

# **THROUGH THE BIBLE**

**Alonzo T. Jones**



## Foreword

From January 1903 to April 1909, A. T. Jones regularly contributed articles to The Medical Missionary periodical. This was published in Battle Creek, and was, I believe, a publication of the Sanitarium run by John Harvey Kellogg.

This series was written in 1908. It seems to have been designed with the intent of going through the whole Bible, but it ends, incomplete, at study 21.

In this exposition of the first 8 chapters of Genesis, Jones reiterates some of the themes from the everlasting gospel, which he was so familiar with, and fond of: the creative word, the history of nations, the failure of God's people to realize the fullness of His promises, God's grace and mercy stretched out still, the spiritual rest of the Sabbath day, and so on.

Unique to this series of studies, and found nowhere else in the writings of A. T. Jones, or his companion, E. J. Waggoner, is a short consideration of the "everlasting covenant" with Noah (see the two last chapters on "The Rainbow and Its Meaning.")

The articles in this book represent some of the last writings we have from the pen of A. T. Jones. One other series, Religious Liberty, was written just prior to this series, and is available as a separate book. Most of the other articles by Jones, that appeared in The Medical Missionary, are included in the "Fragments" series (12

volumes that attempt to gather most of the articles from the pens of Waggoner and Jones that did not fit into a particular book). These are all available from [practicaprophetica.com](http://practicaprophetica.com).

The last official book that we have from the pen of A.T. Jones is *The Reformation: 14th to 16th Century*. This was published in 1913, and is also available on our website.

Frank Zimmerman

## Chapter 1

### **Preparing for a Study of the Bible**

The one thing most needed is the study of the Bible. The study of a verse here and there in the Bible, is not the study of the Bible.

The study of subjects in the Bible, even though there be many subjects and much study of them, is not the study of the Bible.

A person may be able to quote many texts of Scripture on many subjects in the Bible, and yet be sadly lacking in real knowledge of the Bible.

Verses here and there, even many of them together,--this is not the Bible. Subjects, even many of them, traced by the concordance from beginning to end of the Bible--this is not the Bible.

The Bible was not written in subjects nor verses, but in thoughts-the thoughts of God. The Bible is the Word of God, and words express thoughts. The Bible, therefore, as the word of God, is the expression of the thought of God.

- There are thoughts of God expressed in single words.
- There are thoughts expressed in single verses.
- There are thoughts expressed only in whole chapters.

- There are thoughts expressed only in whole books.
- And there are thoughts expressed only in the whole Bible together.

And true Bible study is to find, to receive and to dwell upon thoughts of God expressed in single verses, expressed in several verses, expressed only in whole chapters, expressed only in whole books, and expressed only in the whole Bible together.

Therefore, we are not saying that there should never be any study of single verses, nor of passages, nor of subjects, in the Bible. We are only saying that even when verses and passages and subjects in the Bible have been studied, the Bible has not yet been studied.

It takes all that is in the Bible to be really the Bible. And plainly a person has not thoroughly studied the Bible till he has studied everything that is in the Bible--everything that goes to make up the Bible.

And in order to study everything in the Bible, it is plain that it is necessary to go through the Bible, and through the Bible, and through the Bible--always be going through the Bible, until you know the Bible.

The Bible is composed of the story of:

- The creation:
- The fall:
- The flood, in its cause and effects:
- The re-peopling of the earth, and the confusion of tongues:
- The patriarchal times:
- The life of Abraham, Isaac, Jacob, and Joseph:
- The oppression and exodus of Israel:
- The conquest and inhabiting of the land of Canaan:
- The dwelling of the people in the land:
- The Kingdom of Israel:
- The division of the Kingdom:
  - The Kingdom of Israel-the ten tribes-until their destruction, the Kingdom of Judah-until their captivity:
- The captivity:

- The return from the captivity, and the re-establishment of the people and worship of God in the land:

- The prophetic sketch of the course of empire to the end:

- The coming of the Messiah, and his rejection:

- The re-building and organization of the church of God:

- The prophetic sketch of the course of the church to the end and to her glorious triumph in eternal glory.

Please study this list until you know it and you will know what is in the Bible. And then you will be prepared to begin the study of the Bible.--Medical Missionary, March 11, 1908.

## Chapter 2

### **Main Periods in the Bible**

In order to study the Bible for what the Bible is, and for what it tells, it is well to know what portions of the Bible are occupied with each great thought. Genesis is divided as follows:

The Creation: Chapters 1 & 2.

The Fall: Chapter 3.

The Flood: Chapters 4 to 9.

The Repeopling of the Earth, and the origin of many Languages: Chapters 10 & 11:1-9.

The Patriarchal Times: Chapters 11:10-32 / Book of Job.

With the exception of a small portion to the generations of Ishmael and of Esau, all the rest of Genesis is occupied with the stories of Abraham, Isaac, Jacob, and Joseph.

Abraham: Chapters 12:1 to 25:10.

Isaac: Chapters 25:19 to 28:5.

Jacob: Chapters 28:10 to 35:29.

Joseph: Chapters 37:1 to 50:26.

The rest of the Bible is divided as follows:

The Oppression and Exodus of Israel: Exodus, Leviticus, Numbers, Deuteronomy.

The Conquest of Canaan and the settling of the Tribes in it: Joshua, 1 Chronicles 1 to 9.

The Dwelling of the People in the Land: Judges, Ruth, 1 Samuel 1 to 7.

The Story of the Kingdom: 1 Samuel 8:1 to the end of 2 Samuel; 1 Kings 1 to 11; 1 Chronicles 10 to end; 2 Chronicles 1 to 9.

The Story of the Divided Kingdom: 1 Kings 12 to end; 2 Chronicles 10 to end; Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, and Habakkuk.

The Story of the Captivity: Jeremiah, Ezekiel, and Daniel.

The Story of the Returning from Captivity, and Re-establishment in the Land: Ezra, Haggai, Zechariah, Esther, and Nehemiah.

The Succession of Empires from the Time of Daniel to the End of the World: Daniel.

The Coming of the Messiah and His Rejection: Matthew, Mark, Luke, and John.

The Rebuilding and Organizing of the Church of God: Acts, and the Epistles.

The Course of the Church to the End, and to Her Glorious Triumph in Eternal Glory: Revelation.

Please study this outline, verifying it by the Scriptures, and you will know more about what is in the Bible; and will be better prepared to begin the study of the Bible.--Medical Missionary, March 25, 1908.

## Chapter 3

### **A Brief History of Worldly Kingdoms**

In the beginning, God created the heaven and the earth, and man upon the earth to inhabit it forever.

"For thus says the Lord that created the heavens; God himself that formed the earth and made it; He has established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." (Isaiah 45:18) "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." (Psalm 115:16)

God's works were there for man to enjoy, and God's rest for him to enter into and there abide forever more. "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." (Genesis 2:3) "And He said unto them, The sabbath was made for man, and not man for the sabbath." (Mark 2:27) "For we which have believed do enter into rest, as He said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For He spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into my rest." (Hebrews 4:3-5)

But the man forsook his glorious privileges and fell from his high estate. Yet the Lord gave himself to redeem man from his sin

and loss. And even from this gift of redemption there was such a departure and such a fall that the flood was the only remedy.

In Noah and his family God again started mankind and the world in the right path; and with those who knew His way. And again, when man had multiplied upon the earth, there was a forsaking of the way of the Lord for the ways of sin; and a forsaking of Him as true God and only king for idols as gods and man as king in the place of God.

Nimrod, the exceedingly impious rebel, "and overbearing tyrant in Jehovah's sight," [PP Editor's note: This is obviously a paraphrase of Genesis 10:9] was the first to establish this idolatrous, rebellious, tyrannical, monarchical, and imperial order of things. "Nimrod ... began to be a mighty one in the earth." (Genesis 10:8)

He was the first mighty one; the first to assert monarchical and imperial power; the first to assert human authority by force, compelling all to recognize his dominion and his authority;-- hunting, pursuing, and persecuting all who desired still to worship God and have Him as their king. "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and built Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city." (Genesis 10:8-12)

However, Nimrod's assertion of dominion and authority was totally different in principle as well as in operation from the dominion of God. The sovereignty of God is primarily over persons; over the minds, the hearts, the souls, of people, in a loving fellowship and joyous liberty that sanctifies, enlightens, and ennobles. Nimrod's asserted sovereignty was primarily over territory; and secondarily over men, and as the consequence of their happening to be in the territory. For men as men he cared nothing at all.

Territory, dominion, and authority over territory, lordship, ownership, and monopoly of territory,--this was primarily the direction taken by Nimrod's monarchical and imperialistic ambition; and it followed as a necessary consequence that the people who happened to be within the territorial bounds of his ambition must acknowledge him as only lord and only king, and must pay tribute and all obedience and allegiance to him. Therefore, "With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers had rested upon the feeling of kindred, and the ascendancy of the chief was an image of parental control. Nimrod on the contrary, was a sovereign of territory, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes-enlarged families-society; now there was a nation, a political community-the State. The political and social history of the world henceforth are distinct, if not

divergent.--[Joseph Bonomi, F.R.S.L., Nineveh and Its Palaces, Section II, Chapter I.

Nimrod extended his empire, established his dominion, and enforced his will and authority over all the Mesopotamian plain, from Erech to Nineveh. But that empire failed, fell, and became nothing. Yet others followed readily the way of Nimrod in the Mesopotamian plain. The first, was that of Chaldea, after which Elam by Chedorlaomer arose to power and spread her empire not only over all the Mesopotamian plain from Ur to Nineveh, but also over all the country westward to the mountains of Lebanon and the River Jordan.

This empire King Chedorlaomer held for twelve years. But the thirteenth year there was revolt in the West; and: "The fourteenth year came Chedorlaomer and the kings that were with him," (Genesis 14:5) to put down the rebellion. They came as far as to Sodom and Gomorrah, and defeated the four kings of the plain of the Jordan. But on their return to the East laden with the spoil, and with Lot as prisoner, Abram followed and effected a night surprise and an overwhelming defeat; and the empire of Chedorlaomer was at an end. (Genesis 14)

Next arose Egypt to world-power, and by invasion and slaughter extended her empire over all people and countries from Ethiopia to Asia Minor and to Elam. This extensive empire was maintained about three hundred years, when it, too, was broken to pieces.

Next arose the power of Assyria, and by repeated invasion and merciless slaughter she spread her empire over all countries from Elam and Asia Minor to Ethiopia. For four hundred years Assyria held imperial and terrorizing sway, when her empire and her very existence as a power were annihilated. (Along with the verses listed, see also the whole book of Nahum) "O Assyrian, the rod of my anger, and the staff in their hand is my indignation. ... For he said, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: And my hand has found as a nest the riches of the people: and as one gathers eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped." (Isaiah 10:5,13-14) "And He will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for He shall uncover the cedar work. This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passes by her shall hiss, and wag his hand." (Zephaniah 2:13-15)

Then came Babylon, "the hammer of the whole earth," (Jeremiah 50:23) smiting the nations "in wrath with a stroke." (Isaiah 14:6)

This continued for eighty years, when in the wild orgy of reckless intemperance and irreligion of Belshazzar's feast the power of Babylon sank forever. (Along with the verses listed, see also Daniel chapter 5.) "How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!" (Jeremiah 50:23) "Take up this proverb against the king of Babylon, and say, How has the oppressor ceased! the golden city ceased! The Lord has broken the staff of the wicked, and the scepter of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hinders." (Isaiah 14:4-6)

Next came upon the stage of the world the power of Media over Persia. Two hundred years Persia held sway, the latter half of which time murderous men and violent, intriguing women strove for the mastery in a system of almost the very desperation of wickedness. "And Darius the Median took the kingdom, being about threescore and two years old." (Daniel 5:31) "And when he has taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it." (Daniel 11:12) "Then said he, Do you know wherefore I come unto you? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." (Daniel 10:20)

Next, following the marvelous example of Alexander, the rapid energy of the Greeks filled the stage of empire for a hundred and fifty years, till again "the transgressions were come to the full,"

(Daniel 8:23) when this power and empire also sank forever. "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." (Daniel 8:21-23) "And the people of the prince that shall come shall destroy the city and the sanctuary." (Daniel 9:26) "But he that comes against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed." (Daniel 11:16)

Then came a new order of things in the way of empire-government of the people, a republic. A people had risen who had repudiated kings and kingships, and all that pertained to them; asserting that men were capable of governing themselves, and needed no such expensive luxury as kings to be over them, to exact of them tribute, and to oppress and abuse them. This was Rome.

Thus arose a world-power and empire, "different from all that were before it," (Daniel 7:7) and, "diverse from all kingdoms." (Daniel 7:23)

While this was true as to principle and form, in character and in practice it proved to be the same old imperial despotism and tyranny, only intensified. This empire continued for five hundred years, when it, too, filled the measure of iniquity, and fell in

annihilating ruin. "And in those times there shall many stand up against the king of the south: also the children of robbers shall exalt themselves to establish the vision; but they shall fall." (Daniel 11:14) "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. ... Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; ... Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." (Daniel 7:7,19,23) "And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. And the fourth angel sounded, and

the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Revelation 8:6-13)

Empire was gone, government of the people--republic--was gone, and ten kingdoms occupied the stage. "It had ten horns." (Daniel 7:7) "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. (Daniel 7:24)

But again the story of imperial ambition was repeated through a long succession of thirteen hundred years, when again there came a new order of things. Again there arose a people who repudiated kings and kingship and all that pertained to them, asserting that men are capable of governing themselves, and need no such expensive luxury as kings to be over them, etc., etc.

Again from this new order of things there arose a world-power expanding into empire as before, following the same course as the others, and finally to come to the same end as all the others, and with all the others of its time and its day. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon. And he exercises all the power of the first beast before him, and causes the earth and them which dwell therein

to worship the first beast, whose deadly wound was healed. And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men, And deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." (Revelation 13:11-17) "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." (Revelation 16:13-16) "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with

brimstone." (Revelation 19:19-20) "You saw till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. ... And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God has made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Daniel 2:34-35,44-45)

Please follow carefully this study through the Bible, verifying it by the Scriptures, and you will be better prepared to study the Bible.--Medical Missionary, April 8, 1908.

