FIRST  
CREATION  
  
SERMONS  
  
ON  
  
GENESIS

BY

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“The Lord by wisdom hath founded the earth;  
by understanding hath He established the heavens”

—Prov. 3:19.

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## 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 four different books, entitled, “The First Creation,” “The New Creation,” “The Two Creations Illustrated” and “The New Creation Crowned.” The first book covers the first eleven chapters of Genesis. The second embraces the life of Abraham, the third is an illustration of the two creations from the lives of Jacob and Esau, and the last 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.

(1955)

—The Publishers

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## The Preview

Genesis, the first book in the Bible, is also the first of the Pentateuch, which later includes the first five books of Moses. It is the beginning (which is the meaning of the name) 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 germ. 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 chapters of Genesis. The second embraces the life of shadow, but here nevertheless man's creation, his fall, his redemption, his discipline, his exaltation; counsels which have been in state of development for six thousand years and 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.

There are three divisions of the book.

### DIVISIONS

- 1–The Creation–Chapters 1 and 2.
- 2–The Ruin–The entrance of sin and consequent result–Chapters 3-11.
- 3–The New Creation–Separation from sin and consequent result–Chapters 12-50.

## Sermons on Genesis

### **The First Creation**

#### **The First Division**

##### Chapters 1 and 2

##### The Literal View

### **Genesis (KJV)**

#### Chapters 1 and 2

In this column, on pages 1-5, only the verses referred to in the corresponding text are listed.

The complete text of Chapters 1 and 2 begins on page 6.

1:1 In the beginning God created the heaven and the earth.

There are different ways of studying the book; but the best way that we have found is to read the whole book thru 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 six days exactly as it is written in this book. And we cannot emphasize this fact too greatly; for there is much error afloat to the contrary. So the literal history is the first thing we are going to consider, tho it has also spiritual signification which is most wonderful.

“In the beginning God created the heaven and the earth.” (1:1)  
Between this verse and the one following 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 six thousand 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 six 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

1:2 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.

1:3 And God said, Let there be light: and there was light.

secret things belong unto the Lord”—\***Deut. 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 first 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.” (1:2) God had not created it so; but it was found in this condition previous to the first 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, 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, R.V.) He formed it to be inhabited. I am the Lord and there is none else”—\***Isa. 45:18**. As He said, the earth was formed to be inhabited; but it was not found so. It was fallen down under the waters; the ocean we would say, 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”; (1:2) therefore there is hope. Brooding, (R.V., Mar.) the word used in this connection, is the same term used of the mother dove sitting upon the 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.

“And God said, Let there be light, and there was light.” (1:3) This was the first 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.

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#### References (King James Version)

\***Deuteronomy 29:29** The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that *we* may do all the words of this law.

\***Isaiah 45:18** “For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.”

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 three colors; namely blue, red and yellow, which three combined rays, form one white ray. Blue speaks of the Father; red of the Son; yellow of the Holy Spirit, three Persons in the Godhead, yet but one God. Furthermore, according to science, there are three powerful principles in light, viz., 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 three-fold mighty forth-putting of 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.

1:4 And God saw the light, that it was good: and God divided the light from the darkness.

“And God divided the light from the darkness.” (1:4) God always divides. Men do not. They 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. He abominates a mixture. God is Light and He is 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.

1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

“And God called the light day, and the darkness He called night. And the evening and the morning were the first day.” (1:5) As we noted, 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.

1:6 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 said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters.” (1:6) 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

1:9 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.

1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

1:11 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.

1:14 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:

1:16 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.

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 second day's work.

“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.” (1:9) And God called the dry land earth; and the gathering together of the waters called He seas. And God saw that it was good.” (1:10) The earth now has its resurrection. It is brought forth from under the barren waste of water, which latter is then bounded and set in its certain place. And 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 tho 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 He called seas.” (1:10) And we call them as He named them nearly 6000 years ago. And all things that He does He calls good; for it is in due time and perfected for its day. He works orderly. He does not confound nor mingle one day's work with another. Each is separate and distinct, tho on this day He speaks twice and works in a two-fold way.

“And God said, Let the earth bring forth grass, the herb yielding seed and the tree yielding fruit, whose seed is 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; fruit whose seed is in itself.” (1:11) That is, it has within itself the power of reproduction. Marvelous law of nature of which God is the Begetter. The fourth day followed.

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night.” (1:14) God is still dividing, tho the sphere of His operations is changed from earth to heaven. He is garnishing the latter 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. (1:16) They are always there, tho at times the clouds obscure the light. We hear one say, “The Sun is not out today;”

1:20 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.

1:24 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.

1:26 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.

1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

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.

“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.” (1:20) 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, tho He does not call this day's work good, as in the previous days; yet the waters swarm with the living objects of His making, while birds fly in the air above. It is still 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.

“And God said, Let the earth bring forth the living soul after his kind, cattle and creeping thing and beast after his kind.” (1:24) This is the last day, the sixth, a second third, as it were, for again God speaks twice and works twice as on the third 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 six days 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, 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.” (1:26) Observe that now God holds a special meeting. The three Persons of the Godhead confer with one another, hold 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. First, man is a trinity, even as God, tho with a difference. He is three natures, spirit, soul and body, in one person; while God is a Trinity of Persons in One nature. Second, man, male and female, two persons, yet one, has the power of reproduction, even as God. Thirdly, man is made absolute ruler over the scene. Everything is given over into their hands. (1:28) All the fruit and green herbs are for their food; (1:30) not one restriction on anything. They are monarch of all they survey. In this tho they are in the image of God, who is Sovereign over all.

Chapter 1 - The Literal View (cont.)

1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

1:31 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.

2:2 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.

Chapter 1

The First Day's Work

1:1 In the beginning God created the heaven and the earth.

1:2 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.

“And God saw everything which He had made and God saw that it was very good. And the evening and the morning were the sixth day.” (1:31) It is finished, He can now say. Seven times He has pronounced His work good, but He calls the sixth day's work very good. He is well pleased; therefore He can rest.

“And on the seventh day, God ended his work which He had made and He rested on the seventh day from all the work which He had made.” (2:2) God rested in delight over His finished work. He blessed and sanctified the seventh 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 intimated, these six day's work, as well as the whole of the book of Genesis, are not only literal history, but also spiritual type; the former being the necessary basis for the latter. Therefore, as there was a primary creation, 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 Deity: but he 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. “The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt”—\*Isa. 57:20.

Chapter 1

The First Day's Work

But God comes upon the ruin of man's soul, even as He did upon that of 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.” (1:2) As was noted in our previous lesson, the better word here, is brooded, which speaks, in

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\*Isaiah 57:20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

Chapter 1 - The First Day's Work (cont.)

1:3 And God said, Let there be light: and there was light.

1:4 And God saw the light, that it was good: and God divided the light from the darkness.

1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

The Second Day's Work

1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

1:7 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.

spiritual language, 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 "Let there be light:" He says, and it was done—"There was light."<sup>(1:3)</sup> 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"—\***John 3:6**; "born of the incorruptible seed, by the Word of God which liveth and abideth forever"—\***1 Pet. 1:23**. And "the entrance of Thy Words giveth light," the Psalmist says—\***Psa. 119:130**. This is the first day's work in the human soul. The state of the creature, even as the earth, is not changed one whit as yet; tho now the ruin 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 not in the earth itself is 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.

The Second Day's Work

The second stage of this divine creation, the separation of the waters, is easy to read spiritually. It teaches that, thru 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

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\***John 3:6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

\***1 Peter 1:23** Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

\***Psalm 119:130** The entrance of thy words giveth light; it giveth understanding unto the simple.

1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

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 visible whatever. It is the state upon which Paul comments when he says, "In me, that is in my flesh dwells no good thing." Yea, more of such a one he could say, "how to perform that which is good, I find not"—\***Rom. 7:18**; tho he could add, "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. And this is significant, whether we view it in its character of literal history, or its typical application. In the former view, it no doubt would teach that this firmament formed above on the second day, hid 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. Also in the second aspect, the typical, while this day's work is absolutely necessary to attain to a further state; yet 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 second 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.

### The Third Day's Work

#### The Third Day's Work

1:9 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.

This day speaks deeply to the Christian heart. Resurrection is its theme and that power marks it out here—the earth comes up out of the waters. There is something now in evidence, that which can be wrought

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\***Romans 7:18** For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

\***Romans 7:25** I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

\***Ephesians 2:2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Chapter 1 - The Third Day's Work (cont.)

1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

1:11 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.

1:12 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.

1:13 And the evening and the morning were the third day.

upon and made fruitful comes into view. The waters stand, as we noted, 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 bounded and restrained. It can never return to cover the earth; tho it gets its name from God—"the gathering together of the waters, He called seas." (1:10) In the new earth there will be "no more sea"—\***Rev. 21:1**. Then will be the day when sin in the flesh will be no more.

Meanwhile He lays the foundation of this dry land, or earth, which He has reclaimed, that it shall never be removed forever. But this is only the half of the third day's work. It is a double work day with God as is also the sixth 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, 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 the sixth of Romans. "Risen with Christ"—\***Col. 3:1** is proclaimed by the earth coming up out of the waters. Christ died and rose again for us. His death was therefore our death. We passed out of our old creation as sinners, out of our old Adam head, in whom we had fallen, when Christ passed away upon the cross. 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"—\***2 Cor. 5:17**. And the acceptance of this blessed fact, that, like the dry land in the type, we, a new creation, have risen out of the old creation, 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.

And yet there is more to the results of this third day's work. So far we have had the first part only. The second part makes manifest the

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\***Revelation 21:1** And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

\***Colossians 3:1** If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

\***2 Corinthians 5:17** Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

fruitfulness which is the immediate consequence of resurrection. “For being now made free from sin, we are become 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 latter 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 a more 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 fruitbearing.

And the above is also most vividly illustrated in Romans. In the end of chapter seven, we have the experience of the man who is profoundly conscious of the two I's which are in opposition to each other. 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 chapter eight there is a change. The law of the Spirit of life in Christ Jesus delivers from the law of sin and death. There are two contrary parties still: the flesh is still present and is in no wise altered; but its now victorious opponent is not any 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, our 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 quickly adds, “Yet not I, but Christ”—\***Gal. 2:20**, for victory.

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\***Romans 6:18** Being then made free from sin, ye became the servants of righteousness.

\***Galatians 2:20** I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

And then the fruit follows as a matter of course. And there is progress here also—from grass to herb and finally to fruit tree, which yields fruit. Observe that the seed has within itself the power of perpetuating its kind; also that it is the earth, 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. All God's works in creation testify to redemption; they are a designed witness to man. "He that receiveth seed into good ground is he that heareth the Word and understandeth it; which also beareth fruit and bringeth forth, some an hundred fold, some sixty, some thirty"—**\*Matt. 13:23**—three grades answering most beautifully to the grass, herb and tree—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. "Being now made free from sin and become servants of God, ye have your fruit unto holiness"—**\*Rom. 6:22**.

#### The Fourth Day's Work

#### The Fourth Day's Work

1:14 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:

1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

1:16 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.

Here the scene is entirely changed. The heavens are now garnished and beautified; a further step in this marvelous six-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, as it were, out of death. They are to remain for signs and for seasons and for days and for years. Here the truth for the Church is precious. We are not only risen with Christ, but more; we have been "seated together with Him in the heavenlies"—**\*Eph. 2:6**. This is a further step in personal experience. It follows that of resurrection; and 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, or firmament, the visible expression of the unseen dwelling

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**\*Matthew 13:23** 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.

**\*Romans 6:22** But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

**\*Ephesians 2:6** And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

Chapter 1 - The Fourth Day's Work (cont.)

1:17 And God set them in the firmament of the heaven to give light upon the earth,

1:18 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.

1:19 And the evening and the morning were the fourth day.

place of the infinite One. The first object, the sun, which greets the eye, speaks for itself. It presents Christ, whom Malachi the prophet designates, “the Sun of righteousness”—\***Mal. 4:2**. He 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 and His relation to the new creation of which He is the life, the light, the power.

The moon, on the contrary, is the light of the night. Its light is derived from the sun and it is cold and dull at its best. It is also changeable; full-faced, or dwindled, according to the manner of its look—fully facing, or turned away from the sun. It is easy to see the application here, and how marvelous the interpretation. “We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord”—\***2 Cor. 3:18**.

The moon, apt figure of the Church, has many valuable lessons to teach. She clearly suggests, by her apparent faults, the path of failure that the Church has ever trod. Her changefulness is the first. She belongs entirely to heaven, according to God’s ordinance; yet you cannot always observe her there in her God-appointed place. She is more often, according to sight of course, out of the heavens than in it. That is, she is not practically there, not shining upon a dark world. Then when she is visible, how seldom full-orbed, how often turned away from the sun, from whence all her radiance comes. Her part is reception merely. She shines when she reflects the light of the sun and not by any power, or light of her own. And 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 she is beautiful. Scripture assures us that precious things are put forth by her, yea,

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\***Malachi 4:2** But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

\***2 Corinthians 3:18** 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.

abundance of peace is promised “as long as the moon endures”—  
**\*Psa. 72:7.** Yet, the direct sun rays are the power, the real fruitifying, life-giving influence of all that is written of her. Can we read the interpretation?

The moon represents the Church as the whole body of Christ; but not that there are stars in heaven also. These no doubt 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, tho in lesser degree and power. And there are different ranks, or glories even among the stars; some of these celestial bodies shine brighter than others, for it is written—“One star differeth from another star in glory”—  
**\*1 Cor. 15:41.** But they are not independent of Christ in their shining.

### The Fifth Day's Work

#### The Fifth Day's Work

1:20 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.

1:21 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.

1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

1:23 And the evening and the morning were the fifth day.

We are now brought back from heaven, as it were, to behold the barren waste of waters which we might have inferred we had been left behind forever. But not so; we are to see the manifold wisdom of God displayed even here. 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. As for instance, Genesis commences with life for God's people; Exodus with their taking out from the world; while Leviticus brings them into the presence of God. All is progress, but at the next step this appears ended; for 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, as was intimated, this day's work appears to be a backward step; yet in reality it is not. There is no dislocation of His plans, who is ever working things after the counsel of His own will. God would have the truth made practical. So 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

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**\*Psalm 72:7** In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

**\*1 Corinthians 15:41** *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.*

thereto of Him. And there is discipline in all of this, and failure is manifest too; but 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 worketh patience, which in turn begets experience, which latter gives birth to hope and hope maketh not ashamed. In the words of our type, the living soul is produced out of the midst of the waters.

These waters, as we have noted, 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. And the living soul, representing the living energy (for the soul is the seat of the desires, etc.), is made to lay hold on eternal things, amidst the pressure on every hand of that which is seen and temporal. As Paul affirms, "Not as tho I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I have been apprehended of Jesus Christ"—\***Phil. 3:12**. And the fifth day's experience is followed by the sixth; for we cannot have the perfect Man and Woman without going this way, because there should be a counterpart of these six creative days in each believer's life.

Some never get beyond the second day, which seems to be a convenient stopping place for many; while others go on to the fourth, after which the real fight begins. We never know very much of the power of the lion, tho we may have read and heard of him, until we attempt to enter his lair and wrest the spoils of conquest from his hands. So in like manner, we know little of tribulation, persecution, or reproaches until we experimentally take our place in the heavenlies in Christ. Then they will follow as a necessary consequence; for the lion is there. We are entering Satan's realm, as it were, and he will most certainly stir up himself and roar; but this is all that he can do. God is for us; he 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 experience of this day is great victory and is soon followed by the perfect day.

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\***Philippians 3:12** 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.

### The Sixth Day's Work

1:24 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.

1:25 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.

1:26 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.

1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

### The Sixth Day's Work

The above has also two parts even as the third 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, nor 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 as such. 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 fifth day is a natural precursor of this 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 sixth day represents the New Man, but not manifested with his glorified body. He is yet in a body of earth. He waits, as well as the whole creation, the day of his manifestation. For even these creatures, type as well as antitype, were "made subject to vanity (or nothingness as to the body), not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God"—\***Rom. 8:20-21**. As to the body, the old creation partakes with the beasts that perish. These latter also as we see here, are called "living souls"; 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 tent of this natural man 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"—\***2 Cor. 5:1-2**.

Then follows in due order the manifestation, in figure, of this spiritual man, coming from the hands of his Creator, perfect and

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\***Romans 8:20-21** <sup>20</sup> For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, <sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

\***2 Corinthians 5:1-2** <sup>1</sup> For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. <sup>2</sup> For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

1:31 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.

complete. And note that this latter is the result of a conference of the Trinity of Persons in the Godhead—"Let us make man in our image, after our likeness; and let them have dominion."<sup>(1-26)</sup> 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 sixth day. God speaks and lo, it is done—"male and female created He them."<sup>(1-27)</sup> "This twain" is the summit of God's creation; the woman being taken from the man, as we learn later.

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. 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 their relation to the Last Adam and His Eve than to the first. 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. 19:7 & 9**. Then will come 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 one thousand 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"—**\*1 Cor. 15:25**. "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, after He has put down all rule and all authority and power"—**\*1 Cor. 15:24**. Then God shall be all and in all.

And 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 and authority and power must be put down; everything brought into subjection, before God can rest from His work in us. He will not cease

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**\*Revelation 19:7** Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

**\*Revelation 19:9** And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

**\*1 Corinthians 15:24-25** <sup>24</sup> 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. <sup>25</sup> For he must reign, till he hath put all enemies under his feet.

until this sixth day's work is consummated in our experience and the Man and Woman 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 not required; but we insist just as strenuously, if not so carnally, that it is not only possible, but imperative. Paul, one of the company, prayed earnestly for the saints that they might be sanctified wholly; spirit, soul and body preserved blameless unto the coming of the Lord—\***1 Thes. 5:23**. Note 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? or is God unable to perform such a miracle? Is not the power which raised the Lord Jesus Christ from the dead and which is at the disposal of our faith, sufficient for our enabling? Is not the work of Calvary 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 He is to have such a companion, joint heir with Himself, she must yield to the washing and cleansing by the Word; she must submit herself to her own Husband in everything. And for such a wife, such a companion, the Lord is waiting, longing. "He nourisheth and cherisheth it—\***Eph. 5-29**, as tho but one, for so they are, one in spirit, one in hope, one in love." They are one with Him, "members of His body, of His flesh and of His bones"—\***Eph. 5-30**, not only by provision, but by actual participation. Is this too high for you? 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"—\***Matt. 9:29**, is the sure principle in this, as in all of God's dealings with us.

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\***1 Thessalonians 5:23** And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

\***Ephesians 5:27** That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

\***Ephesians 5:29-30** <sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: <sup>30</sup> For we are members of his body, of his flesh, and of his bones.

\***Matthew 9:29** Then touched he their eyes, saying, According to your faith be it unto you.

## The Dispensational View

In the six day's work which we have been considering, there is a most marvelous correspondence with the six thousand years of labor which precedes the millennium, the world's sabbath. Each of these days of reconstruction has had in some measure its counterpart, or that which answers to it, in some phase of the world's history. And while we cannot go into detail as to this, yet we will mention the last work day, the sixth, 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; all other creatures being subject to them. And this Adam with his Eve, as we learn later (**\*Rom. 5:14**), was but a figure of the Last Adam with His Bride, who at the end of six thousand 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 the thousand 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"—**\*1 Cor. 15:25**. "And then cometh the eternal Day when He shall have put down all rule and authority and power; when He shall deliver up the Kingdom to God, even the Father; and time shall be no more"—**\*1 Cor. 15:24**.

## Seven Character Sketches

Many details of these final blessings to the earth are presented in the second chapter; but before we proceed to this we would contemplate for a brief moment the series of lives of prominent characters mentioned in Genesis. There are seven of these, the number of dispensational perfection, which is in itself significant, and they plainly have their counterpart in the six days' work.

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**\*Romans 5:14** Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

**\*1 Corinthians 15:24-25** <sup>24</sup>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. <sup>25</sup>For he must reign, till he hath put all enemies under his feet.

Adam is the first. After his fall, recorded in the third chapter, his experience corresponds with the first day's work. (1:1-5, p. 6) 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.

Cain and Abel represent the second day's work. (1:6-8, p. 7) There is a division among them, even as the division of the waters below from the waters above. This breach is plainly manifested in the world at large in the two 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. And these two natures, the one of good, the other of evil, are at strife within the saint, as well as the world.

Noah and Abraham illustrate the third day's work; (1:9-13, p. 8) 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). Abraham's life corresponds with the second part of the 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.

Isaac, the fourth day parallel, (1:14-19, p. 11) 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 Himself as well as those epistles of Him, "known and read of all men"—\*2 Cor. 3:2, by their surrender into their Father's hand.

Jacob, the disciplined son of the surrendered one, becomes a perfect parallel of the fifth day's work. (1:20-23, p. 13) Here the type is self-evident. "All things," evil especially, 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.

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\*2 Corinthians 3:2 Ye are our epistle written in our hearts, known and read of all men:

Joseph, the climax of all, corresponds with the sixth day's work. (1:24-31, p. 15-16) God speaks twice this day also, as well as on the third, but 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 a 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 second part of this day, in the end, we see Joseph, as corresponding to the full grown man, male and female, who are created on this 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. All the world is dependent upon him. Pharaoh has given over all things into his hands. He sits upon the throne and reigns, while Pharaoh, as it were, rests. And here is where the millennium, in type, begins. God will sit back and let His Son have absolute sovereignty over all things, for a thousand years. All is harmony most blessed and complete. His saints will share His royal glory with Him.

## Chapter 2

### Adam in His Garden

In the second chapter of Genesis, we have another inspired account of the creation of man, not different from the former report except in detail. This is not 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). His purpose, however in this chapter, 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 the first chapter, but Jehovah Elohim, Lord God. This title has for its primary significance 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, if we might so speak, by this title, the covenant-keeping God of Abraham, Isaac and Jacob; the triune God in fellowship with man—\*Ex. 3:15. (p. 21)

But here He is the Lord God, not of Israel yet, but simply of man, the man whom He has created. It is not only a picture, but a

## Chapter 2

2:1 Thus the heavens and the earth were finished, and all the host of them.

2:2 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.

2:3 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.

2:4 These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

2:6 But there went up a mist from the earth, and watered the whole face of the ground.

2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

prophecy of what we are given to see in the last book of the Bible, “the tabernacle of God is with man”—\***Rev. 21:3**. Thus we have here in this garden, a marvelous type of eternal things. Its central figure, Adam, with his relationship to Eve, his wife, we have elsewhere noted as being typical of Christ and His Bride, or Help-Meet; while paradise with the tree of life no doubt feebly shadows forth our eternal home with its river of water of life and its twelve manner of fruit, “variety, the spice of life,” in the New Jerusalem. But we will notice the chapter in detail.

In the first place, from the fourth verse of the second chapter, (2:4) we have a distinct separation from the first chapter. The first verses plainly connect with what has gone before; but after these we have a decided change. It appears here as tho man was created that he might till the ground which was made all ready for him, watered and fertile, but needing his master hand to husband it all. (2:15)

In the first section, as has been previously noted, man’s first relationship is that to God; hence, Jehovah’s breathing into his nostrils emphasizes this affinity. (2:7) 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 our authorized version reads, but the living activity of life. And thus we may readily see why man can never die, that is, as to cessation of existence, as the beast. He does not differ from the beast in the fact of being a living soul, but in the manner of his becoming one.

And 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,” tho the latter in contrast with the first Adam, breathes upon His own—\***John 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; manifesting Himself as the

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\***Exodus 3:15** And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

\***Revelation 21:3** And I heard a great voice out of heaven saying, Behold, 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.

\***John 20:22** And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

Chapter 2 - Adam in His Garden (cont.)

2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

2:11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

2:12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

2:13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

2:14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Quickening Spirit in contrast with the first Adam, the living soul—  
**\*1 Cor. 15:45.** Wondrous, 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. <sup>(2:8)</sup> But the man is dependent upon His Creator's goodness and care. He is provided with everything that can gratify and satisfy his human need. But 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 the lesson. <sup>(2:9, 2:17)</sup> He is the creature and his Creator is master and Lord, tho he has sovereignty over the earth.

And there was also a river there, gushing, bubbling, flowing; which afterwards, as it flowed outward, was parted and became four streams, <sup>(2:10)</sup> furnishing water and refreshment to the whole earth, as it were. The name of the one, Pison, <sup>(2:11)</sup> "flowing," suggests its penetration, speed, etc.; the second, Gihon, <sup>(2:13)</sup> "a breaking forth," tells of its power; the third, Hiddekel, <sup>(2:14)</sup> "secret of the palm tree," assures of growth and prosperity wherever it flowed; the fourth, Euphrates, <sup>(2:14)</sup> "fruitfulness," needs no comment. It is self-explanatory.

Now 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 proclaims the ministry of the triune God in man's behalf. The tree of knowledge, <sup>(2:17)</sup> of which man was forbidden to eat, indicates the government of the Father whose right a rule tho of love and all for his good, it was to rule 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—**\*John 7:38.**

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**\*1 Corinthians 15:45** And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

**\*John 7:38** He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Adam and Eve

2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

2:18 And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

We have now, as a third section in this chapter, 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. (2:19-20) He must realize that he is master and lord over all here, tho 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 tho 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. "The Lord God caused a deep sleep to fall upon the man" (2:21) and while he slept, the Lord took one of his ribs from the whole body, out of which He built a woman. (2:22) An interval of time elapsed between the creation of Adam and the building of Eve. And the above 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 the 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, image or figure of death, represents the sleep of the Church of God, the greater number being actually asleep in Jesus during this two thousand years of Christ's absence. She is the body of Christ, "the fullness of Him that filleth all in all"—\***Eph. 1:23**; but she is not yet manifested as such. The real Church of Christ is invisible. She is hidden in the visible Church, tho by the provision and will of God, she is joined to Christ as His body, and thus the mystical Christ is formed—\***1 Cor. 12:12**.

But now notice this clearly, that 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, 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 operation, the first

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\***Ephesians 1:23** Which is his body, the fulness of him that filleth all in all.

\***1 Corinthians 12:12** For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

Chapter 2 - Adam and Eve (cont.)

2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

2:25 And they were both naked, the man and his wife, and were not ashamed.

operation ever performed on a human body, and “He closed up the flesh thereof.” (2:21) Thus the man had a bride as well as a body.

Now for the application, which is not 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; but she will not be taken out from among the physically dead ones until at 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,” not from the dead, as the authorized version gives it, for this is no attainment; babes in Christ as well as adults will rise from the dead; but Paul was after a Prize. He was pressing forward, as a racer, with one thing, one goal in view, “to attain unto the resurrection from among the dead ones”—\***Phil. 3:11**, Gr. Only such Christians will constitute the Wife of the Lamb. This company own His headship at all times; they yield to Him, as it is written. Christ is the Head of this select Assembly. Tho He is the Savior of the whole body; yet 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**, Gr. Read the above chapter. It is fragrant of the Woman, the wife of the Lamb. She has made herself ready—\***Rev. 19:7**. Christ, as the Last Adam, shows

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\***Philippians 3:11** If by any means I might attain unto the resurrection of the dead.

\***Ephesians 5:14** Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

\***Revelation 19:7** Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

His essential difference from the first Adam in that He presents His Bride unto Himself—\***Eph. 5:27**.

And 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 event, which was but a type of the central and more glorious consummation, the marriage of the Last Adam and His Eve. All the counsel 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 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 moulded according to his will—\***Isa. 64:8**. Therefore we have but to yield to Him and let Him have His way with us, and thru eternity we will praise Him for His masterpiece.

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\***Ephesians 5:27** That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

\***Revelation 19:7** Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

\***Isaiah 64:8** But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

# The Ruin

## The Second Division

### Chapters 3-11

#### Genesis (KJV)

Verses out of sequence or verses from other chapters are indicated with an underlined heading.

The first division of Genesis opens with a ruin, that of the earth; so here the second division 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; for the ground had not yet been cursed because of 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.

#### 2:9

2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

And Adam was master of it all. He was a king there in that scene of perfection, and his every need was supplied; for we read that the Lord made to grow, first, "every tree that is pleasant to the sight"—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." (2:9) As the two last named trees were not to furnish food for the body, neither emotional satisfaction for the soul; so 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 tho to hide the lesser tree from man; which is indeed suggestive.

### Chapter 3

#### Sin’s Entrance

### Chapter 3

3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

We now begin the second division; which as we said, opens with a ruin. Herein is a narrative recorded that would be unintelligible had we not the clue to its understanding in other portions of the Scriptures. 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 this chapter; for immediately we read, “Now the serpent was more subtle than any beast of the field which the Lord God had made.”<sup>(3:1)</sup> 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 lessoned 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 mouth piece of the greatest created being Lucifer, “son of the morning”—\***Isa. 14:12.** (p. 28)

We read of the latter in—\***Ezek. 28:12-17** (p. 28) and also—\***Isa. 14:12**; tho 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 thru them. In Ezekiel, God addressed Lucifer, “Thou sealest up the sum, full of wisdom and perfect in beauty”—\***Ezek. 28:12.** 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”—\***Ezek. 28:13.** We read that he was “perfect in his ways from the day he was created, until iniquity was found in him”—\***Ezek. 28:15.** God pronounced judgment

upon him. He exclaimed, "Thou has 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"—\***Ezek. 28:16**. If we turn to—\***Isa. 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 has 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"—\***Isa. 14:13**. "I will ascend above the heights of the clouds; I will be like the Most High"—\***Isa. 14:14**. That angel was determined in his heart to get the throne of God. It was a fixed purpose with him, revealed by the five 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 appear to indicate; but more, he was in the very presence of God as the

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**\*Ezekiel 28:12-17**

<sup>12</sup> Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

<sup>13</sup> Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

<sup>14</sup> Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

<sup>15</sup> Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

<sup>16</sup> By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

<sup>17</sup> Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

**\*Isaiah 14:12-15**

<sup>12</sup> How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

<sup>13</sup> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

<sup>14</sup> I will ascend above the heights of the clouds; I will be like the most High.

<sup>15</sup> Yet thou shalt be brought down to hell, to the sides of the pit.

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 the pipes was prepared in thee in the day that thou wast created”—\***Ezek. 28:13**, we would 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, nor 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” —\***Isa. 14:13**, 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”—\***Isa. 14:14**, 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 his heart: but God, the Omniscient, 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 which is sin—\***1 John 3:4**. It 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 the latter we do 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, tho 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

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\***1 John 3:4** Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

god of this world.”—\*2 Cor. 4:4 And 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 very good, 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. That is, he is determined to tempt man to independence of his Creator and get him on his side. Alas! How well he succeeded the sequel shows.

