

THE FOUNDATION OF THE WORLD - GENESIS 1to 4

Gen. 1:1-2 – In the beginning

- “In the beginning God” – God is always first and must always be ‘first’ in our lives – Luke 9:59-62. Every important choice we make in life should involve this principle.
- The very first statement of Scripture introduces the most fundamental doctrine of all – God manifestation – the reason for our calling (Acts 15:14). See Elpis Israel page 181 (9th Edition) and from page 21 of Phanerosis where Bro. Thomas explains how the grammatical ‘error’ of a plural noun being followed by a singular verb teaches this doctrine. This clearly expresses the importance of God manifestation in our lives – 1 Tim. 3:15-16. As Bro. Thomas wrote in Herald of the Kingdom - April 1855 - "Men were not ushered into being for the purpose of being saved or lost. God manifestation, not human salvation was the grand purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone Himself on the earth, and in so doing, to develop a divine family from among men, every one of whom shall be spirit because born of the Spirit; and that this family shall be large enough to fill the earth when perfected, to the entire exclusion of flesh and blood."
- The Genesis account of creation records the formation of heaven and earth. “These are the generations [descent, history] of the heavens [Heb. *shameh*] and of the earth [Heb. *erets*] when they were created, in the day that Yahweh Elohim made the earth and the heavens” (Gen. 2:4). A careful reading of Genesis 1 reveals that the heaven and the earth that were formed in the six days of creation were “the firmament” and “the dry land”, rather than the universe and the planet earth. “And God made the firmament [the expanse], and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven [Heb. *shameh*]. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth [Heb. *erets*]; and the gathering together of the waters called He Seas: and God saw that it was good” (vv.7-10). Here the heaven, the earth, and the seas are all identified as elements of the planet earth. The summary of the creation week in Exodus 20:11 also appears to be consistent with this: “For in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day” (cp. Acts 14:15; Rev.10:5-6). The term, “all the host of them” in Genesis 2:1, is thus equivalent to the “all that in them is” of this verse of Exodus 20.
- The spirit of God is the creative force brooding over the catastrophe of a dark and overwhelmed globe. Similarly, darkness and chaos in our lives can be overcome if the spirit of God is allowed opportunity to work – Deut. 32:11 (1 of 3 occs. of the Hebrew word translated “moved”).
- The beginning of Biblical symbols – “waters” = nations, peoples and tongues – Isa. 17:12-13; 57:20 – means that each of us (coming from “all nations” as we do) are involved in the principles being set forth.
- God initiates the process of recovery from darkness and chaos. He is the redeemer, the great operator in the salvation of men.

Gen. 1:3-5 – Day 1 – Light and darkness

- “Let there be light” – God is light and in Him is no darkness at all – 1 John 1:5. Light is, inter-alia, a symbol for knowledge of truth – the first necessity for salvation (Hos. 4:6; John 4:22).

- “and there was light” – There is no deficiency or failure with God. He speaks and it is done. The principle to be recognized by His servants is that of Phil. 1:6 - He has the power to complete the work begun in us.
- The six days of creation present two complete cycles of mental, moral, physical:
 - Day 1 – Light = Knowledge/truth – **Mental**
 - Day 2 – Separation of waters – **Moral**
 - Day 3 – Outcome = Fruit – **Physical**
 - Day 4 – Sun and moon = Light by day and night – **Mental**
 - Day 5 – Creatures of sea and air = Calling of a people for the name – **Moral**
 - Day 6 – Man and woman = Ultimate outcome (Christ and bride) – **Physical**
- The way the truth works in our lives is revealed in the above patterns – Enlightenment should produce moral choices that lead to fruit of the spirit = God manifestation - so that God is revealed in men as He was in the angels sent forth to create in Gen. 1:1.
- Hence, there is a separation of light from darkness – they do not mix (Eph. 5:8-16) and there is continual warfare between them (Rom. 8:5-8; Gal. 5:16-17).
- God pronounced the light to be “good” separating it from darkness which stands for ignorance and waywardness – 1 Thess. 5:5.