## Chapter 4

### **A Brief History of Man**

God made the world to be man's dwelling-place with God. "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 moves upon the earth. 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. And to every beast of the earth, and to every fowl of the air, and to every thing that creeps upon the earth, wherein there is life, I have given every green herb for meat: and it was so." (Genesis 1:28-30) "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." (Genesis 2:15)

But the man forsook God, lost his dominion, and lost his dwelling-place with God. "You made him a little lower than the angels; You crowned him with glory and honor, and did set him over the works of your hands: You have 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." (Hebrews 2:7-8) "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, has God said, You shall not eat of every tree of the garden? And the woman said unto the serpent, We may

eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die. And the serpent said unto the woman, You shall not surely die: For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil. 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. ... 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." (Genesis 3:1-6,24)

Yet God came to man in his lost condition, to dwell with him in the darkness, to lead them in the light and back to dwell with God in the light of God, and in the world of the light of God forevermore. "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 among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are you? And he said, I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told you that you were naked? Have you eaten of the tree, whereof I commanded you that you should not eat? And the man said, The woman whom you gave to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that you have done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because you have

done this, you are cursed above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life: And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel." (Genesis 3:8-15) "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them has the light shined." (Isaiah 9:2) "Arise, shine; for your light is come, and the glory of the Lord is risen upon you. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon you, and His glory shall be seen upon you." (Isaiah 60:1-2) "And you, O tower of the flock, the strong hold of the daughter of Zion, unto you shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Micah 4:8) "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. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 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. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Revelation 21:1-4)

Yet there were those who would not allow God to dwell with them, to lead them into the light; but against all that even He could do, went further into the darkness, and would not have the light:

Cain and his descendants, as in: "But unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why are you wroth? and why is your countenance fallen? If you do well, shall you not be accepted? and if you do not well, sin lies at the door. And unto you shall be his desire, and you shall rule over him. 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. And the Lord said unto Cain, Where is Abel your brother? And he said, I know not: Am I my brother's keeper? And He said, What have you done? the voice of your brother's blood cries unto me from the ground. And now are you cursed from the earth, which has opened her mouth to receive your brother's blood from your hand; When you till the ground, it shall not henceforth yield unto you her strength; a fugitive and a vagabond shall you be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, you have driven me out this day from the face of the earth; and from your 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. And the Lord said unto him, Therefore whosoever slays Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. And Lamech took unto him two wives: the name of

the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah. And Lamech said unto his wives, Adah and Zillah, Hear my voice; you wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." (Genesis 4:5-24)

Nevertheless, there were those who welcomed God to dwell with them, in order that they might walk with Him. These gladly called upon the name of the Lord, and even called themselves by the name of the Lord. These were the children of God, the people of the Lord: Seth and his descendants, as in: "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call themselves by the name of the Lord." (Genesis 4:26,margin) "This is the book of the generations of Adam. In the day that God created man, in the likeness of God He made him; Male and female He created them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died. And Seth lived a hundred and five years, and begat Enos: And Seth lived after he begat Enos eight hundred and

seven years, and begat sons and daughters: And all the days of Seth were nine hundred and twelve years: and he died. And Enos lived ninety years, and begat Cainan: And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: And all the days of Enos were nine hundred and five years: and he died. And Cainan lived seventy years, and begat Mahalaleel: And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: And all the days of Cainan were nine hundred and ten years: and he died. And Mahalaleel lived sixty and five years, and begat Jared: And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: And all the days of Mahalaleel were eight hundred ninety and five years: and he died. And Jared lived a hundred sixty and two years, and he begat Enoch: And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: And all the days of Jared were nine hundred sixty and two years: and he died. And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him. And Methuselah lived a hundred eighty and seven years, and begat Lamech: And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: And all the days of Methuselah were nine hundred sixty and nine years: and he died. And Lamech lived a hundred eighty and two years, and begat a son: 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 has cursed. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: And all the days of Lamech were seven hundred seventy and seven years: and he died. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth." (Genesis 5:1-32)

Through ten generations these were true to God, and held their own and the way of right and truth against the growing tide of evil from the children of the darkness. And then, ah saddest to tell, the children of the light forsook the way of the light; those who knew the way of right and truth went in the way of falsity and wrong: "The sons of God saw the daughters of men that they were fair; and took them wives of all which they chose." (Genesis 6:2)

The consequence was that with this mighty encouragement in the wrong, the children of darkness swung away into overwhelming wickedness with no thought of any restraint. Then the wickedness speedily grew so all-prevailing that "every imagination of the thoughts of the heart, [the very spring of every purpose and desire,] was only evil continually." (Genesis 6:5)

The whole world became so corrupt and filled with violence that nothing short of the mighty waters of the Flood could stop it. And the Flood did stop it. But it should not be forgotten that it was not of itself the wickedness of the ones who were only wicked, but it was apostasy of those who knew God and the right that brought the Flood.

The Flood cleansed the earth of the wickedness and violence that had cursed it to its ruin; and again mankind and the world were started with those who were willing to have God dwell with them to lead them in the way of light.

But again there were those who loved darkness rather than light, and practiced the deeds of evil. Strife and violence grew until force became the only prevalent authority; and this itself developed the mighty imperial power of Nimrod.

However, the particular evil of Nimrod's imperialism lay not so much in its civic or political aspect as in its religious bearing. This was the country of Chaldea, the extreme southern portion of the Mesopotamian plain from a little below Erech to the very waters of the sea that is now the Persian Gulf.

But it was not long after Nimrod had passed from the world before Chaldea herself followed his example, and in the same spirit. Ur was the capital of Chaldea, and the King of Ur and Chaldea, brought under his power all of the country of the two rivers to the borders of Assyria. Uruldt was this King of Ur who established the empire of Chaldea, and was succeeded in it by his son Ilgi.

And it was just in this time of the imperial sway of Ur and Chaldea that Abram and his relatives went forth out of Ur of the Chaldees, to go into the land of Canaan. When all the power of imperial combination was used to compel all to worship idols and the sun and the moon and the constellations; when the worship of

the true God was then forbidden, and his worshipers were persecuted, God separated his own true worshipers from it all. He called out Abram from Ur of the Chaldees, and removed him, far from the seat and the bounds of empire, into the land of Canaan, where there was no such thing, but where all was open and free. "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." (Genesis 11:31) "Now the Lord had said unto Abram, Get out of your country, and from your kindred, and from your father's house, unto a land that I will show you." (Genesis 12:1) "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, And said unto him, Get out of your country, and from your kindred, and come into the land which I shall show you. Then he came out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed into this land, wherein you now dwell." (Acts 7:2-4)

Thus and then God began to take one of the Gentiles, to call out from the heathen, a people for His name. He would make Abram to be father of a multitude, numberless as the stars, who would be of faith. Thus God began to build His church, His selected assembly or called-out ones. And He began it by calling them out and away, by separating them, utterly, from all that was, or was of, any state or empire; and joining them to himself as their only Lord and King.

These, through the experiences of Egypt and the wilderness, He brought into the land of Canaan, a congregation of the Lord, His church, all of faith; a people who knew the mighty works of the Lord, and whom He called to enter into His rest. "This is he, that was in the church in the wilderness with the angel which spoke to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us." (Acts 7:38) "Behold, the ark of the covenant of the Lord of all the earth passes over before you into Jordan. Now therefore take twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bore the ark were come unto Jordan, and the feet of the priests that bore the ark were dipped in the brim of the water, (for Jordan overflows all his banks all the time of harvest,) That the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bore the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." (Joshua 3:11-17) "And the Lord said unto Joshua, See, I have given into your hand Jericho, and the king thereof, and the mighty men of

valor. And you shall compass the city, all you men of war, and go round about the city once. Thus shall you do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day you shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord. And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, You shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall you shout. So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the

rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord has given you the city. And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And you, in any wise keep yourselves from the accursed thing, lest you make yourselves accursed, when you take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." (Joshua 6:2-20) "For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief." (Hebrews 3:16-19)

But lo! even with these called-out ones, these especially his own, there was a forsaking of God for idols, and in forsaking of Him as only king and Lord, for a man in the place of God as king and Lord, "like all the nations." (1 Samuel 8:5)

And when they had thus rejected God and had chosen a king and kingdom of this world "like all nations," even this kingdom God would make a type of the wisdom and righteousness and peace and plenty and joy of His own true kingdom. And again the people were shown the mighty work and ways of God, and were called to enter into His rest. "And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than your name, and make his throne greater than your throne. And the king bowed himself upon the bed." (1 Kings 1:47) "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." (1 Chronicles 29:23) "And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bore spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her. And she said to the king, It was a true

report which I heard in my own land of your acts, and of your wisdom: Howbeit I believed not their words, until I came, and my eyes had seen it: and, behold, the one half of the greatness of your wisdom was not told me: for you exceed the fame that I heard. Happy are your men, and happy are these your servants, which stand continually before you, and hear your wisdom. Blessed be the Lord your God, which delighted in you to set you on His throne, to be king for the Lord your God: because your God loved Israel, to establish them for ever, therefore He made you king over them, to do judgment and justice. And she gave the king a hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones. And the king made of the algum trees terraces to the house of the Lord, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which she had brought unto the king. So she turned, and went away to her own land, she and her servants. Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; Beside that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target. And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the

house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with pure gold. And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom. And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon. For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. And king Solomon passed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year. And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem. And he reigned over all the kings from the river even unto the land of the Philistines, and to the order of Egypt. And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance. And they brought unto Solomon horses out of Egypt, and out of all lands. ... And Solomon reigned in Jerusalem over all Israel forty years. And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead." (2 Chronicles 9:1-28,30-31) "Judah and Israel

were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl. For he had dominion over all the region on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he spoke three thousand proverbs: and his songs were a thousand and five. And he spoke of trees, from the cedar tree that is in Lebanon even unto the hyssop that springs out of the wall: he spoke also of beasts, and of

fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." (1 Kings 4:20-34)

But even from this there was a falling away-a forsaking of God for idols, and of his way for the ways of the kingdoms of the world. "But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, You shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the

Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of you, and you have not kept my covenant and my statutes, which I have commanded you, I will surely rend the kingdom from you, and will give it to your servant. Notwithstanding in your days I will not do it for David your father's sake: but I will rend it out of the hand of your son. Howbeit I will not rend away all the kingdom; but will give one tribe to your son for David my servant's sake, and for Jerusalem's sake which I have chosen. And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom. ... And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah: And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria. And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father. And the man Jeroboam was a mighty man of valor: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: And Ahijah caught the new garment that was on him, and rent

it in twelve pieces: And he said to Jeroboam, Take ten pieces: for thus says the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to you: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) Because that they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in my eyes, and to keep my statutes and my judgments, as did David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto you, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. And I will take you, and you shall reign according to all that your soul desires, and shall be king over Israel. And it shall be, if you will hearken unto all that I command you, and will walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with you, and build you a sure house, as I built for David, and will give Israel unto you. And I will for this afflict the seed of David, but not for ever. Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon. And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in

the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead." (1 Kings 11:1-14,23-43)

This evil way was continued and persisted in, to the destruction of the kingdom and to the destruction or captivity of the people. Through the experiences of the captivity, God brought into the land again a people who knew His way. But again there was a falling away. God's way was forsaken for the ways of the kingdoms of this world; again "like all the nations," only worse.

Yet after all this, even after these, God called and besought that they would let Him come to them and dwell with them. In His own son He came to them to redeem them to himself. And even in this way they rejected Him, and threw themselves over bodily to the kingdom and king of this world, vehemently exclaiming, "We have no king but Caesar!" (John 19:15)

Again God began to build His church, and to visit the Gentiles to take out of them a people for His name. "And I say also unto you, That you are Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18) "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon has declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which

is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, says the Lord, who does all these things." (Acts 15:13-17)

But again there came a falling away, a forsaking of the way of God for the ways of the world; a rejection of God as only king and Lord for a man in the place of God; and worse than all the nations. "Notwithstanding I have a few things against you, because you suffer that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." (Revelation 2:20) "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost has made you overseers, to feed the church of God, which He has purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:28-30) "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God. ... For the mystery of iniquity does already work: only he who now lets will let, until he be taken out of the way." (2 Thessalonians 2:3-4,7) "I wrote unto the church: but Diotrefes, who loves to have the pre-eminence among them, receives us not. Wherefore, if I come, I will remember his deeds which he does, prating against us with malicious words: and

not content therewith, neither does he himself receive the brethren, and forbids them that would, and casts them out of the church." (3 John:9-10)

And still the same old question abides as fresh and urgent as ever, "Will those who know the Lord, even the Lord's own people--will those, after so long a time, allow the Lord to be their King--King and Lord indeed, and they His people and of His kingdom in very truth?"

Thank the Lord! there is yet to be a people of God, and the time is just now,--a people who will have God as their true and only king according to His own mind and wish as purposed through all the ages.

For it stands written with a mighty oath that in these our days the mystery of God, which is God manifest in the flesh, should be finished: and it will be finished to the true glory of God. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by Him that lives for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He has declared to His servants the prophets." (Revelation 10:5-7) "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That He might sanctify and cleanse it with the washing of water by the word, 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 5:25-27)--Medical Missionary, April 15, 1908.

## Chapter 5

### **Creative Steps**

God is Creator. Whatever He accomplishes is by creation. The Bible, the Word of God, presents no other thought than that all the works of God are of creation only. See: "In the beginning God created." (Genesis 1:1) "[He] created heaven, ... and the earth." (Revelation 10:6) "These are the generations of the heavens and of the earth when they were created." (Genesis 2:4) "By Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him." (Colossians 1:16) "Ask now of the days that are past, which were before you, since the day that God created man upon the earth." (Deuteronomy 4:32) "Create in me a clean heart, O God." (Psalm 51:10) "I create the fruit of the lips." (Isaiah 57:19) "The people that shall be created shall praise the Lord." (Psalm 102:18) "They are created now, and not from the beginning." (Isaiah 48:7) "We are His workmanship, created in Christ Jesus unto good works." (Ephesians 2:10) "Put on the new man, which after God is created in righteousness and true holiness." (Ephesians 4:24) "Remember now your Creator." (Ecclesiastes 12:1) "Behold I create new heavens and a new earth. ... Be glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." (Isaiah 65:17-18)

There are many, many more such scriptures, but these are sufficient to make plain the truth that in all things God is Creator,

and that whatsoever He does, is by creation. Now it is the essential characteristic of creation that it is done immediately, that it is done suddenly, at the moment, upon the speaking of the creative word. "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth. ... For He spoke and it was." (Psalm 33:6,9) "And God said, Let there be light: and there was light. And God said, Let there be a firmament, ... and it was so. ... And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. ... And God said, Let the earth bring forth grass, and herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." (Genesis 1:3,6-7,9,11) "I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass. ... They are created now, and not from the beginning." (Isaiah 48:3,7)

It must ever be borne in mind that it was by the Lord Jesus that God created, and ever creates all things: "God, who created all things by Jesus Christ;" (Ephesians 3:9) and that it was the Lord Jesus who spoke the creative word. This same Lord Jesus came to the earth in the form and flesh of man, and still spoke here the word of God, the creative word. And in every instance, as soon as the word was spoken, the thing was done.

The centurion whose servant was sick of the palsy, said to Jesus, "Speak the word only, and my servant shall be healed." (Matthew 8:8)

Jesus spoke the word, "And his servant was healed in the self-same hour." (Matthew 8:13)

When the nobleman came to Cana, asking that Jesus would come down and heal his son who was sick at Capernaum, Jesus said, "Go your way, your son lives." (John 4:50) And, "at the same hour" (John 4:53) "the fever left him." (John 4:52)

When the leper called to Jesus, "If You will, You can make me clean," (Mark 1:40)

Jesus answered, "I will; be clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." (Mark 1:41-42)

Lazarus was dead four days, and was in the tomb, but when Jesus spoke the word, he came forth immediately.

These scriptures make plain the certain truth of the whole Bible that when a thing is created, when the creative word is spoken, it is done "immediately," "suddenly," "now." And it is certain that the whole Bible, from beginning to end, deals primarily and pre-eminently with the Creator and creation only.

And this truth that the, word and work of creation is ever accomplished "immediately," "suddenly," and "now,"--this sweeps utterly away forever all possibility of there being any truth in the

theory of evolution; that is, the theory that it is only through a long, long succession of ages that the things that are, came to be. It confirms by the best possible evidence, the Word of God, the perfect truth of the statement of one of the three original and always leading modern evolutionists that: "Evolution is antagonistic to creation."

That is the truth, and so perfectly the truth that it is simply impossible to hold both at once. Yet there are those who try to hold both under a theory of so-called theistic evolution. But "theistic evolution" is a contradiction in terms. "Theistic" is from theos, which means "God." "Theistic evolution," then, is "God evolution" or evolution with God. But God is Creator. And creation is "immediate," "sudden," and "now;" while evolution is only long drawn out through untold ages. So, to dub evolution "theistic" does not, and can not, save it from what its modern originators declared it to be, "antagonistic to creation."

That is the plain truth as to the principle and the fact of creation. And the plain record of the creation in the 1st chapter of Genesis confirms and emphasizes that truth. There were six days of the creation, and nine successive creative steps from "the beginning" to the finishing of the creative purpose.

1. The first was the creation of the heaven and the earth; and the earth was without form and void, and, darkness was upon the face of the deep, while the Spirit of God brooded upon the face of the waters.

2. The second was the creation of the light.

3. The third was the creation of the firmament or atmosphere.

4. The fourth was the creation of the dry land.

5. The fifth was the creation of all vegetation.

6. The sixth was the creation of the lights in the heavens.

7. The seventh was the creation of the creatures of the sea and of the air.

8. The eighth was the creation of the beasts and other moving things upon the earth.

9. The ninth was the creation of man.

Note that in these nine successive steps to the completion of the one creative purpose, each one of the nine was a distinct creation itself. Each time there was spoken the creative word, as distinctly as if it were the only one. And all possibility of evolution anywhere in the course is excluded, not only by the creative word, but also by the very order of the successive steps.

The first was a condition of darkness and water. The second was light. But light is not an evolution from either darkness or water.

The third is the firmament or atmospheric heaven. But atmosphere is not an evolution from light. The fourth is the dry land. But dry land is not an evolution from atmosphere.

The fifth is the whole vegetable kingdom. And while it might be possible to present a plausible argument in favor of vegetation being an evolution from the dry land, it would be only plausible, for the plain word is against it.

But whatever plausible plea might be made in behalf of vegetation being an evolution from dry land, it is certain that all possibility of any such plea is excluded in connection with the sixth step in the succession; for that is the "lights in the firmament of heaven," and it is absolutely certain that the lights and stars of heaven were never an evolution from vegetation on the earth.

Likewise the seventh, which is the fishes of the waters and the fowl of the air, could never by any possibility be an evolution from the sixth, which is the lights and stars of heaven.