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 the account before us and meditate upon it, 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. The attention of Eve is directed by her questioner to the forbidden tree and so interested does she become that she sees no other. She is fascinated, gazing upon the tree “in the midst of the garden,” (3:3) as she refers to the tree of the knowledge of good and evil, 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

3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3:3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

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\*2 Corinthians 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

3:1

3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

2:9, 2:17

2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

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.

And 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?" (3:1)—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." (3:3) 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. He 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? What is He guarding from us? God had really planted the tree of life in the midst of the garden as was intimated. (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; she sees instead only one tree with golden gleaming fruit, much to be desired, hanging in profusion from its branches and this jealously guarded by the Lord.

Then 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," (2:17) which were His

3:4 And the serpent said unto the woman, Ye shall not surely die:

3:5 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.

3:6 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.

exact words, she says “lest ye die.” (3:3) 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, a question of His truth. The heart deceives the head. If I do not will to be true to the Lord I will shortly reason away the power of His Word and the penalty of breaking His commandments.

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,” (3:4) or rather as the Revised version has it, “Surely ye shall not die,” he says. This thru 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.” (3:6) 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 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.” (3:5) 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” (she is looking) we read, “Adam was not deceived; but the woman being deceived was in the transgression”—\*1 Tim. 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

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\*1 Timothy 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

2:23-24

2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

3:7 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.

unfallen without her. He had said just previously that she was flesh of his flesh and bone of his bones. Also that for the sake of the woman, a man shall leave his father and his mother and shall cleave unto his wife; (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.” (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

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**\*Ephesians 5:25-27**

<sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

<sup>26</sup> That he might sanctify and cleanse it with the washing of water by the word,

<sup>27</sup> That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

care; now he would keep them out. And 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 this third chapter 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.

3:8 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.

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. And 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, they who wear flimsy excuses send quickly for the preacher, or some one 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. <sup>(3:8)</sup>

And 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

Chapter 3 - The Result of Sin (cont.)

3:9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

3:10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

3:11 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?

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

3:13 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.

3:14 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:

was content to be let alone; but Jehovah will not have it so. He calls, “Adam, where art thou?” (3:9) 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.” (3:10) Adam gave himself away. He disclosed his own condition by his words. “Who told you that you were naked?” (3:11) Jehovah next enquires. 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?” (3:11) Thus Jehovah’s question, a call to confession, is already answered by Adam’s conduct. And 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.” (3:12) You gave her to me. It is your fault, he is really saying to God. If you had not presented this woman to me, whom I so dearly love, I would not now be identified in her sin. And 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.

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 has done?” (3:13) 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; tho 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,” (3:13) she said.

The Lord asks no question of him. He proceeds immediately to judge in which the serpent comes first. “Because thou has 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.” (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

3:15 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.

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

Then the real personality, Satan himself, 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.” (3:15) This is essentially typical language, tho it is none the less true that all the seed of the woman hates a serpent even unto this day. Every one 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., and 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 word 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 two 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

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\***Isaiah 65:25** The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

\***Isaiah 7:14** Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

\***Galatians 4:4** But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

3:16 Unto the woman he said, 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.

1:28

1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

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”—  
**\*John 12:31-32.** 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 1000 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.”<sup>(3:16)</sup> 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 point. It is important. 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 it was said, “Male and female God created them. And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth.”<sup>(1:28)</sup> But there would not have been the travail, the labor pains which now accompany the birth of every child born into the world. And yet, oh 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.** Also after Calvary, where she was

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**\*John 12:31-32** <sup>31</sup> Now is the judgment of this world: now shall the prince of this world be cast out. <sup>32</sup> And I, if I be lifted up from the earth, will draw all *men* unto me.

**\*Romans 5:20** Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

delivered from the curse, woman was the first preacher of the Good News. “Go tell thy brethren,” she is commissioned, “that I ascend unto My Father and your Father; unto My God, and your God”—

**\*John 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. She has brought to man, because of Christ, more than she took 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 and a Last Adam, a new Head of a new race. And 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”—**\*John 1:13.**

3:17 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;

3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

3:19 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.

And now to Adam, the man, Jehovah speaks the word of judgment—“Because thou hast hearkened unto the voice of thy wife and has 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 thou shalt eat of it all the days of thy life.” (3:17) 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; for the ground is cursed, as well as the man. It brings forth thorns and thistles without any cultivation whatever; (3:18) 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,” (3:19) is the verdict of Jehovah. No

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**\*John 20:17** Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

**\*John 1:13** Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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 come, it must certainly be from some other source than man. And praise God, this is just what happens: here is a promise, which tho 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. And 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. It is plainly evident here that He has laid the responsibility of man's redemption upon Another—One in whom, tho born of a woman, power from God is found to more than offset, or undo the results of the serpent's guile and Adam's disobedience. But it is thru suffering the shame of the cross that He manifestly overcomes in behalf of those of whom He is the Kinsman.

3:20 And Adam called his wife's name Eve; because she was the mother of all living.

3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

2:17

2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

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," for, as he adds, "she is the mother of all living."<sup>(3:20)</sup> We would have judged that she was the mother of all 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."<sup>(3:21)</sup> Before the fall God had defined the wages of sin—"In the day thou eatest thereof thou shalt surely die."<sup>(2:17)</sup> His law had been broken and justice cried aloud for the enforcement of the enjoined penalty, but mercy desired to spare the offender. The latter 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**. And 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 as 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.

3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

3:24 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.

“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.”<sup>(3:24)</sup> And now, strange to say, they are sent forth out of the garden. It would seem as tho 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. Then 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 tho earth’s paradise has closed to them, heaven has already opened. And while the tree of life is denied to them, as continuing the old creation, yet these humans, whom God has 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. And tho 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.

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**\*Hebrews 9:22** And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Chapter 4

4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

3:19

3:19 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.

Chapter 4

The Two Seeds Manifested

“And the man knew Eve his wife and she conceived and bare Cain and said, I have gotten a man from the Lord.” (4:1)

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. “Thru 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 tho judgment is stayed. The latter, as we learn from other Scriptures, was never in the mind of God; for 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. And 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 any one 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 art and unto dust shalt thou return.” (3:19)

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

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\***Romans 5:12** 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:

world the dissolution of the body is inevitable. God has spoken—“unto dust shalt thou return;” and 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; for not until all the dead are raised will the great white throne judgment take place. Then the wicked dead will be judged, not for Adam’s sin, but “according to their works”—\***Rev. 20:12**.

Also note a further fact in this connection; spiritual death, or “death in trespasses and sins”—\***Eph. 2:1**, 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 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—\***Rom. 2:6**. It is upon this ground, that the whole world is pronounced “guilty before God” —\***Rom. 3:19**; 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.

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”—\***1 Cor. 15:46**. He has the possession of the earth first and holds it thruout 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

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\***Revelation 20:12** And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

\***Ephesians 2:1** And you *hath he quickened*, who were dead in trespasses and sins;

\***Romans 2:6** Who will render to every man according to his deeds:

\***Romans 3:19** Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

\***1 Corinthians 15:46** Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

*Chapter 4 - The Two Seeds Manifested (cont.)*

4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

4:16, 5:4

4:16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

5:4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

promised seed thru whom redemption was to come. She exclaimed, “I have gotten, or acquired, a man from the Lord;” (4:1) but she was mistaken, as the history proves. 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. And yet all goes well apparently. 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.” (4:2) The second man stands out in history in every way, an absolute contrast with the first. His name, meaning “breath,” 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, tho he tends his sheep faithfully. His descendants are the people of the “the bruised heel;” for Seth, the third 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 he flees to the land of Nod—“wandering.” (4:16) Here he lives in apparent forgetfulness of God. He is the first builder on the earth, for he wants a city, whose builder and maker God is not. 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. And yet they are religious too often after man’s way, or the devil’s way. The name of God, “El,” in the names of his people, all testify to this fact; for Cain begat children after his image also. And 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. (5:4) God never tells us anything merely to satisfy our curiosity. His words are purposeful, pointed and powerful.

Offerings Contrasted

4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4:4 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:

4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

“And in process of time it came to pass that Cain brought of the fruit of the ground an offering to Jehovah. And Abel he also brought of the firstlings of the flock and of the fat thereof.” (4:3-4)

Here we have expressed the first and most essential contrast between these two men—the difference 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 tho it has cost him much labor. (4:5) Why is this? we might well ask. 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; for 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 two men and their way of approach to God, we have a most striking figure of all men and their two ways of salvation. All the religions of the world are resting upon one or the other of these bases. We say all the religions; for 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. 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, 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—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"—\*1 Cor. 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.

4:6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

He is very wrathful; yet God reasons with him. "Why art thou wroth?" God enquires. (4:6) "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 couching at the door, and unto thee shall be its desire and thou shalt rule over it." (4:7) 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. And this was not the way of works; for 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, He 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; but if you sin, you need not die. There is the Lamb, whose blood you may bring and I will be propitiated."

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\*1 Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

4:8 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.

4:9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

4:11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

4:12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

4:13 And Cain said unto the LORD, My punishment *is* greater than I can bear.

4:14 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.

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.”<sup>(4:8)</sup> 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, and 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 sure 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.<sup>(4:9)</sup> Self-righteous folk commit more sin in a moment than others, who are trusting 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.<sup>(4:10)</sup> Still he does not repent, does not confess his sin; and God curses him.<sup>(4:11-12)</sup> He accepts the judgment, tho bewailing its severity and separation from the presence of Jehovah which it entails.<sup>(4:13)</sup> He really speaks forth the curse himself, “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 every one that finds me shall slay me.”<sup>(4:14)</sup>

“So Cain went out from the presence of the Lord.”<sup>(4:16)</sup> 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”—  
**\*John 13:30.** It certainly was outer darkness forever for him. Oh sad, sad doom for every rejector of the blood way of salvation. They go in the woe way. 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

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**\*John 13:30** He then having received the sop went immediately out: and it was night.

Chapter 4 - Offerings Contrasted (cont.)

4:15 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.

4:16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

4:17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

4:18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

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-up 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 this 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.

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." (4:15) And so it has proved. It has been a dangerous thing for a nation, or a people to hurt the Jew—sevenfold has been the retribution 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. They have never been digested, or assimilated by the nations; for they are out of their place. Soon they will be in their place on God's program, and are even now 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. (4:17-22) As we previously noted, 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 is the latter, 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, some one may enquire; is it wrong

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\*Hosea 3:4 For 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 teraphim:

Chapter 4 - Offerings Contrasted (cont.)

4:19 And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

4:20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

4:21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.

4:22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain *was* Naamah.

4:23 And Lamech said unto his wives, Adah and Zillah, 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.

4:24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

4:25 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.

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." And 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." But we say 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, was 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."<sup>(4:19)</sup> 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; hearken to my speech; for I have slain a young man to my wounding and a young man to my hurt. If Cain shall be avenged sevenfold; truly Lamech seventy and sevenfold."<sup>(4:23-24)</sup> Note the lesson here: 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,"<sup>(4:22)</sup> emphasizes the truth taught from the beginning to the end of the Bible—"That which is born of the flesh is flesh"—\***John 3:6**.

"And Adam knew his wife again and she bare a son and called his name Seth, saying, For God hath appointed me another seed instead of Abel, whom Cain slew."<sup>(4:25)</sup> 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 third son of Adam, Seth, signifies, according to Eve's words, set in the place of Abel, who was killed. He represents first, Christ in resurrection; second, the man in Christ, the new man who came up out of the tomb; for we must bear in mind that all

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\***John 3:6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

these characters, representing Christ, have also 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. Cain represents in this personal connection the flesh in us—a self-righteous, Christ-rejecting old creation, away from God; yet marked as not to be slain by human hands. Abel on the contrary 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 some one 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”?—\*1 Cor. 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”—\*2 Cor. 4:10. Our new man is ever seeking the good of others, even at the expense of our health, strength, time and pocketbook; “for whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it”—\*Luke 9:24, said the Lord

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\*Galatians 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

\*1 Corinthians 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

\*Romans 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

\*2 Corinthians 4:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

\*Luke 9:24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

4:26 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.

Himself. The royal road to the crown is by way of the cross: “If we suffer with Christ we shall reign with Him”—\***Rom. 8:17**.

And thus we are lifted out of ourselves. “It is no more I that live; but Christ”—\***Gal. 2:20**; Christ in resurrection, the powerful, the great, the King liveth in me. And then Seth bears fruit—a son is born. He calls him Enos—“frail man.”<sup>(4:26)</sup> 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”—\***2 Cor. 12:10**, more and more a reality. It is then, as we read, “that men began to call on the Lord.”<sup>(4:26)</sup> 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”—\***Phil. 3:3**. Confidence in the flesh, self-confidence, is the spirit of Cain.

After Enos is born, there is no more of this self-reliance; for in the genealogy following, we have no Cain, nor even Abel, but Seth—Christ in resurrection, and his progeny only. As we intimated, there is nothing great, or wonderful concerning their lives; no might 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. 11:13-14**.

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\***Romans 8:17** And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

\***Galatians 2:20** I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

\***2 Corinthians 12:10** Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

\***Philippians 3:3** For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

\***Hebrews 11:13-14** <sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say such things declare plainly that they seek a country.

Chapter 5

5:1 This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

5:2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

5:3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

5:4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5:5 And all the days that Adam lived were nine hundred and thirty years: and he died.

5:6 And Seth lived an hundred and five years, and begat Enos:

5:7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

5:8 And all the days of Seth were nine hundred and twelve years: and he died.

Chapter 5

A New Beginning

“This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him.” (5:1)

In the present chapter, we see that God begins to give us the record as tho Cain and Abel had not been born. It is, as was intimated, 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 as arisen from the grave, a new creation. It is only a picture, a type. This 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;” (5:1) just as tho 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”—\*1 Cor. 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 it. 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, 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. (5:6-32) They were types of the new creation. They had no wonderful things recorded of them. But 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”—

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\*1 Corinthians 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

Chapter 5 - A New Beginning (cont.)

5:9 And Enos lived ninety years, and begat Cainan:

5:10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

5:11 And all the days of Enos were nine hundred and five years: and he died.

5:12 And Cainan lived seventy years, and begat Mahalaleel:

5:13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

5:14 And all the days of Cainan were nine hundred and ten years: and he died.

5:15 And Mahalaleel lived sixty and five years, and begat Jared:

5:16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

5:17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

5:18 And Jared lived an hundred sixty and two years, and he begat Enoch:

5:19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

**\*Jude 1:11.** They have 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. Oh 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 in the record of Seth's progeny, that 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 sons and daughters, tho up to a certain age they were childless, which emphasizes the fact that in the natural, or the old creation, we are barren as regards God. The first son born to Seth is Enos—"frial man." (5:6-11) This is surely the primary experience of every one that is born of the Spirit. He feels so frail, so weak, so helpless; for he is only a babe; but there is hope.

The next son born is Cainan, (5:9, 12-14) which means "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, our 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 fourth son born is Mahalaleel, (5:12, 15-17) which means "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 is born. (5:15, 18-20) His name means "let him contend." The one that is the praise of God is a fighter; a wrestler. He stands his

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**\*Jude 1:11** Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

Chapter 5 - A New Beginning (cont.)

5:20 And all the days of Jared were nine hundred sixty and two years: and he died.

5:21 And Enoch lived sixty and five years, and begat Methuselah:

5:22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

5:23 And all the days of Enoch were three hundred sixty and five years:

5:24 And Enoch walked with God: and he *was not*; for God took him.

5:25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

5:26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

5:27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

5:28 And Lamech lived an hundred eighty and two years, and begat a son:

7:6

7:6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

ground. He is clothed with the armor of God. Let him fight the good fight of faith.

Enoch is the sixth in the line of Seth. (5:18, 21-24) His name, meaning “dedicated,” 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.” (5:24)

Then comes Methuselah, (5:21, 25-27) the oldest man. His name signifies “at his death it shall be seen.” 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 of 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. Enoch, as we said, represents full overcomers. Methuselah figures the whole body of Christ, that will live on after the first company are translated. When they go, the 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 thousand; and as to the spiritual application, just a few more years to follow after the Church has gone, ere the 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 the wonderful significance of names. Methuselah was 187 years old (5:25) when Lamech was born: Lamech was 182 years old (5:28) and Methuselah was 369 years old, when Noah was born. And 600 years later, (7:6) the deluge came which made Methuselah 969 years old, (5:27) 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, (5:25, 28-31) “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 thru Christ who strengtheneth me”—\*Phil. 4:13. He begins in

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\*Philippians 4:13 I can do all things through Christ which strengtheneth me.

5:29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

5:30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

5:31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

5:32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

4:18, 23-24

4:18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

4:23 And Lamech said unto his wives, Adah and Zillah, 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.

4:24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

weakness; but afterward his frailty is not seen any more. He ends in power. Christ only will be seen. Now Cain had a son, named Lamech too. (4:18) 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.” (4:23-24) 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—\*2 Pet. 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 comes upon the scene. (5:28-29) His name signifies “comfort, rest,” as is plainly evident in the words which his father Lamech spoke, referring to Noah. “This same shall comfort, or rest us in our work and from the toil of our hands.” (5:29) He is prophesying of the Millennium and the rest 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.” (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.

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**\*2 Peter 3:4-7**

<sup>4</sup> And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

<sup>5</sup> For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

<sup>6</sup> Whereby the world that then was, being overflowed with water, perished:

<sup>7</sup> But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Chapter 6

6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

6:2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

6:3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

6:5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

Chapter 6

The Condition of the World

In the next 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 Chapters 2 and 3 of the book of Romans 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. <sup>(6:2)</sup> It appears to me it is the two 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 two creations in the world just as there are today. Finally these two lines married and intermarried, consequently they all became bad. <sup>(6:4-5)</sup> Just as today, believers marry among unbelievers and their children get farther and farther away from the truth and reality. Yet many students of Scriptures have a far different interpretation of the above. They state that these sons of God refer to fallen angels who left their first estate—\*2 Pet. 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, in statesmanship, giants in education, philosophy, necromancy, etc. <sup>(6:4)</sup> Super-men will rule the world, men of marvelous ability, intricate skill will manage and engineer colossal schemes, invent the most mighty contrivances, both good and bad, for the blessing, or destruction of mankind. And 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, but other men will be mightily moved by his power and skill. The age will end with dynamics from both God and Satan. The latter will counterfeit everything of God. The strong man (Lamech) will be in evidence in the godly man as well as the devilish man.

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\*2 Peter 2:4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

And 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 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”—\***2 Thes. 2:11**. The greater works of God are counterfeited by Satan, and an all-wise God allows it because of the unbelief and rebellion of man.

6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

6:7 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.

6:8 But Noah found grace in the eyes of the LORD.

As was intimated, the end of this age will be as in the days of Noah. In the words of Jesus, we have the confirmation; “As in the days of Noah,” in the days before the flood, “they were eating and drinking, marrying and giving in marriage”—\***Matt. 24:38**, etc. In other words, it was a day of careless, riotous revelry; eating and drinking, giving up to their bodily appetites. “Lovers of pleasure more than lovers of God,” shows the correspondence. Read **2 Timothy** to get a description of the evil condition of the last days. Disregard of God and man; crime rampant and lawlessness in evidence on every hand. And yet with it all “a form of godliness”—\***2 Tim. 3:5**. Pathetic! Is it not? Going to church religiously and yet at the same time forgetting God. And 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. And 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.”<sup>(6:7)</sup> Oh, how sad! That He must say of the work of His hand—“He repented that He made man.”<sup>(6:6-7)</sup>

“But Noah found grace in His sight.”<sup>(6:8)</sup> Praise God there is always a way out. The creator of the universe is never at a loss. There is always some one finding grace; some one to whom God reveals His love and favor. We learn from the history that Noah was a just man. In the

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\***2 Thessalonians 2:11** And for this cause God shall send them strong delusion, that they should believe a lie:

\***Matthew 24:38** For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

\***2 Timothy 3:5** Having a form of godliness, but denying the power thereof: from such turn away.

Chapter 6 - The Condition of the World (cont.)

6:9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

6:10 And Noah begat three sons, Shem, Ham, and Japheth.

6:11 The earth also was corrupt before God, and the earth was filled with violence.

6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

6:13 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 with the earth.

6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

midst of prevailing corruption, he walked with God. <sup>(6:9)</sup> 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.

And God said to Noah, “Make thee an ark of gopher wood.” <sup>(6:14)</sup> 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, or acacia wood. It is the only tree which grew in the wilderness. It reminds us of Jesus—“a root out of the dry ground”—\***Isa. 53:2**. He was the only fruitful tree that God could find in the world. Now the ark was made of this tree; but it had to be first 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, <sup>(6:14)</sup> or nests, as we read in the revised version. 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 water 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. The latter 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’

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\***Isaiah 53:2** For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is no* beauty that we should desire him.

6:15 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.

6:16 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.

6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

2:6

2:6 But there went up a mist from the earth, and watered the whole face of the ground.

6:19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

mouths. In fact it speaks of the rest and provision, the store house in Christ, sufficient to meet our every need.

“And this is the fashion of which thou shalt make it. The length of the ark shall be 300 cubits; the breadth of it 50 cubits and the height of it 30 cubits.” (6:15) In our measurement a cubit is 18 inches; therefore the ark was 450 feet long, 45 feet high and 75 feet wide. Marvelous dimensions; yet none too large for the creatures which it contained. Imagine the unreasonableness of a man commencing to build a monstrous ship on dry land. If any one would attempt it today what would folks say? Just what they said 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: “Where is the water, Noah, 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? 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. (2:6) And the folks were just as unbelieving then as they are now. They could not believe what they had not seen.

Noah had faith; tho he had not seen it rain either. He believed the Word of God. He 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 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. And if we would argue

Chapter 6 - The Condition of the World (cont.)

6:20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

6:21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

6:22 Thus did Noah; according to all that God commanded him, so did he.

Chapter 7

7:1 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.

7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

7:3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

according to the natural man, we would say it was a most foolish thing to do; but faith changes our view point. Noah believed God and he was acting his faith. And he was preaching as he worked; for we read that he was a “preacher of righteousness”—\***2 Peter 2:5**. We are doing the same today, tho our Ark is already built. And 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. (6:16) 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. (6:16) 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”—\***John 10:9**.

Chapter 7

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 thru them; and behold, I will destroy them from the earth.” (6:13)

After Noah built the ark, he waited for further orders. He had obeyed God implicitly heretofore tho some things appeared foolish to his natural reason. 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 (6:22, 7:5) and thus put all the responsibility upon the Lord. And God was pleased with Noah’s obedience. (7:1) Do you think He has changed since? Or 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

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\***2 Peter 2:5** And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

\***John 10:9** I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Chapter 7 - Judgment of All Flesh (cont.)

7:5 And Noah did according unto all that the LORD commanded him.

7:6 And Noah was six hundred years old when the flood of waters was upon the earth.

7:7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

7:8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

7:9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

8:15-16, 18

8:15 And God spake unto Noah, saying,

8:16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

8:18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

7:10 And it came to pass after seven days, that the waters of the flood were upon the earth.

7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

in its place. And 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.” (7:1) The exact time to enter the ark was told Noah. Again he obeyed God. And more, all the fowls, beasts and creeping things also obeyed Him. He told Noah to make rooms for them: seven pairs of clean fowls and beasts, but only two of the unclean. (7:2) And the marvel of it that they all marched, or flew into that ark. (7:9) 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”—**\*John 6:44**. 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 (7:7) and he also came forth in due time. (8:15-16, 18) 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 1000 years and 1000 years as one day—**\*2 Peter 3:8**.

We are impressed with the fact that Noah and all the other creatures went into the ark. (7:7-9, 13-16) 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.” We say, 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

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**\*John 6:44** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

**\*2 Peter 3:8** But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

Chapter 7 - Judgment of All Flesh (cont.)

7:12 And the rain was upon the earth forty days and forty nights.

7:13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

7:14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

7:15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

7:16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

7:18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

saved them from the coming judgment. No, there was only one way of escape and that was to heed the Lord's, "Come thou; enter into the ark." (7:1) 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 advertized 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 to 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. (7:12) 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." And God showed them; but it was too late to escape. The ark was shut (7:16) with that "old foggy" on the inside; tho there is an inference that some were saved from eternal death—\*1 Peter 3:19-20. They no doubt

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**\*1 Peter 3:19-20**

<sup>19</sup> By which also he went and preached unto the spirits in prison;

<sup>20</sup> Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Chapter 7 - Judgment of All Flesh (cont.)

7:20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

7:21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

7:22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

7:23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

7:24 And the waters prevailed upon the earth an hundred and fifty days.

Chapter 8

8:1 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;

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. And it is written, “Whosoever calleth 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. <sup>(7:20)</sup> The higher the judgment overflowed, the closer to heaven it brought Noah and those with him. But 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.

As was said, 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 thru 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 birds and another of fishes”—\***1 Cor. 15:39**. Are these not all seen in the ark?

Chapter 8

A New Creation

God never forgets. He did not forget Noah, but the contrary. He “remembered Noah and every living thing, . . . and He made a wind to pass over the earth that the waters might disappear.” <sup>(8:1)</sup> 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.

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\***Romans 10:13** For whosoever shall call upon the name of the Lord shall be saved.

\***1 Corinthians 15:39** 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.

8:2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

8:3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

8:5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

8:6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

8:7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

8:9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

The ark rested in the seventh month upon Mt. Ararat, <sup>(8:4)</sup> the latter signifying “the curse reversed.” In type the curse is gone; the world regenerated by the deluge; cleansed by judgment. At the end of forty days, number of testing, Noah opened the window of the ark and sent forth a raven, <sup>(8:6-7)</sup> 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 1000 years of Christ’s righteous reign—\***Rev. 20:7-8**.

After the exit of the raven, who did not return, Noah sent forth a dove from him <sup>(8:8)</sup> (note the latter phrase; 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, <sup>(8:9)</sup> 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 certain work. He did not come to abide; for He could find no stable ground, no rest for his feet, until Jesus came and died for mankind.

And Noah waited seven 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. <sup>(8:10)</sup> She returned to him in the evening, faithful bird of promise, and lo, in her mouth an olive leaf. <sup>(8:11)</sup> So Noah knew that the waters were abated from off the earth. This seven days might suggest the time of Jesus’ life and ministry, ending with His resurrection when He

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\***Leviticus 11:13** And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

\***Revelation 20:7-8**

<sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison,

<sup>8</sup> And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

Chapter 8 - A New Creation (cont.)

8:10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

8:11 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.

8:12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

8:13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

8:14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

8:15 And God spake unto Noah, saying,

8:16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

8:17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

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 he stayed yet seven other days and sent forth the dove which returned not again unto him anymore.” (8:12) Here the seven days suggest the fifty 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.” (8:9) She had found no resting place.

The seven days later suggest this present Church period. Noah sent the dove out again. She returns with an olive branch (8:11)—the Gentiles hear the message of the resurrection. They received the Word of God. Peter preached the first sermon to them—**Acts 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 tho 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,”

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**\*Colossians 1:20** And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

**\*Hebrews 2:8** Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

Chapter 8 - A New Creation (cont.)

8:18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

8:19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

8:21 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.

8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Chapter 9

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

etc.—\***Joel 2:28**. The dove will return no more unto the ark. And 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, <sup>(8:20)</sup> and the Lord smelled a sweet savor.” <sup>(8:21)</sup>

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.” <sup>(8:21)</sup> It is as tho all the 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 he will not be entirely cut off. One third at least will remain to be the beginning of the kingdom of heaven upon the earth. And the other nations likewise, a great number, will be preserved during the dire time of trouble.

Chapter 9

“And God blessed Noah and his sons and said unto them, Be fruitful and multiply and replenish the earth.” <sup>(9:1, 7)</sup> 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, or control men unless he is able to control his own spirit and appetites,

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\***Joel 2:28** And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

\***Isaiah 65:20** There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

9:21

9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

9:2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

9:4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

9:7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

9:8 And God spake unto Noah, and to his sons with him, saying,

9:9 And I, behold, I establish my covenant with you, and with your seed after you;

and this Noah was not able to do. <sup>(9:21)</sup> 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 for you; as the green herb have I given you all.” <sup>(9:3)</sup> 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

With Noah 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.

And the Lord makes a covenant with Noah as to the promises which He has given. <sup>(9:11-12)</sup> 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—a rainbow. “I do set my bow in the cloud.” <sup>(9:13-14)</sup> “And I will remember my covenant which is between me and you and every living creature of all flesh, and the waters shall never more become a flood to destroy all flesh.” <sup>(9:15-17)</sup> 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 spring time, a

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\***Revelation 4:3** And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

9:10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

9:11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

9:12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

9:15 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.

9:16 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.

coming up out of death, new life for all of nature. Mercy will surround the throne, tho for a little while there will be judgment, terrific judgment; but only that God may 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.

### The 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.” (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 is vested did not betray their trust. “If God be for us, who can be against us?” 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

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**\*Romans 13:1** Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Chapter 9 - The Failure of Human Government (cont.)

9:17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

9:18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

9:19 These are the three sons of Noah: and of them was the whole earth overspread.

9:20 And Noah began to be an husbandman, and he planted a vineyard:

9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

his allegiance to God. Nebuchadnezzar, long after Noah's day, 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 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 naught but drift. Noah is found drunk, loses his garment of God-given authority and is naked before his sons. <sup>(9:21-22)</sup> 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. And 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, we have here in Noah's conduct 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

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**\*Daniel 4:34** And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

was gradual. The Church, tho 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.

9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

9:23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

9:24 And Noah awoke from his wine, and knew what his younger son had done unto him.

9:25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

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 tho 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. <sup>(9:22)</sup> His brothers seek to cover up the nakedness of Noah, <sup>(9:23)</sup> which is also their own, as being his offspring; and thus escape the curse. Ham, “the sunburnt,” represents those in the church who have 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. And Ham is the father of Canaan, <sup>(9:22)</sup> “the merchant,” as his name indicates. 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. 12:7.

Noah, on awaking from his drunken orgy, denounced the conduct of Ham, tho passing over him, fixed upon his son Canaan his curse. <sup>(9:24-25)</sup> Literally, that was shown in the black skin of his progeny. God, as it were, 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.

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\*Hosea 12:7 *He is a merchant, the balances of deceit are in his hand: he loveth to oppress.*

*Chapter 9 - The Failure of Human Government (cont.)*

9:26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

9:27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

9:28 And Noah lived after the flood three hundred and fifty years.

9:29 And all the days of Noah were nine hundred and fifty years: and he died.

Shem and Japheth are both blessed, and Canaan was to be their servant. (9:26-27) Thus the prophecy with its results reaches down to us today. The black man is the servant of the white people and in 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, 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; (9:26) 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, (9:27) 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.

And this also speaks of the two 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 or 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. He represents, on the other hand, 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. Now 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. (9:27) The latter 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.

10:1, 5, 8-10, 21

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

10:5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

10:8 And Cush begat Nimrod: he began to be a mighty one in the earth.