Gen. 1:6-1:19 – Days 2 to 4

- The six days of creation and the seventh of rest are a prophecy of the seven thousand year plan of our Creator. This is the basis of Peter’s words in 2 Pet. 3 where three times he uses the singular “promise” (not “promises” to which he refers 2 Pet. 1:4). Peter’s theme in chapter 3 is “creation” and he provides the day/millennia formula of 2 Pet. 3:8 in that context – one day is with God as a thousand years and vice-versa.
- Hence, there was a promise inherent in that first week:
 - Day 1 (1st Millennium AM) – Light = God’s word available to all men
 - Day 2 (2nd Millennium AM) – Separation of waters – Abram called from Ur
 - Day 3 (3rd Mill.) – Earth appears/fruit – Israel separated from nations – bears fruit
 - Day 4 (4th Mill.) – Sun and moon – Christ appears and ecclesia created
 - Day 5 (5th Mill.) – Creatures of sea and air - Calling of the Gentiles
 - Day 6 (6th Mill.) – Wedding of Adam and Eve (last event) – Christ takes his bride
 - Day 7 (7th Mill.) – Last Adam and bride rule – Angels rest – Kingdom Age
- By definition “the firmament” is an extended surface or expanse provided as a base or support for Divine operations (see use Ps. 19:1). The word occurs 17 times in O.T. (9 in Gen. 1) – the last 7 are eloquent in revealing the spiritual intent of the word. In Ezek. 1:22,23,25,26 the use is in the context of the work of Christ and his saints setting up the Kingdom. In Dan. 12:3 (final occ.) the saints are seen as shining stars of the firmament (the governing region of the Kingdom of God).
- The first use of the word *raqiya* (“firmament”) refers to the calling of a people for the name out of all nations (the waters beneath or sea of nations) – Acts 15:14. After the flood (during the 2nd millennium after creation) God called Abraham (“father of a multitude of nations”) out of Ur of the Chaldees to begin the process of extending salvation to “all nations”. As a cloud of witnesses (Heb. 12:1) the saints of all ages sit in the heavenlies with Christ – Eph. 1:3-5; 2:6.
- Division began on day 1 when light and darkness were separated. The two words in the Hebrew translated “divided” or “divide” occur 5 times in Gen. 1. When *badal beyn* (Youngs Lit. – “separating between”) appear together they emphasise the absolute separation of two diverse things. The final dual occurrence in Ezek. 42:20 makes this clear, for there the ‘sanctuary’ is separated from the ‘profane’. Separation from the

world and its evil ways is fundamental to being part of the 'heavenly' order – James 4:4-8; 1 John 2:15-16.

- The 3rd day prophesied Israel's separation from the sea of nations dramatized in the events of the first Exodus. But God does not call just to redeem – He calls that He might be glorified. Therefore, there is expectation of growth and the development of fruit. Three times the word "fruit" occurs because 3 represents outcomes/results. This is the final stage of the Divine pattern – Mental, moral, physical – 1 Tim. 1:5; Gal. 5:22-23. This is "good" in the Divine sight.
- Light had been provided from day 1 probably from the sun (for Christ "the sun of righteousness" had always been in view – Mal. 4:2), but God waited until the 4th day before bringing the sun into its present relationship to the earth. So He also waited until 4 millennia after creation to bring forth His son. Truly the sun and his 'companions' were for 'signs' of great things to come at the appointed 'seasons'.
- The moon is symbolic of the ecclesia formed as a result of Christ's sacrificial work and reflects the light of 'the sun' as a faithful witness – Ps. 89:37.
- Both sun and moon divide light from darkness. When the responsible are removed to judgement the earth will experience "gross darkness" for a period (Isa. 60:2), but the purpose of the sun, moon and stars was to "be for lights in the firmament of the heaven," namely, rulers in the 'day' of the Kingdom. Why would such a prospect not be "good" in the sight of Elohim?

Gen. 1:20-31 – Days 5 and 6 – All things made declared very good

- The 5th millennium after creation was notable for the sending forth of the Gospel to the Gentiles turning the world upside down. Christ used 'the birds of the air' in the kingdom parable as a type of Gentile conversion (Matt. 13:32), as he does 'fish of the sea' for the same purpose.
- The phrase "after his/their kind" used 3 times in verses 11-12 again occurs again 7 times V.21-25. Seven is the number of the spirit as well as the covenant number. The creative acts of days 5 and 6 speak prophetically of the culmination of God's purpose through the promises made to Abraham by the calling of the Gentiles.
- This will culminate in the marriage of the "last Adam" to a bride taken from his side as the very last event of the sixth 'day'.
- Created in the "image and likeness" of the Elohim the first Adam was given what all other living creatures were denied. He was created to be a manifestation of his God. Paul explains the meaning of the terms in 1 Cor. 11:7 - "image" refers to shape (Gr. *eikon*), while "likeness" to mental and moral capacity enabling men to operate like God – hence, "glory" – 2 Cor. 3:18; 4:6. Proof lies in the fact that Paul does not say that the woman is in the "image" of the man (for she is not), but she shares his capacity to manifest God's glory (i.e. develop His character).
- The purpose was to exercise dominion in the earth over carnal things. "Dominion" (*radah* – to tread down; subjugate) is the requirement for the present, but the Kingdom Age will see Christ exercising "dominion" (*mashal* – rule, have dominion, reign). The former is the process during probation (treading down the carnal = serpent – Gen. 3:15); the latter the privilege of the future. This privilege is shared – "let them" indicates that Christ will share his rule with his bride.
- The spirit's exposition of Gen. 1:26-28 through David in Ps. 8 is illuminating. It is a Kingdom Age psalm (Heb. 2:5-8) – a prophecy of the Seventh Day (the word *shabbath* – "still" is used V.2). Christ and the saints exercise dominion throughout the Millennium. This proves that when the angels rested on the seventh day Adam and

Eve did not rest – they took up the angel’s role and exercised dominion over the carnal creation beneath them as a pattern of greater things to come.