The eighth is the beasts and other creatures that move upon the ground, which are not by any possible means an evolution from those creatures that move in the water and in the air.

And the ninth is man, "the thinker," mind, "in the image of God;" and he is not an evolution from beasts nor from creeping things.

Thus evolution is not only "antagonistic to creation," it is likewise antagonistic in every way to the plain word and structure of the 1st chapter of Genesis. And however confidently people may hold the theory of evolution as true, it is certain that it can not be held at the same time either with the idea of creation, or with the plain reading and structure of the 1st chapter of Genesis.

No; the whole thought of the Word of God is creation, not evolution. The plain word, the whole structure, and the all-pervading idea of the 1st chapter of Genesis is creation, not evolution.--  
Medical Missionary, April 22, 1908.

## Chapter 6

### **The Creative Word**

"In the beginning." (Genesis 1:1)

The Bible is the only book in the world that gives any plain, direct, tangible statement of any real beginning. The Bible does this, and does it in a way that, in the very wording of it, conveys the conviction that the writer is sure of his ground and knows what he is telling.

The Bible writer not only knows that there was a definite and tangible beginning, but knows the true Source of that beginning. "In the beginning, God." (Genesis 1:1)

The beginning had its origin in God. God is the source of the beginning. And this in one word, and a single thought, gives a sure and perfectly satisfactory resting-place for the mind in its inquiries after the origin of things. "In the beginning, God." (Genesis 1:1)

God, when He is found, is the all-satisfying answer to every inquiry. This splendid fact that the origin of things, that the beginning of the beginning is in God, is well worth thinking of in our own affairs. Is the beginning of each one of our daily tasks found in God? Each purpose of life, each business calculation, each journey, each aim, each ambition, let there be said of it, "In the beginning, God." (Genesis 1:1)

Of each day itself, as at waking the day begins, let it be said, "In the beginning, God." (Genesis 1:1)

This will be found to give a sure and perfectly satisfactory resting-place for the mind, the soul, the spirit, and all the life; for there from this beginning as from that other and original one, God will be found to be the mighty worker unto a finished creation to His own glory and the eternal salvation of the soul. For, "In the beginning, God created." (Genesis 1:1)

The first of all that God is to any person, or to anything, is Creator. And whoever will have the beginning of everything in his life to be from God will find his life and affairs to be the creation of God. He will know God as Creator indeed. "In the beginning, God created heaven and earth." (Genesis 1:1)

And He did it by Christ Jesus the Lord. For, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were by Him, and without Him was not anything made that was made." (John 1:1-2) "God created all things by Jesus Christ." (Ephesians 1:9)

But the creation in the beginning is not all that there is of creation. Christianity is creation; for, "If any man be in Christ, he is a new creation;" (2 Corinthians 5:17) and, "We are His workmanship, created in Christ Jesus." (Ephesians 2:10)

Thus creation and Christianity are identical. The Creator is the Redeemer; redemption is only creation over again of man and the world when both had been undone by sin. "And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." (Revelation 21:5-6)

In the beginning, creation was accomplished only by the Creator's speaking the word. For, "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth. ... For He spoke and it was." (Psalm 33:6,9)

And in Christianity, the new creation is accomplished in the same way. For, "Of His own will He begat us with the word of truth." (James 1:18)

And, we are "born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever. ... And this is the word which by the gospel is preached unto you." (1 Peter 1:23,25)

This is the characteristic of the creative word, that the word which is spoken, itself produces that which the word speaks; the word of the Creator is self-fulfilling. In the beginning when the word was spoken, "Let there be light ... there was light." (Genesis 1:3)

And in Christianity when the word is spoken, and by the same One, "Your sins are forgiven you," (Luke 5:20) "I will; be you clean," (Matthew 8:3) it is equally so. To expect the word of the Creator itself to do what that very word speaks, and to depend upon that word itself to do it,--this is faith. For when the centurion came to Jesus, saying, "Lord, my servant lies at home sick of the palsy, grievously tormented," (Matthew 8:6) and Jesus answered, "I will come and heal him," (Matthew 8:7) the centurion replied, "Speak the word only, and my servant shall be healed." (Matthew 8:8)

And upon this Jesus. Said, "I have not found so great faith, no, not in Israel." (Matthew 8:10)

And Jesus spoke "the word only," and "his servant was healed in the selfsame hour." (Matthew 8:13)

And thus it is that "Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear." (Hebrews 11:3)

When a person recognizes and receives the word of the Creator, and receives it "not as the word of men, but as it is in truth, the word of God," (1 Thessalonians 2:13) and expects that word only to accomplish what the word speaks, and depends upon the word only to do it, this is faith. Then upon that faith, that word, self-fulfilling, effectually works in him that so believes, and the thing is done, according to the will of God.

And whosoever thus understands the power and working of the creative word in his own experience, thus also understands that the worlds were framed by the word of God. He understands the truth and the fact of creation in the beginning.

Thus Christian experience is inseparable from creation, and the understanding of creation--even the creation in the beginning--is inseparable from Christian experience. And so true it is that creation and Christianity are identical.--Medical Missionary, April 29, 1908.

## Chapter 7

### **Creation or Evolution: Which?**

By the Scriptures we have found that God is Creator; that all His works are accomplished by creation; and that creation is "immediate," "sudden," "now." And we have found that Christianity is creation; that Christian experience is an experience of creation.

Yet in spite of the fact that the Word of God says explicitly and only that the world with all that is of it was created, and that this creation was accomplished by six separate and distinct creative words, in six days; and in spite of the fact that one of the three chief originators of modern evolution says plainly that: "Evolution is antagonistic to creation," there are many professed believers of the Bible and professed Christians who hold that the world and all that is of it came by evolution; that is, by an almost interminably long and slow-moving series of ages. Now, why is this? It is simply because these persons have not faith. For it is written, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Hebrews 11:3)

Creation--the fact of creation--is understood by faith. Then when any one does not understand it, but instead adopts that which is "antagonistic to creation," it is certain that such a person has not faith. And since "Faith comes by hearing ... the word of God," (Romans 10:17) by which alone creation is accomplished, then

when any one does not understand creation, but accepts instead that which is "antagonistic to creation," it is plain that this is simply because he does not accept the word of God as the word of God, but looks upon it only as the word of men having in it no more power to create than has the word of man.

And looking upon the word of God only as the word of men, having in it no possibility of creation, then in the very nature of the case all that can remain is that he accept the notion that all things could have come only of themselves, and of course only through an interminably long succession of ages, and thus only by evolution.

Therefore this whole matter as between evolution and creation turns upon the one single question, "Is the word of God really the word of God?"

Is then the word of God really the word of God, or is it only as the word of men? And this question simply means, "Is God really God, or is he no more than a man would be in his place; so that his word means no more than a man's word would mean spoken on the same subject?"

That the word of God is really the word of God, can be known by every soul. And this can be known simply by faith; that is, simply by accepting it as the word of God, expecting that word itself to do what the word says. (Matthew 8:8,10) And so it is written, "For this cause also we thank God without ceasing, because, when you received the word of God which you heard of us, you received it

not as the word of men, but as it is in truth, the word of God, which effectually works also in you that believe." (1 Thessalonians 2:13)

When the word of God is received as the word of God that it is, and not as the word of men; that is, when it is received by faith, then it is found to be the word of God that it is in truth. And when it is found to be the word of God in truth, it is found and known to be the creative word that it is in truth, accomplishing itself the thing which the word says. And so, again, it is written: "As the rain comes down and the snow from heaven and waters the earth and makes it bring forth and bud that it may give seed to the sower and bread to the eater: So shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:10-11)

It is not we who accomplish what the word of God says; but "it shall accomplish" in us what the word says. And thus, "It is God that works in you that which is well pleasing in His sight." (Philippians 2:13)

Therefore, "Let the word of Christ dwell in you richly." (Colossians 3:16)

Thus Christianity is creation. And this is just what every professed Christian needs to learn; that Christianity is creation, not evolution; that Christian experience at the beginning and always is by creation, not by evolution; that it is "immediate," "sudden,"

"now," and not a long, tedious struggle, and even then still unaccomplished.

Every soul who has had the glorious experience of the divine forgiveness and conversion, knows full well that it was accomplished "immediately," "suddenly," "now." And that is creation; "For we are His workmanship created in Christ Jesus;" (Ephesians 2:10) and the clean heart is the result of creation-- "Create in me a clean heart, O God." (Psalm 51:10)

And this beginning of Christian experience, being, as everyone knows, "immediate," "sudden," "now," is evidence enough that Christian experience at every stage is accomplished in the same way--by creation. Is it not even so written that: "now is the accepted time; behold, now is the day of salvation." (2 Corinthians 6:2)

That is simply the assurance to every soul of the divine--the Christian--experience of the creative word and power that accomplishes things "now."

For it must not be forgotten that though from the beginning to the finishing of the creation of the world there were six days and nine successive stages, yet each of these was a distinct creation by the word of God spoken specifically to the accomplishment of that particular stage toward the completed creation. At each stage, God "said" the creative word, "and it was so."

And that is written to make plain to all the people forever that, since Christian experience is by creation equally with the formation of the world, and equally by the same person speaking the word, however many steps or stages there may be from the beginning to the finishing in perfection of Christian experience, yet each successive step or stage in that experience is a distinct creation by the word of God, spoken by the Holy Spirit to the mind and heart and spirit of the believer specifically to the accomplishment of that particular stage.

Therefore, the life of faith, which is life by creation and not by evolution, is to read the word of God constantly, receiving it as the word of God in truth, expecting it to accomplish the thing that it says.

And when by the light of the word and the Spirit there is seen any lack in the life, find the word of God that speaks the thing that will supply the need, then thank God in the Spirit for that word, accept it in the Spirit as the word of God to you, expect it to accomplish that which it says, depend upon the word itself to accomplish this in supply of your need creatively, that is "immediately," "suddenly," "now," and in the Spirit of God and in the faith of the word of God thank God that "it is so;" that the thing is done, and that the victory is yours. And thus, "This is the victory that overcomes the world, even our faith." (1 John 5:4)

Faith in God through Christ by the Spirit as creator; faith in His word as the creative word; faith in His doing things by His word creatively, which is "immediately," "suddenly," "now."

Now, dear soul, are you a creationist, or are you an evolutionist? And if you see that you have been an evolutionist, will you not drop it "immediately," "suddenly," just "now" by faith in the Creator and the creative word, and henceforth be a true creationist only.--  
Medical Missionary, May 13, 1908.

## Chapter 8

### **Man and Woman**

The 2nd chapter of Genesis, no less than the 1st, is the story of creation. The 2nd chapter gives facts and particulars that the 1st chapter does not give; so that the study of both chapters is essential in order to know the story of creation. Note the fourth verse: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." (Genesis 2:4)

This refers directly to Genesis 1:11, that tells of the creation of vegetation: "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." (Genesis 1:11)

It is plain upon the face of the statement that the first vegetation, did not grow, but was created full-formed. For,

- Herb "yielding seed" is nothing less than full-standing, ripe, seed-bearing herbage.
- Fruit tree "yielding fruit" is nothing less than a tree standing complete, with the fruit upon it.

- And fruit "whose seed is in itself" is only fruit that is ripe with the seed there.

And all this makes perfectly plain the truth of the statement in Genesis 2:4, that the first vegetation did not grow, but was made "before it grew;" that is, that it was created.

Again Genesis 1:26-27 tells that God created man, male and female, on the sixth day. "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 creeps upon the earth. So God created man in His own image, in the image of God He created him; male and female He created them." (Genesis 1:26-27)

Genesis 2:7, 18-22 tells how the man, male and female, was made: "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. And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. ... And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him." (Genesis 2:7-8,18)

Please note that the Lord does not say a "help-meet." There is no such thing as a "help-meet." Rightly there is not even any such word as "help-meet." No, the word and thought of the Lord is, "I will

make him a help" that is meet, fit, for him; that is adapted to him; that is the mate of him; a companion for him.

The man was alone. It was not good for him that he should be alone. But the man did not yet realize that he was alone. Therefore in order that the man might know how completely he was alone, the Lord brought "every beast of the field and every fowl of the air, ... unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name of it. ... but for Adam there was not found a help meet for him." (Genesis 2:19-20)

As each creature after its kind passed before Adam, and by the light and wisdom of the Spirit of God he read the inmost nature of each, he saw that of every kind there was a pair, male and female, that each was adapted to the other, that each was meet, fit, for the other and the complement of the other, that they were perfectly mated; and that of every kind there were these perfect mates.

And when all creatures of earth had thus passed before him, each kind in mates perfectly meet, fitted and adapted each to the other, lo! he saw that there was:

- nowhere one that was a mate for him;
- nowhere one that was adapted to him;
- nowhere one that was a meet, that was a companion for him;

- nowhere one that was congenial to him.

Then the man knew that he was alone, and that of all the creatures in the world he was the only one that was alone. This then caused him to know that he was alone indeed; and to know for himself that it was "not good for him to be alone." Then the Lord made the woman, "and brought her unto the man;" (Genesis 2:22) and instantly the man knew that he was no longer alone; that he now had his mate, one meet for him, one adapted to him; and in rapture he exclaimed, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." (Genesis 2:23)

And this teaches always that if the man will allow the Lord to bring to him the woman who is his mate, meet for him, and adapted to him, there will be always that true unity and its attending happiness in marriage that belongs there, and that the Lord intends shall always be found there.

But instead of this, it is far more often that both the man and the woman, moved only by the fancy of a day, plunge into a relationship that is for life, and presently find that instead of the joyous blessedness that makes a lifetime all too short, they have put themselves into a galling bondage that makes each day only all too long. And then anything, anything, for relief, and at last divorce for release.

No, no, none of that; but sober thoughtfulness in the blessed sanctions that God has provided, and noble respect for the divine relationship of which God is the author. Then will there ever be found in that relationship only, the dear delights and sacred joys with which God has filled it. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Genesis 2:24)

Here is another piece of instruction that was written for always: that a man shall leave his father and his mother and shall stand full and free with and for his wife. When a man takes a wife, he is to take her to himself, not to his parents; he is to take her to himself and to their homes, not into somebody's else home--not even into the home of his own father and mother. No: "A man shall leave his father and his mother, and shall cleave unto his wife." (Genesis 2:24)

For love of him she has willingly and without question left her own home: and all else. To her now life and all that is of it is utterly new and strange--except only her husband. In everything of life she must now deal with new environments, and find new adaptations; and he must do all to make all this easiest and most pleasant. He must not think of having her pass through this in places and surroundings that are not her own, or where there shall be any but her and her husband.

See how carefully the Lord instructed his people of old on this. Every newly married man was forbidden to go out with the armies,

and was not to be charged with any public business, nor with any business that might take him from home, for a whole year. And this in order that he might be "free at home" to "cheer up his wife." Read it, for it is as good today as ever: "When a man has taken a new wife, he shall not go out to war, neither shall he be charged with any business, but he shall be free at home one year, and shall cheer up his wife which he has taken." (Deuteronomy 24:5)

Oh, if the Bible were really learned and followed, how far, far different even this world would be! Even as the days of heaven on earth. "That your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of heaven upon the earth." (Deuteronomy 11:21)--  
Medical Missionary, May 20, 1908.

## Chapter 9

### **Man's Diet and God's Rest**

The creation of man, male and female, was the crowning, as well as the finishing, work of the whole creation. There they stood, the perfect holy pair reflecting the image and glory of God.

Think of the wonderful mind and faculty of the man who by a look could read the essential nature of each creature and of the whole creation, and could speak the word that expresses the thought of that essential nature and characteristic. This word which the man spoke, defining each, was but the reflection of the word of God which had produced each.

This tells that the man was so at one with God in spirit and will and mind that at sight he could read correctly the thought of God in creation, and could exactly express that thought in the word of God. It shows that the mind and faculty and spirit of the man were truly but the reflection of the divine mind and Spirit. "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 moves upon the earth." (Genesis 1:28)

To man was given dominion over every creature of earth. But dominion over man himself belongs only to God. "And God said, Behold I have given you every herb bearing seed, which is upon the

face of the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat." (Genesis 1:29)

There is the original and divinely prescribed dietary for man. Was it a proper dietary for him? Was it adapted to him? Did the Creator know what was the right thing, the best thing, for the food of the man whom He had created?

And this was the man in his original and best estate, in his divinely appointed and sinless estate. Whatever changes may have since come in man's estate that has brought changes in the dietary, is it not evident that such change in this dietary must necessarily be solely because of the change in the man's estate?