10:9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

10:21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

Chapter 10

Genealogy of Noah's Sons

“Now these are the generations of the sons of Noah—Shem, Ham and Japheth.” (10:1) We have now the distribution of the nations in the earth. Each son with his progeny has his distinct place. Japheth, 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, (10:5) we read. Here is the first mention we have of Gentiles, or nations, Japheth being their forefather. In Ham 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 thru 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 first man to found a kingdom, (10:9-10) 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 and was a mighty hunter before the Lord.” (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.

Shem, “the Name,” has the third place in tile record here, tho he is really the second son. He is marked as the father of the children of Eber, (10:21) the pilgrim race, who are passing thru 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.

**Genesis (KJV)**

Chapter 10

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

10:2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

10:3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

10:4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

10:5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

10:6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

10:7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

10:8 And Cush begat Nimrod: he began to be a mighty one in the earth.

10:9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

10:11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

10:12 And Resen between Nineveh and Calah: the same is a great city.

10:13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

10:14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

10:15 And Canaan begat Sidon his firstborn, and Heth,

10:16 And the Jebusite, and the Amorite, and the Girgashite,

10:17 And the Hivite, and the Arkite, and the Sinite,

10:18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

10:19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

10:20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

10:21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

10:22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

10:23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

10:24 And Arphaxad begat Salah; and Salah begat Eber.

10:25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

10:26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

10:27 And Hadoram, and Uzal, and Diklah,

10:28 And Obal, and Abimael, and Sheba,

10:29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

10:30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

10:31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

10:32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

## Chapter 11

### The Judged City

## Chapter 11

11:1 And the whole earth was of one language, and of one speech.

11:2 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.

“And the whole earth was of one language and one speech.” (11:1)  
And it came to pass as they journeyed east that they found a plain in the land of Shinar.” (11:2)

All the sons of Noah with their descendants are viewed in the above. Here is seen to what they have descended; tho as 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 the above chapter, a most graphic pen-picture of Babylon, the Great, the city of which John is the advance agent and advertiser of her false wares. He reported of her almost 2,000 years ago, while Moses gave us her type 2,000 years previously.

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.” (11:2) 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 ease 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.

11:3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

11:4 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.

“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.” (11:4) Observe that it was a religious city; for 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.

And 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, tho 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 have brick for stone and slime for mortar” (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 tho it may hold firm during man's day, yet will not stand in the day when God arises to shake terribly the earth.

*Chapter 11 - The Judged City (cont.)*

11:5 And the LORD came down to see the city and the tower, which the children of men builded.

11:6 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.

11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

11:8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

11:9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

11:10 These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:

11:11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

11:12 And Arphaxad lived five and thirty years, and begat Salah:

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. <sup>(11:5)</sup> He came down, we say, not to admire, nor strengthen, but to destroy; not to compact, but to scatter. <sup>(11:6-8)</sup> And now notice the result of His visit to Rome—the many tongues of Protestantism. These are His judgments upon the building 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. And 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. And never, so far, by crook or craft, has she regained her pre-eminence, until in the last few years. 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. We say it is a picture, tho 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.

Chapter 11 - The Judged City (cont.)

11:13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

11:14 And Salah lived thirty years, and begat Eber:

11:15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

11:16 And Eber lived four and thirty years, and begat Peleg:

11:17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

11:18 And Peleg lived thirty years, and begat Reu:

11:19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

11:20 And Reu lived two and thirty years, and begat Serug:

11:21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

11:22 And Serug lived thirty years, and begat Nahor:

11:23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

He will again say, “Behold the people is one....And now nothing will be restrained from them which they have imagined to do.” (11:6) He Himself 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, “We will go down” (11:7)—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 religio-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 nineteen 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 Chapter 17 of this same symbolic book, 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 ten kings to turn on the harlot and rend her after they have apparently achieved their end thru 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

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\***Revelation 18:2** And he cried mightily with a strong voice, saying, 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.

\***Revelation 17:16** And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Chapter 11 - The Judged City (cont.)

11:24 And Nahor lived nine and twenty years, and begat Terah:

11:25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

11:26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

11:27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

11:28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

11:29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

11:30 But Sarai was barren; she had no child.

11:31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

11:32 And the days of Terah were two hundred and five years: and Terah died in Haran.

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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\***Revelation 11:15** And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

# The New Creation

## The Third Division

### The First Section - Abraham

#### Chapters 12-25

#### A New Creation

We have now arrived in our study of this book of beginnings at the third division. This is much the longest, most varied and interesting portion. In the former section we were shown the creation of the first man, Adam, coming from his Creator's hands sinless and good, but not holy. Then the entrance of sin and its dire results were unveiled to our gaze; while now we are to view a separation from the above condition. And while this was only a partial and figurative severance, yet the truth herein contained is most wonderful and instructive. We find in these men and women, who really lived and died, even as their history records, marvelous types and shadows of that great body of truth that was committed to the Apostle Paul and which he calls his Gospel.

#### Chapter 11:26-32

#### Abraham's Biography

“Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nachor, and they served other gods: and I took your father Abraham from the other side of the flood and led him thruout all the land of Canaan and multiplied his seed and gave him Isaac”—

**\*Josh. 24:2-3.**

The third division of Genesis extends from Chapter 12 to the end of the book. This section deals with Abraham only. Jacob, Esau and Joseph will be dealt with in two later sections. We would know nothing

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**\*Joshua 24:2-3** <sup>2</sup> And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods. <sup>3</sup> And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

## Genesis (KJV)

### Chapter 11:26-32

11:26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

11:27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

11:28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

Chapter 11 - Abraham's Biography (cont.)

11:29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

11:30 But Sarai was barren; she had no child.

11:31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

11:32 And the days of Terah were two hundred and five years: and Terah died in Haran.

of this man of destiny, Abraham, if it were not for the sacred writings. The Bible contains the oldest history. It takes us back to the eternity past and discloses the secrets of the why and the wherefore of the creation of the world. And how much else we would have missed had God not guarded these treasures of inspiration.

Abraham's genealogy is given to us at the outset. He is found to be a descendant of the line of Shem, the chosen son of Noah, thru Arphaxad. The latter's name is expressive of the root cause of all man's failure. It signifies, "I shall fail as the beast," being symbolic of the source of life. And this failure is manifested in even the very best of that which springs from man. When God called Abram he was an idolator, dwelling in Mesopotamia—\***Josh. 24:2**. Alas, how quickly man degenerates. God must again and again come upon the scene and revive him or there would be nothing in this world in harmony with heaven. And yet, at the same time men are religious. They will have their gods and their idols, even as Abram and his father in the land of their choice. He was not seeking God; yet, God sought and found him.

"And Terah took Abram his son and Lot the son of Haran, his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan. And they came unto Haran and dwelt there." (11:31)

Here it appears as tho it was Terah who was called to go out; but we see later that such was not the case. Abram, which was then our patriarch's name, was God's choice—\***Acts 7:1-2**. But even in us at the first, the flesh takes the lead and orders and controls the spirit if possible. And as always in this connection, they did not get very far. They came to Haran, "a parched place," and dwelt there. Is this not significant of our experience when the old man is having his way? We arrive at a "dry place" and dwell there until the old man dies, or, in Paul's language, loses his power over the believer when the latter reckons him off the scene, he having been crucified with Christ nineteen hundred years ago. Therefore when Terah—"delay," is gone, Abram rises up to obey God's word which had been spoken to him, not Terah, while as yet he was in the land of Chaldea. He now quickly leaves the parched place where he had loitered for the green pastures and cool

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\***Acts 7:1-2** <sup>1</sup> Then said the high priest, Are these things so? <sup>2</sup> And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

streams of Canaan whereunto Jehovah had called him. He was under no law to leave Haran. It was a privilege. He desired to do the will of the Lord. He was tired of the dry and thirsty land. His heart and his flesh cried out for the living God. He was under absolute grace, which was the enabling of his obedient life. Furthermore he did not question God's leading. He just walked out at the bidding of the Master, leaving home, friends, country, and all that the flesh counts dear. Grace alone will make men obey God; law makes them rebel.

## Chapter 12

### Chapter 12

12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

The Lord took the initiative all the way. He was the Master. Abram followed His leading. He was ordered just where he was to go. God said, "Get thee out," (12:1) and it was enough. He held no "post-mortem" either, over parting with his relatives. He never uttered one regret that we know of; never told how much he suffered; etc., when he left them. Maybe if he had been testifying to them, they were glad to get rid of him, and he was just as glad to go. It is often so. Anyway, he went out. It is good to go out at the Word of Jehovah. We are called to separation from the world even as the father of the faithful, as Abram is named. He is a pattern for the faithful children of God. We can make no mistake in following him when we understand the lessons that his life is meant to teach in the light of the New Testament.

To some it may appear extreme that we are to follow Abram's example and leave all for Jesus' sake. It may seem fanatical, foolish and hard-hearted. Anyway the flesh will so judge; but Jesus took this same attitude toward His people. He said to His mother, on one occasion, "Woman, what have I to do with thee?"—\***John 2:4**. She was giving Him orders at the time; but He never obeyed the flesh. When it came to the matter of God's will for Him, He did not recognize His mother. He took His orders from God only. But it was not that He did not love her, neither was He inhuman but rather, He was the perfect Human. When He came to die, His work, as the servant of God, being almost over, He lovingly turned to His mother and put her in the care of the apostle John, whom He also dearly loved. He simply gave God the first place in His life; all others came second. Most saints love their families more than they love God. If we give God His place He will take care of our families and we will be saved much trouble and sorrow. Yes, Abram

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\***John 2:4** Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Chapter 12 (cont.)

12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

was extreme in his obedience to God. He went to the uttermost in his faithfulness; therefore he receives an uttermost reward. Listen to Jehovah's words to him, "I will make thee a great nation; I will bless thee and make thy name great and thou shalt be a blessing." (12:2) He is promised fruitfulness, prosperity and fame for himself; and more than all, he is to be the channel of Divine favor to others. See what that man obtains that believes and obeys God: for they mean the same thing. We obey God when we believe Him. Abram did not come into all this blessing immediately, but his name lives today and it will live eternally because he believed God. You say, "That was Abram. We cannot do as he did." Oh yes we can. The principle remains the same. The Lord does not change. He rewards us according to our works, tho we acknowledge, it must be a work of faith and a labor of love. His grace is the compelling power of both; yet He does not forget even a drink of cold water given in His Name. The man that goes all the way is made a blessing in every age and any time. His name is remembered, while the careless, indifferent, and slothful is forgotten. God says, "I will bless thee." And when He says, "I will bless," it is surely coming. He does not forget; tho it tarry, wait for it.

And this is not all. He tells Abram that He will bless them that bless him and curse him that curses His friend. (12:3) Notice it is the many who are blessed, but the one who is cursed. Men do not naturally curse God's people. It is the devil who is the author and instigator of all evil. Do you notice that Abram's blessing is seven-fold?—a perfect reward for perfect obedience. And there is no punishment mentioned for disobedience. Absolutely none. Jehovah promised to bless him and make him a blessing if he heeded His words; but He did not say He would curse him, or make him a curse if he disobeyed. And Abram was constrained by His grace, "He went out, not knowing whither he went," we read in—\***Heb. 11:8**.

"And Abram took Sarai his wife and Lot his brother's son and all their substance which they had gathered and all the souls that they had gotten in Haran and they went forth to go into the land of Canaan and into the land of Canaan they came." (12:5) We observe that Abram became prosperous and won some souls even while down in Haran. The one who believes God is always a blessing. And tho he had not gone all

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\***Hebrews 11:8** By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

the way, yet it was not deliberate disobedience. He probably did not understand God at the outset. He yielded to his father, as being the elder, giving him the precedence until the latter was taken out of the way. So with us. We may not have gone all the way and entered Canaan immediately after being called, because of ignorance or false teaching: but the Lord looketh on the heart. Our attitude of will, purpose of heart toward Him is that with which He is concerned. There are lessons also by the way that we must learn, precious lessons which are necessary and profitable; and some are more years in school than others. Perhaps because they are dull of hearing. Note on your map that Ur of the Chaldees is some distance from Canaan, with Haran in between, so we need not be discouraged if we have not traveled it in a day. The experiences, as we journey, have yielded profit which we bring with us as we enter the promised land. We are enriched thereby, for all things are working good for the believer who is walking in obedience. And as we follow on to know the Lord we are going to constrain others to come with us. We are blessed and made a blessing even as Abram, the pioneer of progress in the path of the Lord.

Shechem was the first stop-over allowed Abram after leaving Haran. And there is significance in even such a trivial thing. Shechem, which means “shoulder,” foretells the strength of Jehovah which is a most necessary adjunct to a successful stay in Canaan. In fact we cannot even remain there for a short stay without learning the value of leaning hard on the everlasting arms. Moreh, or the oak of Moreh rather, affords him a shelter next. It means “instruction” and is close to Shechem. The one leads on to the other. Strength and instruction go hand in hand. Even of Christ, it is prophesied, “The Lord God hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary. He wakeneth morning by morning; He wakeneth mine ear to hear as a learner” (or a disciple)—\*Isa. 50:4, R.V. Now if He could humble Himself and first be a learner before He could teach others; how much more should you and I. How sad when saints get so lifted up that they refuse instruction from those who are spiritually qualified. These who will not take instruction, refuse to be taught by others, will not have the tongue of them that are taught. That is, they will never be God-given instructors, tho they may appoint and deceive themselves.

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\*Isaiah 50:4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

Chapter 12 (cont.)

12:6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

The Lord appeared to Abram at this place and it is here that he first built an altar and became a worshipper. <sup>(12:7)</sup> It proves that he has profited by his stay at Schechem and the oak of Moreh. It is especially significant when we consider that Canaan figures the heavenlies where in God's provision, the Church has been seated in Christ. And tho Satan is ensconced there too and holds the place as his own; yet we are entreated to take our seat or rather our claim there in the face of his opposition and priority of possession, as one might say. Abram must do this, for we read, "And the Canaanite was there in the land," <sup>(12:6)</sup> but he acted as tho the land was actually his own. He worshipped God in the face of his foes. He saw the Lord and not the Canaanite; therefore he was a worshipper. It is only after we enter Canaan and learn of its sufficiency that we truly worship God. The majority of believers do not worship Him. They are just beggars; only come to Him when they need Him, always asking God for something, but never praising Him. Worship is a different matter from prayer. We will one day cease our praying, for all things will be ours; but we will never cease our worship of the gracious One who has given us all things.

Observe, that it is here that God appears to Abram. And it is after he builds his altar and worships. He has spoken to him before; but now there is greater intimacy. He appears to him and reiterates His promise regarding the land. <sup>(12:7)</sup> He encourages Abram right in the face of his enemies. It was simply a matter of faith; for to sight the Canaanites had the land. So in like manner we are to hold our possessions by faith, take our place in the heavenlies and maintain the position which Calvary has purchased and which God's word assures us is ours.

But Abram does not abide here, tho it is a good place to stay. He is now ready for greater victory. He believes in a going on life and desires to possess his possessions. He moves on until he arrives at a mountain east of Bethel—"the house of God," and Ai—"a ruin." There, just between the two, he builded an altar. <sup>(12:8)</sup> The one place, Bethel, speaks of the new creation, the house of God; while Ai refers to the old Adamic ruin, of which we were formerly a part. It is here that we too build our altar and truly worship God when we have been taught by the Spirit the truth of the two creations. We gaze on the one hand at the hole of the pit from whence we have been taken and then beholding the vision—what we are now in Christ—we are constrained to praise our Great Redeemer's name. We are never to forget that we have been brought out of a ruin into the abiding City of God. "Old things have

12:9 And Abram journeyed, going on still toward the south.

12:10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

passed away; behold, all things have become new”—\*2 Cor. 5:17. And yet here is a strange thing. We may know the truth and in some measure enjoy the victory of it and yet have a failure, which answers to Abram’s later history even as type to antitype. We must hold our place on the resurrection side of Calvary and not be moved away by any power of the enemy.

### Abram in Egypt

“And Abram removed, journeying and moving on toward the south country. And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.” (12:9-10)

Here, apparently, this leader in the faith line, made a mistake. He should have held the vantage place where he had built his altar and called upon Jehovah. But we must always remember when reading these recorded happenings that they are inspired writings; therefore they have spiritual value. Their significance is not on the surface, and while we may readily see some great lesson and aptly apply it, yet there is hidden wisdom in all these narratives. We should always seek to understand the typical interpretation. The latter is of the utmost importance. All these noted Old Testament characters have a figurative signification which, when understood, forms a halo of sacred interest around them. We are loath to ascribe failure to these worthies of faith, even in this case. But, as we intimated, it appears as tho Abram could not as yet hold his place between Bethel and Ai. The south country with its soft winds attract him and he moves on toward Egypt. It reminds us of the balmy winds which deceived the more part of those on the ship with Paul, who was sailing to Rome—\*Acts 27:13. South winds are not to be trusted in. The north winds are preferable for spirituality. Good fortune and ease often cause the unstable to vacillate and waver. But anyway, God can make even this to work good as in Abram’s case. He taught His dear servant some valuable lessons thru his visit to Egypt and left us, because of this happening, a veritable treasure box of truth, waiting only the Divine hand to unlock and allow us to gaze upon its jewels.

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\*2 Corinthians 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

\*Acts 27:13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

The apparent cause of Abram’s departure was a famine in Canaan; <sup>(12:10)</sup> but this is only on the surface. The true reason is that he did not hold the place of victory to which he had come; the place where he had pitched his tent and built his altar. How many move off from this strategic point—a constant view of the two creations, their death on the one side and their life on the other—and so lose out in their experience. Abram went down to Egypt to sojourn there, because he was moving that way and there was a famine in his own land. Spiritual dearth always follows when we are looking longingly toward Egypt, figure of the world.

12:11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12:12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

12:13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

12:14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

12:15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

Now notice the further decline of our bold warrior of faith. He begins to fear. “Perfect love casts out fear”; but Abram’s love is not perfect; nor does he see the perfect love of the Lord who has chosen and called him. He is afraid that he will lose his princess, Sarai, his wife. <sup>(12:12)</sup> As they were drawing near to Egypt, he warns her not to declare their relationship to the Egyptians. <sup>(12:13)</sup> She was a beautiful woman still, <sup>(12:11, 14)</sup> tho past middle age already. He feared Pharaoh would covet her for his own and that it would fare ill with him if it was known that he was her husband. <sup>(12:12)</sup> Sarai yields to him and declares he is her brother, which in a sense, is the truth. They were children of the same father, she being his half-sister; the marriage of such being not forbidden by the command of the Lord. Behold to what subterfuge the saint is driven who seeks the fellowship of the world. Abram has no faith to declare the truth; no faith to witness of the Lord or His calling him out of Ur of the Chaldees to Canaan. He is fearful, afraid of the face of men, because he is out of the perfect will of God. And yet as we intimated there is far more in this interesting story than the fact of Abram’s failure. He was a typical character and this happened unto him; but it was written for our admonition. Abram is not only acting out the history of the Jew, the nation of whom he is the father after the flesh, but he is also prophesying by his apparent yielding to circumstances, the path of the Church and the life story of almost every individual that has trod the pilgrim way. The teaching here is wonderful and bears searching out.

Sarai in the house of Pharaoh <sup>(12:15)</sup> is the commencement of that which finds its full development and final consummation in Babylon the Great—the guilty union of the Harlot with the kings of the earth—**Rev. 17.** But the beginning is yet very different from the completion and Sarai has nothing whatever in common with the wicked woman of the Apocalypse. She is rather the gracious and beautiful figure of the

12:16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

covenant of grace, which was given unconditionally by Jehovah to Abram. In the epistle to the Galatians, Sarai, as personifying this covenant of Grace, is contrasted with Hagar, the figure of the Sinaitic covenant, that is of the law—\*Gal. 4:22-31. God has linked the Grace in which we stand with Faith and with faith alone. It does not belong to the world. Pharaoh and Egypt have no claim upon Sarai. We are not of this world. We are of God and the whole world lieth in wickedness—  
**\*1 John 5:19.**

And Sarai (grace) in the Egyptian court is a denial of the above. She is Abram's exclusive possession and so must be nourished and cherished by him. He must not yield up his claim upon her for an instant. She is his and his alone. God has joined them together and He says to Pharaoh, "Hands off!" Let no man put asunder what God has united. The world may covet Sarai, but they cannot have her apart from faith. They will promise Abram wealth and honors if he will only claim a secondary place with Sarai. <sup>(12:16)</sup> He may be the king's brother-in-law, for Pharaoh wanted her for himself. Oh she was a fair woman, this Princess, very desirable and lovely. "Yes, Abram, don't be so narrow

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**\*Galatians 4:22-31**

<sup>22</sup> For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

<sup>23</sup> But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

<sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

<sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

<sup>26</sup> But Jerusalem which is above is free, which is the mother of us all.

<sup>27</sup> For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

<sup>28</sup> Now we, brethren, as Isaac was, are the children of promise.

<sup>29</sup> But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

<sup>30</sup> Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

<sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

**\*1 John 5:19** And we know that we are of God, and the whole world lieth in wickedness.

12:17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

12:18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

12:19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

12:20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

and selfish, keeping her all for yourself. Let Pharaoh have some claim on her too.” So it is today. The world insists that all men have some good in them. God loves everybody, even the old man, they say, whether he believes or not. Grace belongs to all men. The Fatherhood of God and the brotherhood of man is the maxim of the hour; but the Word of God gives no warrant to such assumption. God is the Father of all those who believe; they are then of Abram’s household and Sarai is mistress there.

“And the Lord plagued Pharaoh and his house with great plagues, because of Sarai, Abram’s wife.” (12:17)

Abram feared a fear and it came upon him. In denying his true relationship with Sarai, he left the way open for Pharaoh’s presumption in claiming her. But notice this striking fact; tho the man of faith fails to assert his claim of Sarai and witness to his rights, Jehovah does not fail. He testifies in his behalf. He insists that Sarai is Abram’s wife. He so names her and upholds their relationship. And tho Abram virtually gives her up while he is in Egypt, the Lord protects and defends her all the time she is in Pharaoh’s house. He makes the latter to know His displeasure: this is the cause of the plagues. He is glad therefore to send Abram away. He gives him his wife and a free passport out of the country. (12:18-20) As was said, in all of this history, we have a most graphic pen-picture, tho on a miniature scale, of the end time. The union of the church and world-empire, which is sure to come, is seen here, in the fact that Pharaoh insists on a union with Sarai. The world rulers would take and enjoy the grace of God without the attitude of heart toward Him which accompanies it. That is, they do not want Abram. They will insist that faith in Christ’s death, as penalty for sin, is not necessary to right life. They will unite their forces, religious, moral and humanitarian and by their words and actions endeavor to make good their boast in their own integrity. “We will live right, not because we fear God or the lake of fire, but for right’s sake,” they will assert.

But God. How good that He is still at the helm, still at the head of affairs. And He is not asleep either, nor off on a journey. He will send plagues upon the nations, especially the place of the seat of the world powers, because of Sarai and their claim of being the people of God. And this will continue until the Jew (Abram) is given recognition; until there is an exodus of this people of destiny from the four quarters of the earth. Like the whale which swallowed Jonah, but could not digest him, the world will be glad to get rid of Abram. They will let the Jew go with all his family, materially enriched by his stay in Egypt and spiritually

enriched by having Sarai, the covenant of grace in his possession. When God gets thru with His judgment of the nations for their usurpation of the Jew's place, they will be glad to acknowledge their claim of being the people of God; for the world cannot have the blessing upon them until Abram's Seed has the throne. They will come into blessing thru the Jew. The latter must first appropriate and become fruitful by Sarai (grace), before the other people have a claim. In the present age, God is only visiting the Gentiles, taking out of them a people for His Name. He is not saving the world. The latter purpose will come to pass in the next age, after Abram and all his family have come out of Egypt. They must first return to Canaan, the land of promise, from whence they have wandered. They must come back to Bethel where they had pitched their tent and builded their altar in the beginning. Then will come blessing, peace and prosperity to the world. Do you not see now why we are loth to ascribe failure to these typical characters? They are prophesying even by their history.

### Chapter 13

13:1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

#### 12:4

12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

### Chapter 13

#### Lot and His Career

“And Abram went up out of Egypt, he and his wife and all that he had; and Lot went with him into the south.” (13:1)

We are now informed of another character in the scene. Lot enters the stage of action; for tho we have read of him before, yet it was never as doing anything. He was only following Abram; (12:4) but here he becomes a more important factor. He insists on taking a leading part in the play. Lot means “cover.” And this fitly describes the man. He was always under cover, concealed, one way or the other. He was not transparent. We never read that God ever spoke to him. He lived in the shadow of his uncle, sheltered by his faith, as it were. He does not appear to have had any definite dealings with God. He just came over into Canaan because Abram moved in that direction, even as he left Haran for the same reason. Later he follows him down to Egypt and now he comes up with him. He is still following on, never leading.

Lot is figurative of Christians who never have any dealings with God for themselves. Their parents were Christians and they learned to pray at mother's knee. They never really know when they came into the fold. It seems as tho they were always children of God, being converted

Chapter 13 – Lot and His Career (cont.)

13:2 And Abram *was* very rich in cattle, in silver, and in gold.

13:3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

13:4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

13:5 And Lot also, which went with Abram, had flocks, and herds, and tents.

so young, and yet they are never exercised about Divine things. They go to meeting on schedule time, as a matter of course. Their parents and friends all go. It is plain duty or habit; not enjoyment or privilege with them. And yet they are trusting Jesus. They believe He is truly the Son of God and that He died for them. But they are not deeply concerned about the matter, tho they are glad that they are numbered with the elect. The Lot type of Christian goes along in a way with the Abrahamic type; but never in his own experience gets anywhere in the race. And finally, we see in the record, there comes a separation. And observe at what point this happens: when Abram comes up out of Egypt, having renounced the world with all its allurements and pleasures. <sup>(13:3)</sup> He has learned some great lessons, but he is getting too zealous and extreme for friend Lot. <sup>(13:4)</sup> The latter has had a good taste of the world and he is not satisfied with following Abram any longer. The latter is taking too decided a stand. It is not popular enough for Lot, whose name is Demas, in New Testament language. Besides he has become enriched with goods and does not need his uncle to shelter him any more. <sup>(13:5)</sup> He is lifted up with worldly prosperity and believes he can go alone now. He feels as big as his uncle and insists on having equal rights with him.

And Abram too “was very rich in cattle, in silver and gold,” <sup>(13:2)</sup> richer than when he went down into Egypt. All things worked good for him. He was enriched spiritually as well as materially as is very manifest in his conduct with Lot. It is plainly seen that he is not lifted up, but rather humble and broken. Every test and trial ought to add to our spiritual strength. We ought to be richer every day and every month and every year than we were before. We ought to know God and His ways better; for this is the only true riches—far greater than rubies. So we say Abram is richer than when he left Canaan. He comes back with renewed faith, to which he has added courage—\*2 Pet. 1:5 to possess all his possessions, even tho it may mean the withdrawal of Lot from his company. And yet he may not have known that his nephew was out of harmony with his increased zeal and fervor. Lot, according to his name, may have covered it up. Abram may have thought, as we ourselves have often foolishly imagined, that all the people of God, especially those with whom we fellowshiped, were even as we—desirous of going all the way with the Lord. Alas, how many times we have been shocked to learn our mistake, by the attitude of the lukewarm and world-loving, to the Truth which they pretend to receive. That which stirred our heart into burning, fiery zeal and caused every atom of our being to respond to

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\*2 Peter 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

13:6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

13:7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

13:8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

13:9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

the uttermost call of God, only made them turn away from us, even as Lot turned from Abram.

Oh yes, there was another cause, but it was only on the surface. The real cause was Abram's whole-hearted surrender to the grace of God and its enabling. He will be an overcomer and take all the land that is given to him. His inheritance will be not only gazed upon, but actually appropriated. And now Lot discloses his real character. He is uncovered for a moment and we get a glimpse of the real fellow that was heretofore standing in the strength and power of Abram. The land is not able to bear them together, we read, for they both have become so great. <sup>(13:6)</sup> But oh the difference in their wealth, as is plainly manifest to them, being displayed in the after conduct of each. Notice the difference between these two men. They are in decided contrast here.

“And there was strife between the herdmen of Abram and Lot.” <sup>(13:7)</sup> The cattle, the flesh, became the cause of the trouble. It is always so. Do we not read of the same manifestations of the flesh in the Church of Corinth, when Paul was forced to write, “Whereas there is among you envying, strife and divisions, are ye not carnal and walk as men?”—\*1 Cor. 3:3. And the worst part of such trouble between brethren is that it is an occasion for the mockery, the ridicule and scoffing of the unbeliever, who is always in the land, even as we read here of the Canaanite and Perizzite. <sup>(13:7)</sup> They were looking on at the strife and later saw the division which it caused. And yet what was Abram to do in such a case? Give up his stand in Canaan and compromise with Lot to keep him in fellowship? No, indeed. Abram is the aggressor in the matter. He goes to Lot and says, “Let there be no strife I pray thee between me and thee and between my herdmen and thy herdmen; for we *be* brethren.” <sup>(13:8)</sup> Here is the secret of Abram's tender attitude to his ungrateful nephew—he is of his own family, the family of faith. Hence Abram says, “Do not quarrel with me. If you cannot dwell in harmony with me, then separate from me. It is better so. We must be in one accord if we dwell together; there is no strife between brethren.” Let us do likewise. If we cannot agree with the brethren, let us leave them, rather than criticize, strive and backbite. Let us seek more congenial fellowship, even as Abram suggests to Lot, <sup>(13:9)</sup> and thus we will all be better for the change.

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\*1 Corinthians For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

Lot is all ready for the separation. He has been waiting for Abram's move. The way has become too narrow and he longs to get away. He desires to be independent: to go away by himself and prove to Abram, by his success, as he vainly imagines, that it is not necessary to be so separated from the world. He is assured that the Lord loves him and is as well-pleased with him as with Abram. He will bless him in the place of his choice. He means to do good, for he is a righteous man, that is justified—\*2 Pet. 2:7, but alas, he is going in his own way and God cannot acknowledge or bless the flesh even in his children. The man of faith gives Lot the opportunity for which he has been desirous for some time and he gladly avails himself of the opportunity to escape the fiery zeal of his uncle which put him under conviction. But tho he ran away from Abram he did not escape the fire. He fell into another kind, as we read later.

13:10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

13:11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

13:12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13:13 But the men of Sodom *were* wicked and sinners before the LORD exceedingly.