- The giver of every good and perfect gift (James 1:17) provided everything necessary for success.
- “Very good” was the condition of the world given to Adam and Eve to exercise dominion and they themselves were in that condition. God could not have done more to facilitate Adam and Eve successfully exercising dominion in their realm.

Gen. 2:1-7 – The 7th day and the generations of the heavens and earth

- Just as God through the angels finished the physical creation, so He will finish His spiritual creation – The promise inferred for us personally is that of Phil. 1:6.
- The word for “host” is frequently used in the Divine title “the LORD of hosts” – Yahweh Tz’vaoth = He who will become hosts (or armies). The host of heaven type the Multitudinous Christ community (Neh. 9:6) in the new heavens and earth soon to come – 2 Pet. 3:13. This will come as surely as the end of the first creative week.
- God does not need rest as do men – Isa. 40:28. When the angels rested from six days of labour it was not through fatigue, but to stand aside and witness Adam and Eve exercise dominion over their handiwork from the dawning of the seventh day. So it will be in relation to the new spiritual creation. 6,000 years of labour by the angels will culminate in a Millennial rest during which the “last Adam” and his glorified bride will exercise dominion over a renewed creation.
- The Sabbath was not designed for men to desist from all activity – just from their own works that they might do the work of God – Isa. 58:13-14; Heb. 3:7-4:11.
- The Divine name occurs for the first time in Gen. 2:4 in conjunction with the first of 14 ‘generations’ in Scripture. 14 = the certainty of covenant. Yahweh is the covenant name “unto all generations” – Ex. 3:14-15. There is a certainty about the truth we have espoused; it will be fulfilled – “He will become mighty ones”.
- Gen. 2:5 – RV - “when no plant of the field was yet in the earth and no herb of the field had yet sprung up - for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground.” This clearly refers to the situation on the 3rd day of creation. The work of the 4th day provided the sun which caused evaporation. It was only the work of Christ as the “sun of righteousness” that enabled fruit to come forth abundantly in the earth in both Jew and Gentile.
- The Hebrew word for “mist” in Gen. 2:6 only occurs twice. Its other usage in Job 36:27 where it is translated “vapour” suggests that there was indeed rain in the period beyond the 4th day. Rain is a symbol for the Word of God – Deut. 32:1-2, and because it is the means of producing the “fruit of the spirit” is magnified above the name – Ps. 138:2, it being the means of fulfilling the covenant name – “I will become whom I will become”. John 17:8 – “For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” John 17:17 – “Sanctify them through thy truth: thy word is truth.”
- Two things are required to sustain life – (1) The breath of God – Job 37:10; and (2) The spirit of God – Job 33:4; 34:14-15; Isa. 42:5. Though “very good” in condition, man was given “a natural body” – 1 Cor. 15:44-50, and this body of flesh and blood cannot inherit the Kingdom. Only the word of God “lives and abides forever” – 1 Pet. 1:22-25. Therefore, eternal life depends on the word of God shaping character to conform to that of the Creator himself, patterned on the “word made flesh” – John 1:14-18.

- *Nephesh chayaih* are the Hebrew words translated “living soul”. *Nephesh* is used in two ways: (1) A body capable of life; and (2) Life itself. It is related to death 326 times out of 754 occurrences, although here in Gen. 2:7 death was not at work in the “natural body” of Adam. It is also used of all other living creatures.
- Adam (and within a few hours, Eve) came forth from the Creator’s hand without character. They had a mental and moral likeness to Yahweh but a natural body. Change into His physical nature depended on the development of character, and this could only come under trial.