But has any change that has come in man's original and divinely appointed estate ever been for man's improvement? Most assuredly not. Then has any change from man's original and divinely appointed dietary ever been for man's improvement? Equally assuredly not.

Is it the divine will or purpose that man should remain, or that any man should be satisfied to remain, in any condition that has come by change from the man's original and divinely appointed estate? Plainly not.

Then is it the divine will or purpose that any then who seeks restoration to man's original and divinely appointed estate should choose to retain or can it be for any such man's good to retain the

changed dietary that has come only as a consequence of the change from man's original and divinely appointed estate? Equally plainly not.

Plainly enough, then, it is only those who are satisfied with the change from man's original and divinely appointed estate, and would have this changed condition to be the eternal one-it is only these who can consistently plead for the permanency of the changed dietary that has come only as a consequence of the change from man's original and divinely appointed estate. "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." (Genesis 1:31) "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had made." (Genesis 2:1-2)

He rested, not because of weariness, but for the purpose of holiness: not for recuperation of wasted energy, but for spiritual refreshing, delight, and triumph in the finished creation. "Have you not known? have you not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary?" (Isaiah 40:28) "God is Spirit." (John 4:24)

Therefore the only rest possible to Him is spiritual rest, "that supreme repose which only the Spirit can know...Just as, in the solemn pauses between the creative days, He pronounced His creatures "very good," so did He rejoice over the finishing of His

work, resting in the perfect satisfaction of an accomplished plan; not to restore His wasted energy, as man rests, but to signify that in the coming of man the creative idea has found its consummation and crown. Such is the rest possible to a purely spiritual nature,--the rest of a completed work."--Rev. George Elliott, The Abiding Sabbath, Part I: Sabbath of Nature, Chapter 1 "Ordinance of Creation."

And this rest of God was for man--for the eternal blessing, benefit, and instruction of man. "The sabbath was made for man, and not man for the sabbath." (Mark 2:27)

Of this truth the 92nd Psalm is the expression. It is "a psalm or song for the Sabbath day," and it says, "You, Lord, have made me glad through your work: I will triumph in the works of your hands. O Lord, how great are your works, and your thoughts are very deep." (Psalm 92:4-5)

This is the reflection, in man's experience, of the very thought expressed in the statement that at the finishing of "all His work," (Genesis 2:2) "[God] rested, and was refreshed." (Exodus 31:17)

"Suppose the question to be asked, "How can we know that any precept is moral in its meaning and authority, and not simply a positive and arbitrary command?"...No more perfect vindication of the moral character of a law can be given than to show that it is a rule of the divine conduct, that it has been imposed upon His own activity by that infinite Will which is the supreme authority both in the physical and moral government of the universe.

That law to which the Creator submits His own being, must be of absolute binding force upon every creature made in His image. Such is the law of the Sabbath. "God rested the seventh day," and by so doing has given to the law of the Sabbath the highest and strongest sanction possible even to Deity. In no conceivable way could the Almighty so perfectly and with such unchangeable authority declare, not simply His will in a positive institution, but the essentially moral character of the precept, as by revealing His own self-subjection to the rule which He imposes on His creatures. ...

Its obligation is addressed, not to man's physical nature alone, but to man as a spiritual being made in the image of God. It is laid not only on his bodily powers and natural understanding, but upon his moral reason as right, and upon his conscience as duty. It is therefore bounded by no limits of time, place, or circumstance, but is of universal and perpetual authority."--Rev. George Elliott, *The Abiding Sabbath, Part I: Sabbath of Nature, Chapter 1 "Ordinance of Creation."* "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." (Genesis 2:3)

His resting on the seventh day was for man; His blessing the seventh day was for man; His sanctifying the seventh day, was for man; yea, His very creation of the world was for man, for: "He created it not in vain, he formed it to be inhabited." (Isaiah 45:18)

And thus "for man" the seventh day was made the rest day. As it was made, and in all that was done to make it, the rest day, it was and is "for man."

And it is wholly spiritual; for God is only Spirit. It is the day of God's rest, and of God's blessing, unto holiness and sanctification. In that day man is not to seek his own rest, which is only physical, but God's rest, which is spiritual. In that day man is not to seek his own self-pleasing, which is only temporal blessing; but God's blessing, which is spiritual. And this spiritual rest, and this spiritual blessing, from God, are to be sought and found the seventh day for the cultivation of the soul in holiness unto sanctification.

This is not to say that physical rest and blessing cannot be, or are not to be, found at all on the seventh day, but only that these are not to be sought. The spiritual only is to be sought. And when the spiritual is found, then in and through that the physical is found in a far better and truer way than can ever possibly be by seeking the physical itself.

And thus at the very threshold of the world and of man's existence God would teach forever to all the grand and all-important lesson that man's truest existence is found only in the spiritual; that man's highest good and truest enjoyment of the physical and temporal things that are both rightly and necessarily his, are found only through the spiritual. And this transcendent truth is no more plainly taught in: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you,"

(Matthew 6:33) than it is in Genesis 2:2-3, in God's resting and blessing the seventh day "for man" unto man's promotion in holiness and sanctification of heart and life unto God.--Medical Missionary, May 27, 1908.

## Chapter 10

### **God's Purpose in His Rest Day**

"And He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." (Genesis 2:2-3)

And this was all for man. He created the world for man. He rested the seventh day for man. He blessed and hallowed and sanctified the seventh day, as the rest day, the holy day, the Sabbath of the Lord, for man.

What, then, was His purpose in all this for man? Here is the answer: "Hallow my Sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God." (Ezekiel 20:20)

There is therefore, that about the Sabbath by which he who hallows it may know not only that the Lord is God, but that the Lord is his God. To know God is to know not only that He is, but also what He is; for His name is not simply "I Am," but "I Am That I Am,"--I am what I am, I am that which I am.

Therefore, as the Sabbath is a sign which God has set, by which those who hallow it may know that He is the Lord their God, it follows with perfect certainty that there is in the Sabbath that by

which those who hallow it may find the knowledge of God. There is in it that by which he who hallows it may know what God is to the person; the Sabbath is a means of the revelation of God.

This is yet more fully seen in the truth that: "No man knows ... the Father, save the Son, and he to whomsoever the Son will reveal Him." (Matthew 11:27)

What God is, is revealed only through Christ, and can be known only in Christ. "God was in Christ, reconciling the world unto himself." (2 Corinthians 5:19)

Christ is therefore and forever, "God with us." (Matthew 1:23)

As the Sabbath is God's sign by which men may know that He is the Lord, and as He is known only as He is revealed in Christ, it is the very certainty of truth that the Sabbath is God's sign by which those who hallow it may know God as He is revealed in Jesus Christ,--the sign by which men may know what God is to the believer in Jesus. And this itself "is life eternal." (John 17:3)

Again: the Sabbath is God's sign by which those who hallow it may know that the Lord sanctifies them. "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." (Ezekiel 20:12)

But no man can be sanctified except by faith that is in Jesus Christ. "To open their eyes, and to turn them from darkness to light,

and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me [Jesus Christ]." (Acts 26:18)

Therefore, as the Sabbath is the Lord's sign that He sanctifies men, and as men can be sanctified only by faith in Jesus, it is the plain truth that the Sabbath is God's sign by which men may know the sanctifying power and purity of God, through faith in Jesus Christ.

This is why it is that only the believer can enter into God's rest in the Sabbath, as it is written, "We which have believed do enter into rest." (Hebrews 4:3)

And this is why it was that Israel, who did not believe, could not enter into God's rest; as it is written, "So I swore in my wrath, They shall not enter into my rest." (Hebrews 3:11)

But, "To whom did He swear that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief." (Hebrews 3:11)

Thus faith in Jesus Christ is and always was the object of the Sabbath; and the whole life of Sabbath-keeping.

The Sabbath, then, being the sign of what God in Christ is to the believer, it follows that there must be found in the Sabbath that which is also found in Christ. In other words, the Sabbath being the

sign by which men may know that God is the Lord, and God being known only in Jesus Christ, it follows that in the Sabbath there is the very reflection of what God is in Christ to the believer: otherwise it could not be such a sign.

Let us, therefore, look at the Sabbath as God made it; and at what the Lord did in the making of it; by which it became the Sabbath of the Lord. First, He created all things; then He ceased from His works and rested the seventh day; He then blessed the seventh day, and made it holy, and sanctified it. The Sabbath, therefore is:

### **1. The Reminder of God as Creator**

It is the reminder of His creative power manifested; for it is a sign between Him and His people forever, because that "In six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." (Exodus 31:17)

### **2. In the Sabbath Is God's Rest**

"For He spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again [He spoke of the seventh day on this wise], They shall not enter into my rest." (Hebrews 4:4-5)

### **3. In the Sabbath Is God's Blessing**

For, "He blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."  
(Genesis 2:3)

### **4. In the Sabbath Is God's Holiness**

For, "He hallowed [made holy] the Sabbath day." (Exodus 20:11)

But it is only the presence of God which makes anything holy. When Moses, attracted by the curious sight of the bush burning with fire yet not consumed, turned aside and approached to behold, "God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off your shoes from off your feet, for the place whereon you stand is holy ground." (Exodus 3:4-5)

That place was made holy ground solely by the presence of "Him that dwelt in the bush." (Deuteronomy 33:16)

Again, when Joshua, near Jericho, beheld "a man over against him with His sword drawn in His hand," (Joshua 5:13) and Joshua asked him, "Are you for us, or for our adversaries?" (Joshua 5:13)

He said, "Nay; but as Captain of the host of the Lord am I now come. ... And the Captain of the Lord's host said unto Joshua, Loose

your shoe from off your foot; for the place whereon you stand is holy." (Joshua 5:14-15)

That which made holy the place whereon Joshua stood, was the presence of the "Captain of the Lord's host," who was there. And as it is the presence of the Lord which makes holy, that which made holy the seventh day, the Sabbath of the Lord, was the presence of Him who rested the seventh day from all His works.

## **5. The Sabbath Has in It God's Sanctification**

Because He not only blessed the seventh day; but sanctified it, set it apart unto the holy use and service of the Lord,-that His presence might dwell therein. For it is not merely the transient presence, but the abiding presence, the special dwelling of God in a place, which sanctifies: for it is written: "Israel shall be sanctified by my glory, ... [For] I will dwell among the children of Israel, and will be their God." (Exodus 29:43,45)

Thus connected with the Sabbath there is the creative power of God, the rest of God, the blessing of God, the presence of God which makes holy, and the continuing dwelling presence of God which sanctifies. And all this is precisely (and in the same order,) what is found in Christ by the believer in Jesus, for:

## **1. Jesus Is the Creative Power of God**

First of all, the believer finds in Jesus the creative Power of God, manifested in making him a new creature; for, "We are His workmanship created in Christ Jesus unto good works, which God has before ordained that we should walk in them." (Ephesians 2:10)

## **2. Jesus Is God's Rest**

The believer finds in Jesus, God's rest; for, having found in Christ creative power to make him new, he ceases from his own works, as God from His, and enters into God's rest in Christ. "For he that is entered into His rest, he also has ceased from his own works, as God did from His." (Hebrews 4:10)

Therefore it is written: "Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and you shall find rest unto your souls." (Matthew 11:29)

## **3. Jesus Is God's Blessing**

The believer finds in Christ, God's blessing, for: "God, having raised up His son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." (Acts 3:26)

And, "the God and Father of our Lord Jesus Christ...has blessed us with all spiritual blessings in heavenly things in Christ." (Ephesians 1:3,KJV & RV)

#### **4. Jesus Is God's Holiness**

The believer finds in Christ, the presence of God to make him holy; for it is written: "I will not leave you comfortless; I will come to you. ... At that day you shall know that I am in my Father, and you in me, and I in you. ... If a man love me, he will keep my words; and my Father will love him, and we will come unto him." (John 14:18,20,23)

And, "to his saints, God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Colossians 1:26-27)

#### **5. Jesus Is God's Sanctification**

The believer finds in Christ, God's abiding, dwelling presence to sanctify him; for it is written: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him;" (John 14:23) and, "Whosoever shall confess that Jesus is the Son of God, God dwells in him, and he in God;" (1 John 4:15) "For you are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Corinthians 6:16)

Thus it is plainly seen that in the Sabbath is the very reflection of all that the believer finds in Jesus; and thus it is that the Sabbath is a sign to every one who hallows it, by which he knows that the Lord, the Creator of the heavens and the earth, is his God. And as no one can know God except as He is revealed in Jesus Christ; and as the Sabbath has connected with it the suggestion, the reflection, of all that the believer finds in Jesus; it is plainly God's sign, by which he who hallows it may find the knowledge of God as He is revealed in Christ.

In all this it must be borne in mind that it was in Christ and by Him that God created all things; for, "In the beginning was the Word, and the Word was with God, and the Word was God. ... All things were made by Him; and without Him was not anything made that was made." (John 1:1,3) "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones; or dominions, or principalities, or powers; all things were created by Him, and for Him." (Colossians 1:16)

Thus it was Christ who created all things; it was Christ who rested on the seventh day from all His work; it was Christ who blessed the seventh day because that in it He had rested; it was Christ whose presence made the day holy; and it is the continuing, dwelling presence of Christ which sanctified, and sanctifies, the seventh day. It was Christ himself; therefore, who connected with the Sabbath of the seventh day that which is the reflection of himself, that which is the expression of what He is to the believer in

Him, so that whosoever would hallow the Sabbath might know that the Lord, who is known only in Christ, is his God.

God's rest is in the seventh day; and God's rest is in Christ. It is impossible for God's rest to be in antagonistic places; for as with God, "there is no variableness, neither shadow of turning," (James 1:17) God's rest is the same wherever it may be. Therefore, God's rest being ever the same, God's rest in the seventh day, and God's rest in Christ, is precisely the same rest. And this being impossible to be in antagonism, is in perfect unity, and therefore demonstrates that the Sabbath is found in truth only in Christ and Christ is found in His fullness only in the Sabbath.

A beautiful lesson that shows Christ in the Sabbath and the Sabbath in Christ, is found in the ancient sanctuary. There was the table of shewbread, upon which were placed, at the beginning of every Sabbath, twelve fresh-baked cakes. Those cakes remained there until the beginning of the next Sabbath, when they were replaced by the fresh bread. Thus at the beginning of every Sabbath the bread was renewed.

The term "shewbread" is literally "bread of the presence;" and signifies Christ, "the true bread ... which came down from heaven, and gives life unto the world." (John 6:32-33)

This bread of the presence therefore signified the presence of Christ with the whole people--the twelve tribes--of Israel. The bread's being always there, signified the presence of Christ always

with His people. But this bread of the presence was always there only by being renewed, and it was renewed every Sabbath.

And thus God would teach the people then, and now, and forevermore, that His presence in Christ is renewed to the believer every Sabbath. When the Sabbath is past, however, His presence still abides through all the days of the week until the next Sabbath, when it is renewed; and thus is fulfilled the scripture, "My presence shall go with you, and I will give you rest." (Exodus 33:14)

Thus the true believer in Jesus, the true observer of the true Sabbath, is ever growing in the knowledge of God as He is revealed in Christ; and thus the Sabbath is a sign by which he knows that the Lord is his God, and that by His abiding presence He sanctifies him.

It is so also with the blessing of God in the Sabbath. When, on the sixth day, God made man, "God blessed them." (Genesis 1:28)

Then came the seventh day, in which God rested, and "God blessed the seventh day." (Genesis 2:3)

Thus both the man and the seventh day were blessed. The man was blessed before the day was blessed. Then when that blessed man came to that blessed day, he found additional blessing; and each succeeding Sabbath he found yet additional blessing. And had he remained faithful, it would ever have been the blessed man coming each Sabbath to the blessed day; and so he would ever have grown in the knowledge of God.

And so it is today, and will be eternally with every soul whom God has blessed in turning him away from his iniquities, and who hallows God's blessed Sabbath day; every time this blessed man comes to that blessed day, he receives additional blessing, and so is ever growing in the knowledge of God. "For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, says the Lord." (Isaiah 66:22-23)

And thus, whether before man sinned, or since he sinned, the Sabbath has ever been, and is still, and will ever be, God's sign, by which he who hallows it may know that the Lord, the Creator of the heavens and the earth, the God and Father of our Lord Jesus Christ, is his God; and may know what God is, as He is revealed in Jesus Christ, whether in creation or in redemption.