13:14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

Abram allows Lot to choose where he will locate. He gives him first choice. He says he will take whatever is left. (13:9) And we read these pregnant words, "Lot lifted up his eyes and beheld all the plain of Jordan, that it is well watered everywhere." (13:10) Selfish and covetous express his condition. He is looking with carnal greed, sees as man sees, consequently makes the wrong choice. (13:11) The land which he looks upon with delight, is well-watered; but how? by the water of death—the Jordan. It looks green and fruitful, but is not so. It is only fruitful in tears, sorrow and trial. Its true character is disclosed later, when God destroys the cities of the plain, Sodom and Gomorrah. Observe also that Lot's country looks much like the land of Egypt. He had noticed the similarity and thus was swayed in this direction. The world is filling his vision; so he separates from the unworldly, godly man, Abram. He moved his tent in the direction of Sodom and pitched its door toward that wicked city. (13:12-13) He no doubt longs to clean up its inhabitants, correct their morals and convert the city, which would be good work if it was the will of God for him. But it was not. He was going in the way of self-choosing and the Lord cannot bless his carnal zeal.

Abram is God's choice. He waits upon the Lord and lets the Lord choose for him. And he gets the best. Lot had lifted up his eyes in self-will and Jehovah saw it. He now tells Abram, after his nephew separated from him, he was still suffering over the rupture, "Lift up thine eyes and look from the place where thou art." (13:14) Look in every direction, all the land which thou seest, the Lord says, "I will give it to thee and to thy

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\*2 Peter 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked:

Chapter 13 – Lot and His Career (cont.)

13:15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

13:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

13:18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

seed forever.” (13:15) He assures the man of faith that his seed shall be multiplied as the dust of the earth; that he will become such a great people, that they cannot be numbered. (13:16) He urges Abram to arise and step out upon his inheritance, not to limit the promise in any measure, but to take all the ground he desires: “for unto thee will I give it.” (13:17) Notice there are no conditions attached, no ifs nor ands; but simple appropriation makes the inheritance sure to Abram. Hallelujah! God is just as liberal a Giver today, and His conditions are the same. Faith makes the all things mine. And then we read these expressive words— “And Abram moved his tent and came and dwelt by the oaks of Mamre (fatness), which are in Hebron” (fellowship). (13:18) Of course he moved up and onward. There is no stopping place when we see the wonderful, vast and glorious inheritance which lays before the eyes of faith. We too, like Abram, come to the place of strength and fatness which is found in fellowship with God. We pitch our tent and build our altar there. The Lord is magnified and praised to the uttermost by those who dwell in Hebron. They are fat and flourishing even in time of spiritual drought; yea even to hoar hairs they are found in glorious victory.

But notice the contrast. Lot has no altar, tho he was religious. He had much cattle and well watered land; so he did not miss the prayer and praise meeting. He had chosen for himself. It was a lovely place, just like the garden of the Lord, he said, and was satisfied. He endeavored to convince himself and everyone else that he was in the will of God. The Lord led me to separate from Abram, we can hear him saying. I do not approve of all he says and does. The Lord told me to come to this place. It just suits me. I am having such a good time. The Lord is with me. He insists it is like the garden of the Lord. Yes, so it reads; but it is like Egypt too. Lot wants to keep in fellowship with Jehovah and the world also. He figures, as we said, worldly minded Christians. They would keep their one hand on things of God and with the other grasp the world. They want no talk as to the truth of overcoming, no strenuous way of victory, no death route for them. And therefore the Lord lets them choose the lesser place; but oh, the sadness, the loss, the ruin which accompanies such self will. And they never appear to be aware that they have lost anything. They will not acknowledge it even if they realize it. They continue to justify themselves. Look at my cattle, they exclaim, even as Lot could say, I am rich and prosperous. God is just as well pleased with me as with Abram. But notice the sequel and be warned. He left no record of victory, no history of anything but failure for us to read. He might have left his mark on the roll of God’s worthies and his footsteps on eternity’s table ground had he so chosen. But he wanted his

portion here. He made his choice and we read later on to what this self will leads. No one would ever know by the record here that Lot was a just man if Peter had not so informed us—\*2 Pet. 2:7.

## Chapter 14

### War of Two Factions

When Lot separated from Abram, he pitched his tent in the direction of Sodom; but shortly afterwards he moved to that wicked city. He surrendered his tent life, the life of a stranger, for city life, and became a dweller on the earth. No doubt he intended to convert the wicked people; for we are told that “he vexed his righteous soul from day to day with their wicked deeds as well as their filthy conversation”—\*2 Pet. 2:8. But how many did he influence for good? Not one. The pull was all the other way. He was carried in the downward current like any other dead fish. He himself was only “saved so as by fire”—\*1 Cor. 3:15. As has been well said, “A Christian cannot toy with the world and play with sin. It is like blood to a tiger. You may flee too late”; for tho your life may be secure in Christ, you lose all reward.

## Chapter 14

14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

14:2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

Remember, Lot chose that place. It was not Jehovah’s will for him; therefore he got into trouble. War was in the vicinity and he was soon mixed up in its vortex. Four kings, <sup>(14:1)</sup> the world number, were in a combination against another combination of kings, five, <sup>(14:2)</sup> the number of the senses, the merely sensual man. We are confronted here with a most marvelous type. In these first named four kings we have figured the religious element of the world. (Note the one was king of Shinar, in other words, Babylon.) These are arrayed together to put down the outwardly wicked element of the world, the man who lives in his appetites and feelings. There is constant strife betwixt the two, for one insists that man must have a religion, even if it has to be forced upon him.

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\*2 Peter 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked:

\*2 Peter 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

\*1 Corinthians 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

14:2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

14:3 All these were joined together in the vale of Siddim, which is the salt sea.

14:4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

Let us look at the meaning of the names of these kings, with their respective cities. <sup>(14:1)</sup> “Amraphel” the first of the religious fellows, signifies “darkness.” He represents the devil who is transformed into an angel of light to deceive even the elect, if possible. “Arioch,” “lion-like,” tells of his power, the power of darkness. “Chedorlaomer,” “binding the sheaves,” speaks of the end of this combination of wickedness. The tares shall be bound together in bundles and burned. “Tidal,” king of nations, signifies “cast out from above,” emphasizing the end of the wicked enemy, Satan. He it is who has been the source of the sowing of the seed which will be manifested later as the tares, the counterfeit of the good seed, the wheat—\***Matt. 13:25, 38**. These four speak of the religious world powers banded together to clean up the world.

Bera’s name, the first of the second series of kings, <sup>(14:2)</sup> means “in the evil.” He was king of Sodom, “fetter.” Birsha, “wickedness,” king of Gomorrah, “bondage,” was his twin brother. They both tell us of the mastery of sin in the natural man. He is held captive in its meshes and does not want deliverance from its powers. In fact he hugs his chains and resists the one who would deliver him. Shinab, third in the list, is also significant. His name, “father’s tooth,” tells us of the biting and devouring of the old man. His city is Admah, “earthly,” which adds to the marvel of inspiration. Is it not wonderful how true to facts these figurative characters answer? Shemeber, “the name of wing,” refers to the speed of sin’s operations and increase. Zeboim, “hyenas,” speaks of the cruelty of sin. Its wages is death. And there was the city of Bela, “swallowing,” or “bringing low,” emphasizing the fact that death is not all; but after death the judgment. “The wicked shall be turned into hell and all the nations which forget God”—\***Psa. 9:17**. They will be brought low. The yawning pit will shut its mouth upon them. Sin shall be swallowed up forever in the fiery furnace; eventually cast into the lake of fire.

Now we want to emphasize the fact that these two different factions are both of Satan and both opposed to God and the truth; nevertheless they are at war with each other. The first coalition appears to gain the victory and put down the five kings. We read that the latter served Chedorlaomer twelve years; <sup>(14:4)</sup> but he began to take more

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\***Matthew 13:25, 38** <sup>25</sup> But while men slept, his enemy came and sowed tares among the wheat, and went his way. <sup>38</sup> The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

\***Psalm 9:17** The wicked shall be turned into hell, *and* all the nations that forget God.

Chapter 14 – War of Two Factions (cont.)

14:5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

14:6 And the Horites in their mount Seir, unto Elparan, which *is* by the wilderness.

14:7 And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.

14:8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

14:9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

14:10 And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

14:11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

authority, claimed greater power, and then the five kings rebelled. That is, in typical language, they refused to yield to this cleaning up process. The whitewashing was going too far. They were being forced to clean up too much; so they resisted the efforts of the reformers, which resulted in a clash. There was a battle, but the five kings were defeated. (14:5-10) The four, who represent the religious element, those who stand for cleaning up, won the victory. The five, those who represent the unclean, wicked element, were defeated.

The antitype of the above conditions is surely in our midst today. Observe the present world effort to clean up the morals of man. The world is putting on a sanctified veneer. They are getting whitewashed, going to Sunday School and religious services. “Everybody ought to go to Church on Sunday,” is the slogan of the day. Oh yes, this looks good to the carnal, worldly-minded Christians. They would purify the politics, clean up the city and country by putting Christian men into office, and so forth. And according to the Scriptures, the religious element will succeed for a while. Christians who are lukewarm will be taken captive in this very snare. They will endeavor, like Lot, to clean up the wicked world that God Himself does not make any effort to reform. He will burn it up in His own good time, even as He burned Sodom.

But in the meantime, according to the type, the world is cleaned up. Religion wins in the struggle. “And they took all the goods of Sodom and Gomorrah and all their victuals and went their way.” (14:11) In the language of our day, the wet world becomes dry; the immoral world becomes moral. Everything that appears wicked is hidden. Men will have to be good whether they want to or not. Force will be used; law and order will prevail. Their garments (habits) of unrighteousness are changed; while their victuals, which delighted their soul, are gone. They will have to dress up in religious garb and no more feed upon the husks of sin, the refuse which the swine did eat; yet neither are they feeding on the fatted calf, with their feet under the Father’s table. Rather the elder son, mentioned in the proverb—**Luke 15**, would represent them. He was a good boy, clean and nice; but his father never made a feast for him. He never fitted him up with new clothes; for he had clean clothes of his own which he claimed were just as good as those the father gave to the prodigal. Well, in the soon coming day when the world will have been made safe, not only from war, but from every evil thing apparently, there will be very few who will acknowledge any need of God and His righteousness. They will be reformed, but not regenerated.

14:12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

Well, poor old Lot was taken captive in the melee. <sup>(14:12)</sup> He took his place with the clean folks. The influence of the reformers overpowered him and he liked it. No doubt he rather judged Abram for living in such separation from all the sin in the world and not coming right down there to help. We can almost hear his extravagant talk which sounds so religious and enthusiastic to the carnal believer. We ought to be doing something for the people. They are all going to hell. And here is Abram living up there enjoying himself in peace and quietness, not a whit concerned nor vexed at the awful condition of the people. They are so wicked and ungodly and he ought to help. But Abram was in the will of God. Lot was unnecessarily grieving himself about these conditions. His place never was in Sodom. He went there in self-will and got mixed up in its reformatory methods; while his uncle was up in the place of fatness (Mamre), where he had his altar and his tent, enjoying himself with the Lord. He was not vexed with anything. There was no complaining in his street. All Jehovah's paths were dropping fatness for him. Why should he worry? Why indeed? The Lord had the care. He did not even know anything about the great battle that was in progress. Oh, he may have heard a little tinkling of the ammunition, a little firing of the guns; but it did not impress him very much. He was far away from it. He was having a good time and he did not care which side would win. It was a matter of perfect indifference to him. He had not voted once; but when he heard that Lot is taken captive; then his unconcern vanishes. He took an interest in his kinsman, his brother.

14:13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

“There came one that had escaped and told Abram, the Hebrew.” <sup>(14:13)</sup> Ah, now we have the secret of his attitude. Hebrew signifies, “one passing thru.” He was a pilgrim, a stranger. This world was not his home. He looked for another city, “one that hath foundations whose Builder and Maker is God.” He was a witness there in Canaan that there is a living God. He believed God; so truly believed him that he obeyed him. The secret of obedience is faith. He is a wonderful figure of an overcomer, one that we may truly imitate with profit. He was a pioneer of progress in Divine things. He cut down the timber and made a way in the woods of doubt and uncertainty that the weak and wavering might walk with ease. And notice this point, he delivers his nephew Lot from the captivity in which he was taken. <sup>(14:14-16)</sup> He was a pilgrim on the earth; therefore he had power with God. He ran to the help of Lot. He takes with him the servants born in his house, <sup>(14:14)</sup> which tell us of the fruitfulness of faith; and these were all ready for the battle. They went to the help of Lot, who probably did not even know he was a captive. Anyway, we know that the lukewarm Christians, typified by

14:14 And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

Lot, do not know that they are captive to the mind of the flesh, religious, but nevertheless, flesh. They think they are free and are doing what they want to do, but such is not the case. They are really influenced, intoxicated by the religious spirit of this evil age that is dominated by the devil. And spiritual saints are unable to tell the truth of the conditions as they are revealed to them; for many cannot bear it. They are deeply offended if we declare that God has not sent us to declare war on whiskey, tobacco or any of these other so-called evils; nor are we here to advance prohibition, neither to elect good men to office. In fact as soldiers of Jesus Christ we are not to vote or take any part in the politics of the land—\*2 Tim. 2:4. Abram was no reformer, he was separated from all humanitarian endeavors and he was the one whom God ordered to the rescue of Lot.

14:15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

14:16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

Abram pursued the conquering kings and overcame them. (14:15) It seems that the pilgrim and stranger Christian will yet have the privilege of delivering his worldly brother from captivity. We read, “And he brought back all the goods, also his brother Lot, the women and the people.” (14:16) In the type this is what truly happened. Abram and his warriors are victors and Lot is brought back to his home. But note, he does not come to Bethel. The possibility of entering into Abram’s inheritance is denied him. He probably does not even desire it. Spirituality is not attained in a day. It is a growth, a daily going on with God, a daily judging the flesh and all that comes of the old creation. Here is where Lot failed and lost his great opportunity. Oh how sad! And yet how long is the list of such: those who refuse to live on the resurrection side of the cross. It means a hidden, persecuted, obscure life, to which they are not inclined. And again we say, we do not believe they are cognizant of their condition. They do not seem to be aware that they are rejecting the narrow way of the cross and choosing to save their life in this world. Rather than lose it and gain it hereafter. But the day will come when they will awaken to the fact that the people whom they judged as wrong and despised, as cranks and fanatics, are those whom the Lord loves and truly uses. They are the overcomers, they who live a separated life—in the world, but not of it.

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\*2 Timothy 2:4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

Abram’s Temptation

14:17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

14:18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

14:19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

And now note the sequel. Satan was the same old wily foe of the people then as at the present time. He comes immediately to Abram with a severe temptation; for Abram just had a great victory. This is his manner always. It is when we have accomplished a bidden task, done a great service; obtained a good report; borne a good witness, that we have a great temptation. It is at such a time that we are weakest and more easily a prey to Satan’s blandishments. We feel good; elated with the progress we have made, with the work done, the battle won, the victory achieved. So Satan in the person of Sodom’s king, comes out to meet Abram upon his return after the slaughter of Chedorlaomer and the kings. <sup>(14:17)</sup> Here we are informed of the magnitude of the result of the battle. It was no little victory and Abram has reason to glory. But note the Lord’s wonderful care for His dear friend. Before the king of Sodom arrives to tempt Abram, while he is yet on the way, Melchisedek, king of Salem, meets him with bread and wine. And it is carefully noted that he is “priest of the Most High God.” <sup>(14:18)</sup> The latter is typical of Jesus Christ, our great High Priest. And this is not our own reasoning nor is it imagination of our own heart. We have the absolute word to this fact. “For this Melchisedek king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the son of God, abideth a priest forever”—\***Heb. 7:1-3**. He met Abram, at that critical point and blessed him saying, “Blessed be Abram of the Most High God, possessor of heaven and earth. And blessed be the Most High God who hath delivered thine enemies into thy hands.” <sup>(14:19-20)</sup> Is this not most wonderful? The Priest strengthens him with bread and wine, figures of Christ’s death and resurrection, and with the mighty power-filling Word. The man who is blessed by the Most High God, needs no favors of man. And happy indeed is the one who is so conscious of God’s favor upon him that he can turn away from all the bribes and rewards of Satan without one regret. Such a man acknowledges God in all His ways, hence is independent of men. His faith makes him

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\***Hebrews 7:1-3**

<sup>1</sup> For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

<sup>2</sup> To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

<sup>3</sup> Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Chapter 14 – Abram’s Temptation (cont.)

14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

14:21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

14:23 That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

14:24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

invulnerable to all the seductions of Satan. If he has won a great victory; if he has gathered great spoil; if he has delivered the poor and the needy from the enemy; God gets all the glory. He continually boasts in the enabling of grace, taking no honor to himself. It is the absence of faith in God’s Word, unbelief in His protection and power, that makes the saints scramble after the things of the world and bow down to the folks that have the money, tho many of the latter are not even the people of God. But not so Abram, the pioneer of faith. He acknowledges the High Priest and His superior place by giving Him titles of all he possesses. <sup>(14:20)</sup> We read in Hebrews of this circumstance, “that the lesser is blessed of the greater, and that Levi paid tithes in Abram”—\***Heb. 7:9**. Now here surely God is calling the things that be not as tho they were; for Levi was not yet born. In fact he was one of the sons of Jacob, the grandson of Abram; yet Jehovah counts him as giving a tenth of the spoils of conquest to Melchisedek. Later, Israel were bidden to pay tithes to the Levites. We are thus taught that the priesthood of Melchisedek, figure of Christ, is greater than the priesthood of Aaron. And Salem (peace) the city over which he was also king, is later named Jerusalem (founded in peace), the city over which Christ will have His throne. Wondrous typical views of future realities into which we are privileged to gaze.

And now Abram is ready for the king of Sodom. He is proof against temptation; for he has heard from Jehovah; and been strengthened by Him. And tho he is given the privilege of keeping all the goods which he has taken from the enemy; <sup>(14:21)</sup> yet he refuses the offer. He is not afraid to tell the reason either. He boldly declares his faith, “I have lifted up my hand unto Jehovah, the Most High God, possessor of heaven and earth, <sup>(4:22)</sup> that I will not take a thread nor a shoe-latchet, nor aught that is thine, lest thou shouldest say, I have made Abram rich.” <sup>(14:23)</sup> Ah, this is victory indeed! He will owe the flesh nothing. God is his Backer and he desires that no man may be able to say that Abram was enriched by him. The Mighty God is filling his vision and the greatest of kings has no power over him. We admire his stand. He has the courage of faith. He is learning God and going from strength to strength. May we imitate him. He had the victory of Christ—

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\***Hebrews 7:9** And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

“The Author and Finisher of faith”—\***Heb. 12:2**. He refused the kingdoms of the world at the hands of Satan. He will take no honor save from His Father’s hand.

## Chapter 15

### Abram’s Reward

## Chapter 15

15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

“After these things, the word of the Lord came unto Abram in a vision, saying, Fear not Abram: I am thy shield and thy exceeding great reward.” (15:1)

We have a new beginning here. Abram is now ready for a greater revelation of Jehovah’s will and purposes concerning himself. There are crisis times in every overcomer’s life, even such as Abram finds here, times when he comes up against some great temptation, times when he achieves some great victory, times when he hears a mighty commendatory, assuring word from Jehovah. Such was Abram’s experience here. He is now for the first time pronounced righteous by faith; tho this was not the beginning of his faith life. The latter commenced when he left Ur of the Chaldees at the command of Jehovah; but now the Lord witnesses to his justification by faith. And note at what point in his career this happened—after his unconditional surrender of all Sodom’s goods. He gives up the riches of the world, openly manifests his victory over all the reward of the wicked and acknowledges God as his enabling. And now he gets his reward. The Lord openly witnesses of His good pleasure in His dear servant. Oh, we can never get ahead of the Lord; for one testimony to Him and for Him He will give us a double measure even as in the case of Abram.

Two special things confront us in this chapter. They come in the form of Jehovah’s answer to two questions of Abram’s which have been drawn out of him by two marvelous assurances on God’s part. These latter are of immense importance, as well as of unspeakable comfort to every believer. They follow:

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\***Hebrews 12:2** Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The First Assurance

15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

“Fear not Abram: I am thy shield and thy exceeding great reward.” (15:1) This is the first. Our worthy man of faith must have been fearing. It is often the case after we have won a victory in a great battle, there comes a sudden revulsion of feeling. The ecstasy and joy having subsided, the enemy takes advantage of the occasion to discourage us. He makes us fearful. We begin to wonder if we were not too rigid about the circumstance. Maybe we were a little hasty, or extreme in the stand we took as to the truth and in the separation from the world that it entailed. And we say, it is then, after these moments of great religious fervor and unlimited renunciations are passed that Satan comes to tempt us to fear. But praise the Lord, God is there also. Abram had spoken and acted in the power of the Spirit, strengthened by the bread and wine with which Melchisedek served him. He had obtained a great victory, not over the king of Sodom, but what is much more essential, over himself. God’s grace had been his enabling in both cases. And now shall God forsake him? Never! He finds the same grace for this further need. He who had shielded others in their need, now finds the Lord his shield in his need. He who had refused the reward of Sodom, now finds the Lord as his reward. Happy exchange. God his defense! What dart of the enemy need he fear? It cannot pierce him. God his recompense! What is Sodom’s riches compared to such wealth? What can the world give that equals this reward? Abram finds God a place of shelter and of unsearchable riches.

15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

Abram is comforted. His heart is assured by his fears being allayed thru such grace. He believes this is a propitious moment for the question which trembles on his lips. “What will thou give me?” he cries. (15:2) He wants one supreme boon from Jehovah and he can wait no longer to voice the cry of his heart. God had said, He was his reward; but Abram desires the one thing, the special reward. “What wilt Thou give me, seeing that to me Thou hast given no seed?” (15:3) He wanted a son. He could not be fruitful otherwise. And as the Lord had previously promised him seed, as the dust of the earth in multitude, we see that Abram is in Divine order in asking on this wise.

15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house *is* mine heir.

15:4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Some would argue that Abram’s faith failed here; but we cannot admit this. It was in perfect harmony with his growth in grace, tho it fell short of God’s wondrous promise. He was not up to such marvelous disclosures; could not yet take in all God’s purposes in grace for him. His faith was not perfect; but he was on the way to that happy

15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

15:6 And he believed in the LORD; and he counted it to him for righteousness.

consummation. Such is the case with every Abrahamic pilgrim. His faith develops as he walks and talks with God. The immensity of this promise to Abram is enough to stagger any one. God his portion! Do we grasp such grace? It is for us too. And tho it takes years of experience on this overcoming path to take it in; yet Jehovah condescends to our little faith. He has patience, yes, tender patience and comes down to meet the slightest hint of our appropriation of His promise. So with Abram, His compassions fail not. When the latter asked for a son, He brought him forth and said, “Look now toward heaven and tell the stars if thou be able to number them; so shall thy seed be.” (15:5) It must have been at night when Abram beheld this wondrous vision, for the stars were dotting the sky in multitude; so many he could not count them. And now is written, for the first time, that “Abraham believed Jehovah and He counted it to him for righteousness.” (15:6) The marvelous doctrine of justification by faith, which is especially Pauline, is backed up here and confirmed by this verse—\***Rom. 4:3**.

Abram’s One Seed and the many seed are more or less familiar to all of us now. Isaac was but a figure of that greater Seed, Christ. “He saith not, And to seeds as of many; but as of one, and to thy Seed, which is Christ”—\***Gal. 3:16**. Here is some more of Paul’s doctrine confirmed and witnessed to, by the type of Abram’s seed. But note that this is the heavenly seed, not the earthly, with which Jehovah is here concerned. Yet, as we have seen, there is the earthly line also; but the heavenly is the greater, yea the more exalted; for it is an upward calling. And until these are taken home; filling the heavens, their eternal abode, to the uttermost; the earthly seed cannot enter into their inheritance. Every blessing to Israel and the world depends upon these saints; for God cannot consummate any of His purposes until Christ has His Bride, as well as His body, the Church, with Him.

### The Second Assurance

15:7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

Abram is now given another positive assurance that he shall inherit Canaan. The Lord said unto him, “I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it.” (15:7) This calls forth Abram’s second question. “He said, Lord God, whereby

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\***Romans 4:3** For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

\***Galatians 3:16** Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

shall I know that I shall inherit it?” (15:8) And the Lord is pleased to give him an answer by deeds, not by words. He put the symbols of Christ before him, as the pledge of his inheritance. “Take Me an heifer of three years old, a she goat of three years old and a ram of three years old and a turtledove and a young pigeon.” (15:9) These are all types of Christ and His precious, fragrant death for us. Their significance, so various and many sided, are unfolded more distinctly later in the Scriptures. The three beasts are domestic animals, not wild or fierce, not resisting efforts to capture them, but rather the gentle, willing servants of man. That they were each three years old, is also significant. It is a hint of the Divine mystery in Christ’s personality—God manifest in flesh. Two were females. Type of fruitfulness; while the heifer would also suggest Christ as the patient servant of Jehovah, ox-like in His obedience, never swerving from the path of duty marked out for Him. The goat vividly portrays Him as the substitute for sinners: while the ram, afterwards noted as the ram of consecration and the ram of the trespass offering, figures Him, not in His meek surrender, but as the aggressive, energetic holy Man, who had come to do His Father’s will; and in the full consciousness of what it meant to Him, He went deliberately to the cross and laid down His life. He insisted that no man took His life from Him, but that He laid it down of Himself—\***John 10:18**. The birds, of which there were two, figure Him as the heavenly One, in two different phases. The turtle dove images Him as dwelling with man; a pilgrim and a stranger, and a man of sorrows in a foreign land. The typical phase of the pigeon supplies the other side of Christ’s life. It makes its home in the rock (this bird of sacrifice is often called the rock-pigeon), which emphasizes the fact that tho He came down to earth, identifying Himself with men; yet at the same time His home was in God, safe and secure from all alarm.

Thus we have here, as we have intimated, a five-fold view of One perfect Man, the Man Christ Jesus and His perfect, complete work of redemption, the basis of every blessing to mankind. He who came down to our level can alone lift us up to His level. It was not only His duty to obey God. The creature must obey the Creator; but He was the Creator; yet He voluntarily chose the subject place. No human obedience merely, tho it were perfect, could have the value of Christ’s obedience. Adam’s disobedience lost us an earthly paradise, a human righteousness and fellowship with God. Christ’s obedience finds us a

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\***John 10:18** No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

15:8

15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

15:11 And when the fowls came down upon the carcasses, Abram drove them away.

heavenly paradise, a Divine righteousness, Divine life, which has fellowship with God. He has lifted us up to a much higher place than that we lost, even the same place before God that He enjoys. This is the essence of the gospel as preached by the Apostle Paul, the immense good tidings, which it is our privilege to hear and appropriate in this age.

And this is the answer to Abram's second question, "Whereby shall I know that I shall inherit the land?" (15:8) All the wondrous fullness of Christ and His obedience unto death is set before Abram as the positive guarantee that his faith should be rewarded. It was all secured to Abram by promise on the ground of sacrifice. It is of promise as contrasted with law—\*Gal. 3:18. Abram believes, but does not yet know the contrast; for the law has not yet been given. According to the word of the Lord, "Abram divided the animals in the midst and laid each piece over against another; but the birds divided he not." (15:10) Here we, as well as Abram, are taught by the type, that our great Kinsman Redeemer, having been laid open on the cross, His body broken for us, is the basis of all the promises of God. And He is thus displayed by the Word of God; set forth crucified, even as Paul emphasized in his letter—\*Gal. 3:1. And Timothy was admonished rightly to divide the Word of truth for the instruction and edification of the people of God—\*2 Tim. 2:15. They are to enter into and understand all the moral as well as the Divine beauty of Christ and the purposes of God concerning Him. The birds not being divided has Divine significance also. As a man we may understand Christ; but as the heavenly One, the Son of God, He cannot be laid open to our gaze. He said, "No man knoweth the Son"—\*Matt. 11:27 and \*Luke 10:22. He is hidden from us.

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\*Galatians 3:18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

\*Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

\*2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

\*Matthew 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

\*Luke 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

15:19 The Kenites, and the Kenizzites, and the Kadmonites,

## The Great Tribulation in Type

“And when the sun was going down, a deep sleep passed upon him and lo, an horror of great darkness fell upon Abram.” (15:12) As we have noted, Abram is a wonderfully typical man. Here he figures the nation of destiny, the Jews, and the tribulation which they are yet to pass thru in the awful night of darkness, when the sun will indeed be going down. It will appear as tho all faith is gone with the sun. We read that gross darkness will cover the earth; darkness, physical, moral and spiritual. The fowls are typical of wicked, satanic powers that will have it all their own way for a time, when deep sleep will have fallen upon the man of faith. They will then pick the work of Christ to pieces and thus make void the promises given to Abram. But at that very moment the Lord speaks to His servant and assures him that tho he is viewing his seed in tribulation, afflicted and persecuted, (15:13) yet His promise holds good nevertheless. He will deliver them out of the hand of their enemies, bring them back to the land and bless them. (15:14) Apparently He is speaking of their sojourn in Egypt out of which they were taken; for all this in a measure had been fulfilled. But that was only a miniature exodus of the Jew, a partial and feeble fulfillment of the promise to Abram, even as that bondage and affliction in Egypt was but a little tribulation compared to that great one which is yet to come upon the Jew, that peeled and persecuted people.

God Himself, under the symbol of the “smoking furnace and burning lamp,” (15:17) passes between the pieces, pledging Himself by sacrifice to perform His promise to Abram of his inheritance. God Himself makes the covenant. He is the only party to this covenant of promise, founded upon sacrifice, and that is the basis of our faith today. I want to emphasize this fact; it is too little known, that God alone was the party of the second part to this covenant. They say it takes two to make a covenant. Well they are both here; the Father and the Son, in the power of the Spirit, are taking upon themselves the responsibility of man’s redemption and blessing. And Abram the man of faith just looks on and acquiesces in all that God says and does. His responsibility was to believe God, yield to His Word and accept the scepter of mercy extended to him. God did it all: but in the Sinaitic covenant, that of the Law, the children of Israel made themselves a party, the party of the second part, God being the party of the first part. Hence they were responsible to carry out their contract to the uttermost. They no doubt imitated the custom established here as to the ratifying of agreements between two parties—dividing several animals in twain, both parties

Chapter 15 – The Great Tribulation in Type (cont.)