Gen. 2:8-17 – A beautiful garden and a law

- The “garden” (*gan* – a place protected by a fence) of Eden (“delight”) was the original “Paradise” (Lxx. translates it so – see also Luke 23:43). The carnal beasts were excluded (except for the serpent), and so it was a place of “joy and gladness”, “thanksgiving and the voice of melody” – Isa. 51:3. So it becomes the symbol of the future reward of the faithful and obedient – Rev. 2:7.
- The fruits of the earth were created to satisfy every natural and lawful desire of the natural man. Used within the bounds of Divine law they are beautiful, satisfying and in their use without cause of regret. It is only when men ignore God’s laws that evil, bitterness and regret accrue.
- The tree of life (*ets ha-chayim*) was the central focus of the garden – a beautiful symbol of immortality/eternal life – Rev. 2:7; 22:14. Hence, it was in the “midst of the garden”.
- The tree of the knowledge of good and evil was also in the “midst” of the garden (Gen. 3:3) and sadly it was to take centre stage in the downfall of the human race. In every era there is a choice to be made between what these two trees represent.
- The rivers of Eden (the region from the Mediterranean to the Persian Gulf – Isa. 37:12; Ezek. 31:9,18; 28:12-13), converged into one river passing through ‘Paradise’. The vision of future glory pervaded the scene – Ezek. 47:1; Rev. 22:1-3; Ps. 36:8 (where the word “pleasures” is *eden*).
- This region enriched by gold (symbol of tried faith – 1 Pet. 1:7); precious stones (symbol of Yahweh’s jewels – Mal. 3:17; Rev. 21:19-20); and pristine sweet water (Euphrates = “the sweet”) speaks eloquently of the reward for obedience and faithfulness under trial. Hence, it precedes the introduction of Divine law as an incentive to obedience.
- Charged with dressing (i.e. to maintain order by pruning and nurturing) and keeping (i.e. protecting and guarding) the garden, Adam and Eve were given responsibilities as a basis for probationary testing and the development of character. Even in ideal conditions where sin and death do not prevail, true happiness is only found by creative activity and harmonious cooperation with God.
- The first and only law governing their behaviour as a basis for exaltation if obedient established a very important principle – Elpis Israel page 75 - To be exalted from the present to the future state and inheritance, he must be subjected to trial. From the examples recorded in the scriptures, it is evident, that God has established it as the rule of His grace; that is, the principle upon which He bestows His honors and rewards — to prove men before He exalts them. Probation, then, is the indispensable ordeal, to which every man is subjected in the providence of God, before he is accepted as "fit for the Master's use" (2 Tim. 2:20-21). By these examples, also, it appears, that man's probation is made to bear upon the trial of his faith by testing his obedience. An untried

faith is worth nothing; but a faith that stands the test of trial, "is much more precious than gold which perisheth, though it be tried with fire," because the sustained trial will be "found unto praise, and honor, and glory, at the appearance of Jesus Christ" (1 Pet. 1:5-7).

- Disobedience of God's laws always has negative consequences. Youngs Lit. – "dying, thou dost die." The day (*yome* – season) of eating the forbidden fruit began the long process of dying – it took 930 years in Adam.

Gen. 2:18-25 – A help fit for Adam and the first marriage

- When God created Adam in his own image and likeness He gave him a greater inclination towards the executive qualities of His nature. When Eve was created she was given a greater inclination towards the compassionate qualities of God. The purpose of marriage was to allow scope for husband and wife to draw from each other the qualities to which they were more naturally inclined than the other.
- This is suggested by the word "alone" (V.18) – *bad* signifying separation; a part of the body; branch of a tree. The last 11 occs. of this word are found in Zech. 12:12-14 – "every family *apart* and their wives *apart*." The word clearly stands for a part of what is normally a unit.
- Elpis Israel page 47 – The Formation of Woman – "Adam, having been formed in the image, after the likeness of the Elohim on the sixth day, remained for a short time alone in the midst of the earthborns of the field. He had no companion who could reciprocate his intelligence; none who could minister to his wants, or rejoice with him in the delights of creation; and reflect the glory of his nature. The Elohim are a society, rejoicing in the love and attachment of one another; and Adam, being like them though of inferior nature, required an object, which should be calculated to evoke the latent resemblances of his similitude to theirs. It was no better for man to be alone than for them. Formed in their image, he had social feelings as well as intellectual and moral faculties, which required scope for their practical and harmonious exercise. A purely intellectual and abstractly moral society, untempered by domesticism, is an imperfect state. It may be very enlightened, very dignified and immaculate; but it would also be very formal, and frigid as the poles."
- Bro. Robert Roberts – Law of Moses pg. 220 - "Man is for strength, judgement and achievement. Woman is for grace, sympathy and ministration. Between them they form a beautiful unit: heirs together of the grace of life."
- Because the purpose of creation was to bring glory to the Creator by the manifestation of His character it was fitting that marriage be instituted to enable husband and wife to work together to build the Divine character through their union. It also enabled the fulfillment of the aim expressed in Gen. 1:28 "to be fruitful and multiply" and fill the earth with those similarly inclined. However, while the animal kingdom appears to have had the ability to procreate from the beginning, it is fairly evident that the first married man and woman felt no compulsion to join physically for that purpose. It was sin that "conceived and brought forth death" resulting in the conception, birth and life of Cain the murderer. Elpis Israel page 95 – "Now, here was a conception in sin, the originator of which was the Serpent. When therefore, in the "set time" afterwards, "Eve bare Cain," though procreated by Adam, he was of the Serpent, seeing that he suggested the transgression which ended in the conception of Cain."