And what shall we more say? The Sabbath, truly understood, means all of Christ; and Christ, truly understood, means all of the Sabbath. And neither can be truly understood without the other. The Sabbath is God's sign and Christ is God's sign. Christ is God's sign spoken against, and the Sabbath is God's sign spoken against; and all, "that the thoughts of many hearts may be revealed." (Luke 2:35)

Yet ever He is indeed "the glorious Lord;" (Isaiah 33:21) and ever "His rest [His Sabbath,] is indeed glorious." (Isaiah 11:10) "Let

us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. ... For we which have believed do enter into rest." (Hebrews 4:1,3) "And hallow my Sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God." (Ezekiel 20:20) "The seventh day is the Sabbath of the Lord Your God." (Exodus 20:10)--  
Medical Missionary, June 10, 1908.

## Chapter 11

### **The Fall - I**

God created man upright; in mind and spirit reflecting the image and glory of God. "I have created him for my glory." (Isaiah 43:7)

God created the man to stand and to abide with Him eternally. Yet whether he would thus stand and abide, must be at the choice of the man himself. He was created free--to make his choice and decide his conduct for himself, spontaneously and voluntarily, in accordance with reasons or motives. He was created to stand--though free to fall, if he should so choose. Accordingly: "The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. 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 the Lord God commanded the man, saying, Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die." (Genesis 2:8-9,16-17) "With the mind I myself serve the law of God." (Romans 7:25)

The man was created to glorify God; that is, to receive of God and make it manifest. It was with the mind that the man was to receive the knowledge of God. God gave to the man His word and word is the expression of thought. Man receiving through the Spirit the word of God, the word containing the thought of God, which

was the expression of the mind of God, the man would thus by the Spirit be constant partaker of the mind of God; would ever be at one with God; would ever be at one with God, and ever growing in the knowledge of God.

There came to the man another word: "The serpent ... said unto the woman, Yea, has God said, You shall not eat of every tree of the garden?" (Genesis 3:1)

"Yea? Is it so? Has God said?" The question is one suggesting doubt and distrust; and is expressed literally only by that sneering grunt that is familiar to all, but which cannot be indicated in any form of actual word. "The woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die. And the serpent said unto the woman, You shall not surely die: For God knows that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil." (Genesis 3:2-5)

Here was another word, expressing another thought, the product of another mind. The two ways were now before her; the two words, the two thoughts, the two minds. The power of choice is fully and freely hers; which way now will she use that power? Will she choose the word, the thought, the mind of God, or that of Satan?

She knew the word of God; would she faithfully hold and trust that word, just as the word stood as the word of God? or would she

allow herself to be drawn away from that word to an "interpretation" and a "meaning" suggested by a mind that was foreign to that word?

For note: though Satan did antagonize the word of God with his "you shall not surely die," yet he did not say flatly that it was a lie, and not to be followed at all. He concealed his antagonism under the suggestion that she did not have the correct idea of the word, that she had not caught the true meaning; and that what he was telling her was the true meaning and interpretation, as even God himself knew: "For God knows that in the day you eat thereof, instead of dying, as you suppose that the word means, you shall be like God, knowing good and evil. And He knows that what I am telling you is the true meaning and interpretation of the word that you have cited."

Here, then, is the first comment and the first commentator on the word of God; the first to suggest that the word of God does not mean what it says, and to offer to show the true meaning and interpretation by presenting something different from what the word says. There is the first, but unfortunately not by any means the last, of these.

But to it all forever the answer is, No, no, no. God is perfectly able to say exactly what He means; and is sufficiently intelligent to select the words by which He means exactly what He says. There is never any need, nor is there any room, for anybody to tell what the word of God means; for it means just what it says. Accordingly it is written, "Consider what I say, and the Lord give you understanding in all things." (2 Timothy 2:7)

Understanding of the word of God is the gift of God to the believer who reads that word. It comes from God direct to the believer, and not through comments and "meanings" and "interpretations" given through wild conjecture of men.

And it is by the Holy Spirit that God gives this understanding of His word to the one who will consider what He says. And so it is written, "The Comforter which is the Holy Ghost whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26)

Please note that even when the divine Spirit gives understanding of the divine word, even He does not do this by attempting to tell what the Lord means, but only by bringing to the mind "whatsoever I have said."

Even the Holy Spirit, in teaching, and giving understanding in, the divine word sticks to what the word says. And only this, and such as this, is true teaching of that word forever. Let every one who stands as a teacher of the word of God, spend any length of time, and any degree of effort, that may ever be needed, to enable the people to see and consider what the good Word of God says; but never a moment in any attempt or suggestion to show what it means.

Just here is where lay Eve's salvation or her loss. If she had said to Satan this day: "Whether the word that I have cited may mean

what you suggest, I know not, nor do I care to inquire. I know what the word says, and I shall take it for just what it says; and there I stand and will stand. I will not eat of the fruit of that tree, because the word says that I shall not."

If Eve had done just that simple thing, everybody knows that she would not have sinned. Yea, not only she would not have sinned, but so long as she should continue to do this simple thing, she could not have sinned.

And that simple thing is as true today and forever to every person now in the world as it was and as it would have proved itself to be that day to Eve. And in that simple thing lies the power of the divine word to keep the soul from sinning. That divine word thus simply held by Eve would forever have kept her from sin. That divine word thus simply held kept the Lord Jesus in human flesh from sinning. As it is written: "Concerning the works of men, by the word of your lips I have kept me from the paths of the destroyer." (Psalm 17:4)

And that divine word thus simply held will keep every other one from sinning, just as it did Him, as it is written: "Your word have I hid in my heart, that I might not sin against You." (Psalm 119:11)

And to all people forever there stand written the all-gracious words: "I fear lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (2 Corinthians 11:3) "Consider what I say and the

Lord give you understanding." (2 Timothy 2:7) "The Comforter which is the Holy Ghost whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatever I have said unto you." (John 14:26)--Medical Missionary, June 17, 1908.

## Chapter 12

### **The Fall - II**

God had given to man His word. That word was the expression of His thought. That thought was of His mind. Man receiving that word as the word of God in truth, would thereby receive the thought of God, and would thus be partaker of the mind of God.

In the garden there came to man another word,--the opposite of the word of God. This word likewise was the expression of thought, and the thought, the product of mind. To, receive this word was likewise to receive the thought expressed in the word; and to receive that thought was to be partaker of that mind.

This latter word was the opposite of the word of God; the thought, the opposite of the thought of God; this mind, the opposite of the mind of God. To accept this word, instead of the word of God, was evidently to accept another mind than the mind of God. And in the garden this latter word was received in place of the word of God. And the fact that another mind had then been received, was immediately manifest; for: "The woman saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise." (Genesis 3:6)

The tree was not good for food; for in the garden apart from this tree and freely accessible to man grew "every tree that was ... good for food." (Genesis 2:9)

The tree was not pleasant to the eyes; for in the garden, apart from this tree and freely accessible to man, "made the Lord God to grow every tree that was pleasant to the sight." (Genesis 2:9)

The tree was not "a tree to be desired to make one wise," this is demonstrated every minute from then till now.

But the woman "saw" that the tree was good for food and pleasant to the eyes, and a tree to be desired to make one wise. She "saw" that the tree was what it was not. In other words, she saw what was not so. Yet she saw it; and to her it was real. Indeed, to her that was the only thing then that was real.

Now the only way in which anybody can see what is not so, the only way in which anybody can see as real what is not real at all--is by a hypnotic spell. One who is hypnotized sees only what is not so; to him that is real. Indeed, that is all that is real; and it is all that he sees. And that is just how Eve saw that the tree was good for food and pleasant to the eyes, and a tree to be desired to make one wise, when in truth it was nothing of the kind. It was by suggestion--the suggestion of the malign and deceiving mind.

And thus that which was true and real just as it stood, by suggestion became to her nothing; and what was not in any sense true or real, by suggestion became the only thing that was either true or real. It was a reversal of her own nature, wrought by her receiving the foreign mind, the mind that is the opposite of that of God.

Thus seeing the false and unreal to be the only true and real, "she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Genesis 3:6)

However, "Adam was not deceived." (1 Timothy 2:14)

Seeing that Eve "was in the transgression," he by his own choice went with her. But the result was the same; the foreign and deceiving mind was received, and it now reigned. The glory departed. And whereas, before, they had reflected the image and glory of God, they now to their own shame reflected only the image and shame of the deceiver.

And the results immediately appeared; when they heard the voice of the Lord, they were afraid. This was a new experience. They had heard the voice of the Lord before this, and were not at all afraid, but rather rejoiced. And the fear was altogether on their own part. Always, God is the one of whom no one can ever rightly be afraid. And even now on God's part they had no cause at all to be afraid. He had not come for revenge nor for punishment. Even though they had sinned, He had not come to condemn or to destroy, but only to save.

Yet they were afraid and hid themselves; and really thought that they could hide themselves from God. This itself betrays an utterly false mind. And the being afraid of themselves, was the consequence of the sin.

Here, then, is revealed the origin, the genesis, of the fear that is afraid. Sin is the cause, and the only cause of fear. Remove sin and there is no fear. And so it is written, "Perfect love casts out fear." (1 John 4:18)

When the sin is removed and the love of God is implanted by the power and Spirit of God, all fear is gone. The converted and cleansed soul is not afraid of anybody or anything. And if anyone is afraid of anything, it is because not all sin is gone: trust is not full. And above all he is not afraid of God. Instead of being afraid of God, he only loves and trusts Him absolutely-with perfect abandon. So certainly is it true that "perfect love," the Love of God imparted by the Holy Spirit, "casts out fear."

But they were afraid, as the consequence of their sin. And when asked in his hiding, "Where are you?" (Genesis 3:9)

Adam replied, "I was afraid, because I was naked, and I hid myself." (Genesis 3:10)

The Lord pierced this shield through and through with the simple question, "Who told you that you were naked?" (Genesis 3:11)

They had been naked before, they had been naked all the time, and "were not ashamed." (Genesis 2:25)

It was not their nakedness, but their sin: that caused them to be both ashamed and afraid. Therefore the Lord proceeded, "Have you eaten of the tree, whereof I commanded you that you should not eat?" (Genesis 3:11)

Here was a straight question. And he had eaten of the tree. Did he, then, answer, "Yes, Lord, I have, and am exceedingly sorry"?

Not at all. He gave a reply that involved in blame everybody but himself: "The woman, whom you gave to be with me, she gave me of the tree, and I did eat." (Genesis 3:12)

The Lord had not asked him what other people had done: He had asked him whether he had eaten of the forbidden tree. And though he had done it, all that he could answer was to tell what others, and even the Lord himself, had done; thus insinuating that whatever blame was in the case should be traced to Him who gave the woman to him. "And the Lord said unto the woman, What is this that you have done?" (Genesis 3:13)

Did the woman now say, "O, I have disobeyed your word. It is true, I have eaten of the forbidden tree. O, I am so sorry"?

No, like the man, she tells Him what someone else did. "The serpent beguiled me, and I did eat." (Genesis 3:13)

Now, why didn't they answer straight to a straight question? Well, reader, did you never find yourself doing just as they did?

When you had done a thing that was wrong, and you knew it, and you were asked a straight question as to whether you had done it, did you never find yourself dodging and bringing in everybody else before yourself to bear the blame?

Everybody knows that this trait is found in everybody in the world; and that to do so is as natural as it is to breathe. It is seen in the child as truly as in the grown person. And each one knows that it is the first impulse in such circumstance. And that transaction with Satan in the garden is the genesis of it. And this is how it is that the disposition has come to every one in the world and is found natural and spontaneous in every one.

That is how it came; but still the question remains, "Why is it? Why didn't Adam and Eve answer straight instead of crooked?"

The answer is, "They couldn't."

They were under the spell of another, and so were not themselves. They had received the word, and the thought and the mind of Satan; that mind that "is enmity against God, is not subject to the law of God, neither indeed can be;" (Romans 8:7) that mind in which self is supreme, and which will involve in wrong everybody in the universe, including even God, to protect self. That mind was now in possession of Adam and Eve. They were enslaved by it, and to him whose that mind is.

And at that moment it was no more possible for Adam or Eve to answer straight a question involving himself or herself in wrong--at that moment it was no more possible for Adam or Eve to confess wrong--than for Satan himself to do it. They were completely possessed and enslaved by the mind of Satan. In mind and thought they and he were completely at one. Man was completely fallen.--  
Medical Missionary, June 24, 1908.

## Chapter 13

### **The Redemption - I**

Man had fallen. He was a captive and enslaved in mind and body to Satan. Between man and his new and cruel master there was complete harmony. Satan's mind was man's mind and will.

But thank the Lord, the merciful and true God, mankind was not left in this enslavement. For immediately from His gracious lips there passed to Satan the ominous sentence, and to all mankind the blest assurance, that this alliance of enslavement was forever broken up. "And the Lord God said unto the serpent. ... I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel." (Genesis 3:14-15)

By the infinite power of that divine word, enmity was then planted between mankind and Satan; and from that moment to this, there has been no unity of mind or of soul between mankind and Satan, and no unity between even any individual and Satan except upon the continuous, persistent, and determined choice of the individual himself. The enmity between mankind and Satan that by the divine word was there and then implanted was fixed and perpetual from God; and it never can be affected nor modified by anything that Satan can do, but only by the personal choice of the individual himself.

The working of this divinely implanted enmity is fully described in the following inspired passage: "That which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it [the law] is good. Now then it is no more I that do it, but sin that dwells in me. For I know that in me (that is, in my flesh,) dwells no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwells in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:15-24)

The warfare there described between the good and the evil, is in every soul that ever came into the world. Every soul knows better than he does. He knows the good and "would do it." And though he hates the evil, he hates the evil that he does; and many times even fairly hates himself for doing the evil that he hates.

Each person knows in himself the experience of knowing better than he does; and the experience of resolving and promising himself to do better; and the experience of trying to do better, and failing; and the experience of "turning over new leaves," and the new leaves soon blurred as the former ones; and in and through it all only the

wearisome and discouraging experience of the treadmill or the quicksand.

Every soul knows that the law of God is good that says that what he is doing should not be done. He gladly consents in his mind that the law of God is good. He willingly "wills" that this good should be done, and even "wills" that he will do that good. But "how to perform," that is the problem.

For in his members, in his flesh, he finds another law, the law of sin, warring against the law of his mind, the law of God, and in the warfare he finds this "other law" gaining the victory and bringing him into captivity to the law of sin in his members. And this is always so, this experience is so constant, so utterly unrelieved, that itself forces the cry, "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24)

A body of death because it is only a body of sin. This is the warfare that is the consequence of the enmity that by the divine word was that day in the garden implanted between mankind and Satan.

But it is not a warfare in which the victory is always on the wrong side. It is a warfare in which the victory need not ever be on the wrong side. The warfare was started by the gracious Lord, expressly in order that every soul should be delivered from the bondage of corruption into the glorious liberty of the blameless children of God! Expressly in order that each soul should have only

victory all the time; expressly in order that victory should always be only on the right side, and on the side of right.

The only reason why in this divinely implanted warfare victory ever is on the wrong side; the only reason why the warfare ever turns against the soul, is that the soul himself seeks to gain the victory by his own battling and his own struggling. The victory in this warfare can never be gained in this way; the disadvantages are too many, the opposing forces are too many and too powerful. The lost, captured, and imprisoned soul is too weak to so fight the battle as to gain the victory and deliverance alone.

And it was never the intention that the victory and deliverance should be gained in that way. Note again the situation when the enmity was implanted, of which the warfare is the consequence. Adam and Eve were already lost, captured, and enslaved to the enemy. Their minds were only the reflection of his mind. And that being the condition, how could it be possible for them, of themselves, to carry to victory a warfare against their captor, even when the enmity had been implanted? On the very face of affairs, such a thing was plainly impossible.

What, then, alone could mean the implanting of the enmity and its consequent warfare? Just this: in Adam and Eve in transgression mankind was then in unity with Satan, and with the evil. There was no enmity between them. God breaks up that unity and friendship by creating and implanting in mankind enmity against Satan and the evil; implanting enmity against the very evil in which they were, and

which was in them, and of which they were a part. This planting in them enmity against the evil, was in itself to give to them the knowledge of the good. And in planting fixed hatred of the evil, there was given a longing for the good.

But, and please note it particularly, this good was not in them. And the longing for the good could not possibly be satisfied from themselves. The good was not in themselves, and they were not to look there for it. The good was only in God, who in His goodness had planted in them who were now bad the enmity against the bad, that gave to them the knowledge of the good. And the longing for the good could be satisfied only from Him who in His divine goodness had planted hatred of the evil in them who were already in the evil.