15:20 And the Hittites, and the Perizzites, and the Rephaims,

15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

then passing between. A Scripture in Jeremiah appears to indicate that this was the procedure. “I will give the men which transgressed my covenant (into the hands of their enemies), which have not performed the words of the covenant which they made before Me, when they cut the calf in twain and passed between the parts thereof”—\***Jer. 34:18**. Whether the above refers primarily to Sinai or not, we do not say; but we learn what it meant by passing between the parts of a divided animal. And we also learn that man is weak. He is powerless when it comes to obeying God and redeeming this promise. He cannot fulfill his part of the contract. And blessed be God, he does not have to. The covenant with Abram, which we read was altogether of promise—\***Gal. 3:18**, God alone being party to it, comes before the covenant of Law. The latter was added to multiply transgressions, not to control man—\***Rom. 5:20** and \***Gal. 3:19**. It came in after the covenant of promise, that man might learn his need of the covenant of promise, that of grace. This was its office—hand-maid to grace. The answer to this covenant is simple faith on our part: dependence upon another is the essence of faith. Everything is assured to us by this covenant to Abram without condition. And to take freely what is freely given is the secret of a happy, mighty, victorious life. Faith in one’s self is the opposite of all this. It is the secret of all failure, discouragement and gloom in a believer’s life. Grace secures holiness and is itself the power of it. God, the covenant-keeping God, acts from Himself and glorifies Himself in helping man, when he acknowledges his need.

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\***Jeremiah 34:18** And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

\***Galatians 3:18** For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

\***Romans 5:20** Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

\***Galatians 3:19** Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

Chapter 16

16:1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

Chapter 16

Hagar On The Scene

“Now Sarai, Abram’s wife bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar.” (16:1) Another figure now enters the stage of action. We have not heard of her before: and as all these characters have spiritual value, we must enquire into Hagar’s signification at this place. Paul again comes to our rescue in this respect, and informs us that she represents the covenant of law, even as Sarai represents the covenant of grace. “For this Hagar is mount Sinai in Arabia and answers to Jerusalem, which now is and is in bondage with her children: but Jerusalem which is above is free, which is the mother of us all”—\*Gal. 4:25-26.

Hagar was an Egyptian. Abram brought her up out of Egypt after his sojourn there; even as the children of Israel (whom he so wonderfully portrays) brought up the principle of law with them when they were delivered out of the land of Egypt. God undertook for them upon the ground of absolute grace—“He remembered His covenant to Abram, Isaac and Jacob”—that of promise—\*Ex. 2:24. He appeared to Moses in the wilderness in recognition of that covenant of grace and said, “I have surely seen the afflictions of My people that are in Egypt,...and I have come down to deliver them out of the hand of the Egyptians”—\*Ex. 3:7-8. And later, after the wonderful victory of the Red Sea, when they saw Jehovah’s mighty out-stretched Arm in their defense: after they had eaten manna rained down from heaven; after they had drunk water gushing from the rock at His command; after all this grace, they virtually asked for the law, that they might do the will of God. They were still ignorant of their own weakness; yea, more, they vainly imagined themselves strong. Instead of falling back upon that

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\*Galatians 4:25-26 <sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. <sup>26</sup> But Jerusalem which is above is free, which is the mother of us all.

\*Exodus 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

\*Exodus 3:7-8 <sup>7</sup>And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; <sup>8</sup>And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

wonderful covenant of promise to Abram, pleading His grace alone, they boldly said to Moses, “All that Jehovah hath spoken, we will do.”—**\*Ex. 19:8**. They failed to hear His tender wooing words of love—“You have seen what I did to the Egyptians and how I bare you on eagle’s wings and brought you unto myself”—**\*Ex. 19:4:8**. This was all His doings; all in grace. They did nothing but follow on at His leading, and yet here they insisted that they would do their part, etc. As we said, they brought Hagar, the covenant of law, up out of Egypt with them. God was perforce obliged to let them have law if they would not take grace. When they refused to accept His doing for them, He allowed them to do for themselves. They took their place under the dark sinister shadow of Mt. Sinai, when they might have reveled in the glory upon the mount of grace. They desired to merit Jehovah’s favor, to earn salvation and be fruitful by their own works and they were given the opportunity. So much for the dispensational side of the picture: but there is another view.

#### The Personal View

Sarai is, as we have noted, the principle of grace, which, joined to faith, is the very essence of fruitfulness in a believer’s life; but strange to say, Sarai is barren. It surely is an enigma, that the very principle which assures of fertility in life and walk should fail of power to conceive. It is written, “Sin shall not have dominion over you, because you are not under the law but under grace”—**\*Rom. 6:14**; and yet at the same time, the believer may be crying out, “When I would do good, evil is present”—**\*Rom. 7:21**, or “Oh, wretched man that I am, who shall

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#### **\*Exodus 19:4-8**

<sup>4</sup> Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

<sup>5</sup> Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

<sup>6</sup> And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

<sup>7</sup> And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

<sup>8</sup> And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

**\*Romans 6:14** For sin shall not have dominion over you: for ye are not under the law, but under grace.

**\*Romans 7:21** I find then a law, that, when I would do good, evil is present with me.

deliver me from the body of this death?”—\***Rom. 7:24**. The explanation of Abram’s inability to beget a son by Sarai is found in Romans, Chapter 7. The struggle depicted there is not a striving after peace or forgiveness of sins, but a struggle after a holy life; not a seeking deliverance from the guilt of sins, but from the power of sin. Those are two vastly different stages of experiences; the latter cannot be known until the first is a fact. It is only a justified man, a believer, who longs to be fruitful in holiness; but he too must learn by repeated failures that he is just as unable in himself to attain unto sanctification as he was after justification. The fact that man has no standing whatever before God and that all his efforts to obtain one are fruitless, is difficult enough to understand; but this is a still harder fact to grasp. It is Sarai’s barrenness that is puzzling us. And it is she herself that finally persuades Abram to leave her and seek fruitage thru her handmaid. <sup>(16:2-3)</sup> She herself hopes to be built up thereby.

16:2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

16:3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

16:4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

Abram hearkens to the voice of Sarai. <sup>(16:2)</sup> He takes Hagar, whom we have seen, represents the covenant of law, that he may be fruitful, even as present day believers take up the law, not as a means of justification, but rather as the means of sanctification. “Many thousands there are today who are zealous for the law”—\***Acts 21:20**. They know they are saved by grace; but yet they cannot grasp the immensity of the salvation to which they are heir; neither the grace which is its basis. And the first effect of appropriating Hagar appears to be all that can be desired; fruit is at once in evidence. It is only when God speaks and repudiates the son of Hagar that there is any question. In the meantime tho, the handmaid is jubilant. Her mistress, note this, her mistress (grace) is thus made dependent upon the bond-maid (law) for fruit; and immediately Hagar is elated. And so we read, “When she saw that she had conceived, her mistress was despised in her eyes.” <sup>(16:4)</sup> That is ever the way. When once we admit the principle of law in the very least measure, as relating to salvation, grace must take a back seat. “If it is by grace, then it is no more of works”—\***Rom. 11:6**. That is, salvation,

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\***Romans 7:24** O wretched man that I am! who shall deliver me from the body of this death?

\***Acts 21:20** And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

\***Romans 11:6** And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

16:5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

16:6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

16:7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

16:8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

entire, complete and eternal, is either all of grace or all of works. You cannot mix them in the least measure. They are separate and distinct, even as Sarai and Hagar were two different personalities and could not be mistaken, the one for the other. Faith (Abram) may endeavor to be fruitful by Hagar and yet at the same time cling to Sarai and claim her as his very own; but nevertheless, the principles are totally at variance. In fact they are absolutely opposed to each other as is manifest in the type. Sarai refuses to yield her place to her handmaiden. She blames Abram for appropriating Hagar instead of herself. <sup>(16:5)</sup> She asserts her authority, informing Abram of the handmaid's attitude of superiority toward her. <sup>(16:5)</sup> He stands with Sarai. That is, in Paul's language, faith acknowledges that grace is sovereign; that she is mistress in his house, saying, "Behold thy maid is in thy hand; do unto her as is good in thine eyes." <sup>(16:6)</sup> Hagar is but the servant and Sarai deals roughly with her; no doubt slaps her in the face, for presuming to be the lady of the house. "And she fled from her face." <sup>(16:6)</sup> She is true to the meaning of her name, "fugitive." When we actually give grace the place which is hers in the purpose of God, the law must take a back seat or flee. The two cannot reign at the same time.

#### Dispensational Lesson

"And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain on the way to Shur." <sup>(16:7)</sup>

In the remaining portion of this interesting "love triangle," as many would name it today, we have an instructive lesson of the time between the promise of the Seed and its fulfillment. It is the instruction, not of experience, as we have had in the previous part; but of divine history. Hagar, as representing the law, teaches us by the record here, God's connection with the law. It came in four hundred and thirty seven years after the promise was given; and it was added till the Seed should come to whom the promise was made—\*Gal. 3:19. Furthermore, it was not the Lord who first gave Hagar to Abram; but Abram took Hagar. God only sends her back to Sarai after she flees from her face, that the experiment may be fully worked out. Abram must learn by his own experience the difference between the two sons, the one by a bond-maid,

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\*Galatians 3:19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

Chapter 16 – Dispensational Lesson (cont.)

16:9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

16:10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

16:11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

16:12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

16:13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

16:14 Wherefore the well was called Beerlahairoi; behold, *it is* between Kadesh and Bered.

16:15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16:16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

the other by a free-woman. God does not own the one born after the flesh, that is, of Hagar, but the one born of promise, that is, of Sarai. Herein are some deep, fundamental principles that the children of Israel have yet to learn.

“The angel of the Lord said to Hagar, Return to thy mistress and submit thyself under her hands.” (16:9) He also adds, “I will multiply thy seed exceedingly so that it shall not be numbered for multitude.” (16:10) He informs her that she shall bear a son, and He Himself names the baby. He shall be called Ishmael, “wild ass man”; for his hand shall be against every man and every man’s hand against him, Jehovah says. (16:11-12) He gives us the character of that which is born of the flesh—selfish and self-willed—cannot be curbed, even tho it is under law. It can only bring forth the fruit of the flesh, never the fruit of the Spirit. So Israel under the covenant of law only gave full proof that they were flesh, even tho moral and religious. Hagar goes back to Sarai and allows her to be the mistress in Abram’s house.

Thus the lesson which Israel must yet learn is that the law came upon the scene in their history years after faith and grace had been joined as the way of fruitfulness. Furthermore, that it was they themselves that first sought Hagar. God just took her up and used her for His own purpose of education, as a tutor—\*Gal. 3:25. He finds her by the fountain of water, (16:7) which is convenient to the spiritual truth of which the fountain is the symbol, and He thus joins them together; but thus, law is not law. It is rather, as we intimated, the necessary means to an end. Hagar being sent back to Sarai, (16:9) foretells of the second giving of the law, when Israel were apparently under law and grace also, even as Abram had both Sarai and Hagar in his house. And note that it is to Hagar and not to Abram that God appears in this connection; in fact for thirteen years we read of no further intercourse between God and Abram.

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\*Galatians 3:25 But after that faith is come, we are no longer under a schoolmaster.

Chapter 17

17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

15:6

15:6 And he believed in the LORD; and he counted it to him for righteousness.

Chapter 17

Circumcision

“And when Abram was ninety years old and nine, the Lord appeared to Abram and said, I am the Almighty God; walk before Me and be thou perfect.” (17:1)

Here we have a new beginning. And it is striking to note that all the years that intervene, from the time of Abram’s taking Hagar until this time, are counted as a loss. The apostle Paul refers to this period in the patriarch’s life when he says that his body was dead; but being not weak in faith he considered not his own body; that is, he did not take it into account, neither the deadness of Sarai’s womb. “He staggered not at the promise of God thru unbelief, but was strong in faith, giving glory to God, being fully persuaded that what He had promised He was also able to perform; and therefore his faith was imputed to him for righteousness”—\***Rom. 4:19-24**.

It would appear as if Paul had confounded times far apart by the above statement as to Abram being counted righteous. It was at least fourteen years before that it was written, that “Abram believed God, and it was counted unto him for righteousness.” (15:6) Now while it is true that Abram was justified at the very moment when he first believed, yet he did not consider his body dead at that time, for Ishmael was born later. His birth was in the energy of nature merely, in contrast with the power of God that was later demonstrated in the birth of Isaac. It is to this after-time that the Apostle refers in his panegyric of Abram’s life-bringing faith. All the intervening time is thus covered and the two periods are brought together.

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**\*Romans 4:19-24**

<sup>19</sup> And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

<sup>20</sup> He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

<sup>21</sup> And being fully persuaded that, what he had promised, he was able also to perform.

<sup>22</sup> And therefore it was imputed to him for righteousness.

<sup>23</sup> Now it was not written for his sake alone, that it was imputed to him;

<sup>24</sup> But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Chapter 17 - Circumcision (cont.)

17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

17:3 And Abram fell on his face: and God talked with him, saying,

17:4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

17:9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

17:10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

Abram had to come to the end of his own strength before the power of Jehovah could be displayed. He was now called to walk before the Almighty God. He had been acquainted with Him as the Mighty One, his Helper, his Shield, and his Reward, which is all good; but there is more for him to know of God. He must know Him as the Almighty God—the God who is not only necessary; but who is enough. He had not until now reached the limits of his own strength. Just in the measure that we think we are strong, just in that degree we limit God. He can only work in the fullest sense when we quit. The apprehension of power in ourselves hinders God; but this, sad to say, is a lesson that we are slow to learn. We think we know it when we assent to the truth of it; but afterwards we are a lifetime making it practical. Generally all the tests and trials of our Christian life are for the purpose of weakening our natural strength or withering up our natural resources, so that we may be entirely dependent upon God. And thus, as He said to Paul, “My strength is made perfect in weakness”—**\*2 Cor. 12:9**.

It is in this way we learn the grace of God even as our father Abram. We too must receive the sentence of death in ourselves that we may not trust in our natural strength; but in God that raiseth the dead. The Lord now reiterates His promises to Abram; <sup>(17:2-8)</sup> but notice that it is upon the ground of circumcision that they are established to him. <sup>(17:9-12)</sup> What does this mean? It means that only as a new creation will Abram’s seed inherit the blessings of the covenant of grace. Circumcision signifies a cutting around, a cutting away. In the literal, the knife was put upon the very body of the man, to teach in the most powerful way the truth of the death of the old man. God could not have spoken in plainer language, and yet how few have ears to hear. Or if they hear, with many it is only a theory. They refuse to have it literally carried out; for it hurts us, hurts our pride, that we are not able to bring forth anything acceptable to God, as identified with the old creation. Surely it hurts, even as in the natural; that cutting off was a painful ordeal. It made them unable to work; temporarily incapacitated them for service in every sense; but the suffering was soon over. And in the spiritual, it is then that we truly rejoice. “We are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus and have no

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**\*2 Corinthians 12:9** And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Chapter 17 - Circumcision (cont.)

17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

17:12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

17:1

17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

confidence in the flesh”—\***Phil. 3:3**. We have put off the body of the flesh, by the circumcision of Christ; for the cross was where the antitypical circumcision was carried out. Here was where, in the purpose of God, the old creation was cut off. The ax was laid at the root of the bad tree and it fell with all its boasted pomp and power—all the glory of the old Adamic race passed away. There was our finish, as we may say. Christians are not counted as men in the flesh by the reckoning of God. We are counted in Christ. As we have received Him by faith, so we should walk in Him, even as Abram was admonished to walk perfect before the Almighty God, <sup>(17:1)</sup> who promised to back him up. He would stand behind him, and as he stepped out to walk in faith, the Almighty would be right there to see that he made good. He would be his strength and power; therefore, to be really weak practically is to be really strong practically. These two principles go arm in arm. Hallelujah!

And then what does Paul say as to the result of the faith of such a weak fellow? Listen: “Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude and as the sand of the seashore innumerable”—\***Heb. 11:12**. Abram and his sentence of death here being just a foreshadowing of Christ’s death on the cross, which, as we have seen, is the basis of the covenant of promise. It surely teaches us emphatically the need of death as the means of life. The corn of wheat must fall into the ground and die, or else it abides alone—\***John 12:24**.

And so in this rite of circumcision which God enjoined upon Abram, we see the very condition upon which any man may call him, Father—they must be of the circumcision, the natural being only a symbol of the spiritual. <sup>(17:13-14)</sup> And the Jew even today carries in his flesh the sign of circumcision, a seal of the righteousness of the faith which Abram had before he was circumcised; and that any Gentile, in spite of the middle wall of division between them, could freely

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\***Philippians 3:3** For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

\***Hebrews 11:12** Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

\***John 12:24** Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

17:12-13

17:12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

17:5

17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

17:15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

17:16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a *mother* of nations; kings of people shall be of her.

appropriate the sign of such righteousness and sit down in peace with the Jew to the feast of redemption, the Passover feast.

“And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house or he that is bought with thy money.” (17:12-13)

Here we have another precious hint of a new creation and God’s delight in the Second Man. Only the circumcision could dwell in Abram’s house. Every one who has been born again has also been bought with a price, not of silver and gold; but with the precious blood of Christ as of a Lamb without blemish or spot. The eighth day, the first day of a new week, tells us again of the new creation, a new beginning, also of the fair inheritance that is the destiny of those who have stepped out of the first Adam, having counted him cut off at the cross and have stepped into Christ, the Last Adam, who is alive forever more. It is only in the power of His resurrection life that true circumcision can be practically realized. When Israel wandered around in the wilderness they failed to observe the rite of circumcision; but upon reaching Canaan before they could even dispossess their enemies and enjoy their portion in the goodly land, they must all be circumcised. Here is certainly food for reflection for those who would enjoy the heavenlies. In Christ alone is qualification to walk in His steps.

Important Change of Names

Observe also that it is in this connection that Abram’s name is changed. (17:5) “The high father” becomes by circumcision (the death of the flesh) Abraham—“the father of a multitude.” His progeny, the children of faith are all counted as a new creation. Sarai’s name is also changed—from “my princesses,” the plural, she becomes Sarah, (17:15) “the princess,” singled out by the definitive pronoun. She is not one among many, but the one thru whom the promised son shall come; for God now, the first time, positively announces that Sarah shall have a son. (17:16) He thus declares Himself the God of resurrection and on no other ground does He promise to bless and multiply humanity. It is preposterous to suppose that a holy, sin-hating God would bless men in their sins and excuse their wrong-doing. No indeed! He does not bless the old creation. It is Sarah, the heretofore barren unfruitful woman who is to bring forth the seed thru whom all nations are to be blessed. But some one may say, that He also blessed and promised to multiply the son of the handmaid. Yes; but this too was in this connection, and

because of the spiritual seed; for there must first be that which is natural and then that which is spiritual. The one must come before the other. Jehovah must have his twelve tribes for His kingdom or government of heaven on earth and they must first be born of the flesh that later they may be born of the Spirit. These two sons of Abraham, Ishmael and Isaac, figure the natural and supernatural seed of Abram; figure, I say; they are not the reality. We will see more of this in our further studies.

## Genesis (KJV)

### Chapter 17 (cont.)

17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

17:18 And Abraham said unto God, O that Ishmael might live before thee!

17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

17:22 And he left off talking with him, and God went up from Abraham.

17:23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

17:24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

17:25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

17:26 In the selfsame day was Abraham circumcised, and Ishmael his son.

17:27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Chapter 18

18:1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

Chapter 18

Abraham and Lot Contrasted

“And the Lord appeared to Abraham in the plains of Mamre: and he sat in the tent door in the heat of the day.” (18:1)

Abraham is now ready for a full revelation of the Almighty God who has called him out of Ur of the Chaldees unto a land which he is afterwards to inherit. He has been learning to know Him, getting better acquainted day by day as he walked in the light. God revealed Himself to this pattern man of faith by degrees, even as his spiritual growth warranted. We do not learn God in a day, neither do we get a full revelation of Him at conversion. We merely get an introduction into the grace of God when we accept Christ. It takes years of overcoming before we know Him in the unmeasured depths which was Abraham’s privilege at that time.

We learned previously that Abraham obeyed the mandate of the Lord, as to circumcision, for his whole house. That was a crisis period in his life—it marked him out as one cut off: therefore we need not be surprised that he now receives a visit from the Lord. Abraham had acknowledged his absolute dependence upon Him for his fruitful life; hence He is under obligation to appear in his behalf and make good to His promise that Sarah should have a son. Then follows communion with God in a fuller sense than we have ever experienced. We affirm that this is one of the first results of counting our old man dead.

The Tent of Abraham

We would emphasize at this point that this tent of Abraham’s is not a little thing in his life. It is wonderfully suggestive of the position that he maintained all his life. He is now found sitting in his tent door; a deep settled peace in his heart. The soreness consequent upon the circumcision was all gone when the Lord appeared to him. He is glad that he has learned his helplessness: glad that God does not look to him for strength; but for weakness. He desires to display His own Almightyness. The latter glorifies Him, not us: therefore the reason is obvious as to why man is slow to let God weaken him.

Abraham is sitting. He has ceased from his own works as God ceased from His and is resting in his tent door. He is taking it easy, as we would say. He is not fretted nor cumbered with care. God has the care. The government is on His shoulders. Why should he worry about that son? God has said, that he should have a son by Sarah, and he is just standing on His promise. Nothing for him to do in such a case, but believe and praise God for the answer which is on the way.

Faith is now for the first time really appropriating Grace. See the victory manifest in this chapter. Abraham is living in Mamre, the place of fatness. He had lived here previously to his day of cutting off; but now he appreciates his place. It is real. He enjoys his happy home. It is a tent—symbol of a pilgrim life. He is resting at noonday in the full blaze of light, when the Lord appears to him. He has passed out of the kingdom of darkness into the kingdom of light and has no fear of meeting God. Why should he?

18:2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

18:3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

18:4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

18:5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

These three men, in which form the Lord appeared to him, were old acquaintances of his. They figure the Trinity of Persons in the Godhead. Abraham salutes all three of them as Lord. He uses the plural pronoun in addressing them, never the singular. He runs to meet them, we read, and bows himself to the ground. <sup>(18:2)</sup> He worships them. He is in full favor with the Lord and so acts out the terms of intimacy he enjoys. He stands on no ceremony with Him. Come in and rest with me, he entertains his Friend. <sup>(18:3)</sup> He desires Him to tarry with him. Let me fetch a little water and wash your feet. <sup>(18:4)</sup> Let me fetch a little bread and comfort your hearts, the man of faith speaks. <sup>(18:5)</sup> He wants to have a feast with the Lord, who has condescended to pay him a visit. He is an honored Guest and is so acknowledged. Faith will always recognize the Lord in whatever guise it meets Him. It was so in the case of the woman who washed Jesus' feet with her tears and wiped them with her hair—**\*Luke 7:38**. She knew him in the house of Simon the leper. While the latter, blinded by his own self-righteousness, failed to recognize the Lord, she instantly did so and sought fellowship with Him. Abraham is not disappointed. The Lord says, "So do as thou hast said." <sup>(18:5)</sup>

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**\*Luke 7:38** And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

Abraham’s Banquet

18:6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

18:7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

18:8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

18:9 And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

18:10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

18:11 Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

18:12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

18:13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

Let us observe closely what the man of faith prepares for his visitors. And he loses no time. He hastens into the tent and talks to Sarah about it. He says, “Make here three measures of meal, knead it and make cakes upon the hearth.” (18:6) He had three guests; hence he must have three measures; for the whole Trinity is represented here. The meal is representative of Christ, in whom the three Persons of the Godhead were imaged. But this was not all the feast. The meal would not be complete without an offering from the herd or from the flock. Calvary, the basis of fellowship, must be represented. The holy humanity of Christ is not enough for faith to rest upon. There must be the shed blood in evidence. So Abraham was in harmony with the will and purpose of God. He hastens—note the energy of faith—and brings the fatted calf and gives it to a young man (hint of Christ as the High Priest offering up Himself) to kill and dress it. (18:7) Soon the feast is ready and he bids his guests to partake of his hospitality. That invitation is quickly accepted. They did eat, we read. (18:8) Yes indeed, God can have fellowship any time with the man of faith upon such grounds.

And now the Lord asks a question, “Where is Sarah, thy wife?” (18:9) Notice the emphasis is on thy wife. The Lord insists that this union must never be dissolved. He does not enquire as to Hagar. Then He says, “I will certainly return unto thee when the season cometh round, and lo, Sarah, thy wife, shall have a son.” (18:10) Sarah was overwhelmed with such a promise. She could scarce believe such good tidings. Then at this point we read again that Abraham and Sarah were old and well stricken in age, (18:11) as tho the Lord would call attention to the supernatural birth of Isaac. The parents were both dead as far as being able to bring forth a son. God must certainly come upon the scene if Sarah is to conceive. She had always been barren; tho Abraham did have some strength, as witness the son of Hagar; but now he too is helpless. God has His chance at last. It is His opportunity and He takes advantage of it. Sarah laughed, more in anticipation than in unbelief, (18:12) and the Lord asked, “Wherefore did Sarah laugh?” when she said, “Shall I have a son when I am old?” (18:13) The Lord assured her that she should, by asking her a question, “Is anything too hard for the Lord?” (18:14) Now Sarah was laughing with delight that she was to have a child, but she thought it was too good to believe. Grace laughs, no matter how much she denies it. (18:15) Grace is still laughing, and the people who are born of her laugh too.

Abraham’s Prayer

18:14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

18:15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

18:16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

18:17 And the LORD said, Shall I hide from Abraham that thing which I do;

18:18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

18:20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

18:21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

“And the men rose up from thence and looked toward Sodom; and Abraham went with them to bring them on the way.” (18:16)

The time of fellowship and feasting is over. The Lord rises up to depart but Abraham is loth to let his Friend go. And the Lord said, “Shall I hide from Abraham that thing which I do?” (18:17) The Three hold a council together. This man is an important personage, made so by God’s own sovereign choice, and the Lord decides to reveal His present purpose to him. He tells Abraham that He is on His way to investigate matters which have reached Him concerning Sodom and Gomorrah. Judgment is ready to fall upon those wicked cities because their sin is very grievous in the sight of the Lord. (18:20) Immediately Abraham is deeply interested (as the Lord knew he would be); for he remembers Lot. Observe the tactful way in which he addresses Jehovah. He draws near and says, “Wilt thou also destroy the righteous with the wicked?” (18:23) Why Lord, you surely will not slay the righteous with the wicked. You surely will make a difference between these two classes. At once he has a leverage on the Lord, and then commences a most realistic, a striking illustration of effective intercession. After a glorious time of fellowship, feeding on Christ (the tender calf with the unleavened bread being the figure), we are in just the right condition for intercession. And it is only then that Abraham is told of the destruction that is threatened on Sodom; and thus given the opportunity to intercede. The majority of saints are always asking God for something, in other words praying, but it is so rarely effective because they never worship Him. Worship leads to prayer even as in this case.

Abraham continues his speaking to God. After he uses this leverage of His justice, he says, “Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for fifty righteous?” (18:24) And then he boldly adds, “That be far from Thee to do after this manner....Shall not the Judge of all the earth do right?” (18:25) Ah, he is wise indeed. His intercession is in keeping with Jehovah’s sovereignty, power, and character. He gives Him His place, has faith in His power, but trusts His grace. That is divine diplomacy—the wisdom that cometh from above.

The answer from the Lord follows, “If I find in Sodom fifty righteous...then I will spare the place for their sakes.” (18:26) But Abraham is not satisfied yet. He wants that city spared because Lot is

Chapter 18 – Abraham’s Prayer (cont.)

18:22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

18:23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

18:24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

18:26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

18:27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:

18:28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of five*? And he said, If I find there forty and five, I will not destroy *it*.

18:29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

there. Tho the latter had gone away from him, yet he bears no malice; rather his thoughts are good toward him and not of evil. He is praying for Sodom for Lot’s sake. That is the manner of grace. It makes us gracious in our ways toward men and bold in our faith toward God, as witness Abraham here. He takes hold of the grace displayed heretofore by the Lord and says, “Behold now, I have taken upon me to speak unto the Lord; I, which am but dust and ashes; but yet I must speak. (18:27) Perhaps there lack five of the fifty righteous; wilt Thou destroy the city for lack of five?” Then the Lord tenderly answers, “If I find there forty and five I will not destroy it.” (18:28)

Abraham continues his prayer. He is somewhat dubious himself as to there being that many righteous men in that wicked city. He had no doubt heard of some of its doings and wanted to save Lot. He comes down with his plea of forty, thirty, twenty, and finally, ten. And the Lord graciously answers him each time. (18:29-32) He will spare the city for that number. Abraham now leaves off. (18:33) He is sure Sodom with its people is safe; for surely there are ten righteous folks in the city. Lot’s own family, counting the “in-laws,” would almost make that number. He is content. He has implicit confidence in the Word of the Lord. What an illustration of faith! Also observe the mighty preservative power of the righteous—ten such holy ones would have been enough to save Sodom from destruction. Alas! Even that number could not be found.

Just so it will be in the end of this present evil age, comparatively speaking. Jesus Himself applied it to the end time—**\*Luke 18:8**. These two cities, Sodom and Gomorrah, picture the whole world just before the coming of the Son of Man to judge the wicked living. Gomorrah may refer to the Gentile world, while we have Scripture proof that Jerusalem is likened to Sodom—**\*Rev. 11:8**. And yet for the saints who are in the earth, He will not utterly destroy it. He will remember Abraham and send Lot out of the midst of the overthrow. He will care for His own in that time even as He does now, tho some of them, like Lot, are worldly and carnal, merely justified as to their standing, but not as to their state.

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**\*Luke 18:8** I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

**\*Revelation 11:8** And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Chapter 18 – Abraham’s Prayer (cont.)

18:30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

18:31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

18:32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

18:33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Chapter 19

19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

We cannot understand how any one can read this narrative and not see the difference between spiritual and carnal believers; or say, as some have dared to say, that Abraham failed. We say, He did not fail. He was a typical man. His apparent digressions, if any, were all in the order of God. Yes, we dare to declare it. God wanted him to go and do the very things that he did. There was a lesson for Israel (he was their type, as well as their father); and there is instruction for us in every step of his way.

There is a most striking, as well as suggestive contrast between these two men, Abraham and Lot. We see it most powerfully expressed in these two Chapters, 18 and 19. Here Lot, for the last time, comes before us, the type of those who shall be saved, yet so as by fire—**\*1 Cor. 3:15**. The lessons contained herein are of intense and practical import and are worthy of deep and prayerful surety.

We have been permitted to see the intimacy which Abraham enjoyed with the Lord. He not only appears to him in His fullness, but associates Himself with the man of faith as with one of whom He is not ashamed. Abraham was sitting in his tent door, while Lot sat in the gate of Sodom, which different positions express the character of these two men. In the one is shown the persistent pilgrim; in the other, one who has settled down in this world and is untrue to his heavenly calling. He is more interested in making the earth a good place in which to live, than in getting out of it.