- Gen. 2:18,20 - "Help meet" – *ezer kenegdo* – Lit. a helper, one as his front; i.e. counterpart (Roth.); Berkeley – "a suitable helper, completing him." Sharing the same mental and moral capacities as their Creator, yet with differing strengths in both physique and inclination, Adam and Eve presented as a perfectly matched couple able to support each other in the pursuit of the purpose of their creation.
- Before Eve's creation Adam had surveyed and named the animals of the lower creation and found no 'counterpart' mentally, morally or physically among them. It impressed upon him his uniqueness and a sense of inadequacy in that he had no partner like the rest of the animal world.
- The formation of Eve from the side of Adam was highly typical of the formation of the ecclesia (the bride of Christ) by the sacrifice of Christ – Eph. 5:30-32. It was a unique situation intended to establish principles and a relationship entirely different to that of the animals.
- Elpis Israel page 48 - The Lord had created man in His own "image and glory;" but He had yet to subdivide him into two; a negative and a positive division; an active and a passive half; male and female, yet one flesh. The negatives, or females, of all other species of animals, were formed out of the ground (Gen. 2:19); and not out of the sides of their positive mates: so that the lion could not say of the lioness, "this is bone of my bone, and flesh of my flesh; therefore shall a lion leave his sire and dam, and cleave unto the same lioness for ever."
- Elpis Israel page 48 - But, in the formation of a companion for the first man, the Lord Elohim created her upon a different principle. She was to be a dependent creature; and a sympathy was to be established between them, by which they should be attached inseparably. It would not have been fit therefore to have given her an independent origin from the dust of the ground. Had this been the case, there would have been about the same kind of attachment between men and women as subsists among the creatures below them. The woman's companionship was designed to be intellectually and morally sympathetic with "the image and glory of God," whom she was to revere as her superior. The sympathy of the mutually independent earthborns of the field, is purely sensual; and in proportion as generations of mankind lose their intellectual and moral likeness to the Elohim, and fall under the dominion of sensuality; so the sympathy between men and women evaporates into mere animalism. But, I say, such a degenerate result as this, was not the end of her formation. She was not simply to be "the mother of all living;" but to reflect the glory of man as he reflected the glory of God.
- Placing Adam in a deep sleep and inflicting pain upon him in the extraction of a part of him (close to his heart) created a unique "law of sympathy." Elpis Israel pages 48-49 - To give being to such a creature, it was necessary she should be formed out of man. This necessity is found in the law which pervades the flesh. If the feeblest member of the body suffer, all the other members suffer with it; that is, pain even in the little finger will produce distress throughout the system. Bone sympathizes with bone, and flesh with flesh, in all pleasurable, healthful, and painful feelings. Hence, to separate a portion of Adam's living substance, and from it to build a woman, would be to transfer to her the sympathies of Adam's nature; and though by her organization, able to maintain an independent existence, she would never lose from her nature a sympathy with his, in all its intellectual, moral, and physical manifestations.

- Though unique to Adam and Eve and Christ and his bride, the principles established in the creation of the first woman universally apply to all marriages. It cannot be said of any subsequent marriage between a man and a woman that they are literally “bone of my bones, and flesh of my flesh” as Adam could say of Eve, nevertheless the relationship established by marriage is regarded by God as closer and more important than that between parents and children (where there is a natural bone and flesh connection). Hence, “a man shall leave his father and mother and shall cleave unto his wife, and they shall be one flesh.” Since the beginning of time the majority of men have not left the family home or inheritance after marriage, but have brought their wives into the family home (even today in many countries this is the case).
- “One flesh” is more about the unbreakable family relationship created (in the sight of God) by marriage than the physical union of a man and woman – Matt. 19:5-6; Eph. 5:31-32.
- Awareness of nakedness (self-consciousness) nor shame (sense of inadequacy) played any part in the experience of the first married couple before sin. In other words, they felt no sense of inappropriateness or inadequacy. They were perfectly adapted to each other as counterparts. Every facility for success in their partnership had been provided by God. It was all “very good”, but about to change.
- Elpis Israel page 86 - They were unabashed; and had they been created with their eyes open, they would have been equally so at all times. But, seeing that their eyes were opened in connection with, and as the consequence of doing what was forbidden, having "yielded their members servants to uncleanness, and to iniquity unto iniquity;" and their superior faculties being constituted susceptible of the feeling, they were ashamed; and "the uncomely parts of the body" became "their shame;" and from that time have been esteemed dishonorable, and invariably "hid." The inferior creatures have no such feeling as this; because they have never sinned: but the parents of Cain, in their transgression, having served themselves of the members they afterwards concealed, were deeply affected both with shame and fear; and their posterity have ever since more or less partaken of it after the same form.