The planting of the enmity, therefore, plainly did not make mankind good. It gave them the knowledge of the good and a longing for the good. And it broke up the absolutism of the captivity and mastery of Satan, again setting free the will and the power of choice, so that mankind were again possessed of individuality to be exercised in choosing and willing which mind they would have and who should be their master.

And as the good, the knowledge of which, and the desire for which, was thus given, was not in themselves, but in Him who in His goodness created in mankind the enmity against Satan and the hatred of the evil, it is plain that the planting this enmity against Satan and the hatred of evil was the opening of the door, and the

showing of the way of salvation to lost mankind. And this door and this way of salvation thus opened and shown to lost mankind, was in itself only the gift of Jesus Christ the Lord, "the Door," (John 10:7) and, "the Way," (John 14:6) "the Desire of all nations;" (Haggai 2:7) "the Lamb slain from the foundation of the world." (Revelation 13:8)

And thus to every soul exclaiming in his defeat, "O wretched man that I am! Who shall deliver me from this body of death?" (Romans 7:24) from the moment of the planting of that enmity against Satan unto this moment and forever, the blessed answer is, "I thank God through Jesus Christ our Lord." (Romans 7:25)

There is in Him complete deliverance from defeat, from captivity, and from all loss, unto triumphant victory, unto glorious liberty, and unto eternal possession of "all things."

In the planting of enmity against Satan that day, there was the gift of Christ, "the true Light that lights every man that comes into the world [RV: 'on His coming into the world']." (John 1:9)

And in this gift of Christ there was a restoring of the true mind to lost mankind, and of freedom to choose this mind instead of the false and deceiving mind of Satan. And from that moment until now and forever, the divine call to every soul has been, "Change your mind;" that is, "Repent."

Repent your mind from the false to the true; from the mind that "is enmity against God and is not subject to the law of God, neither indeed can be," (Romans 8:7) to the mind that is in Christ, and that is itself the very keeping of the Law of God because it is made manifest by the Holy Spirit. "The Son of God is come and has given us a mind." (1 John 5:20) "Let this mind be in you, which was also in Christ Jesus." (Philippians 2:5) "We have the mind of Christ." (1 Corinthians 2:16)

And, "with the mind, I myself serve the Law of God." (Romans 7:25)

This is the redemption that was given to lost man the very day that he sinned and was lost. And it is the redemption to lost mankind forever. It is a free gift of divine grace, ever to be had in all its fullness only for the taking.--Medical Missionary, July 8, 1908.

## Chapter 14

### **The Redemption - II**

To the man, and of the consequences of eating of the forbidden tree, God had said, "In the day you eat thereof you shall surely die." (Genesis 2:17)

The man did eat of the forbidden tree. Why then did he not die that day? The answer is, because Christ that very moment gave himself to die, that the man might escape the death that he had incurred and that was that moment falling; because Christ took upon Him the death that was falling, and held forth to the man the free gift of life, instead of the death that was his due.

As soon as the man had sinned, the death was swiftly descending, and would have stricken him. But more swift than the swiftly descending death, was the loving Christ, the Author of life, to throw himself between, to take upon himself and so receive in himself all the death that was falling. Except for this blessed and swift redemption in the gift of Christ, the man would never have breathed after he had sinned.

Accordingly it is written, "I am come that they might have life, and that they might have it more abundantly." (John 10:10)

Except for His "coming" the man would never have had life after he sinned. But the moment he had sinned and so needed life,

that moment He, the blest Life-giver, "came" that the man "might have life." And so He "is our life." "He is your life." (Deuteronomy 30:20)

And this "life more abundantly" that He came that mankind might have, is eternal life. For, it is life in place of the death that was falling. If that death that was then falling had smitten the man, it is plain that it would have been only eternal death. Therefore, the life which Jesus came that the man might have, in place of the death that was falling, is plainly eternal life.

Yet this eternal life was not, and could not be, bestowed upon man and put within him as his very own, arbitrarily and without man's will or choice; for man was then a sinner. And to bestow upon him and put within him eternal life whether or not he should will or choose, would have been only to eternalize sin and the sinner.

Therefore, this eternal life, the "life more abundantly," was then in Christ given as a free gift to man to be accepted or rejected at the free choice of the man himself, in the freedom of will and choice that in the gift of Christ and the consequent planting of enmity between mankind and Satan had been given.

This, then, required that the man should have a life that would give to him a breathing-space in which he might exercise his freedom and power of choice, as to whether or not he would accept the eternal life so freely given. It required that there should be

bestowed a temporal life, in which man would have opportunity, at his own free choice, to "lay hold on eternal life." (1 Timothy 6:12)

And so it is written, "What is your life? It is even a vapor, that appears for a little time, and then vanishes away." (James 4:14)

Note that the Word does not say that your life is even as a vapor. No; but that "it is, even a vapor." And it vanishes away. Other than that statement of Inspiration, what words could possibly more strongly show the temporary, fleeting, intangible, and unsubstantial nature of "the life that now is," vitally spoken of as the natural life?

Yet even this unsubstantial, intangible, fleeting life, this life that "is even a vapor, that appears for a little time and then vanishes away," (James 4:14) is altogether the gift of Christ in the gift of himself, that swift moment when He interposed himself and intercepted the swift, descending eternal death. And this is how it is that in, every sense of the word it is altogether true that, "I am come that they might have life, and that they might have it more abundantly." (John 10:10)

It was only by His "coming," there and then, that they could ever have had life at all, after they had sinned. But He "came" that they might have life more abundantly, even eternal life. And that they might have this more abundant life, of their own free choice, and because they prized it.

He came that also they might have life at all, life in its simplest terms, life that "is even, a vapor, that appears for a little time and then vanishes away;" in order that in the breathing-space of this life that is even a vapor, they could "lay hold on eternal life;" (1 Timothy 6:12) that in the breathing-space of the life which is "even a vapor" and appearing "for a little time," they might lay hold on the life that is divine substance and abiding eternally. Thus it is, and so true it is, in the fullest meaning of the words, "I am come that they might have life, and that they might have it more abundantly." (John 10:10)

Therefore, and thus, it is the truth of God that every breath that has ever been taken by any soul on earth since the moment that Adam sinned, has been solely because of the gracious gift of Christ in that swift moment. And every breath that any soul breathes in the world today and ever, whether he, be wicked or righteous, natural or spiritual, he owes to, and receives from, the Lord Jesus in the gracious gift of himself that swift moment when He "came that they might have life," and this in order "that they might have it more abundantly."

And the way in which each soul uses the life that "is even a vapor" that is a "little time" vanishes away, this makes manifest to the universe just the use that he would make of the life that is divine substance and eternal, if he had it. And just here as upon no other point in human experience is worked out the principle: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. ... And if you have not

been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:10,12)

He who, having from Christ the gift of life that is a vapor and for a little time, in order that he may have the infinite opportunity of laying hold on eternal life, yet who spends this gracious gift and its grand opportunity, in dishonor to God and disregard of man, thereby demonstrating that this is just what he would do with eternal life, each thus counts himself utterly "unworthy of everlasting life." (Acts 13:46)

On the other hand, he who in gratitude to the Giver, and in appreciation of the gift of the life that is "even a vapor" and "for a little time," uses to the glory of God and the blessing of men, even this life that is so unsubstantial and fleeting, thereby demonstrates what he would do with life that is divine substance and eternal; and so demonstrates before God and the universe that he can be absolutely trusted with life that measures to eternity.

And note the question: "If you have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:12)

This life that is "a vapor" and for "a little time" is not our own. It comes to us without any choice or will of our own. It stays with us also without any choice or will of our own, except by act of sheer violence we destroy ourselves. And when this time comes for it to "vanish away," it then goes without any will or choice of our own;

and we cannot retain it whatever we do. So completely is it so that this life that is "a vapor" is not our own.

In Christ, however, the life that is substance and eternal, is our own. Christ gave himself for all. He came to all, that all might have this life more abundantly, this eternal life. By very right of His coming and His gracious gift, this eternal life belongs to every soul.

But how can anyone be entrusted with this which to Christ is his own, so long as he refuses to recognize at all the Author of life, and while the life that is not his at all he uses for every other purpose than the one single purpose for which it was loaned.

The life that is even a vapor, the life that is not our own, was lent to us in order that in the "little time" of it we might lay hold on eternal life and make our calling and election sure. And when in the use or misuse of this life that is "a vapor" and "for a little time" and that is not at all our own, each soul has proved himself, then comes the end, the resurrection, and the Judgment, when all, small and great, and each one just as he, himself, has decided that he shall be, shall stand before God and before the judgment seat of Christ, to receive according as he has chosen and done.

Then, those who have counted themselves "unworthy of everlasting life" receive just what they have persistently and confirmedly chosen-everlasting death. He who at the first interposed himself and intercepted the everlasting death that was then

descending, will now no longer stand between; they have persistently and confirmedly executed Him.

And He having been finally shut out from between, He no longer holds upon himself the death that at the first was due and falling, and now upon all who have persistently and confirmedly chosen only this, it falls and in all its awfulness of death eternal. And all who have chosen Him in whom is the life, and the life that is in Him--these go away into and in the blessings, the peace, the joy, and the glory of life eternal.

And so this life that is but "a vapor" ending in this death that is but a sleep, is the breathing-space and the probation that is lent to mankind that they may freely and confirmedly make their choice of the life that is eternal, or of the death that is eternal.

For, when the life that "is even a vapor" and "for a little time" comes to mankind solely by means of Christ's giving himself that day for mankind, and even then is not our own, how could it possibly be that the life that is divine substance and eternal could come to any soul except also solely by the gift of Christ? "See, I have set before you this day life and good, and death and evil; ... therefore choose life, that both you and your seed may live: That you may love the Lord your God, and that you may obey His voice, and that you may cleave unto Him; for He is your life, and the length of your days." (Deuteronomy 30:15,19-20)--Medical Missionary, July 15, 1908.

## Chapter 15

### **The Redemption - III**

"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: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." (Genesis 3:22-23)

"The man is become as one of us." Satan had said to the woman, "In the day you eat thereof ... you shall be as God." (Genesis 3:5,RV)

And in a way, that is, in Satan's way, this had come true. For, as the direct consequence of his having now the mind of Satan, the mind that "is enmity against God," (Romans 8:7) the mind of self-exaltation, in his own estimation the man has ever considered himself as God, in the place of God, and above God.

This is the natural and spontaneous disposition of the mind that man received from Satan that day, the mind that "is enmity against God." And everywhere, throughout all history, wherever the man has shown himself forth just as he is in this natural mind, he has invariably set himself up as God in the place of God, and even "above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God." (2 Thessalonians 2:4)

And in view of this native trait of man in possession of the carnal mind, God appeals to him, in these gracious words: "He has showed you, O man, what is good; and what does the Lord require of you; but to do justly, and to love mercy, and to humble yourself to walk with God." (Micah 6:8,margin)

The man is so exalted, so above God, that in order to "walk with" God he must be content to humble himself to the lower plane. Accordingly, the divine exhortation to man from that day, to this is, "Let this mind be you, that was also in Christ Jesus: Who, being in the form of God, thought it not robbery ["a thing to be seized upon and held fast as a robber his prey"] to be equal with God; But emptied himself, took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross." (Philippians 2:5-8) "To know good and evil." (Genesis 3:22)

For any creature to know good and evil, is in fact and in practice to know only evil; for whatever he may know, it is certain that he does only evil. Good and evil in the same place at the same time, good and evil mixed, is only evil, just as food and poison in the same place at the same time, food and poison mixed, is only poison.

Therefore no creature is ever to seek to know good and evil, but only good; for to know good and evil, is surely to do only evil in spite of all the good that he may know, and against all his desire to

do the good. (Read again Romans 7:14-24) No, no. "Refuse the evil, choose the good." (Isaiah 7:15)

Seek only the good. Know only the good. "Be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." (Romans 12:2)

The good is of God only. To seek only the good is to seek only God. To know only the good is to know only God. (Matthew 19:17) "The fruit of the Spirit is ... goodness." (Galatians 5:22) "Ask and you shall receive." (John 16:24) "Receive the Holy Ghost." (John 20:22) "Lest he put forth his hand and take also of the tree of life, and eat and live forever: The Lord God sent him out of the garden." (Genesis 3:22-23)

This sending the man from the garden, and from the tree of life, was the only way of deliverance of the man from sin and death. He was now in sin and was a sinner. To eat of the tree of life and so live forever, would have been to eternalize sin and sinners. Therefore the Lord drove out the man, separating him from the tree of life, "That through death He might destroy him that had the power of death, that is the devil; And deliver them who, through fear of death, were all their lifetime subject to bondage." (Hebrews 2:14-15) "The Lord God sent him forth from the garden of Eden, to till the ground." (Genesis 3:23)

Before the Lord sent the man forth "to till the ground," he had said to him, "Cursed is the ground for your sake. ... Thorns and

thistles shall it bring forth to you. ... In the sweat of your face shall you eat bread." (Genesis 3:17-19)

And this is an element in the deliverance of man from sin, an element in the work of redemption. Even before sin had ever entered the world, when the man was first created and put in the garden, it was with the purpose that he should work. For it is observed that before the man was created, "there was not a man to till the ground." (Genesis 2:5)

And when he had been created, the Lord "put him in the garden of Eden to dress it and to keep it." (Genesis 2:15)

Thus industrial occupation was essential to the welfare of man in his very creation, and in paradise, when he was in that blissful state which he was to enjoy forevermore.

And when this was essential to man's welfare when he was in righteousness, perfection, and paradise, how much more is it essential when he has fallen into sin and imperfection! Therefore in this latter state, since work is the more needed for his welfare, for his sake the ground is caused to require more labor in the dressing and the keeping of it, that it shall supply to man the needed sustenance.

It is therefore an utter mistake to think that manual labor is in any sense a curse, or that it is any part of the curse. Yet it cannot be denied that multitudes of people do think that such labor is akin to a

curse, if not the very original curse itself. Indeed, even many Christians so misread the word of God as to make it appear that the requirement that man shall eat bread by the sweat of his face, is a material part of the curse.

It is not so. The word of the Lord to man is, "Cursed is the ground for your sake. ... In the sweat of your face shall you eat bread." (Genesis 3:17,19)

When a thing is done for my sake, this is evidence of special thought, care, and consideration for me, and of good will to me. The ground was thus cursed for man's sake. Then that curse upon the ground for the man's sake, was to the man not a curse, but a blessing. And such is the kind, benign, and wise provision for mankind, "In the sweat of your face shall you eat bread." (Genesis 3:19)

And let there ever be kept in mind the thought that there is in all this a moral element. While the man was sinless, there was in the earth no untoward elements; and his occupation was only in the perfect abundance of all that was good in the earth, "to dress it and to keep it." (Genesis 2:15)

But after the man had fallen into sin, and when God would save him from the increase of work is supplied, and "for his sake." And though it is now actual labor, and this to the extent of "the sweat of his face,"--not the sweat of his "brow," but the sweat of his face,--yet it is all "for his sake."

And all this reveals the mighty truth that work, manual labor, industrial occupation, holds an important place as an element in the recovery of man from the inroad of sin, and in the development of the morals of Christian character. And this is fully confirmed by the life of the Saviour on earth as "the Way" (John 14:6) of salvation and redemption of man. For, counting from the time that He was twelve years old in the flesh, to the time of His baptism, when He entered specifically upon His teaching and ministry, He spent nearly six times as much of His life on earth in the daily occupation of manual labor as he spent in the direct work of his public ministry.

Now it can never be said that the Lord of heaven and earth as man learned the carpenter's trade and spent eighteen years at it, with the purpose of having a safeguard, if possible he might need it, "some time" as a means of "making a living."

No! The Lord Jesus on earth was the moral Man, the Pattern of what every man must be to be a perfect man; that is, to be a Christian. He was just as much the Saviour of the world when he was sawing boards and making benches and tables as he was when he was preaching the Sermon on the Mount.

This fact in the life of the Lord, therefore, demonstrates that in manual labor, honest work at honest occupation, there is that which, as a moral element, is valuable to man for itself alone; and as a factor in the solution of the mighty problem of the redemption of man.--Medical Missionary, July 22, 1908.

## Chapter 16

### **What Was Cain's Fault?**

Cain and Abel each brought an offering unto the Lord. And each brought his offering from the field of his industry. "Cain was a tiller of the ground, [and] ... brought of the fruit of the ground, an offering unto the Lord. ... Abel was a keeper of sheep, ... [and] He brought of the firstlings of his flock and of the fat thereof." (Genesis 4:2-3,2,4)

And the Lord had respect unto Abel and his offering: "But unto Cain and his offering He had not respect." (Genesis 4:5)

Each brought an offering, each worshiped. Each brought an offering "unto the Lord;" each recognized the Lord, and offered to him worship. And each brought from the field of his own industry the offering that was the token of his worship. What was the fault? Wherein did it lie? We can find it.