Chapter 19

The House of Lot

“And there came two angels to Sodom at even; and Lot sat in the gate of Sodom. And Lot seeing them rose up to meet them and he bowed himself to the ground.” (19:1)

As we intimated we have a decided contrast between the man of this chapter and that of the preceding. And this difference is most designedly emphatic. First, observe the manner of Jehovah’s approach to Lot. He came under the form of two angels, disguised as it were; for Lot had always been under cover, even as his name signifies. God is called the God of Abraham, but never the God of Lot. If we confess Him, not

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**\*1 Corinthians 3:15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

only by our words, but by our life, He will acknowledge us, even as it is written—“Come out from among them and be ye separate, saith the Lord and touch not the unclean. I will receive you; and be a Father unto you and ye shall be my sons and daughters”—\*2 Cor. 6:18. A life of separation unto the Lord, tells the whole story. Are we living in Canaan or Sodom?

The reason therefore that the Lord makes Himself strange to Lot is that he is living in Sodom. His governmental ways require Him to so display Himself. Sodom is at a distance from Him. He is rejected there; hence it is not that Lot had taken part in the city’s government that had displeased the Lord; but simply the fact that he was living there. In like manner it was the tent life of Abraham that marked him out for Divine approval, not something which he had done. It was his faith that made him a stranger in the earth, and it is by faith that we please God; but if we believe God we will act like it.

19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

The angels, as we noted, speak of distance, not intimacy. Evening too is fallen. They come in gloom and darkness in contrast with the noonday, the blaze of light in which they greeted Abraham. Again we say, Lot is under cover. His life is not open and above board. He is a pretender in a great measure. And tho he rises to meet his supernatural visitors, there is no hastening to greet them, no display of gladness nor emotion in his demeanor. <sup>(19:2)</sup> And while his hospitality is as real as Abraham’s, yet the response to it is lacking. Lot is obliged to constrain them to come in. They finally however yield to his solicitation. “He pressed upon them greatly and they turned in unto him and entered in unto his house.” <sup>(19:3)</sup> His uncle had only a tent. And now observe the marked difference in the provision for the feast. “He did bake unleavened bread and they did eat.” <sup>(19:3)</sup> No fatted calf killed and roasted for them; they have simply city fare. Lot has not provided the basis for fellowship—the blood has not been shed; hence there is little communion. He has simply brought a meal-offering which could not be offered without a sacrifice animal, except in cases of great poverty—\*Lev. 5:11. The above figures spiritual lack and is the condition of

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\*2 Corinthians 6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

\*Leviticus 5:11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

19:4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

many believers today. They have faith in Christ—believe that He died for them; but if you ask them what is the basis of God’s favor toward them and acceptance of them; they do not know. They are ignorant of the absolute need of the atonement provided by the Holy Son of God. And yet they are bringing Christ as a meal-offering (His holy humanity) to God for their sin; and He accepts them even as Lot. His feast is meager: it figures as we intimated, one who has little conception of the sufficiency of Calvary; consequently the fellowship and rest of such is soon disturbed. How full of instruction is the narrative at this point. The men of Sodom rudely break in upon Lot and his heavenly guests. (19:4) The very attempt to entertain them provokes an outbreak of the flesh. And instead of the blessing which Abraham hears, he gets a message of judgment—judgment which is to fall immediately upon all those with whom he has chosen to associate himself. It is surely evident to any one, not wilfully blind, that there is a vast difference between these two men, Abraham and Lot, and their several positions. And yet they were both, as we would say, believers; but out of the path of faith and the will of God, even a believer is not master of his circumstances. They master him. He is helpless before the power of the enemy to hinder fellowship with God in even a little measure.

There is deep instruction for us in these recorded happenings; for there are Christians today who count it no shame at all to be yoked up in benevolent, political, social and even religious schemes with unbelievers. They go to the polls with the hope of electing good men to office; fight the wicked, unscrupulous politicians with their own weapons, and generally lose, instead of living in separation from the world and trust God to clear it up in His own good time. They allow that heaven is the future abiding home of the saint; but in no wise his present abiding place. They cannot understand how they can practically live there, while, as to his body, he is still on earth. They forget that it is by faith we understand and by faith we walk; not by sight or feelings. The real motive tho with such is that they want to sit as judges in the gate of Sodom now, instead of waiting for Christ, who is the Judge, and having part with Him then in judging the world. But this is too narrow a way for some. They say, “I do not see it that way,” tho the Word is unmistakably plain upon this point. Not to be unequally yoked with unbelievers is the one condition that God insists upon, whereby He can be a Father to us; that is practically prove Himself a Father—  
**\*2 Cor. 6:17.** Furthermore to be purged from vessels of dishonor is the

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**\*2 Corinthians 6:17** Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

only state which has attached to it the promise, “He shall be a vessel unto honor, sanctified and meet for the Master’s use and prepared unto every good work”—\*2 Tim. 2:21.

Well, Lot sacrificed his fellowship with heaven for his fleshly endeavors on earth; and so do those who follow his example instead of Abraham’s manner of life. God has little communion with them. Oh yes they have substitutes, religious meetings, Sunday school work, Church work, etc., whereby they endeavor to deceive themselves and others as to their sincerity and reality. And they succeed with all but the spiritual. The latter know; they discern all things. The Lot type of Christian is the carnal believer of whom we read in Paul’s epistles—\*1 Cor. 3:1. They walk and talk as men because their heart is divided. It is not true in its allegiance to God. Their communion with Him is so seldom enjoyed that they never grow to know Him. And when they, in moments of special devotion seek His face, because He has sought them, how seldom is their fellowship unhindered. Thoughts, if nothing else, as unwelcome as Lot’s visitors, crowd in to mar the intimacy. Some one may say, “Well we cannot help our thoughts.” As well assert that Lot was not responsible for the intrusions of the men of Sodom. If being unwelcome settles the whole matter, there is no doubt that they were unwelcome; but why was Lot found in such associations? Abraham had no such disturbers of his peace. There is a cause.

19:5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

19:6 And Lot went out at the door unto them, and shut the door after him,

19:7 And said, I pray you, brethren, do not so wickedly.

And observe that in the narrative, the men of Belial, who compassed Lot’s dwelling, are clamoring for the men who had come in to visit him. (19:5) They call them men, not angels. Their desire is altogether in the flesh. They insist on knowing them. Do you see the meaning? Men, the wicked and defiled, would dare to claim fellowship with God. Lot’s life among them had put no conviction upon them. They insisted that they knew God too. He was their Father too, they claimed. Lot had not taught them anything of a new birth, an overcoming life or a heavenly home. He had been one of them; therefore we can understand why they insist on the company of these visitors. And tho Lot seeks to quiet and send them away, he has no influence. (19:6-7) See the multiplied lessons here. He had quieted his conscience by saying that he was staying in Sodom because of the good influence he exerted.

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\*2 Timothy 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, *and* prepared unto every good work.

\*1 Corinthians 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

Chapter 19 – The House of Lot (cont.)

19:8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

19:9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

19:10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

19:11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

19:12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

19:13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

Well here we see the weakness of his subterfuge. Lot had no influence whatever and neither has any worldly Christian. He offers his two daughters to those evil men if they will leave his guests unmolested. (19:8) Is this not a sad and solemn lesson? He realizes that his daughters are more in harmony with them, than his holy visitors; but no, the men at the door insist otherwise. They cried to him, “Stand back.” And again, “This fellow came in to sojourn and he will needs be a judge.” (19:9) Their anger is aroused now against Lot and it had fared badly with him if the angels had not interfered. They pressed sore upon him; but “the men put forth their hands and pulled Lot in the house unto them.” (19:10) Notice that the angels are now called men. They are taking the part of Lot against the men of Sodom, and showing a difference between them. The world may claim fellowship with God, insist on an equal share at any rate, with a carnal believer; but God makes a separation even here. Lot was a just man as to his standing and the Lord so treats him, if his state is low. The wicked crowd at the door is smitten with blindness, (19:11) which fact is also full of instruction. If men insist on knowing the Lord without a new birth; they become blind, and weary themselves in vain to find the door into His presence.

The angels now enquire of Lot as to his household, “Hast thou here any besides?...bring them out of this place; (19:12) for we will destroy this place.” (19:13) We are taught by the above how tender is the care and consideration of the Lord for His people. He includes all of Lot’s relations in His offer of mercy: even the “inlaws” are given the chance to escape the coming judgment. Like Rahab, in a later day—  
\***Josh. 6:23**, all that Lot has in his house have a chance to flee from the wrath of God; but alas how few avail themselves of the opportunity. And the reason is not hard to find—Lot’s testimony was in word only. He has not evidenced any fear of God before their faces. They had seen no reality in his life; but had shown just the same desire for the money, fame and earthly gain as had any of them. He appeared no different, no more heavenly minded nor sincere as to his life Godward. His testimony was simply a wick, not a light, tho he was a righteous man. And this ought not to be a hard matter to understand, as some believers claim it to be. And indeed some of these very ones who make the loudest clamor, as to finding the above difficult to reconcile with God’s holiness, are not far removed from being in the same boat with Lot. Their testimony is

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\***Joshua 6:23** And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

Chapter 19 – The House of Lot (cont.)

19:14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

18:19

18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

19:15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

19:16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

not worth anything before their friends and neighbors, either. They do not pay their debts, do not fulfill their contracts. They endeavor to get ahead or get the best of the other fellow in a bargain: they are covetous, railers, etc., and yet at the same time condemn Lot and marvel at the mercy of God shown to him. And at the same time if the same grace was not being extended to them and their family it would be worse with them than it was with Lot. The world is just as attractive to them as it was to him. They are buying and selling and getting gain, forgetting that it is written that God is again going to “rain fire and brimstone upon the wicked”—\***Luke 17:28-29**. And they too, when they witness of these things to their children, seem as those that mock, even as it is said of Lot; <sup>(19:14)</sup> for their life is not in harmony therewith.

And here we are given a clearly, defined contrast with the encomium bestowed upon Abraham by the Lord. “For I know him that he will command his children and his household after him; and they shall keep the way of the Lord.” <sup>(18:19)</sup> Nothing like that was said of Lot. His children proved the futility of his testimony. It had no weight with them. They did not believe it. If we train up our children in the way they should go, we have a promise for their old age at any rate: but if we train them up for the world, we have none. They may never escape the judgment that is sure to fall upon it.

“When the morning was come the angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here, lest they be consumed in the iniquity of the city.” <sup>(19:15)</sup> He was able to induce only three of his family to take one step of faith; the others all perished in the ruin of Sodom. And even those were no blessing; but rather otherwise. But in the midst of gloom, see the mercy shining out of this dark picture—the Lord can send no judgment upon Sodom until Lot and those with him are in safety. Still they do not appreciate it. They are loth to leave. That wicked city looks good to them even to the last.

“And while he lingered, the men laid hold upon his hand and the hand of his wife and upon the hand of his two daughters; the Lord being merciful to him...and set him without the city.” <sup>(19:16)</sup> The deliverance is altogether of the Lord. He had come in and actually forced Lot out of the place of his choice. He loved it. All his ambitions were centered there.

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\***Luke 17:28-29** <sup>28</sup> Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; <sup>29</sup> But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

19:26

19:26 But his wife looked back from behind him, and she became a pillar of salt.

19:17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

19:18 And Lot said unto them, Oh, not so, my Lord:

19:19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

19:20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

Oh what a warning for Christians in this little inspired story! What did Lot get for his reward? Nothing. His end was in defeat and disgrace. He lives today as a lasting memorial, even as his wife, who was turned to salt, (19:26) a constant reminder of the danger to a believer seeking a path which the Lord has not ordered. He surrendered his tent—the life of a pilgrim, for that of a settler upon the earth. No doubt, as we have said before, upon removing to the plain, Lot intended to live in his tent apart from the people. But he was gradually seduced from his seclusion, dwelt in the city and finally his children married among the Sodomites. He would quiet his conscience, even as saints do today, by saying, “I can use my influence for good”; but we see that he did not influence one person. And even his own family were destroyed, with the exception of his two daughters, who brought lasting shame and contempt upon their father by their later deed. (19:31-36, p. 131-132)

“Escape for thy life; look not behind thee, neither stay in all the plain; escape to the mountains, lest thou be consumed.” (19:17) How much this Scripture reminds us of the words of Jesus, illustrative of the time just previous to His coming, when there shall be dire trouble upon the earth, of which He warns His people. “Let them which be in Judea flee unto the mountain”—\***Matt. 24:16**. This whole narrative concerning Lot’s escape is redolent with the judgment of that time. The Word positively declares that some will be taken out of the burning judgment and some will not, even as in the case herein considered. We are also told to “remember Lot’s wife—\***Luke 17:31-32**,” that is consider her. We are to be warned by her end, that we may not follow her example.

“Behold now, thy servant hath found grace in thy sight and thou hast magnified thy mercy which thou hast shewed to me in saving my life and I cannot escape to the mountain lest some evil take me and I die. Behold now this city is near to flee into. Oh let me escape thither and my soul shall live.” (19:17-20)

We are impressed with the fact that Lot acknowledges the grace of God. (19:19) He admits he deserved nothing at the hand of God, thus acknowledging his defeat as the reconstructor and judge of Sodom. He realizes now that it was but a chimera of his own carnal reason, that God

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\***Matthew 24:16** Then let them which be in Judaea flee into the mountains:

\***Luke 17:31-32** <sup>31</sup> In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. <sup>32</sup> Remember Lot's wife.

19:28

19:28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

had not sent him to Sodom nor authorized his stay there to clean up its politics, neither change its morals nor influence its inhabitants for good. His work was all in vain. Oh, how sad! And there are many among the people of God today who will wake up when it is too late to come to the same conclusion. They will see, even as Lot, all that for which they labored, goes up in smoke. (19:28)

Lot no doubt meant well. He was sincere, as people say; but this was not enough. We may be sincerely wrong. Many people in natural things find this to be the truth. A man intending to go west got on the wrong train, took a train headed east. He was sincere. He surely thought he was right; but that did not alter the fact that he was wrong. A boy aimed at his brother, then pulled the trigger of a pistol which he was sure was not loaded, but he was sincerely wrong; the shot killed his brother. He was sincere; but that did not help his brother. And we could continue with one illustration after the other emphasizing the fact that we may be sincere in religious things and yet be wrong. The one and the only arbiter is the Word of God. Does the Book tell me to clean up the world? Does it admonish me to go to the polls and co-operate with the politicians and grafters of the cities, to reform its policies? If we have the “Thus saith, the Lord” for our course, it is right; if not, it is wrong. Let us ascertain His mind upon the subject or else we will be rudely awakened one of these days and be forced to flee from the ruin without one thing to our credit.

Observe Some Contrasts

The history of these two men, Abraham and Lot, is a prolific subject. The very contrasts, as well as similarities between them are interesting. They were both sitting down; one in his tent door in the full blaze of noonday in the oaks of Mamre, the other in the gate of the city, Sodom, at even time. Both had visitors; one received a promise of blessing, the other a message of judgment. The one prayed for the deliverance of the other from the ruin in which he had deliberately gone and out of which he had to be pulled. The flesh was silent in Abraham’s case while he was feasting with his heavenly Friends; but in Lot’s house there was trouble. Abraham was not a whit concerned with the ungodliness of Sodom, but on the contrary, he was occupied with worshipping the Lord; while Lot was more in sympathy with earth’s or man’s affairs, than with God’s heart. He was more interested in the place where he lived; but he is forced to hear a message of judgment, which later was consummated upon the very people with whom he had

19:29

19:29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

19:20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

19:21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

19:22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

19:23 The sun was risen upon the earth when Lot entered into Zoar.

19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

19:25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

associated. (19:24-25) Where are you living, my friend? It signifies a great deal in the sight of God. He knows. Notice.

Whom did God remember, Lot or Abraham? “God remembered Abraham.” (19:29) He scarcely knew that Lot existed except by Abraham’s prayer; but the latter reminded Him, by his intercession, it appears. That is wonderful! God remembers in a special way His people who are separated from the world; and because of their prayer, He delivers the carnal out of the troubles, which they bring upon themselves. (19:29) The man or woman who is in the perfect will of God, living apart from this evil world, religious or otherwise, has power with God. The only limit that bounds their horizon is the will of God. Lot had no power with God, neither with men, Lot lived just as did the people of Sodom; hence they did not believe his testimony. Abraham proved his faith by living afar off from the scene of judgment; hence did not have to be forced to flee at the last minute. If we do not live the life of faith before our family, they will laugh at us and say, “You do not believe that yourself or you would live differently.”

#### The Impudence of Unbelief

And even after God had pulled Lot out of Sodom, he would not obey Him. He did not want to go in the way of God’s choosing. (19:20) He said, “Oh, let me stay in this little city. It is not so bad as Sodom, for there are just a few Sodomites here.” If we do not let God choose for us from the very first, it seems we never will. The best thing is to let God do the choosing for us. We will find that “He does the very best for those who leave the choice with Him.” Did not Lot want his own way even at the last? Lest he would not walk in God’s path for him. He did not want to flee to the mountain where God told him, but wanted to remain in Zoar. The way of faith is narrow. It is a rough and rugged path, of which the mountain speaks. It is a lonely way, not many upon the mountain; Climbing is too strenuous. The majority want the city, the multitude, the plain, the easy, smooth way. And the Lord will let them have their own way, if they want it. He will not coerce them to get His best. He will only speak His Word, blessed be His Name. He will insist on saving us even as we see here in the case of Lot.

But alas, what a shipwreck of faith! Some would say, “Well, he did not have faith for that path.” We cannot have for any path, but the path of God. Lot was walking in unbelief into Zoar, even in the way he had always chosen—his own way. Oh, yes, he may have said, “I asked

Chapter 19 – The Impudence of Unbelief (cont.)

19:26 But his wife looked back from behind him, and she became a pillar of salt.

19:27 And Abraham gat up early in the morning to the place where he stood before the LORD:

19:28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

19:29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

19:30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

19:31 And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

19:32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

19:33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

the Lord and He said I could go this way. I feel fine. I know, yes, I am sure I am in the will of God because I put a fleece out and it happened just as I asked, etc. I am so happy now; much more so than I used to be.” And so these Lot-like Christians rattle on. They deceive no one but themselves and I wonder sometimes if they themselves do not know that they are in the way of self-will; in the city of their own choosing. They refuse to follow the Lord with the whole heart.

Lot was not even a blessing to his own family. He figures the very lowest rank of justified men, tho the principles exemplified in his life apply in some measure, to all saints who are not overcomers. There are many degrees of attainment between these two men, Abraham and Lot. Many go no farther on the racecourse than the latter, while a few go on to perfection, finish their course with joy, like Abraham.

Note the further grace extended to Lot. The little city, to which he fled, escapes destruction because he is there. (19:21) He did that much good, saved Zoar, because the Lord must take care of Lot for Abraham’s sake.

And then the shameful story of the two daughters that fled there with him. (19:30-36) We could scarcely believe it if we had not read it in the book of inspiration. He begets two sons one by each of these two girls; one called Moab, (19:37) the other Ammon. (19:38) Were they friendly to Abraham’s seed to whom they were related? No indeed. They were the bitterest enemies that Israel possessed—being continually at war, either singly or united against the chosen people of God. The same conditions obtain today in regard to the antitypical relations of Lot. The worldly Christian, after the pattern of Lot, brings forth that which is worse than himself; tho he sometimes is so little, so tricky and so despicable that we often wonder whether he is a Christian or not; but his children are worse yet. They are the enemies of the cross of Christ, consequently they are against the true circumcision, against those who boast in a cutting off by the cross. Moab figures the worldly-minded professor; (19:37) the careless, indifferent church member; who laughs and mocks at the reality of the true Christian. He has never been born again and merely has joined some denomination and then calls himself a Christian. Ammon, Lot’s other son, strikingly figures the higher critic, (19:38) who is often a professor in some theological school, or else a so-called minister of the Lord Jesus Christ. Apparently he is deeply interested in divine things, but not being born again he endeavors to solve theological problems by his own carnal mind. He becomes a

Chapter 19 – The Impudence of Unbelief (cont.)

19:34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

19:35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

19:36 Thus were both the daughters of Lot with child by their father.

19:37 And the firstborn bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.

19:38 And the younger, she also bare a son, and called his name Benammi: the same *is* the father of the children of Ammon unto this day.

Chapter 20

20:1 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

religious picker; he picks the Bible to pieces. I have heard it said, “Daniel is not in the lion’s den today; but in the critic’s den.” How true, for his book is especially the battle ground of the higher critics. They would take away the power of the Word of God. They claim that Daniel never was in the lion’s den. That this story is simply an allegory and that the book of Daniel was written many years after Christ. They know this book is a most powerful proof of the inspiration of the Bible because of the literal fulfillment of most of its prophecies. They have all, with but a few exceptions, become history and the others will shortly follow; therefore they would disclaim its divine origin. I say the Ammonite in New Testament phraseology is a critic of God’s eternal Word. The worldly professor, the Moabite, does not even develop sufficient interest in the Bible to tear it to pieces. He is contented to “eat, drink and be merry, for tomorrow we die.” He loves pleasure more than he loves God. His slogan is, “Live and let live.” And both these classes are the enemies of the overcoming Church of God; for tho they profess to be Christians, they do not believe God. And the sad part of it is that they are generally the offspring of justified people, who failed, like Lot, in not setting them an example of the reality of salvation. The end of Lot is not given to us. The last we read of him is in shame and dishonor. God records neither the day of his death nor his age; but we read much more of Abraham. The man of faith lives on. He leaves his foot prints on God’s eternal ages, not on the shifting sands of time. He becomes the friend of God here and forever—\***Isa. 41:8**, and will reach the glorious city, which is the object of his hope—\***Heb. 11:10**.

Chapter 20

Abraham in Gerar

“And Abraham removed thence and dwelt between Kadesh and Shur and sojourned at Gerar.” (20:1)

Now we are confronted with another apparent lapse of our mighty warrior of faith. The carnal, world-loving believer laughs at this and says, “See, no one overcomes;” but we must remind ourselves again, that this man is a wonderfully typical character, and we cannot

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\***Isaiah 41:8** But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.

\***Hebrews 11:10** For he looked for a city which hath foundations, whose builder and maker *is* God.

judge him by our little 2 x 4 rule. He is so far beyond the measure of the carnal, the great majority of Christians, that they cannot understand him at all. But let us seek prayerfully to get the mind of God upon this chapter; for the Lord witnesses to the faith of this man in no uncertain terms.

The city, where Abraham now went to sojourn, was in the Philistines' land; but they were usurpers there, for that was part of the land of Canaan. Those people always represent the natural man coming into and claiming spiritual things in a natural way. There are many Philistines in Christendom; but the most perfect expression of them is the Catholic church. This system with its claim to be in apostolic succession, therefore the only true church, aptly teaches us the signification of the Philistine. She claims, without a new birth, all the inheritance of the child of faith, takes right hold of the things which belong to a new creation and refuses to yield them up. Abraham, in going to Gerar, was really putting his feet on his own inheritance. He was saying, "This is my land," and was in the will of God in so regarding it. The old creation has no part in Canaan.

The Philistine was not a native of this goodly land; but was the descendant of Ham, the ungodly son of Noah, thru his offspring Mizraim who settled in Egypt, tho now we find some of his children in Canaan. But according to God's edict, he did not belong there; nor did he get into that land by the way which God opened for Israel. The Philistine had a way of his own, (according to his church, as he would say today). It was not the long toilsome journey of the Red Sea and the wilderness, whereby Israel entered Canaan, the way that God endorses. The latter tells of the death of the old man and the coming up of another one in his stead of which the Philistine knows nothing. It is this supplanter, the new man, that enters Canaan, the heavenly land. The formal, religious old man may lay claim to faith's inheritance; but he cannot have it in reality without faith's way.

Abimelech, whose name signifies "My father is king," aptly figures the successional authority of Rome. He would speak of the pope and the infallibility of which he boasts. The popes are the descendants of St. Peter, the church will tell you. He was the first pope, they claim. How different does the Word speak of Peter and his authority. When he entered into the house of Cornelius, he refused to allow them to bow

20:2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

down to him, saying, “Stand up, I myself also am a man”—\*Acts 10:26. How contrary to these religious lords today. You can get down and kiss their toes, and they will foolishly imagine they are doing you honor in allowing you the privilege of so doing. In fact it takes some influence to even get audience with them. These are not the true successors of St. Peter. No, they are not even related to Abraham, but are the children of Ham, the sunburnt.

Note the sequel tho, of our warrior’s visit. Immediately the king wants Sarah. Everyone wanted her. Abraham had a difficult time keeping his wife. Age seemed not to dim her luster nor impair her life. She still appears fair at 90 years of age. What would not the women of today pay for her “beauty secret”? A fabulous sum, I may safely say; and yet they may have the eternal youth she holds in her hand by the simple taking by faith. Well, Abimelech desires her. Abraham says of her, even as he said in Egypt, “She is my sister,”<sup>(20:2)</sup> therefore the Philistine takes her into his house. But God takes a hand in this affair. He has joined Abraham and Sarah together and He will not allow her to be appropriated by any Philistine. Judgment comes upon them. They insist upon claiming grace apart from faith, even as Pharaoh, when Abraham went into Egypt. You get down among these people and they insist on sharing the grace with you; but there is this difference between Pharaoh and Abimelech. The former representation of the man of the world, lays claim to Sarah on the basis that God is the Father of all men. While the Philistine takes her from Abraham on the ground of his church affiliations, his character, or his works, etc. But God says, No you cannot have “My Princess,” except by way of faith. Abraham has the exclusive right to Sarah. The Word says, “Without faith it is impossible to please God”—\*Heb. 11:6.

But some one may say, Oh yes, but there are two sides to this. Did not Paul and James differ on this important question? Paul says, We are justified by faith, while James declares, We are justified by works, and they both bring Abraham on the scene as the witness to the truth of their statements. Now they are both uttering the truth, not fighting each other at all. If Paul were to come on the scene he would say, “James, I am glad you told them just what you did. Faith can be just a theory and accomplish nothing.” James says, “You must show your faith by your

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\*Acts 10:26 But Peter took him up, saying, Stand up; I myself also am a man.

\*Hebrews 11:6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

20:3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.

20:4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

20:5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this.

20:6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

20:7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

20:8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

20:9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

works.” Faith that never has anything to show for it, is nothing. True faith moves things; it is active, aggressive. Faith in Abraham was active, God would rather we try to help him do something, than to sit down and say, “Yes, I believe God. I have the grace of God. It is all mine,” and never do one thing to help others; but live for ourselves. Why, real faith enables us to take hold of God. There is faith’s enabling thru the grace of God to do the will of God. He has these two principles, faith and grace, locked arm in arm and we will never get anything from Him but by the way of faith. Grace is God’s side and faith is our side. All the grace on God’s part is there for my faith to appropriate—the grace by which we may overcome; but what we need is the faith to take it. Paul says, “I can do all things thru Christ who strengtheneth me”—  
**\*Phil. 4:13.** People say, “Oh, for grace to trust Him more.” That is really not scriptural. There is plenty of grace; just as much as we will take. When we do not like God’s way and we do not want to yield and believe Him, we cannot have His grace.

God comes on the scene and says to Abimelech, “Behold thou art but a dead man, for the woman which thou hast taken; for she is a man’s wife,”<sup>(20:3)</sup> and Abimelech is necessitated to give her up. God will not let the professed church have grace without faith, any more than He will allow the worldly, unregenerate man the privilege. In fact Sarah in the Philistine’s land brings judgment. To appropriate grace without faith, is dangerous; for we must walk in the light which we profess to have, or we will be judged and suffer. But the lesson here especially is that it is so easy to compromise and allow the religious professor a part in Sarah. “Oh, he is such a good man, or, Oh yes, he is a Christian; he belongs to the Church,” we hear on every hand. Well, is he really saved? Is he born again? We ask. Oh, the Philistine has come into the land. We are considered too narrow, or too extreme in our view on the subject. But we must be as extreme as God. There is only one way into His land and that is His way: the way of the sea leads home. Man has another way, the broad way “that leadeth unto destruction,” tho it seemeth right to the Philistine. Twice the wise man gives warning against the seeming right way—**\*Prov. 14:12 and 16:25.**

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**\*Philippians 4:13** I can do all things through Christ which strengtheneth me.

**\*Proverbs 14:12** There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

**\*Proverbs 16:25** There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

Chapter 20 – Abraham in Gerar (cont.)

20:10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

20:11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

20:12 And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

20:13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

20:14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

20:15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

20:16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reprov'd.

20:17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*.

20:18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

It was God that withheld Abimelech from claiming Sarah for his own as He informs him. “I withheld thee from sinning against Me.” (20:6) It is sin against God, not alone against Abraham, to appropriate grace without faith. At this point God calls his servant a prophet and makes it manifest to Abimelech that his safety from further judgment depends upon his attitude to Abraham. (20:7) The latter prays for the Philistines and they are healed. (20:17-18) There is also a correspondence in this incident with that of the history of Israel. Sarah was in the house of the Philistines for many years because faith did not appropriate the covenant of grace. She did not belong there as the inspired history teaches. The Pharisee, which was the expression in that day of the Philistine, did not want God’s blessing by the way of faith; he wanted it by the way of works.

At the end Abimelech and Abraham part friends. The latter is invited to dwell in the Philistine’s land if he so pleaseth. (20:15) He is also given 1000 pieces of silver, the right to redemption; but Sarah is apparently chided by his reference to her “brother” whom she had proclaimed Abraham to be. (20:16) He says to her in reference to the silver, “It is for thee a covering of the eyes to all that are with thee and in respect of all thou art righted”—V. 16, R.V. He thus acknowledges Abraham’s exclusive claim to the grace of God, that she is for faith alone.

## Isaac and His Career

### Chapters 21-24

#### Chapter 21

##### The Birth of Isaac

#### Chapter 21

21:1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

21:2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

#### 21:5

21:5 And Abraham was an hundred years old, when his son Isaac was born unto him.

“And Jehovah visited Sarah, as He had said, and Jehovah did unto Sarah as He had spoken. And Sarah conceived and bare Abraham a son in his old age at the set time of which God had spoken to him.” (21:1-2)

At last the promise is fulfilled. Abraham’s ardently desired heir is born. Many weary trying years he waited faithfully for him: God could not lie, he argued. He believed God, tho it is true, he endeavored to help God make His word good to him. And this was because he had faith; but his faith was not perfect. He had not yet learned that God desired no help from him, that He Himself wanted to give Abraham a son—a supernatural son. He wanted to give Abraham something far better than he could have asked or thought. God’s gift was so much greater, so far beyond his anticipations that he could not believe in its immensity. Hagar’s son would have answered his purpose as to an heir; but oh, how far removed from Jehovah’s purpose for him. How good that God gives us far more than our feeble desires warrant. He gives us according to His thoughts toward us. He gives us that for which we would have asked, if we had only known the future.