Gen. 3:1-13 – How sin entered the world

- The serpent like all the creation was “very good”, yet he is held responsible for telling a lie that led to the fall and all its consequences. How so?
- Christ commended the subtlety (or wisdom derived from observation) of the serpent – Matt. 10:16, so it was not an evil characteristic. However, when advanced into the human realm it became the source of sin and certainly proved not to be “as harmless as doves.” How then can the serpent not be regarded as evil?
- The answer lies in the differences in morality. The serpent was amoral while Adam had been made a moral creature in the image and likeness of the Elohim who are in the likeness of God – Gen. 1:26; James 3:9; 1 Cor. 11:7.
- Christ’s exposition of the serpent mind in John 8:44 is enlightening. Unlike Cain who was a murderer, the serpent was a manslayer (*anthropoktonos*) – Eureka Vol. 1 pg. 32. As Bro. Thomas says (E.I. pg. 89), “What it had done, and not what it intended to do, was made the ground of the Serpent's condemnation.” The serpent “abode not in truth” because there was no morality in him. When he spoke a lie to Eve, it was not a lie to him. He spoke in his own amoral realm where there is no law, or at least law that is understood. Hence, the serpent felt compelled to ask, “hath God said...”

- Eve upholds the Divine law until she is utterly deceived by the serpent's lie – 1 Tim. 2:14. She even extrapolates the law – “neither shall ye touch it”, showing that they had thought about its implications. Hence, “the woman” is chosen to represent God's mind and thinking opposed to amoral serpent thinking in Gen. 3:15. The brief account of the serpent's lie in Gen. 3:4 is sufficient for faith but Bro. Thomas expounds on this in *Elpis Israel* page 84 – “In reasoning upon these things, he concluded that, if they did eat of the forbidden fruit, they would not surely die; for they would have nothing more to do than to go and eat of the Tree of Life, and it would prevent all fatal consequences.”
- There was an element of truth in the serpent's assertions – upon eating of the forbidden tree Adam and Eve would “know good and evil” like the angels. Good is only really appreciated when seen in contrast with evil. In their novitiate they did not know what evil was, nor did they understand what death really meant.
- Utterly deceived by the serpent's reasoning Eve finds new sensations at work in her body. Created with good and wholesome desires (Gen. 2:9) she knew what it was like to enjoy the taste of good food, behold the beauty of creation and aspire to the genius and status of the angels. But when her attention was drawn to the forbidden fruit she experienced an inflammation of unlawful desire that was in its maturity to become “the lust of the flesh, the lust of the eyes and the pride of life” – 1 John 2:16.
- What Adam and Eve had acquired by transgression was ultimately locked into their nature by the Divine sentence, and was passed on to all their posterity - a bias towards evil – a strong tendency towards sin. This was not created by God (1 John 2:16) – He had created “very good” desires. The serpent's reasoning was the creator of inflamed unlawful lusts that marred and corrupted what God had made.
- *Elpis Israel* page 69 - All the posterity of Adam, when they attain the age of puberty, and their eyes are in the opening crisis, begin to eat of the Tree of the Knowledge of good and evil. Previous to that natural change, they are in their innocency. But, thenceforth, the world, as a serpent-entwined fruit tree, stands before the mind, enticing it to take and eat, and enjoy the *good* things it affords. To speculate upon the lawfulness of compliance is partly to give consent. There must be no reasoning upon the harmlessness of conforming to the world. Its enticements without, and the sympathizing instincts of the flesh within, must be instantly suppressed ; for, to hold a parley with its lusts, is dangerous. When *one* is seduced by "the deceitfulness of sin "he is drawn away of his own lusts, and enticed. Then when lust hath conceived, it bringeth forth sin ; and sin when it is finished, bringeth forth death" (James 1:14,15) ; in other words, he plucks the forbidden fruit, and dies, if not forgiven.
- Gen. 3:6 - “and gave also unto her husband with her; and he did eat” might imply that the woman is culpable for Adam's sin, but it is not so. True, in her ‘fallen’ state she became a temptress to Adam (Prov. 7 – see *Elpis Israel* page 85 – The Nature of the Transgression), but it is he who is held responsible for the introduction of sin into the world – Rom. 5:12, not Eve though she was first in the transgression – 1 Tim. 2:14. Adam entered into sin with his eyes wide open. He was not deceived by the serpent's reasoning (1 Tim. 2:14). He had a clear choice – go the way of his wife or stand with God and lose her. Like many men ever since he chose a woman over God.
- The manufacture of a covering of fig leaves and hiding from the angels in the garden betrayed an evil conscience – sin produced shame and fear. Man created his own

religion (“to bind anew”) to cover his sense of shame, but it could not ease his conscience.