Note that when Cain saw that he and his offering were not respected nor accepted, he was disappointed: "his countenance fell;" (Genesis 4:5) and he was offended: "he was very wroth." (Genesis 4:5)

This shows that he really expected that his offering and his worship would be accepted; and that in it all he really meant to be worshipful.

And the Lord recognized Cain's meaning to be worshipful, gave him credit for it, and taught him why his worship was not true nor acceptable. "And the Lord said unto Cain, why are you wroth? and why is your countenance fallen?" (Genesis 4:5) "If you do well, shall you not be accepted? and if you do not well, sin lies at the door." (Genesis 4:7)

"If you do well, shall you not be accepted?" Abel was accepted, and Cain knew it. Abel, therefore, had done well. If, therefore, Cain would do as Abel had done, he, too, would be accepted. But Cain had brought an offering unto the Lord; and Abel had brought an offering. Abel was accepted, while Cain was not, in his offering.

And since each had brought his offering unto the Lord, and Abel was accepted while Cain was not, because Abel had "done well," while Cain had not, in this the Lord told Cain plainly enough, that he had not brought the right kind offering; and that his having respected and accepted Abel was not because of any preference for Abel over Cain as a person, but solely because of what his offering meant over Cain's offering.

"And if you do not well, sin lies at the door." Cain had not done well in the kind of offering which he had brought; for if he had "done well" in this, as had Abel, then he would have been respected and accepted as fully and as truly as was Abel. And the reason why Cain had not done well in the kind of offering that he brought, the Lord made unmistakably plain to him in the words: "Sin lies at the door." (Genesis 4:7)

That is to say that Cain's offering recognized no sin. But the offering was only the token of the spirit and worship of the man, and the man's view of his relationship to the Lord in worship. Therefore since Cain's offering recognized no sin, this thing showed that Cain himself recognized no sin in himself. And in the gracious words, "sin lies at the door," the Lord in merciful kindness revealed to Cain his whole fault and the whole secret of it.

Cain recognized no sin in himself, and yet he wanted to be recognized as a respected and an accepted worshiper of the Lord.

And when the Lord revealed to him that there was sin there, when the Lord told him that sin lay at the door, and that this was why himself and his offering were not respected nor accepted, even then he would not recognize that there was sin in himself.

Yet there was sin there. And since he would not recognize it of himself, nor by his own conscience, nor yet by the open revelation of God, he thus shut himself up where the sin that was there would so manifest itself that even he would have to recognize it as the sin that it really was.

And, indeed, the sin that he refused to recognize was already manifesting itself. For no sooner did he see that his offering was not accepted as was Abel's, then "his countenance fell, [and he] was very wroth," (Genesis 4:5) and he instantly grew jealous of Abel, and evilly surmised that Abel was exalting himself to the place and

privileges of the firstborn. And even in this the Lord showed him that he was wrong; telling him that if he did well the excellency of the firstborn would still surely be his, that Abel would be subject to him, and that the rightful dominion would be his. "If you do well, shall you not have the excellency?...and his desire shall be subject unto you, and you shall rule over him." (Genesis 4:7,margin)

Yet none of this merciful persuasion could avail. Cain still refused to recognize sin, still in sin nursed his sinful wrath, and his jealousy and evil-surmising of Abel. And his sinful and groundless conjecture presently became so altogether real to him that he supposed that the only way in which he could preserve to himself the position and excellency of the firstborn was to make sure of it by putting Abel entirely out of the way. "And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel, your brother? And he said, I know not: Am I my brother's keeper? And He said, What have you done? the voice of your brother's blood cries unto me from the ground. And now are you cursed from the earth, which has opened her mouth to receive your brother's blood from your hand. When you till the ground, it shall not henceforth yield unto you her strength; a fugitive and a vagabond shall you be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. [margin: "My iniquity is greater than that it may be forgiven.]" (Genesis 4:8-13)

And so at last, and through this awful experience, Cain did recognize that he was a sinner; yes, even that his iniquity was very

great. But this is only what he might have recognized at the first. He was no more a sinner at the last than at the first, except only the fact of the sin having actually worked itself out. But when the sin had actually worked itself out as it did, it was only the working out of what was already there at the first. It was only working out of what was there before he ever brought his offering.

And if at that time Cain had recognized the truth that he was a sinner and had brought an offering that signified the confession of it, and his faith in God's gift of salvation from it; or if he had recognized this even after God had revealed it to him in the word, "sin lies at the door," and had then brought an offering that signified his confession of it, and his fault in God's gift of salvation from it; he would have been saved from it, and kept from it; and it never would have appeared in his life. Because he would have been saved from it, and kept from it, and the righteousness of God through faith would have appeared instead of the sin.

This was Abel's case exactly. Abel was a sinner as truly as was Cain. But Abel recognized this truth, acknowledged that he was a sinner, and brought an offering that signified the confession that he was a sinner, and that signified his faith in God's gift of salvation from sin and from sinning. Abel brought an offering, the firstling of his flock,--a lamb. By this he expressed his faith that God had already given the Firstling of his flock, the Lamb of God, as an offering for the sins of men.

Abel slew the lamb, and offered its body and blood, a sacrifice, a whole burnt offering, unto God. And this he did as the expression of his faith that God had already given the Firstling of his flock, the Lamb of God, to be slain in the offering of his body and blood, a sacrifice, a whole offering unto God for the sins of men.

In this faith Abel was accepted of God, and his sin was all forgiven. By this faith he was saved from sin, was kept from sinning, and received the righteousness of God to be manifested in his life instead of the sin that was there. And thus, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." (Hebrews 11:4)

Cain could have done the same as did Abel; and God would have testified of his gifts and would have given to him, also, the "witness that he was righteous." And so could, and so can, every other person in the world. And all that Cain needed to do was simply to recognize that he was a sinner, and to bring an offering that signified the confession of the sin and faith in the gift of God for his salvation from sin and from sinning. And that is all that anyone ever needs to do, even now. God's Gift has been made. The Lamb of God has been slain. "It pleased the Lord to bruise Him; He has put Him to grief; [and Oh,] when You shall make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." (Isaiah 53:10)

But Cain would not do it. And there have been multitudes of others who would not do it. And still there are multitudes who will

not do it. And ever the story is the same--"sin lies at the door," and the sin that they refuse to recognize and acknowledge in themselves works itself out in the life, multiplying the curse upon themselves and the world.

There are many people, even Christians, who wonder why it is that in the prayer that Jesus taught His disciples to pray, there is the petition constantly for the forgiveness of sins, when it is taught, and provided and expected, that His disciples shall not sin at all. This petition is in that prayer for this very purpose that we shall not sin, and as the sure defense against our sinning.

Sin is in us. Our human nature is a sinful nature--a nature full of sin. Yet though this be ever true, as surely as we recognize, and acknowledge, and confess it, and offer the Offering that is ever acceptable to God, so surely the sin is forgiven and we are made "partakers of the divine nature;" (2 Peter 1:4) and the sin of our human nature is not manifested, but the righteousness of the divine nature is made manifest instead.

And this is the wonderful lesson that is given to the world in the story of Cain and Abel in Genesis 4. And thus at the very threshold of the sinful world there was made plain by the gracious Lord the way of salvation from sin and from sinning.--Medical Missionary, August 12, 1908--Genesis 4:1.

## Chapter 17

### **The Unrepentant Cain**

When the sin which Cain refused to recognize had worked itself out so that even he must recognize it as the terrible thing that it was from the beginning, then not only he, but all others recognized it as the great sin that it was. Therefore, Cain not only recognized that "My iniquity is greater than that it may be forgiven," (Genesis 4:13,margin) but also that "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." (Genesis 4:14)

But in all this Cain had mistaken the Lord, as in all the other he had mistaken himself. There is with the Lord forgiveness of iniquity, and transgression, and sin. The Lord had given the Firstling of his flock, the Lamb of God, a satisfaction and propitiation for the sin of the world and for the sins of men. There was for Cain forgiveness full and free at the first, when he refused to recognize that there was in him any sin at all. There was for him forgiveness just as full and free after he had manifested his refusal to recognize that there was in him any sin at all, and when the Lord had in mercy revealed to him that "sin lies at the door." (Genesis 4:7)

In the Lord's sight the sin was no greater when it had worked itself out than when it lay at the door; no greater when it had made the spring and accomplished its awful stroke than when it lay at the door crouching ready to spring to its awful stroke. There was with

the Lord then forgiveness full and free, and there was with Him now forgiveness just as full and just as free; for He changes not. (Malachi 3:6)

Therefore Cain's iniquity was not greater than that it might be forgiven; in reality no more so now than at the first. And this the Lord now makes manifest to him in such a marvelous manifestation of mercy that even not only Cain, but also all others could know it. To Cain's complaint the Lord answered, "Therefore whosoever slays Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should slay him." (Genesis 4:15)

And what a token of the blind perversity of the natural mind is given in the fact that in this marvelous extension of mercy to Cain there is seen by thousands even of professed Christians only an advertisement and condemnation of Cain and his guilt, and all emblazoned before the universe! These refer to "the mark of Cain" as if it were distinguishing blood-red mark of his guilt and condemnation branded upon him by God to enlist all men also in the condemnation; and according to this blind and perverse nation, they promptly enlist in the hue and cry of the condemnation of Cain and other sinners, and condemn themselves in their condemnation of him and others. In this blind perversity they overlook the divine and glorious truth that with God there is forgiveness, not condemnation, of sinners; that God gave not His son to condemn the world nor any man, but that the world and all men through him might be saved. (John 3:17)

Cain was guilty, that is true, and by his transgression and his guilt he was condemned accordingly; this he showed by his fearful complaint. But God did not add to the condemnation; added condemnation never helps anybody. No; the merciful God extended forgiveness; and merciful consideration so that the guilty one might be encouraged to believe in and receive the merciful forgiveness.

And the "mark" which "the Lord set" upon Cain was the full assurance to him and to all men that there was extended to him this merciful consideration and probation; for the word distinctly says that the Lord set this "mark upon Cain, lest any finding him should slay him." (Genesis 4:15)

It was thus the divine surety that no one should slay him. It was therefore a divine pledge of the divine protection; and in this it was the full assurance of the extension of merciful forgiveness, and of merciful consideration and probation in order that he might avail himself of the forgiveness and salvation of the Lord, "in full assurance of faith." (Hebrews 10:22)

And thus was the gospel in its blessed fullness preached to all the world in the case and for the salvation of the first open sinner in the world after The Fall.

And, sad to say, as for any faith and salvation of Cain, it was all in vain. Still through it all Cain remained unrepentant. Instead of allowing this marvelous mercy and goodness of God to lead him to

repentance, (Romans 2:4) he made it rather the sanction of his continuance in hardness of heart and transgression.

This is not only declared by Inspiration in the words of 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 Korah." but it shows itself in the life of Lamech the fifth in descent from Cain. "Lamech said unto his wives, Adah and Zillah, I have slain a man for wounding me, and a young man for hurting me: If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." (Genesis 4:23-24,RV)

His argument is: "Cain slew an innocent man, one who had done him no hurt at all; and any slaying him would be avenged sevenfold. But this man wounded me, this man hurt me. If, then, Cain was protected and avenged sevenfold, who slew an innocent man, a man who had done him no hurt, truly I shall be protected and avenged seventy and sevenfold, when the man whom I slew had wounded me, and had hurt me."

Thus God's great mercy to the sinner was used only for the sanction of the sin; "turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 1:4)

And this was only going "in the way of Cain"--still unrepentant and hardened. In the life of Lamech, the fifth from Cain, there

appears another strain of evil: "Lamech took unto himself two wives." (Genesis 4:19)

Polygamy was thus begun. And thus, and so soon in unrepentant Cain and his family there was developed and confirmed the two crowning evils of the world: polygamy, that would annihilate the family and society, and would turn mankind into only a herd; and murder, that would annihilate mankind and the race itself.

Is it any wonder that in five more generations of such as these, the earth became so filled with violence and licentiousness that only the waters of the Deluge could effectually cleanse it, and that thus these two crowning evils did come within "eight souls" of annihilating mankind and the race?--Medical Missionary, August 19, 1908--Genesis 4:11.

## Chapter 18

### **What Caused the Flood?**

After the murder of Abel, another son was born, whom Eve named Seth. "For God, [said she,] has appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also, there was born a son; and he called his name Enos." (Genesis 4:25-26)

Seth was indeed "instead of Abel;" for he, as had been Abel, was a worshiper of the Lord in truth. And Seth's son Enos was also one who walked in the Lord's way. And the influence of these two was so remarkable for good that it is written, "Then began men to call upon the name of the Lord." (Genesis 4:26)

Another translation is that "Then began men to proclaim the name of the Lord."

Both thoughts are correct, for when men called upon the name of the Lord, they did it in a way to let it be known by others; to persuade them also to call upon the name of the Lord. And the results of this gospel preaching were then such as always—men were born again, and so became sons of God.

And the distinction was so clear between those who worshiped the Lord and those who did not, that these were called "by the name of the Lord," (Genesis 4:26, margin)--and so were called, "the sons of God," (Genesis 6:2)--the people of the Lord, etc., as

distinguished from those who were only the children of men and of natural birth."

Through nine generations this genuine gospel work prevailed; and in such sincerity and power that by it one man was brought to such height of divine living that he never died, but actually passed alive from this world into the world of eternity. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him." (Hebrews 11:5)

But gradually the people of God forgot their high calling, loosed down their integrity and stepped down from the high estate of the sons of God and mingled themselves with the seed of men in the ways of the flesh. "The sons of God saw the daughters of men that they were fair; and they took themselves wives of all which they chose." (Genesis 6:2)

Note that it was not that they took themselves wives of only such as they chose, as if each one had taken him a wife from the daughters of men. "They took themselves wives of all which they chose;" (Genesis 6:2)--they entered upon the polygamous practice of the sons of Cain. If they had maintained their integrity, then the sons of God taking from the daughters of men, bringing in from the descendants of Cain, each of them only a wife, would have been bad enough. For, such numbers of unconverted women, caring nothing for the way of God, and knowing only the wild ways of the descendants of Cain, could have had no other effect than to wipe out

the clear distinction between the children of God and the children of this world.

That, we say, would have been bad enough if only that had been done. But that is not what was done. It was not that the sons of God brought the daughters of men across the line and over into the field of the children of God; it was the far worse thing of the sons of God crossing the line and going over into the field of the daughters of men, the field of the descendants of Cain, and adopting their polygamous practices. And the effect of this was as a mighty tide to sweep the world into the very depths.

So long as the sons of God kept themselves on their own side of the line of the gospel distinction, their life of the righteousness of faith was through conscience and the presence of the Spirit a restraint upon the evil tendencies of the descendants of Cain. But when they abandoned their own native ground of the sons of God, and went over to that of the descendants of Cain, this was only to encourage the descendants of Cain by putting the fullest seal of approval upon their evil courses. It was to say that the Gospel distinction that had been made was a mistake from the beginning, and that the descendants of Cain had been right all the time.

Of course the only effect of this was to encourage a perfect abandon to every kind of excess without restraint. And so in the tenth generation from Adam, and only the third from Enoch, the wickedness of man had become so great in the earth that "every

imagination of the thoughts of his heart was only evil continually."  
(Genesis 6:5)

The spring of every thought, the spontaneous impulse of every purpose, the deepest depth of every desire, was only evil continually; and all of this continually manifesting itself in excessive and unrestrained eating and giving in marriage, till "The earth also was corrupt before God, and the earth was filled with violence, ... for all flesh had corrupted His way upon the earth."  
(Genesis 6:11-12)

But lo! there was one man in the world who in the midst of it all and in spite of it all stood true to God and thus true to the right. "Noah was a just man and perfect in his generations, and Noah walked with God." (Genesis 6:9)

Literally, "Noah set himself to walk with God."

And when Noah set himself to walk with God, God responded with the assurance, and it was certified, that "Noah walked with God." (Genesis 6:6)

But how could Noah do this? How could he be "a just man" and "perfect in his generation," and "walk with God," when all the world beside, and all round him everywhere, was so entirely and continually evil?

He could do this just as truly with the world all this way as with all the other way; for it was all outside of him. And it is never what is outside us, but what is inside of us, that decides our cause and makes the way of right easy or otherwise to us.