The promised son was born at the set time of which the Lord had spoken to Abraham. (21:2) Sarah, symbolic of grace, conceives and bears a son. This is wonderful! How few of God’s dear children have ears to hear salvation’s story told in these Old Testament characters. We have the perfect explanation of this chapter in Paul’s letter to the Galatians—**Gal. 4.** In this child, Isaac, born in Abraham’s house in his old age, (21:5) we have a most positive type of Christ, born in the house of the Jew. The latter had already begotten a son by Hagar, figure of the covenant of law; but that was not the son that God had promised. Ishmael did not suit Him. Abraham’s heir must be the child of barren Sarah (figure of the covenant of grace) to inherit the promises that He had made to the man of faith. They were promises, yea oath-bound promises, under the covenant of which Jehovah Himself was the only party: therefore Abraham was out of it altogether, except as to his faith. God did it all.

When Abraham and Sarah were both old and there was no chance of them having a child, then was Jehovah’s opportunity, even as with the nation whom they represent. The latter had been proven ungodly and without strength to do any better. They could not redeem themselves by the law, tho God gave them every opportunity to beget a son that suited Him. Finally, He Himself came in and Sarah bore a son, because she judged Him faithful that promised.

21:3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

21:4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

21:5 And Abraham was an hundred years old, when his son Isaac was born unto him.

21:6 And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.

21:10

21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

And Abraham called His name Isaac, <sup>(21:3)</sup> “laughter”: wonderfully significant name, freighted with joy and happiness, the child of Faith and Grace. They who hear and understand, still laugh with Sarah, when Isaac is born; <sup>(21:6)</sup> for this has a personal application also. We too, even as Abraham, have a time when Isaac is born in our house. We realize that Christ is born in our heart. We then begin to say with Paul, “It is no longer I that live; but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God”—**\*Gal. 2:20**. And this is (even as in the case of the Jew) after we have tried by our own efforts to satisfy the claims of God against us; after we have tried and tried to do that which was right, but failed on every hand. In other words, after we had endeavored to obtain a son by Hagar, the law, and were disappointed with the result; we were turned to see the grace way of salvation and God’s promise to us in Christ. Then we quit trying to save ourselves and trusted in the promise of God, and Christ was born in our house. He is the child of grace by faith. But we will look a little more at the dispensational meaning of which there is so much here.

As we intimated, Isaac in Abraham’s house, after all the years of waiting, represents the birth of Christ and the beginning of the Christian era, when Sarah is mistress. That is, the covenant of grace is on the throne; the covenant of law is not even in the house of faith today; but alas, how few are aware of this great fact. The majority have coaxed Hagar in again and are busying themselves trying to beget a son by her, that will please God; but their labor is in vain. Sarah insists on Hagar being cast out. <sup>(21:10)</sup> They cannot both reign at the one time; in fact Sarah refuses to allow Hagar any place whatever. She had her place in the purpose of God in Abraham’s house for a specified time; but that period ended at the cross. That is when the anti-typical Isaac was circumcised—when Christ was cut off. His death marked the end of the

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**\*Galatians 2:20** I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21:7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

21:8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

21:14

21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

21:11 And the thing was very grievous in Abraham's sight because of his son.

old creation, for He was on the cross as their representative and substitute.

Isaac growing in the house of Abraham, nursed by his mother Sarah, fittingly speaks to us of the first halcyon days of the Church, in its infancy, triumphant and vigorous; tho Hagar with her child was still in the house. At first there appears unity between Ishmael and Isaac: believers are still repairing to the temple, offering up sacrifices and otherwise still under the covenant of law; but there is coming a change. Jehovah spreads a great feast for Isaac, even as Abraham had done; (21:8) for the child is getting beyond a milk diet. It is weaning time. He must separate these children. Isaac cannot, must not be confounded with Ishmael; therefore Paul is taken captive by the Lord and given a revelation of marvelous blessings in the grace of God.

He was sent to tell the Church of the feast that was spread for them, the banqueting house to which they had come; and that they were invited to eat and drink to the full, without money and without price. But what happened? Ah, Ishmael was envious. Like the elder son of whom we read in **Luke 15**, who complained that his father never gave him a kid, never made him a feast, Ishmael mocked Isaac. (21:9) When Paul came to Jerusalem to spread the table with his solid food, his strong meat of the Word, the Jews were stirred up, not only to persecute, but to kill him. Even the Christian Jews did not take kindly to the message which Paul brought. It cast Hagar and her lusty son, Ishmael, outside and for this they were not willing. (21:14) They refused to surrender the covenant of law and its issue. They would rather give up Isaac; there they cried, "Away with this fellow." That was the nation talking.

What does the mistress say, when she views her son mocked and the feast refused? She commands Abraham to "cast out the bondmaid and her son; for the son of this bondmaid shall not be heir with my son, even with Isaac." (21:10) And Abraham was forced, as it were, to obey Sarah. God stood by her, and insisted that he hearken to Sarah, tho it was grievous for him. (21:11-12) He suffered: that is, the flesh suffers when mother Grace insists on her rights in the house of faith. The law, with all that comes of her, is cast out, when Isaac dons his baby food and baby clothes. Ha! ha! No marvel that the children of Sarah laugh. They are born free and they quickly assert their rights to laugh when they are well fed. They soon kick off the bands, the swaddling clothes of infancy, when they find out that they are heirs of God, and joint heirs with Christ

21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

thru the grace covenant. “After Faith is come, we are no longer under a schoolmaster” (Mr. Law)—\*Gal. 3:25.

### The Weaning Time

The believing Jews were finally weaned from the milk bottle by the Apostle Paul’s letter to the Hebrews, tho the weaning had commenced in some measure previously. We see in the history of the Church, the two sons of Abraham in the same house for a while; but there arose a persecution about the time of Stephen—Acts 8; and the separation began to be manifest. The bondmaid and her son were cast out by the edict of God, tho on the surface it appeared as tho it was the children of Sarah that were cast out. The latter, the Church, were scattered. God desired the separation; for it was written, “The son of the bondmaid shall not be heir with the son of the free-woman”—\*Gal. 4:30.

Marvelous was the victory those Christians Jews experienced in those early days of this age. They stepped out from the faith of their fathers, grandfathers, etc., faith which had been bred in their bones, having never heard anything but the law all their days. They cast out the bondmaid and yet it was not really so that they were leaving “the faith of the fathers.” They were really coming into the understanding and enjoyment of the covenant, which had been given to the fathers, to Abraham, Isaac and Jacob. The covenant of Moses, the law, was added later, when the nation came up out of Egypt. It was given for a specified time, not as a savior, but as a teacher, a tutor, to instruct them as to their ruined condition until Christ, the Savior should come. In the meantime Ishmael was born, child of Abraham, but alas, child of bondage, because born of Hagar, the legal covenant; born of the flesh.

As we intimated, it was the epistle written to the Hebrews which really opened the eyes of the child Isaac, the spiritual seed, to the truth. It was Paul’s teaching therein which loosed them from the bondmaid and her son and caused them to throw off its shackles. He taught them of the grace covenant, which was prior to that of the law, and showed the loving care of their mother Grace all the way of their journeyings, even

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\*Galatians 3:25 But after that faith is come, we are no longer under a schoolmaster.

\*Galatians 4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

21:9

21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

21:11 And the thing was very grievous in Abraham's sight because of his son.

21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

21:13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

21:15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

21:16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

tho the bondmaid, Hagar, was also dwelling in the house of Abraham. He proved from the Old Testament Scriptures that the priesthood and sacrifices were all pertaining to the grace covenant and that the legal covenant was only a servant, a handmaid. Sarah was always the Mistress, the wife of Abraham. Paul gave those Hebrew believers some strong meat; but he had to cut it up small, for as he exclaims, “For when by this time, ye ought to be teachers, ye have need that one teach you again the first principles of the oracles of God”—\***Heb. 5:12**. Therefore we argue, no one is eligible to teach until he is weaned from the milk bottle and able to eat the meat of the word and thereby assert his liberty in Christ. Peter, writing to those same Hebrews, said in reference to Paul’s letter, that he, (Paul) wrote “some things hard to be understood, which ill taught or ignorant and unprincipled men, wrest or pervert to their own destruction”—\***2 Pet. 3:16**, R.V. The above words of Peter prove that Paul wrote the marvelous epistle to the Hebrews.

Abraham at first was shocked at the thought of casting out Hagar and her son. He did not like the idea. <sup>(21:11)</sup> The flesh does not take kindly to the grace plan of God. It hurts the flesh to put away Hagar. We cling to our own work; our own efforts are dear to us. The cutting off, the separation from the flesh is painful; but it must be done. Grace cannot reign with law in the same house. Her son cannot reign with law in the same house. Her son cannot grow nor develop with Ishmael mocking, sneering and persecuting. <sup>(21:9)</sup> God tells Abraham to obey Sarah and do just what she commands. <sup>(21:12)</sup> Grace has the throne. Therefore, as we said, Israel after the flesh, as the people of God were cast out. The Isaac seed were separated from them. Hagar in the wilderness with her son <sup>(21:14)</sup> would picture the present condition of the Jew—cut off from fellowship, cast out of Abraham’s house, as it were, for a season.

The Jews of those days felt this severance deeply, even tho he saw the necessity and the purpose of God. Paul said, “I could wish that myself were accursed from Christ, for my brethren, my kinsmen

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\***Hebrews 5:12** For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

\***2 Peter 3:16** As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

Chapter 21 – The Weaning Time (cont.)

21:17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

21:18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

21:19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

21:20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21:21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

21:22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest:

21:23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

21:24 And Abraham said, I will swear.

according to the flesh”—\*Rom. 9:3. I say, the flesh suffered at the casting out of the bondmaid and her son. Abraham at first demurred; but God insisted. <sup>(21:12)</sup> He encouraged him with a promise of prosperity and fruitfulness to Ishmael; <sup>(21:13)</sup> and Abraham obeyed God. “He rose up early in the morning (have you noticed that this early rising is characteristic of Abraham, the man of faith?) and gave bread and a bottle of water unto Hagar, with her child and sent her away. She departed and wandered in the wilderness.” <sup>(21:14)</sup> But after a time the water was spent and Hagar was weeping for her son who was about to die of thirst. <sup>(21:15-16)</sup> This too is most significant of the condition of the Jew today. They are dry. The water of life is all spent for them. They have no hope—no springing water; but are always craving something, never satisfied. They feel that they are not what children of Abraham, the great man of faith, ought to be; but they are powerless to change their condition. Hagar is there looking on; but she cannot help them either. God only can rescue them. In the wonderful figurative narrative here, Jehovah speaks to Hagar, asking her, why she weeps: and then assuring her that He has heard the voice of the lad. <sup>(21:17)</sup> Her son shall yet have the promise to Abraham fulfilled in his case; for even the natural seed of Abraham shall come into the land of Palestine and be blessed of Jehovah. <sup>(21:18, 20-21)</sup> Israel, as the nation, will have their eyes opened and they will see the well of life opened for them. Hagar went and filled the pitcher with the water and gave the lad to drink; <sup>(21:19)</sup> thereby teaching that the covenant of law will yet fulfill the office for which it was intended. She herself will be the means of blessing to them. They will understand God’s purpose thru Hagar. They, the Jews, will go back to their own land still under the covenant of the law, the protection of Hagar; but God will bless them because of His covenant of grace. They will be born again and thus they will be both the natural and the spiritual seed of Abraham. We cannot say that of ourselves. We do not know that we are of Israel, as some claim; but the Jews will know it and will rejoice in their great mother, Grace. They will let her give the orders and they will obey with delight. The laughing son of Abraham will be seen in the house. Christ will be received and worshipped. He will grow and increase; while Ishmael will decrease.

In the remainder of the chapter, <sup>(21:22-34)</sup> we have a further view of the Jew and the place he will occupy when Christ is in their house. The religious world especially is featured by Abimelech, as we have

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\*Romans 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Chapter 21 – The Weaning Time (cont.)

21:25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

21:26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

21:27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

21:28 And Abraham set seven ewe lambs of the flock by themselves.

21:29 And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

21:30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

Chapter 22

22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

noted previously in the book, and now Phichol adds further positiveness to this interpretation. His name means, “The voice of all.” The tongue of all men will be moved, their mouth opened, to acknowledge the Jew. And the God of the Jew, the faithful, Covenant-keeping God of Abraham, will be known and honored because of the fulfillment of His promise. The Jew will reprove the Philistine for having taken away the well of water that belonged to him and he will acknowledge the wrong done and the rights of Abraham’s seed to the well that was digged at Beersheba—“the well of the oath.” Then there is a covenant of friendship made between them and they swear to abide by its decrees. Abraham took possession, in a sense, of all the land. He planted a grove there and acknowledged his God, Jehovah, the Everlasting God, who had indeed proved His faithfulness in fulfilling His Word and giving him a son.

**Genesis (KJV)**

Chapter 21 (cont.)

21:31 Wherefore he called that place Beersheba; because there they swore both of them.

21:32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

21:33 And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

21:34 And Abraham sojourned in the Philistines' land many days.

Chapter 22

The Death of Isaac

“And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham: and he said, Here am I. And He said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains, which I will tell thee of.” (22:1-2)

How often, in the Scriptures, we come across this phrase, “And it came to pass.” Events are always transpiring; things are constantly coming to pass with those who are going on with God. So with Abraham and Isaac, there is more for them to learn of God and His ways.

Chapter 22 – The Death of Isaac (cont.)

22:2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

15:6

15:6 And he believed in the LORD; and he counted it to him for righteousness.

22:3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

In our previous lesson, we saw Isaac as the child born to Abraham and Sarah in their old age. We learned that he figured Christ, born in the house of faith (Israel), when it appeared all hope was taken away. In our present chapter we are to look to this laughing child of promise under far different circumstances. Isaac now is grown. He and his father it appears are dwelling at Beersheba, “the well of the oath.” Sarah does not appear on the scene; therefore from this point on Abraham figures God the Father. Herein is a marvelous fact in the Scriptures, that at one time, a man may figure a certain person and later he may figure another. Abraham has been representing the principle of faith, and now he portrays the Father; but then, in a sense, there is only a little change, for it was God’s faith that was in evidence in Abraham. And if God did not have faith in His own Word and His own ability to bring that Word to pass, no man could have had faith. Christ, the glorious, full-fledged antitype of Isaac, is the Son of God, the Child of His faith in Himself, born of His own grace toward man. “Have the faith of God,” Jesus said on one occasion to His disciples—\***Mark 11:22**, Gr.

Oh, this is a marvelous scent! God’s ways with His people are so wonderfully portrayed, as well as His ways with His Son at Calvary. Abraham and Isaac are truly honored to be chosen to show forth such mighty, far-reaching purpose of God. Yea, in fact to manifest in type the one great purpose, the death and resurrection of Christ, around which all other purposes radiate and flow. It is here that Abraham is justified by works, of which James speaks—\***James 2:23**. God brought out and showed to others the faith of His friend, which He had and to which He had borne witness. (15:6)

Abraham is now called to the supreme test. God exacts an absolute obedience from him in a matter which called for greatest sacrifice and in which there was cause for great misgiving and doubt. He calls him to offer up his son as a burnt offering. Yea, more, Abraham’s own hand must slay him. And note the answer: “He arose early,” (22:3) as tho in a hurry to obey the will of God. Never a murmur recorded. And yet all the promises of God, given to this man of faith, are bound up with and dependent upon the life of Isaac, even as all God’s things depend upon Christ His Son.

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\***Mark 11:22** And Jesus answering saith unto them, Have faith in God.

\***James 2:23** And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Chapter 22 – The Death of Isaac (cont.)

22:4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

What a troop of questions must have invaded Abraham's bosom; what doubts might have overwhelmed him; but we read of no delay nor reasoning. His obedience is perfect. God had spoken. The responsibility is on Him. He takes "two young men and Isaac, his son and the wood for a burnt offering." (22:3) Here we have the journey to Calvary figured, from the moment that Christ offered Himself to God on the banks of the Jordan until He cried out on Calvary, "It is finished." After the third day, the young men can go no further with Abraham and Isaac. (22:4-5) Likewise the disciples of Jesus were constantly with Him for the three years of His earthly ministry, even going into the garden of Gethsemane with Christ; but from that time on, He and His Father went alone together to the mount upon which He was crucified. The suffering of His Son was just as real and poignant to God as to Christ. He was the only One that could enter into the depths of its renunciation and self-abnegation.

Abraham's faith at this time was indeed like unto of God. He did not question that Isaac must die; but he also knew he must be raised from the dead; for he could not be fruitful without his son. And God's promises must be fulfilled to him and these were all bound up in Isaac. He had already proved God's Word and God proved Abraham's faith. Abraham had found that there is nothing impossible with God. Isaac was already a supernatural child, born out of barrenness and impotence. He was given to him in his old age, when there was no hope of him or of Sarah having a child; and now He calls upon Abraham to surrender him to death.

And the marvel of it. That Abraham's flesh did not revolt and refuse to obey God; for when he was ordered to cast out Ishmael, he wavered and was grieved for him. Ah, he has grown in grace and in the knowledge of God since that time. He surely proves that he has victory over the old man; when he can take this lovely laughing son, this supernatural child, and go on the way to offer him up in sacrifice. Just think of the test of it! To be able to actually take the knife to slay the object of his heart's desire. It was just as real as if he did put him to death. He intended to do it.

Grace (Sarah) is off the scene. Judgment now has the throne. Grace must step out for the time being. It was mercy to man that God gave His Son; but it was His justice that was in evidence on the cross. He slew His Son when He took the sinner's place, and Abraham is

22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

22:6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

22:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

acting this out in his obedience to God; while Isaac is fulfilling in figure Christ's obedience to His Father in His surrender to death.

Abraham said, "We will go yonder and worship and come again." (22:5) Again I exclaim, What faith! We will come again. He knew his son would rise from the dead and that he would come back with him when he returned to the young men. The wood is now laid upon Isaac; (22:6) representative of the cross which Jesus carried up to the mount of Calvary. The knife and fire, which Abraham carried, speak of death and judgment which are both in the hand of God. Jesus suffered the eternal judgment for sin first and then He died; but in the sinner's case, the order is reversed. His suffering is not over when he dies, eternal death, separation from God, comes afterward. "It is appointed unto men once to die and after death the judgment"—\***Heb 9:27**.

Isaac could not quite understand why there was no burnt offering with them when his father said they were going to worship. (22:7) Think of calling the slaying of his son, worship; but greater marvel still, the fact that he so entered into the mind of God as to Calvary. And Isaac too, how wonderfully he figures Christ in his meek surrender to his father's will, tho of course the latter was not ignorant as to the whereabouts of the burnt offering, when He went up that rugged hill of Calvary. It is true He was as a Lamb led to the slaughter; but He was perfectly cognizant of the fact and in perfect accord with the justice of it all. He had offered Himself as the Lamb of sacrifice, to take away the sins of the world and He had been accepted. He had yielded Himself to His Father's will; therefore the sheep before the shearers is dumb. He opened not His mouth—\***Isa. 53:7**. But Isaac did not understand. "My father, behold the fire and the wood; but where is the lamb for the burnt offering?" (22:7) he enquires. And then that wonderfully significant answer of Abraham's in which the whole heart of the Gospel is revealed—"My son, God will provide Himself a lamb for a burnt offering." (22:8) You can read this in two ways; the one, that God will provide the lamb; the other, that God will provide Himself—the lamb, and both are true. I believe this is the first time that the word "lamb" has been mentioned in the Scriptures. Sacrifice has been spoken of; but the manner of animal was not specified. Again it is written, "So they went

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\***Hebrews 9:27** And as it is appointed unto men once to die, but after this the judgment:

\***Isaiah 53:7** He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

22:10 And Abraham stretched forth his hand, and took the knife to slay his son.

22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

22:13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

both of them together.” (22:8) The Father suffered in the pain and anguish of His Son; but there was no other way righteously to justify a sinner. This Mount Moriah, on which Isaac was figuratively offered, was afterwards chosen for the site of the temple which Solomon built. And it will be again no doubt, the place on which the greater than Solomon will enter.

When they finally come to the ordained place of the sacrifice, Abraham builds the altar and lays the wood in order upon it and then binds Isaac his son and lays him on the altar. (22:9) And Isaac says not one word. There is no more mystery as to the lamb. He understands and yields submissively to his father’s will, tho no doubt he is now a grown young man. Isaac being bound, speaks of Jesus being nailed to the cross. “And Abraham stretched forth his hand to slay his son.” (22:10) Oh, yes, his obedience was real. He meant to do the will of God; but oh, joy for Abraham, he hears a voice out of heaven. The angel of Jehovah, the son Himself, called, “Abraham, Abraham,...lay not thy hand upon the lad, neither do thou anything to him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me.” (22:11-12) Here is where God absolutely proved Abraham. His faith is perfect. Words are good; but deeds are better.

“And Abraham lifted up his eyes and looked and behold, behind him a ram caught in the thicket by his horns, and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son.” (22:13) Here we have a change. There is a double figure from this point on. As we noted previously, Isaac is a type of Christ, but now he becomes the figure of the Christian, while the ram represents Christ. Isaac was sentenced to die, the knife was raised, ready to plunge into his heart; but God intervened and provided a substitute, and Isaac escaped. He was set free; but there was no escape for the ram. He had to die. He was caught by his horns. So, in like manner, Christ was caught by His horns—His power. The thicket speaks of the net in which He found Himself, the will of God. He could not fail to obey His Father. Oh, it is so marvelous! God’s will was like a net in which He was caught and could not extricate Himself. No other man possessed this power to die for another. Moses had the Spirit of Christ in this respect when he said, “Blot me out,” and took the place of a mediator between God and the children of Israel; but that was only representative; for it was not possible that he could actually die for them. He was sinful and needed a mediator himself. He just interposed his own life as a ransom and God accepted him for the time being as a type of Christ; but He was looking

to Calvary and to His holy Son, the real, effectual Mediator. He was found in due time in the thicket, caught by His power, His ability to die for the ungodly. The ram was unable to get out of the thicket. He seemed to be waiting to be taken. Abraham went and took him and offered him up as a burnt offering in the place of his son, and Isaac was free. Thus we are free because Christ has died in our stead. It is as tho we had died, in our substitute. Therefore, there is no death for a Christian. We may fall asleep; but we will waken in the morning when Christ comes.

22:14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

And Abraham called the name of the place of his altar, Jehovahjireh, (22:14) “the Lord will provide;” and we can say the same thing of our altar. The Lord did provide Himself an offering for sin at Calvary. Here we have the basis of all provision—salvation for all men, for spirit, soul and body. As it is said to this day, “In the mount of the Lord it shall be seen,” (22:14) pointing to Calvary, Golgotha—the place of the skull. What is a skull, but a ruin? We were a ruin. Christ died in the place of the ruin; but now we are a building of God, a sure abiding place, the tabernacle of the most High God.

22:15 And the angel of the LORD called unto Abraham out of heaven the second time,

And now the promise of God is confirmed to Abraham by an oath. The angel of the Lord called out of heaven the second time (22:15) (the first time he stopped Abraham from slaying his son), saying, “By myself have I sworn, saith the Lord, because thou hast done this thing and hast not withheld thy son, that in blessing I will bless thee,...because thou hast obeyed.” (22:16-18) See how real it was to Abraham, and also to the Lord. It was as tho Isaac had been actually slain. How wonderful are the results of obedience. How deeply God appreciates our whole-hearted surrender to His will. How greatly He was glorified by this marvelous acting out of the death of His Beloved Son. He had given these far-reaching and eternal promises to Abraham before; but now He swears to them. We read, God confirmed His Word with an oath; that by two immutable things in which it is impossible for God to lie, we may have a strong encouragement who have fled for refuge to take hold of the hope set before us—\*Heb. 6:17-18. His Word was one immutable thing; His oath was another. Abraham had two, (the number of witness), sure, abiding things to strengthen his heart and hands. And these immutable things are for our consolation. “The heirs of

22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

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\*Hebrews 6:17-18 <sup>17</sup> Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: <sup>18</sup> That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

promise” are encouraged by the immutability of Jehovah’s counsel. He has not only given us His Word that we, as well as Abraham, are counted righteous by faith, that is justified; but He has sworn to bless us in Abraham’s Seed, which is Christ—\*Gal. 3:16. He swore by Himself, for He could find none greater; therefore none can make His Word void. All the people of the world will one day be blessed, because of Abraham’s faith (which is likened to the faith of God); for he gave his son up to death and he was raised in a figure; but God actually gave Jesus up to the death of the cross and He was actually raised from the dead, for our justification. His seed shall be as the dust of the earth, that is, they will cover the earth. All nations shall be blessed in Jesus Christ.

22:19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

After these things Abraham and Isaac went back to the young men and they all rose up and returned to Beersheba. (22:19) This figures what happened after Calvary. Christ returned to His disciples in the Person of the Comforter. In fact, the Father, Son and Holy Spirit came to dwell with them, by “the well of the oath,” God’s sure immutable Word. That means, faith is still standing on the promises of God. They have not yet all been realized in outward manifestation. Jehovah’s wheel turns slowly; but it turns exceedingly sure. Tho the promise wait, yet tarry for it.

#### The Fruitfulness of Faith

22:20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

Again we read, “And it came to pass.” It was told Abraham that Milcah, his brother Nahor’s wife, hath borne children; and then follows their names. (22:20-22) The above answers to the present fruitfulness of the family of faith. Jesus said, “Go ye into all the world and preach the Gospel to every creature”—\*Mark 16:5, and immediately, after the disciples were qualified and credentialed by the endowment with power from on high, they went everywhere preaching the word. There were eight children born to Nahor; and this is the number of the new creation. Nahor and Milcah give us a wondrous type of the union of Christ and His Church. Milcah’s name means “queen.” Nahor signifies “snorter,” which appears at first incongruous as relating to Christ. But I looked into the definition of snorter and then I understood its application. It signifies, “one that laughs loudly,” or “one that blows powerfully thru

22:21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22:22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

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\*Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

\*Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Chapter 22 – The Fruitfulness of Faith (cont.)

22:23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

22:24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

his nostrils;” both suitable applications of Christ in resurrection. He blew powerfully upon His Church on the day of Pentecost. The Holy Spirit fell on the disciples gathered in that upper room. They became mighty thru that dynamic blowing and three thousand were saved in one day. Isaac laughed quietly and constantly; but Nahor laughed loudly and begat eight children, a large family, joined to Milcah, the Queen. Bethuel, the eighth child is especially noted as being the father of Rebekah, <sup>(22:23)</sup> who stands forth later as a more perfect and complete figure of the Bride of Christ, the select company taken out from the whole body of Christ. Bethuel—“one that points out God.” He stands for the true and faithful witness of God in the whole world. All the Church cannot claim this place or name. The majority of even true believers fall far short in this respect. They are afraid to bear witness for the Lord, before the mocking, sneering multitude; but observe it is this one Bethuel from whom Rebekah springs. And this plainly teaches that the whole Church is not the Bride of Christ. She is begotten of Bethuel and this is especially noted and emphasized here.

Chapter 23

23:1 And Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

23:2 And Sarah died in Kirjatharba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

23:3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

23:4 *I am* a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight.

Chapter 23

The Death of Sarah

Now we have a new departure. Sarah dies at the age of 127 years. <sup>(23:1)</sup> She is the only woman that has the honor of having her age recorded in the Scriptures. She is a wonderful typical character. In the first place during her life she figures the covenant of grace, whose headquarters is the Jerusalem above. She is the “Mother of us all” — \*Gal. 4:26. That is, all believers are born of the grace of God. They are a new creation.

But Sarah has also another place accorded her; for here in her death, she figures the putting away of the Jews for this present Church age. God has no dealings, nor fellowship with them now as the nation; but as individuals, they, as well as all other men, are invited to the Gospel feast and the wedding in the air; as the natural seed of Abraham, they are buried out of his sight for the age. But we have more than this in this narrative. We have the fact figured that Jehovah has brought the field wherein they are buried. <sup>(23:4-16)</sup> Abraham, type of the Lord, paid 400 shekels of silver for the field in which his dead wife was

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\*Galatians 4:26 But Jerusalem which is above is free, which is the mother of us all.

Chapter 23 – The Death of Sarah (cont.)

23:5 And the children of Heth answered Abraham, saying unto him,

23:6 Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

23:7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

23:8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

23:9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you.

23:10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

23:11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

buried. (23:16) Silver speaks of redemption; the number four of the whole earth, which has been purchased by the death of Christ. And yet, He is a stranger here, as note Abraham's words, (23:4) a stranger in the world which His own hands have created and His own blood has brought.

The sons of Heth, "terror," are wonderfully significant of Satan and all his power to enslave and bind man. But God has loosed his chains at Calvary. He bought back this world, took it out of the hands of the devil, as it were, by paying the price of redemption. The world was under the power of death, the sword wielded by Satan, and in this man, Ephron, "dust," who is prominent here, we have the wages of sin figured. Jehovah said to Adam after he had sinned, "Dust thou art and unto dust shalt thou return;" but notice how Ephron, the curse of sin, yields to Abraham, type of death yielding to Christ. (23:17-18) He delivers us from even the fear of the grave and terror of the tomb; for He stepped into the stronghold of Satan and robbed it of its power by coming out again. And tho we may, (not must), go into the tomb; (23:20) fear gives way to faith. We enter in hope of the resurrection.

Abraham's purchase of a sepulchre brings with it a fruitful field. It speaks to us of the garden of Eden. Paradise, from which man was expelled because of sin, but which has now been regained for man by Christ. Israel, the nation, is buried now in hopeful anticipation. Abraham's faith in the immutability of God's council secures it for them. It is opposite Hebron, "communion," where they will dwell in fellowship with God when they awaken from their long sleep. Their night of sorrow will flee away with the dawn of Christ's coming and the whole world will participate in the victory of their resurrection. The curse will be removed from all nature and the fruitful field will yield her increase to the Lord. The earth, as well as its inhabitants, will be regenerated and glorified and made beautiful for the people of God; suitable for a new creation. There will be no cemeteries then.

**Genesis (KJV)**

Chapter 23 (cont.)

23:12 And Abraham bowed down himself before the people of the land.

23:13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

23:14 And Ephron answered Abraham, saying unto him,

23:15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

23:16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

23:17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

23:18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

23:19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

23:20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth.

## Chapter 24

### The Marriage of Isaac

## Chapter 24

24:1 And Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things.