- The interrogation of the three parties to the fall of mankind is revealing. Adam is initially confronted and passes the blame to Eve (really on God) who in turn blames the serpent. However, the Divine sentences on each proceed in echelon from the least culpable to the most culpable – the serpent (amoral but a liar and manslayer); the woman (utterly deceived and first in transgression); the man (who made a conscious decision to disobey). It is important to learn a lesson from this. God is never deceived. He knows the hearts of all men. There is nothing to be gained by blaming others (sometimes including God) for our failures and sins. The first step to recovery is to “confess and forsake” our sins – Prov. 28:13-14.
- Recently, it has been suggested that both Adam and Eve make confession of sin in verses 12 and 13, but this is not consistent with either the actual words from them or the common understanding since Bro. Thomas – **Elpis Israel pg. 108** – “But Adam, still unwilling to be blamed according to his demerits, in confessing reflected upon the Lord God, and turned evidence against Eve. ...The offence being traced to Eve, the Lord Elohim said to her, “What is this that thou hast done?” But her ingenuousness was no more conspicuous than Adam's. She confessed that she had eaten, but excused herself on the ground of a deception having been practised upon her by the serpent.” We inherit many weaknesses from our fore-parents Adam and Eve and one of them is the tendency to cover guilt by blaming others (alias passing the buck).

Gen. 3:14-24 – The laying of the foundations of the world

- The sentence on the serpent (Gen. 3:14-15) constitutes the first great covenant of the Bible. It is a declaration of war and a battle plan designed to eradicate sin and death and its cause from the earth so that God might re-enter and inhabit the arena of His creation without challenge.
- There are three separate, though closely related conflicts in Gen. 3:15:
 1. Serpent versus the Woman = hostility between carnal thinking and divine thinking – Rom. 8:5-7.
 2. Serpent’s seed versus Woman’s seed = A “generation of vipers” in conflict with Christ – Matt. 23:33; John 8:39-44.
 3. Woman’s seed versus the Serpent = Christ to conquer sin in the body of his flesh by death and resurrection – Col. 2:15. (See additional notes Appendix 2)
- One of the most notable features of this promise is the exclusion of ‘man’. The overcoming of sin and the redemption of the race would not come by the will of man but through “the seed of the woman”. The woman is chosen to represent the mind of God (the Divine element) in the work of the Atonement.
- V.16 – As in the case of the serpent the sentence on Eve fits the nature of the transgression:
 - The serpent is banished to his own amoral realm – no speech, restricted mobility.
 - The woman suffers in the arena of the generative parts of her body which she had evidently used to entice Adam – multiplied sorrow and conception.
 - The woman is made even more subject because she by-passed Adam - 1 Tim. 2:12-14 – She was already subject to Adam by the method of her creation (pre-fall), and now becomes more-so (post-fall) because she failed to take the issue to Adam before partaking of the fruit.

- V.17 – The very first words spoken to Adam indicate the nature of the problem leading to his transgression – “Because thou hast hearkened unto the voice of thy wife” shows Adam had chosen the woman over God and His law.
- V.18-19 – The cursing of the earth with a variety of pests and encumbrances may appear negative but is in fact designed for the benefit of fallen man. Paul explains in Rom.8:20 – “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.” Hardship and vanity were designed to compel men to look for something better and more enduring.
- V.21 - “skins” - Heb. masc. sing. – there was only one lamb (and therefore one skin) representing the Lamb of God – John 1:29; Rev. 13:8 – “...the Lamb slain from the foundation of the world.” The events of Gen. 3:14-24 constituted the laying of the world’s foundations (Elpis Israel pages 123-128).
- “...did Yahweh make” – i.e. it was God’s sacrifice that would cover a defiled conscience! One male lamb provides a skin for two. The skin removed was divided and immediately deployed as a covering for the shameful parts of the body. Still quivering and with blood evident it was a graphic demonstration of the need to identify with the sufferings of Christ and to crucify the flesh with its affections and lusts.
- The exclusion of Adam and Eve from the garden was for their benefit. It prevented the unthinkable suggested by the serpent – perpetuation of their fallen condition. It also emphasized their true state needing redemption and restoration.
- Hence, the Cherubim kept (*shamar* – hedge about, guard, protect) so that it could be found by searching man in need of redemption. The flaming sword provided the means of accepting the sacrifices of those who came with the appropriate offerings in the hope that one day they might through forgiveness have access to the tree of life.

Gen. 4:1-12 – Two ways from the foundation of the world

- Cain and Abel represent two ways of living the truth – by faith or by law. Cain was the first Judaiser in the family of God. Both Cain and Abel had received sound instruction on the principles of the Atonement from Adam and Eve. Abel faithfully practiced those principles while Cain chose his own way – the way of Judaism (attempting to place God in one’s debt by works).
- Abel offered female lambs looking forward to the appearing of the Lamb of God slain typically in the laying of the world’s foundations. God respected his offerings because they were the product of faith – Heb. 11:4.
- Cain the firstborn ignores direct intervention by God to return to ‘the way of the tree of life’ and conceives murder in his mind – Matt. 5:21-22.
- God tells Cain that Abel will humbly submit to him as the firstborn if he changes his attitude – Abel’s character is a powerful example of submission to the word of God.
- Gen. 4:7 - An explanation of what is meant by “And unto thee shall be his desire, and thou shalt rule over him” in relation to Cain and Abel is provided in Gen. 3:16 where the identical words are used. It has to do with priesthood and spiritual leadership.
- Cain tries to conceal the murder of Abel. Judaism is self-centred, not God centred. A good conscience requires humility and an understanding of human nature.