Noah was a son of God by birth. He had made God his portion. God was his king, ruling in him and reigning over him. This was Noah's fixed choice; and whatever others might choose, made no difference to him, and could not affect his course. And so, "Noah was a just man and perfect in his generations, and Noah walked with God." (Genesis 6:9) "And as it was in the days of Noah," (Luke 17:26) "so shall also the coming of the Son of be." (Matthew 24:37)

In the days, and at the time of the coming of the Son of man the earth will be corrupt, and filled with violence, as in the days of Noah. Also, thank the Lord, there will be those who in the midst of it all, and in spite of it all, will be just men and perfect in their generation, and will walk with God.

And in that day Noah's righteous example and instruction carried with him his whole family. In the presence of universal polygamy, it held his three sons true to the way of the true sons of God in the marriage bond as established by the Lord, when all the professed sons of God had gone in the way of the children of men in taking to themselves "wives of all which they chose." And this shows what could have been done, if all the professed sons of God had been true sons of God as was Noah--each a just man and perfect in his generation and walking with God.

And this in turn tells that it was not so much the wickedness of the confessedly wicked, as it was the sheer formalism and denial of the power of godliness--of the general looseness--of the professedly righteous that brought the Flood.

In this also, as it was in the days of Noah, so shall also the coming of the Son of man be. As it is written, "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof." (2 Timothy 3:1-5)

Yet let it never be forgotten that still, "As it was in the days of Noah, "so shall also the coming of the Son of man be;" (Matthew 24:37) "And Noah was a just man and perfect in his generations, and Noah walked with God." (Genesis 6:9)--Medical Missionary, August 26, 1908.

## Chapter 19

### **The Flood**

We have seen how wickedness and violence increased in the earth till the whole race was so absorbed in it, that: "Every imagination of the thoughts of the heart was only evil continually," (Genesis 6:5) and, "the earth was filled with violence" (Genesis 6:11) ... through them." (Genesis 6:13)

When conditions had reached the point where the spring of every thought the very fountain of every desire, and the spontaneous impulse of every purpose, was only evil continually; when both the source and the consequence of every thought was evil and nothing but evil continually with no variation; and when they simply would not hear any call to anything better; then in the very nature of things, in the righteousness and mercy of God, the only thing to be done was to put an effectual estoppel to their opportunity to do evil.

And in the conditions which they had created, this could be done in no other way than by putting a stop to the very existence of those who created the awful conditions.

And it was only mercy on the part of God to do this. For, when absolutely all the use that they would make of existence was to heap up overtowering iniquity and violence, then all the consequence of their existence was to heap up only misery for themselves.

Every soul must answer in the judgment for everything that he has done here, and must meet there and bear the consequence of what he has done here. While there is any hope at all that a man may turn from his evil way, while there is any hope at all that anything good shall be found, the long-suffering of the Lord can endure the perversity of the natural heart, waiting for the man to come to himself, and the soul to awake to righteousness, the sins be blotted out forever and the soul be saved in everlasting righteousness. And thus, "the long-suffering of the Lord is salvation." (2 Peter 3:15)

But when existence has been corrupted at its very source; when the fountain both in its spring and in its utmost flow, is only evil and unto evil continually; and when every call of God is repelled with scoffing and bitterness, then continued existence means only the heaping up of distress and misery for the soul in the great day of account.

But the mighty and eternal God has no pleasure in the distress and misery of feeble and finite man. He wants man to turn and escape forever from all distress and misery and from all that could ever cause any such thing. When men will not do this, but will only confirm themselves irredeemably in the way of distress and misery; then the ever merciful God in mercy stops their heaping up distress and misery for themselves by stopping their existence.

And this is the story and the philosophy of the all-sweeping calamity that befell in the Flood, Sodom and Gomorrah, Admah and Zeboim; the inhabitants of Canaan, Pompeii and Herculanaeum; the

fall of Babylon and of Rome,--and every other such; and the fall of the world again at the last. Read: "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." (Genesis 18:32) "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; And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)" (2 Peter 2:5-8) "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." (Genesis 15:16) "Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomits out her inhabitants." (Leviticus 18:24-25) "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the

same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." (Daniel 5:1-5) "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." (Daniel 8:23) "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." (2 Timothy 3:1-5) "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17:26-30)

And it is all ever the story of the mercy of God to irredeemably wicked man. And so the Flood came. No mind can imagine the awful portent and terror of that upheaval and downpour when "the fountains of the great deep were broken up, and the windows of heaven were opened;" (Genesis 7:11) and when the blackness and

darkness and tempest reigned so ruinously for forty days and forty nights. Note the gradations:

1. "And the waters increased and bore up the ark, and it was lift up above the earth." (Genesis 7:17)

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

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

4. "Fifteen cubits upward did the waters prevail and the mountains were covered." (Genesis 7:20)

"And all flesh that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creeps upon the earth, and every man; All in whose nostrils was the breath of life, of all that was in the dry land, died. 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. And the waters prevailed upon the earth a hundred and fifty days." (Genesis 7:21-24) "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 assuaged; The fountains also of the deep and the windows of heaven werestopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 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. ... 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. And in the second month, on the seven and twentieth day of the month, was the earth dried." (Genesis 8:1-5,13-14)--Medical Missionary, September 23, 1908.

## Chapter 20

### **The Rainbow and Its Meaning - I**

"And God spoke unto Noah, saying, Go forth of the ark, you, and your wife, and your sons, and your sons' wives with you. And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and ever fowl, and whatsoever creeps upon the earth, after their kinds, went forth out of the ark." (Genesis 8:15-19) "And God spoke unto Noah, and to his sons with him saying, And behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth. 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. 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: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and ever living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be seen 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. 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." (Genesis 9:8-13)

The rainbow is the natural consequence of the sun's shining through water. How, then, is it a token that there shall never be a flood to destroy the earth? Easily and naturally enough; for, whenever a rainbow is seen anywhere on earth, that is certain witness that the sun is shining somewhere on earth. And when the sun is shining anywhere on earth, that is certain evidence that the rain is not falling everywhere on earth, so certainly there is no danger of there being a flood to cover the world as there was before.

And as certainly as the cloud with its rain does not cover all the earth at once, so certainly the sun is shining somewhere on the earth, and so certainly there will be a rainbow, and in it the faithfulness of God's pledge that there shall no more be a flood to destroy the earth.

And this of itself tells the deep truth that at the time of the Flood the cloud and the rain did certainly compass and cover the whole earth; and this so thick, so dense, and so dark that for the whole forty days and forty nights no rays of the sun shone through. For as certainly as the sun had shone through, there would have been a rainbow. And this in turn and of itself certifies to the certainty of the fact of the universality of the Flood.

So the rainbow is not only the token that there shall be no more an outpouring of water that will drown the earth, but it is also the token of the certainty that in the time of Noah there was such a

universal cloud and outpouring that for forty days and forty nights there was no shining of the sun anywhere on earth; and that so at that time there was a Flood that destroyed the earth.

Further, the fact of the rainbow since the flood, when the rainbow is only the natural consequence of the sun's shining through rain, is very certainly that before the flood there was never any rain. How, then, was the earth watered when there was no rain? That was easy enough, too, in the fact that before the flood, the earth was watered instead of drained by the rivers. Let us go back to Genesis 2 and see how plainly this is told: "A river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison. ... And the name of the second river is Gihon. ... And the name of the third river is Hiddekel. ... And the fourth river is Euphrates." (Genesis 2:10-14)

First, there was one river; and this one river "went out of Eden to water the garden."

Next, "from thence"--from watering the garden--this one river was "parted and became into four heads," and each "head" was a "river," so that these four "heads" were four "rivers."

Each of the four head-rivers watered the part of the earth to which it flowed, just as the one river watered the garden before it was parted into the "four heads." And just as the one river was "parted and became into four heads," so each of these four headrivers as it flowed was parted and became into other streams, as

creeks, rivulets, and rills. And thus the whole earth was watered. And from this watered earth, "There went up a mist from the earth, and watered the whole face of the ground;" (Genesis 2:6) because there was always the abundant flow of water everywhere to supply the moisture that arose by evaporation and was condensed and fell as dew watering "the whole face of the ground." Thus there was never any rain, and so there was never any rainbow.

It will be seen at a glance that the water-system of the world now, is the reverse of what it was in the beginning and before the flood. Then the head-rivers, the rivers, the creeks, the rivulets, and the rills, always flowing full, watered the earth. Now the rills, the rivulets, the creeks, the rivers, and the great rivers drain the earth. And except for the grand system by which precipitation- rain and snow--is supplied, there would not be any streams, and the whole earth would be only a parched waste. But while "All the rivers run into the sea; yet the sea is not full; unto the place from where the rivers come, there they return again." (Ecclesiastes 1:7)

The place whence the rivers come, is the snows of the mountains and the rains of the valleys. And these snows and rains are poured down from the vapors which "He causes to ascend from the ends of the earth," (Jeremiah 10:13) when He "calls for the waters of the sea and pours them out upon the face of the earth." (Amos 5:8)

And as He pours out the waters on the earth in rain, wherever it may be, and the sun shining, there is the blessed rainbow, the token

of His divine faithfulness in keeping the earth alive by His gracious rain, and also the token of His divine faithfulness to the promise that the earth shall no more be destroyed by the waters of a flood.

And whether or not any human eye, or eye of any kind, is there to see the bow, that blessed bow is there all the same, and is the token of His everlasting faithfulness in His everlasting covenant.

And though no earthly eye of any kind ever see the bow, there is always the bow, and ever the same. And though all earthly eyes utterly disregard the bow and all its blessed meaning, yet there is One who always sees it, and never forgets nor disregards any of the fullness of its divine meaning; for there it stands written, "I do set, MY bow 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," (Genesis 9:13,16) and, "between me and the earth." (Genesis 9:13)

And though man "believe not, yet He abides faithful." (2 Timothy 2:13)

O, the faithfulness of the faithful God! Ever "the same, yesterday, and today, and forever." (Hebrews 13:8)--Medical Missionary, September 9, 1908.

## Chapter 21

### **The Rainbow and Its Meaning - II**

The rainbow is the "token" of God's everlasting covenant that there shall be no more a flood to destroy the earth. The rainbow is also the token of God's everlasting covenant in Christ--the New Covenant. "But unto you that fear my name shall the Sun of righteousness arise with healing in His wings; and you shall go forth, and grow up as calves of the stall." (Malachi 4:2) "I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins: return unto me; for I have redeemed you." (Isaiah 44:22) "Drop down, you heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." (Isaiah 45:8) "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." (Ezekiel 1:28) "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." (Revelation 4:3)

Since the rainbow that is the token of God's everlasting covenant concerning the Flood, is also the token of His everlasting covenant concerning our sins, then His everlasting covenant concerning the flood is a fair illustration of His everlasting covenant concerning our sins.

Anyone who will read God's everlasting covenant concerning the Flood, in Genesis 9:8-17, can readily see that it consists of God's promise only and alone. And it is made with Noah and all his descendants, and with all living things on the earth, and with the earth itself, without any kind of promise on their part or any room for any. And the rainbow is the token of it.

And since the same rainbow is also the token of His everlasting covenant concerning our sins, this tells that this everlasting covenant also consists of God's promises only and alone without any kind of promise on our part or any room for any. And this can readily be seen by anyone who will read: "For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Hebrews 8:10-12) or, "But this shall be the covenant that I will make with the house of Israel; After those days, says the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, says the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jeremiah 31:33-34)

And all who accept this everlasting covenant just as it is and for just what it is--God's promises wholly and alone,--thus become "the children of promise,"-children of the promise of God, and, so, true children of God. "Now we, brethren, as Isaac was, are the children of promise." (Galatians 4:28) "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." (Romans 9:8) "And God said, Sarah your wife shall bear you a son indeed; and you shall call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." (Genesis 17:19)

Yet as plain as all this is everywhere in the Scriptures, it is not naturally in man readily to accept it nor even to see it as it is. And because of this there is always much confusion of view and discussion on the subject of the covenants; and this not only among professed Christians, but even among leading teachers of the Bible.

An excellent and very pertinent illustration of this confusion of view on the subject of the covenants and especially on God's everlasting covenant, is given in a discussion of the subject that was issued not long ago by a leading Bible teacher of one of the denominations. In his discussion of the subject he solemnly wrote out and set down to stand permanently as the truth of God's everlasting covenant, and to be defended "against all who may take issue" the following definition:

A covenant consists of at least three parts, First, something set forth or enjoined by a first party, which is to be performed by a

second party, or something which the second party is to refrain from performing. Second, The promise of the second party to comply with the requirements set forth. Third, the consideration or result promised by the first party.

From this gentleman's whole discussion of the subject it is evident that what he thus wrote is the only idea of a covenant that he entertains, and that such is God's everlasting covenant of salvation.

In truth, that definition and description fits only the covenant at Sinai, which, instead of being in any way an everlasting covenant, did not last and could not last half as long as it took to make it, yet it is plainly meant by him that such as he has defined is the only covenant that there can be, because in another place he says flatly that "on the side of God," the covenant at Sinai and God's everlasting covenant "are identical." But the truth of the Bible is that not one of God's everlasting covenants is in any sense any such thing as that definition describes.

Let us test this by the Scriptures of truth. Let us set side by side that statement and definition of a covenant, and the words of this one of God's everlasting covenants in Genesis 9:8-17. There is God's everlasting covenant between Him and Noah and Noah's sons and all their descendants, and every living creature of fowl and cattle, and every beast of the earth; and between Him and the earth itself.

## **God's Everlasting Covenant**

"And God spoke unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; 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. 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. 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: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 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." (Genesis 9:8-17)

### **A Man's Definition**

A covenant consists of at least three parts:

First, something set forth or enjoined by a first party, which is to be performed by a second party, or something which the second party is to refrain from performing.

Second, The promise of the second party to comply with the requirements set forth.

Third, the consideration or result promised by the first party.

Now where in that word of God, in that everlasting covenant of God, can anybody find anything "that is to be performed by a second party"--by Noah or any other man, by any creature or fowl? Where in that covenant can anything be found of any "promise of the second party to comply with the requirements set forth?" Where is any promise of Noah or any promise of creature, of cattle, or beast, or any promise of the earth itself, "to comply with the requirements set forth?"

Not only nowhere in all that word of the covenant God can be found anything "which is to be performed by a second party;" but where is there any possible room for anything of the kind? In that word, God has entered into an everlasting covenant with every human being, with every creature that moves on the earth or in the air, and with the very earth itself, that there shall never "any more be a flood to destroy the earth." What can any man, or creature, or the earth itself, possibly do in the matter? Or what can any of these even promise to do in the matter? Simply and absolutely nothing at all.

But that is God's everlasting covenant with us all, and with the earth. It consists only, exactly and absolutely of God's promise. There is absolutely no promise, no agreement, of any kind whatever on the part of anybody else than God; and absolutely no place for any such thing.

All that is possible for any man to do in the matter is to go on glad and rejoicing in the perfect security of that promise of God that there shall never be any destruction of the earth by a flood. And the rainbow is the token, by its glorious beauty, to fill with the good cheer of God's promise in this everlasting covenant the heart and life of every one who ever sees "the bow." (Genesis 9:14,16)

And we must not forget that "the bow"--God's bow (Genesis 9:13) that is the token of this everlasting covenant, is likewise the token of that other everlasting covenant: God's everlasting covenant in Christ.

And just as this everlasting covenant in Genesis 9, of which "the bow" is the token, absolutely excludes everybody's promise or performance but God's alone; this certifies to the eternal truth that likewise that other everlasting covenant,--God's everlasting covenant of life and righteousness, of salvation and peace, in Christ--absolutely excludes everybody's promise or performance but God's alone.

Let us set down here this everlasting covenant, the New Covenant; and side by side with it let us set that definition of "a covenant;" and see how they correspond in this case.

## **The New Covenant**

"For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. A covenant consists of at least three parts," (Hebrews 8:10-12)

### **A Man's Definition**

First, something set forth or enjoined by a first party, which is to be performed by a second party, or something which the second party is to refrain from performing.

Second, The promise of the second party to comply with the requirements set forth.

Third, the consideration or result promised by the first party.

Surely anyone can see that this everlasting covenant is in perfect parallel, and is in character identical, with the everlasting covenant of Genesis 9:8-17. And not in any possible way can that definition have a shadow of a place in the presence of either of them. This one equally with the other absolutely excludes all possibility of either promise or performance by "a second party."--Medical Missionary, September 16, 1908.