24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

24:3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

24:4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

“And Abraham was old and well stricken in age. <sup>(24:1)</sup>...And Abraham said unto his servant that ruled over all that he had, Put thy hand I pray thee under my thigh; <sup>(24:2)</sup> and I will make thee swear by Jehovah, the God of heaven, that thou wilt not take a wife for my son of the daughters of the Canaanites among whom I dwell. <sup>(24:3)</sup> But thou shalt go unto my country and to my kindred and take a wife for my son, Isaac.” <sup>(24:4)</sup>

We have now arrived at a most interesting point in the career of Isaac. Abraham is sending out his servant to find a wife for this supernatural son, twice given to him out of death. And the woman must be an unusual woman, therefore all the detail that is recorded here; for it could not be any woman that the servant could find. No indeed; she had to be prepared, qualified and willing to go all the way with her guide to meet her destined bridegroom. Here again we are confronted with more of this wonderful figurative teaching; and while we could not say, it is the most marvelous, yet it is certainly interesting and instructive. It is a pen picture of the Holy Spirit going out, after the cross and Pentecost, to seek a wife for Jesus Christ. The Father sent the Spirit for this very special purpose, even as Abraham here sent his servants for the one purpose of finding a help meet for Isaac. And observe at what time in

the history of divine things that this supreme purpose of God begins to take prominence—after the burial of Sarah; in other words, the rejection of the Jew. It is the apostle Paul who is the divinely chosen instrument for this great work—gathering the woman—as is clearly seen from the record in the Acts. Now I never was so filled with the thought of this before as I am today, that the Apostle Paul was the one who really began the gathering out of this bride. He says in—\*2 Cor. 11:2, “I have espoused you to one husband, to present a chaste virgin to Christ.” Weymouth’s interpretation here is beautiful—“I am jealous over you with God’s own jealousy; for I have betrothed you to Christ, to present you to Him as a faithful bride to her one husband.” Espoused means to engage one. Paul engaged this woman. He was the agent, as we might say, of the Holy Spirit, who was in Paul, and was moving him, first of all, to preach the truth that would gather this woman; the truth that he afterward embodied in the letters, which he has written to the Church. By an understanding and appropriation of the grace which is contained in the writings of the Apostle Paul; this woman will be built up; this woman that is going to sit with Jesus Christ on the throne for 1000 years and reign conjointly with Him. The Apostle Paul engaged her, and his words of truth alone can fit her for that exalted place, He said, “I have espoused you; I have engaged you; I have betrothed you.” He was the master of ceremonies on the scene in the power of the Holy Spirit; the antitype, as it were, of the servant of Abraham going out in search of a bride for Isaac. And I say again, that it is his writings alone which will build up the bride company of saints. What place other saints will occupy, I do not say; but I do say that only as we take hold of the writings of the Apostle Paul, and maintain our oneness with Jesus Christ now, will we sit and reign conjointly with Him.

24:3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

24:4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

First of all we see that Abraham, representing the Father, sent out this servant. He said, “Go unto my country and to my kindred, and take a wife unto my son Isaac.” (24:4) That shows that Rebekah, as we would say, was already a Christian; because she figures the one born of God. Abraham said, “Do not take a wife from among the Canaanites, the unbelievers, but from among my kindred.” (24:3) God does not take a woman for his Son from the world. They must already be saved when God speaks to them of this highest calling. Most people do not think there is anything more to being a Christian than just merely getting saved. Some say, Just so I get inside the pearly gates. This is all I want. Shame on us if we talk that way! We are not so easily satisfied with the

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\*2 Corinthians 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

Chapter 24 – The Marriage of Isaac (cont.)

24:5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

24:6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

24:7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

24:8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

24:9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

24:10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

things of this world. Why not esteem God's things as of the greatest worth?

Hence, the servant started in obedience to his master's behest. That is, the Holy Spirit has put Himself at the service of the Father and the Son in this day. He is as the servant of Jehovah to do this work, to gather out the bride company for Jesus Christ, thru the preaching and writings of the Apostle Paul, because this Apostle came on the scene with a new message. I want you to get hold of this truth. If Apostle Paul has not a different message from the twelve apostles, then for what purpose did God raise this man up, when He had twelve other men who had traveled with Jesus and who had preached for three and a half years, healed the sick and performed miracles? God began a new thing with the Apostle Paul. He was sovereignly chosen apart from the other apostles. He had a distinct message for a distinct people and it takes hold of my heart more than ever: this wonderful message to a wonderful people. It is a very significant thing when God does something sovereignly like that. Hallelujah! If there is a gold mine here, I want to be after it. If I knew there was a gold mine in my back yard, I would be there every day, trying to dig some of it out for the work of the Lord, and my greater usefulness. In like manner, I am going to mine out some of the things of the Lord. These things have been given to me and I am going after them as any one in the natural is zealous for the things of this world. I am going to leave it with the saints to see in the eternal ages whether it paid us to dig after this gold of Ophir.

This bride is going to be a great company of people; not only one but many people. But the Lord is pleased to use the figure of a woman to show the bride off in her beauty and loveliness.

### The Holy Spirit's Equipment

So the servant goes on his way. <sup>(24:10)</sup> The first thing we see in this narrative is his commission by Abraham. Speaking of it in the spiritual sense, the Holy Spirit, the Servant, is commissioned by God. Then, we see His equipment. He has all the goods of His Master in His hands; all the things of God that are necessary to make us what the Father wants us to be; that is, fitted to be the Son's bride. He goes with the ten camels, which also belong to his master. <sup>(24:10)</sup> Those camels speak of all the providences of God that come to us, whether they are unpleasant things or not. They generally are unpleasant. I have always heard it said that camels are peevish, fretful, ungrateful, and we know

Chapter 24 – The Holy Spirit’s Equipment (cont.)

24:11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*.

24:12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

24:13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

24:14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

24:15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham’s brother, with her pitcher upon her shoulder.

24:16 And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

that they are ugly. They can go a long time without water. I have seen some of God’s people that way too. They can go a long time without the Holy Spirit; and that is why some saints are peevish and always bearing burdens.

The camels especially emphasize the unpleasant providences of God. The Holy Spirit brings them along with Him because we need these things too. They speak of everything that comes to us in the will of God. The servant made all those ten camels kneel at the well, <sup>(24:11)</sup> which suggests that all the providences that come to us are subject to the will of God; while their number would refer to their responsibility and ability to work good for us. The well of water speaks of Christ, who is our salvation. Jesus said to the woman at Jacob’s well. Ask of me and I will give thee a well of living water—\***John 4:10**. Eliezer put the responsibility on God. He said, “Now Lord, You direct my way. I stand here by the well of water, and the woman to whom I say, Give me to drink, and she not only gives me to drink, but also waters the camels; let the same be she that thou hast appointed for thy servant, Isaac.” <sup>(24:14)</sup> Before he had done speaking, there came a fair woman, <sup>(24:16)</sup> Rebekah, with a pitcher upon her shoulder, and she went down to the well and filled her pitcher. <sup>(24:15)</sup> Her name means, “ewe,” a mother sheep, which speaks of being in the way of fruitfulness. The servant ran to meet her and said, “Let me, I pray thee, drink a little water of thy pitcher.” <sup>(24:17)</sup> Rebekah answered, “Drink my lord; and she hastened and let down her pitcher upon her hand and gave him drink.” <sup>(24:18)</sup> Notice that she hastened. She was anxious to serve him. Then she said, “I will draw water for thy camels also,” <sup>(24:19)</sup> and she ran to the well and did so. She got plenty of water for the camels, gave them to drink and fully satisfied every one of them.

Rebekah here figures that group of saints whom the Father chooses, because they walk in the light and cheerfully do His will. When the Holy Spirit comes to them, they receive Him and are glad to obey His every request. He chooses only that one who is willing to do all the will of God. All saints, even as Rebekah here, are being tested, tho they may be all unconscious of it. The Spirit comes and gives up opportunity to prove our yieldedness to God and all His providences. Some gladly avail themselves of the privilege of humbling themselves and serving in

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\***John 4:10** Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Chapter 24 – The Holy Spirit’s Equipment (cont.)

24:17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

24:18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

24:19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

24:20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

any capacity, that they may do the will of God. I will do anything, be anything, go anywhere, they cry. I want the best, is their slogan.

The servant stands watching. Rebekah is qualifying. He is just ecstatic. Have I found her already? Is she surely the one? It looks like it. She is really doing as I asked the Lord to make her do if she were the destined maiden. Now this happens, as an experience, in the life of every saint. And some qualify and some do not. I remember when the Lord spoke to me. “Will you go anywhere I desire you to go? Will you give yourself up absolutely to Me?” I said, Yes, Lord, I will do Thy will. I will serve Thee. I will do the very least thing, or the greatest thing you desire, for Jesus’ sake. And I have not been sorry that I made this unreserved surrender. Some say, I will do anything; serve anybody and everybody. They boldly declare, that they do not care how hard the way or the trial; but afterward they wish they had not said it quite so boldly. Some even ask for hard things when their pitcher is so filled with the joy of salvation. They do not care for any hardship. Send the trial, Lord, they cry. But we do not need to call for trials. The camels were always with Eliezer. They went right along with him. Rebekah had their company all the time. If we just say, Amen, to all of God’s sweet will, we shall have enough of all that will be necessary to make us meet to be partakers in this great company of saints.

Rebekah served the camels. We serve the providences of God. “Whatsoever thy hand findeth to do, do it with all thy might.” Do it as unto the Lord and not unto men. My friends, that is the secret of the beginning of a victorious Christian life. If we look at the people whom we serve and all those unpleasant things and say, “I did not get any thanks from them. Look how they treated me;” it is a proof that we are looking for our reward from men. If we get our eyes on the people, we will get some hard blows. God will see that we do. When I was first saved, I took advantage of every open door to do good. One day I was helping a poor woman that no one had any sympathy for any more. People had helped her so often that they were tired of it. I thought, “Well, if others do not help her, I will.” One day I was in her home and she hurt my feelings. My feelings were not yet under the control of the Spirit. I did not say a word; but I was deeply hurt. I said to myself: “Now, look what I have done for her, and that is the way she treats me; I’ll do no more for her.” So the Lord spoke to me, “For whom did you do it?” He added, “If you did it for her, that is the reward you get. If you did it for Me, that is a different thing.” Afterwards I did not look to the people. It does not matter to me now whether they are grateful or not; I

24:21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

24:22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

24:23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room in thy father’s house for us to lodge in?

24:24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

24:25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

24:26 And the man bowed down his head, and worshipped the LORD.

24:27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master’s brethren.

24:28 And the damsel ran, and told *them of* her mother’s house these things.

am looking to higher source for my reward. Rebekah served the camels, but she did it for the man’s sake. She was not expecting her reward from the camels. She might get a kick from them. So that is the way this bride assembly begins to qualify. The servant looks on and says, “That is good; she is the one.” “He stood there wondering,” (24:21) the record says.

### Saints Sealed with the Spirit

“And it came to pass, as the camels had done drinking, that the man took a golden earring of a half shekel weight, and two bracelets for her hands of ten shekels weight of gold, (24:22) and said, Whose daughter art thou?” (24:23) He took jewels for her forehead and put bracelets on her arms. That speaks of the sealing of the saints. We read in Ephesians that “we are sealed by the Holy Spirit of promise unto the day of redemption—\*Eph. 4:30.” After Eliezer puts the bracelets on her, he asks her of her name. (24:23) And she gives her genealogy; (24:24) proving that she is related to Abraham, a child of God, as it were.

The servant then enquires, “Is there room in thy father’s house for us to lodge in?” (24:23) She replied, “Oh yes; come in, come in.” (24:25) Is that not the way to talk to the Holy Spirit? Come in and fill me to the uttermost. There is room for thee and all that thou hast with thee. We say, there is room for all your providences and everything you have with you. I want to do everything you want me to do; fill me to the uttermost. He accepts our invitation, taking full possession of us. This is wonderfully redolent of the work of the Spirit of God. He goes out and seeks the bride. She is His choice. He comes and dwells in her. We did not choose this way. It was not we that chose to receive the Holy Spirit any more than we chose to be saved. God sovereignly saves and fills with the Holy Spirit. He sovereignly brought you and me this way. I remember it well. I was not seeking Him. He sought me.

The servant was so delighted that he bowed down his head and worshipped the Lord (24:26) and said, “Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth. I being in the way, the Lord led me to the house of my master’s brethren.” (24:27) Then Rebekah ran ahead and told her mother and those of her household. (24:28) The bride witnesses to other folks of her household and gets them stirred up to receive the Holy Spirit. The

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\*Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Chapter 24 – Saints Sealed with the Spirit (cont.)

24:29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

24:30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

24:31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

24:32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

24:33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

24:34 And he said, I am Abraham's servant.

24:35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

relatives come and when they see the earrings on her ears, ears tuned to hear, and the bracelets on her arms, yielded to serve, they begin to take notice. (24:29-30) When we are filled with the Holy Spirit, our friends note a difference. They see that we have something more than they.

“And it came to pass when he (Laban, her brother) saw the earrings and bracelets upon his sister's hands that he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house and room for the camels.” (24:29-31) So the family invited him in. I thought when reading, it is a little more than our families do today. Some do not even show any subjection to the Holy Spirit whatever, even sneer at the camels, etc. The people of Rebekah did not act so. That brother, no doubt, represents those of the faith-way who do not go all the journey; but are in sympathy with those who do, even going so far as to receive the Spirit, being impressed with the yielded, humbled spirit of Rebekah.

The servant then gives his testimony to the family. (24:34-48) And that too agrees with the Holy Spirit's commission. He tells all that his master has, and that all the wealth of his master is in his son's hand and that his master has sent him to get a bride. He has servants and wealth untold. (24:35) That is exactly what Jesus said the Holy Spirit would do—“He would guide us into all the truth; He would take the things of Christ and reveal them unto us; He would witness of Jesus and glorify Him.” We read all these different things that the Lord said of the Holy Spirit in John's gospel, and here we have them in type in this chapter which we are reading. The Holy Spirit says to us, even as the servant to Rebekah, “Here is your opportunity; but if you will not go with me, I am clear of my oath.” Abraham had told the servant saying, “If the woman be not willing to follow thee, thou shalt be clear from my oath.” (24:41)

So the servant relates all the story; how he came to that well of water; how he talked to that woman and the manner in which she answered the test, in giving him and the camels water to drink. (24:42-46) The family agrees to let her go. They say, “The thing proceedeth from the Lord.... Take her and go and let her be thy master's son's wife, as the Lord hath spoken.” (24:50-51) Then the servant brings forth more jewels and raiment. (24:53) He proves the reality of the invitation. He has all the goods of his master in his hand, all that is needed to beautify the chosen woman. He adorns her. And she knows that she is all beautiful; her clothing is of wrought gold, befitting her station, as the wife of such a great man. In like manner the Holy Spirit makes this chosen company

24:36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

24:37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

24:38 But thou shalt go unto my father's house, and to my kindred, and take wife unto my son.

24:39 And I said unto my master, Peradventure the woman will not follow me.

24:40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

24:41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

24:42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

24:43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

beautiful. He too, adorns her, crowning her with Jewels in the day of her betrothal. Rare and gorgeous is the raiment of the woman of exalted destiny who shall sit as Queen and reign conjointly with the King of all kings. There is this difference, tho—her beauty is all on the inside. It is her golden words, her jewels of speech; her pearls of tender compassion; her shining face; all breathing of the character, the divine, heavenly life within. You cannot live with these saints and not observe the difference. They show it clearly. You always know people better when you live with them. And those in whom the Holy Spirit abides and moves, directing all their ways and words, become a very heaven on earth. They glow and glisten, shine and radiate, cheer and comfort on every hand.

### Saints Growing in Grace

As we let the Holy Spirit have His way with us more and more, God is more pleased with us. He is delighted when He sees the comeliness of His dear Son put upon us by the Spirit as we yield to Him. Christ, the Man, yielded to the Spirit. He went wherever the Spirit guided Him, no matter how difficult the path. In fact it is written in Mark's Record—**\*Mark 1:12**, that the Spirit drove Him into the wilderness, made Him to go that way, as it were. And this is the way His bride must go—even as He.

The jewels of gold and silver mentioned in this story speak of divine things. The silver speaks of redemption; the gold, of Divinity, and the raiment, the holy garments that befit a princess. She has to be made glorious, even as He. She is qualifying and dressing up as the companion and help-meet of the Lord Jesus Christ. Everybody is enriched, that lives with the Bride. That is, husbands that are not going on this way, are blessed by their wives who are; and wives are blessed by their husbands; children are blessed by their parents; and parents by their children. They are more prosperous when some one in the family is qualifying for this place. If there is only one in the family that is yielding, all the others are blessed for the sake of the one. God is interested in them. They are dear to the one He loves.

“And they did all eat and drink.” (24:54) The servant had fellowship with Rebekah's family. But that was not all. He said, “Send me away to my master.” (24:56) He wanted to take that woman on. He wanted to get ready for this journey immediately. There is no time to

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**\*Mark 1:12** And immediately the Spirit driveth him into the wilderness.

Chapter 24 – Saints Growing in Grace (cont.)

24:44 And she say to me,  
Both drink thou, and I will  
also draw for thy camels:  
*let* the same *be* the woman  
whom the LORD hath  
appointed out for my  
master's son.

24:45 And before I had  
done speaking in mine  
heart, behold, Rebekah  
came forth with her pitcher  
on her shoulder; and she  
went down unto the well,  
and drew *water*: and I said  
unto her, Let me drink, I  
pray thee.

24:46 And she made haste,  
and let down her pitcher  
from her *shoulder*, and  
said, Drink, and I will give  
thy camels drink also: so I  
drank, and she made the  
camels drink also.

24:47 And I asked her, and  
said, Whose daughter *art*  
thou? And she said, The  
daughter of Bethuel,  
Nahor's son, whom Milcah  
bare unto him: and I put  
the earring upon her face,  
and the bracelets upon her  
hands.

24:48 And I bowed down  
my head, and worshipped  
the LORD, and blessed the  
LORD God of my master  
Abraham, which had led  
me in the right way to take  
my master's brother's  
daughter unto his son.

24:49 And now if ye will  
deal kindly and truly with  
my master, tell me: and if  
not, tell me; that I may turn  
to the right hand, or to the  
left.

lose; no time to waste yielding to and coddling the flesh; no sitting around and having fellowship with the family. Rebekah had to go at a moment's notice. The servant is in a hurry. There is a long journey ahead. "Oh let her stay awhile," her family cry. "Do not be in such haste. Let her stay ten days," they urge. <sup>(24:55)</sup> Likewise the relatives and friends of these chosen saints seek to keep them, hinder them, if possible, from going all the way. They urge them to stay. Why make yourself so different? they say. Why separate from our company? We are of the same family. Anyway stay a while. But the Holy Spirit will not let us. We are yielding to Him and He urges us onward. We know we appear peculiar. We are sure that we are different. We admit it. We are a heavenly being and are on a journey to meet our heavenly Bridegroom. We are going to a wonderful city, and we must hie away.

I will admit it all sounds a little strange. Some laugh when we say, We are going to meet the Lord in the air; but that is what the Lord says. We are already a heavenly company. We have already been raised up to sit with Christ in the heavenlies. Our citizenship is of another country. When a citizen of the United States goes to another country he is so different that often those people laugh at him and they appear strange to him. They cannot understand him. So no marvel that this company of people that are qualifying for the bridehood are not understood. And in a way we do not understand the other saints. We do not have full fellowship with them. Our hopes, interest and wealth are over yonder. And theirs are not. They still like the world and worldly, carnal ways. And we admit that we are different and are glad to say it. We make no apologies for it at all. They say, You are so peculiar. Yes, maybe we are: but we are peculiarly beautiful to the Lord. He loves us. We are a beautiful, glorious jewel to the Lord Jesus Christ—the pearl of great price.

So Eliezer tells this woman that he is going to take her right away from them, that she is going off to meet his master's son and be married to him; that he has already engaged her. She is his choice. Her friends could not hold her, and neither can ours. They laugh at us. They say, Oh, now do come down from the clouds. Do not always be up there. Oh, are you praying again? That is what I used to hear more than anything. Actually, are you down on your knees? You are always there. Do you not think the Lord ever gets tired? I would give Him a rest. They do not know that the Lord loves to be bothered that way. He loves to have us come and intrude upon Him. He delights to have us take liberties with Him. We can come into His private sanctum. He has no

Chapter 24 – Saints Growing in Grace (cont.)

24:50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

24:51 Behold, Rebekah is before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

24:52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

24:54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

24:55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go.

24:56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

24:57 And they said, We will call the damsel, and enquire at her mouth.

sign on the door, “No admittance, not at liberty.” We just walk in and say, “Oh, Lord!” and immediately there He is and we know He is listening to us. It is a wonderful privilege and place that we have.

The family finally allows the woman to make her decision. “Wilt thou go with this man? And she said, I will go.” (24:58) The Spirit keeps wooing us and calling us. It is not enough that we receive the Holy Spirit. Some people stop there. They say, “I am in the Bride. I have as great a place as any one, for I have been filled with the Spirit. But that was not the case with this woman in our narrative. She not only received the servant; but she went away with him. He led her all the way to meet Abraham’s son. Likewise the Spirit chooses us for the Bride of Christ; then we choose the Lord and His will. We say, “I will go with this man.” We yield to the choice. That means more than bringing Him into our house and having fellowship with Him. It means much more than that. It means we go with Him for better or worse. He comes to us and then we go with Him. “Where He leads me, I will follow,” we sing. And we mean it. We go on and on. We do not stop and say, “I do not like this way. This road is a bumpy road. We know that even a horse that has not broken into a pace is hard to ride; but that is pleasant to a camel’s back. The bride has no soft snap in this scene; but she has the Comforter with her all the way. He talks to her of the Master’s Son and she is happy in anticipation of the bliss awaiting her.

Eliezer and Rebekah start away and the servant is so happy when Rebekah says she will go with him. Her father and brother bless her as she leaves them. They pray that she may be the mother of thousands of millions and that her seed may possess the gate of their enemy. (24:60) This blessing is certainly significant. It is thru the antitype of Rebekah, the bride of Christ, that millions are to be saved. The world is not to be converted in this age. It is thru the woman of His choice that the Lord Jesus Christ comes into His inheritance. He must be married before He will really be fruitful in the fullest sense. Just as a man in the natural cannot be fruitful until he has a wife; so neither can the Lord Jesus Christ be fruitful and have the ends of the earth for His possessions, until this woman of destiny graces His throne. All that we have here in type is taught doctrinally by the Apostle Paul’s writings. The bride assembly leaves all to follow Jesus; family, friends and fame. All her interests are swallowed up in His. Everything that belongs to her, is held subject to Him. He is her Lord. She says, “I will go with this man.” (24:58) Whatever any one else does, I will ride on the camels. If I may but win Him, if Christ I may gain: I care not how hot is the fire, is the language

Chapter 24 – Saints Growing in Grace (cont.)

24:58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

24:59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

24:60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

24:61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

24:62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.

24:63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

24:65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a veil, and covered herself.

of her heart. And observe this fact, it is those very ugly things to which Rebekah yields that help her on her way. The providences of God, the unpropitious circumstances in which we are environed are but means to an end. Rebekah gives the camels to drink and afterwards she rides on them. Just in measure as we yield to all of God's will for us, serve in any capacity the ugly things and carnal people which come our way, in that measure they work good for us. "For we know that all things work together for good to them that love the Lord, to them that are the called according to His purpose"—\*Rom. 8:28. Rebekah was overcoming the camels, was she not? She was reigning over them. They had to obey her. Let us overcome the hard things in our way, even the ugly things that are at hand. If difficulties come in our path, and they are so big that we cannot get round them, let us get on and ride them, boss them around instead of allowing them to boss us. Then we have them. They are our servants and take us on our way. There is sure to come the end of the journey and we will be so glad we overcame instead of being overcome by the camels.

"And Isaac went out...at the eventide. <sup>(24:63)</sup> And Rebekah lifted up her eyes and when she saw Isaac she lighted off her camel." <sup>(24:64)</sup> She had been looking for this man and she is not disappointed. Some women are always looking for a man. The bride is looking for a glorious Man over yonder. She already knows this One who is coming out to meet her, even as Rebekah knew; for tho she enquires, "Who is that man?" yet she slipped off the camel the moment she looked upon him. The servant says, "That is my master's son." <sup>(24:65)</sup> Oh, the glorious moment, when the bride hears those words from her dear Guide and looks upon her beloved Bridegroom. Then will come her compensation. No more hard ride for Rebekah; no more tears and groans and sighs on the bumpy way: no more longing heart. She has seen her Lord and she is satisfied. She takes a veil and covers herself, <sup>(24:65)</sup> thus acknowledging his headship. The bride will be lost in her Lord, covered in His presence, tho it may be with a sparkling veil—bedecked with all manner of gorgeous jewels given by her faithful Guide who has never left her since she walked out with Him. "And it was eventide." <sup>(24:63)</sup> Methinks the Lord will come out to meet His bride in the evening, when the day is done, in the fall of the year, before the night has come. You know how lovely it is at this time of year, when the sun is going down and the sky is all bathed in a soft, golden glow, merging into crimson at the lower edges, as it were. All are at rest at the close of the day.

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\*Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Chapter 24 – Saints Growing in Grace (cont.)

24:66 And the servant told Isaac all things that he had done.

24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

And then Isaac met Rebekah, “and he took her and she became his wife; and he loved her.” (24:67) Ah! How much in this verse; depths and heights unfathomed yet by finite man, as applying to Christ and His bride. What will it mean to mortal man to be changed and caught away in a moment of time, out of distress, sorrow and tears, into the calm of eternal years? What will it mean to the woman, whose members have been, as Paul so pungently expressed it, “as the filth of the world, as the offscouring of all things,” defamed, maligned and ill-treated, having no certain dwelling place, to find themselves in the glory and grandeur of His presence and be loved with the absorbing, unchanging love of the lovely Man who died for them? We cannot say that even yet we fathom all the wondrous bliss that awaits that matchless throng that will be known as the bride of Christ, the promised Son of Abraham; but we do know that we would not miss that great place, or fail to qualify for that exalted honor, thru any fault of our own, for all the wealth, the fame, or the pleasure of the world. Sweeter to His ear than all the melody of heaven is the footfall in the desert ever growing nearer and sweeter and dearer as the days go by, are His words of love to her. Shall we not listen to them? We close with these words. “And he took Rebekah and loved her.” (24:67) There is all of heaven in them.

Chapter 25

25:1 Then again Abraham took a wife, and her name was Keturah.

25:2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

25:3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

25:4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these *were* the children of Keturah.

Chapter 25

Earth-dwelling Saints Typified

“And Abraham took another wife and her name was Keturah. And she bare him Zimram, Jokshan, Medan and Midian, . . .” (25:1-2) In our preceding lesson we were privileged to study one of the most striking and important types in the Oracles of Truth—the marriage of Isaac, and we desire again to emphasize its signification. And we know that we have the correct interpretation of its import. There are several reasons for this positive statement. In the first place, because of years of study, we have as accurate knowledge of the whole counsel of God as revealed in prophecy and doctrinal teaching, therefore, we are qualified rightly to divide, or cut a straight course in the Word of Truth as revealed in type—\*2 Tim. 2:15. In the second place, we are depending absolutely upon the Holy Spirit for our enlightenment and seeking no honor or enconiums from men; therefore we know and are assured that He is faithful to His charge; for He has come to guide us into all the Truth. Having, therefore, this confidence, we can say boldly that our

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\*2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Chapter 25 – Earth-Dwelling Saints Typified (cont.)

25:5 And Abraham gave all that he had unto Isaac.

25:6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

25:7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

25:8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years*; and was gathered to his people.

25:9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

25:10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

25:11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.

interpretation of the types are not fanciful, not far-fetched, as some may imagine; but harmonize perfectly with the other Scriptures, as revealed in other portions of the Word, and in right relations to them.

Take, for instance, the type of Isaac and Rebekah, which we have said and now positively affirm, marvelously figure Christ and His bride. Note what immediately precedes it—the death of Isaac, in the ram, and afterwards, the burial of Sarah. Is this just a happen so? No indeed! These types are all recorded here in divine order, even as they came to pass in His will, in due time. Isaac's death, beautiful, fragrant figure of Christ and Calvary, then Sarah's burial, type of the putting away of Israel, Jehovah's untrue wife (for the present Church age), both preceded the gathering out of the bride, the choice woman of destiny who is now being builded for the Last Adam, the Lord Jesus Christ. The Man, Christ Jesus, shall have a wife to share His honors, a glorious, perfect companion, even as the first Adam and his Eve. The figure is in accord with the types which precede and in harmony with that which follows—Abraham's marriage to Keturah.

Her name, meaning, "Incense," is significant. She figures the household of faith, even all the people of God that will remain upon the earth after the bride has been raptured. She and Sarah are in the reality but one woman, even the same one that the Apostle John was privileged to behold, in vision, in heaven and then on earth—**Rev. 12**. And the time figured here, in our study, after the Church age has passed is the same time into which the prophet was caught away in spirit, when he saw the woman; the time in which God will again be in covenant relationship with Israel, His divorced wife—**Jer. 3**. He will heal her backslidings, because of His covenant with Abraham. According to the covenant of Moses, He could never take her back again, for so the law declares—**\*Deut. 24:1-4**; but grace declares otherwise. He will betroth her unto Himself forever. She shall no more be termed forsaken: neither shall the land be desolate; but she shall be called, "My delight is in her." And as the Bridegroom (Christ) rejoices over His bride, so shall her God rejoice over the nation, Israel—**\*Isa. 62:4-5**.

Keturah's children figure all the other nations, which God will bless thru Israel, according to His promise to Abraham. But notice that her offspring did not share jointly with Isaac; for "Abraham gave all that he had unto Isaac," typical of God giving all to His Son. And in perfect accord with this, Abraham dies, "An old man and full of years," which figures God, as it were, off the scene while Christ reigns.

Chapter 25 – Earth-Dwelling Saints Typified (cont.)

25:12 Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

25:13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

25:14 And Mishma, and Dumah, and Massa,

25:15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

25:16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

Then follows the record of Ishmael's progeny, <sup>(25:12-18)</sup> which figure the Jewish people after the flesh, who are blessed because of God's promise to Abraham, in contrast with Isaac, his spiritual seed. Ishmael begat twelve princes, <sup>(25:16)</sup> which speak of the twelve tribes of Israel. From this point on, Isaac has the stage; his biography is contained in the second volume of this book on Genesis, under the title "Jacob and Esau."

The End

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**\*Deuteronomy 24:1-4**

<sup>1</sup> When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

<sup>2</sup> And when she is departed out of his house, she may go and be another man's *wife*.

<sup>3</sup> And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

<sup>4</sup> Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

**\*Isaiah 62:4-5**

<sup>4</sup> Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. <sup>5</sup> For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

**Genesis (KJV)**

Chapter 25 (cont.)

25:17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

25:18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren.

25:19 And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:

25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

25:21 And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

25:22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD.

25:23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

25:24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25:25 And the first came out red, all over like an hairy garment; and they called his name Esau.

25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

25:27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

25:28 And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

25:29 And Jacob sod pottage: and Esau came from the field, and he *was* faint:

25:30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom.

25:31 And Jacob said, Sell me this day thy birthright.

25:32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

25:33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

25:34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.