Gen. 4:13-26 – Cain banished and Lamech’s apostasy

- Cain’s banishment produces self pity, not gratitude that his life was spared. Gratitude is the most effective motivation in our lives in the truth.

- Cain becomes the first city builder thus cementing his direction and purpose in life. Cities concentrate and intensify the operation of the baser instincts of men and provide limitless opportunities for their expression. It culminates in the rise of Lamech.
- Lamech consolidates the differentiation between the two lines – the truth line (Abel/Seth and Enoch) opposed to the Serpent line (Cain and Lamech).
- Lamech the first polygamist reveals contempt for Divine principles and perpetuates his rebellion through his evil children.
- Lamech’s family promote permissiveness, profit, pleasure and power but perversely claim Divine sanction for their waywardness.
- Lamech claims to be “the seed of the woman” and with it superior rights compared to Adam and Cain. He boasts that he did not make the same mistake as Adam in hearkening unto the voice of his wife.
- He claims a Divine right to murder Enoch and receive far greater mercy than Cain.
- This section of Scripture is the basis of the theme of Jude’s Epistle – Certain men crept into the believing community not properly converted who turn God’s grace into license.
- The line of Abel/Seth (Blue Line) persist with their opposition to the Red Line headed by Lamech after Enoch is removed – their strength lies in calling on Yahweh in the face of the threat. Calling on Yahweh brings us back to where we began – God manifestation – the purpose of our calling and the reason for creation.

Appendix 1

The first seven days provide very important clues to the significance and meaning of numbers in Scripture. They also teach some very important principles.

1. God is first. Certainty, surety.
2. Separation, division.
3. Fruit.
4. Righteousness, God manifestation, new creation.
5. Grace.
6. Man, sin.
7. Completion, covenant, spirit.

In addition to the significance of the numbers 1 to 7 it is useful to outline those that follow:

8. New beginning, immortality.
9. Finality, fullness, judgement.
10. All, ordinal perfection.
11. Inadequacy, failure.
12. Perfect government, Israel.
13. Rebellion.
14. Certainty of covenant.

Appendix 2

Additional notes on Gen. 3:15 and its N.T. exposition in Col. 2:15:

"And I will put enmity" – *eybah* - hostility (Root - to hate). Divinely instituted war to the death between sin and righteousness - Ex. 17:16; Gal. 5:17; John 15:19; Rom. 7:18-23; 8:6-7.

"thee" - The serpent represents sin - that which has the power of death - John 8:44; Matt. 23:33; Heb. 2:14.

"the woman" - Represents the truth of God's word - the mind of the spirit. Cp. V.2-3.

"between thy seed" - The serpent's seed = those governed by the mind of the flesh - who think and act carnally - Rom. 8:5-9; Ps. 58:3-4.

"her seed" – Refers to Christ. Manifested the mind of God in a unique way. He was the woman's seed because of his divine begetting - man was excluded. Redemption was not to come by the will of man.

"it shall bruise thy head" - "it" is Heb. *hu* - should be rendered "he" as is in singular masculine, as is the following verb ("bruise") *shuwph* - to gape at, to snap; to lie in wait; hence to attack and bruise.

Christ delivered a fatal blow to the serpent's head in his death on the tree - Heb.2:14; Col.2:12-15. He quieted the propensity to sin within himself by death.

"thou shalt bruise his heel" - A graphic figure demonstrating that both "bruising" occurred simultaneously at the moment of the death of Christ.

The serpent's wounding of Christ was only temporary, lasting 3 days, but Christ destroyed the serpent within forever for himself - John 12:31-33 – "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."

Paul's exposition of Gen. 3:15 in Col. 2:15:

"Having spoiled" – *apekduomai* (singular, masculine, Middle Voice) - to divest wholly one's self; wholly to strip off for one's self. Lit. - "having stripped". (Cp. "spoil" v.8 *sulagogeo* - to lead away as booty).

"principalities and powers" – *arche* = chief (akin to *arkon*), and *exousia* = authorities. Both these words are preceded by the definite article.

"made a shew" - *diegmatizo* - to exhibit.

"openly" – *en parrhesia* - Lit. "in public". Denotes the deportment by which one becomes conspicuous or secures publicity.

"triumphing over" - *thriambeuo* (singular, masculine) - to make an acclamatory procession; i.e. to conquer. Lit. "leading in triumph".

"them" - *autous* (plural, masculine) - Lit. "themselves".

"in it" – *en auto* (singular, masculine, dative case - the case of personal interest). Lit. "within himself".

Christ's triumph over the serpent in himself was complete on the tree - thus he triumphed over the power that motivated Jewish and Roman principalities to crucify him. How many perceived who was the true victor on that day?